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He sendeth His word, and healeth them.

GOD’S WITNESSES TO DIVINE HEALING.

INSTANTLY HEALED OF SEVERE HERNIA IN ANSWER TO PRAYER.

He sendeth His Word, and healeth them.

God sent His Word to this Witness, on the pages of Leaves of Healing.

It found him bound, literally, in affliction and in iron.

Almost from birth, he had suffered from severe hernia or rupture.

For the nine years since, he had known scarcely a moment when his tortured little body was not bound in some kind of a truss.

For that time he had known but few days when he was not taking some form of treatment.

Some of these were indescribably painful.

He dreaded the time when they must be given.

So terrible were his struggles at these times, that it required the strength of two men to hold him.

For all the pain, inconvenience and expense of the trusses and drugs, he had received less than nothing.

He had only grown worse.

As a result of his suffering, the first nine years of his life—those years which, in a healthy boyhood, are filled with joyous activity—had been years of weakness, full of pain and sorrow.

To run, to jump, to climb, and to play as other boys did, had been unknown experiences to him. Such was the sad condition in which Leaves of Healing found him, when it was sent into his home by an unknown friend. It was indeed Leaves of Healing from the Tree of Life. Eagerly its Message was read by his mother.

Into her sympathetic heart every pang of her child’s suffering had entered.

She had sought relief for him from every possible human source, and all had failed.

Here was a Message which told her that human hands and human skill could never heal the sick, for God alone was the Healer.

Here was a Message proclaiming that God had made an Everlasting Covenant with His people, nearly thirty-four centuries ago, saying, “I am Jehovah that healeth thee.”

Here was a Message telling her the wonderful truth that God had reaffirmed that Covenant by the teachings of all His prophets and apostles since that time.

Job, Joshua, Samuel, David, Solomon, Elijah, Elisha, Isaiah, Jeremiah, Daniel, Ezekiel, Joel, Malachi, Matthew, Mark, Luke, John, Paul, James,
LEAVES OF HEALING.

He is sending His Word to all those who read this wonderful testimony. Through that Word, they may be healed, if they will but fulfill His conditions and trust only in Him.

A. W. N.

WRITTEN TESTIMONY OF GEORGI E ROY RUDOLPH.

LOWELL, INDIANA, April 12, 1903.

DEAR GENERAL OVERSEER:—I praise and thank God for His blessing on my son Georgie Leroy, who has been healed. I have never known what it was to be free from bandages and trusses; for from birth I had a ruptured hernia, and until four years ago, when I was healed, I was never, for more than a few minutes, without a truss. I was nine years old when I was healed, and had worn six different kinds of trusses.

The doctors said that nothing but an operation would ever help me, but my mother tried all kinds of "home remedies" that she knew about.

In 1897, my parents decided to take me to a doctor in Crown Point, Indiana, Dr. John Blackstone, who said that he could surely cure me. I was treated once a week for six months, by injecting medicine.

I was always very sorry when the time came when I had to go to the doctor; two men had to hold me while the doctor injected the medicine. I kept getting worse and worse, and at last my mother said: "We will just quit going; there is no use in doing such a terrible pain and not getting any better."

So we gave up doctors again and were going to wait and see what time would tell.

I had to lie down a great deal of the time in hot weather. I could not run and jump and climb like other boys.

Then the following winter, 1897 and 1898, the Little White Dove, LEAVES OF HEALING, came to our home. We do not know through whose kindness, but whoever it was, we truly thank them and pray God to bless them.

In May, 1898, my sister Lydia, who had been sick for nearly eight months, decided to go to Zion in Chicago, and while there received a wonderful blessing through your prayers.

When she came back she told us about the wonderful work that was being done in Zion, and about so many people being healed and blessed.

Then mother said: "Georgie, do you want to be healed?"

Of course I did, but I did not quite understand how.

In October, 1898, mother took me to Chicago.

We went to the Divine Healing meetings, at Central Zion Tabernacle.

You prayed for me and when you laid hands on me you felt the truss. You said to mother, "You must remove the truss and trust God alone."

Mother said, "Yes, I will when I get home" (to the place where we were staying).

She took it off, and, Praise God, I was healed.

I have neither worn or seen the truss since.

I was nine years old when I was healed, and I have been healed nearly four years.

I hope that my testimony will help some one who is suffering to look to God and learn His Way of Salvation, Healing and Holy Living.

May God bless and keep you and Mrs. Dowie.

GEORGI E ROY RUDOLPH.

CONFRMATION BY SISTER OF WITNESS, MRS. LYDIA JENSEN.

1092 HERMION AVENUE, ZION CITY, ILLINOIS, April 12, 1903.

DEAR GENERAL OVERSEER:—I am glad I can confirm my brother's testimony.

All that he has written is true, and I well may add, "the ball has not been told."

When he was a mere babe of a few weeks old, we discovered that he had a naval hernia.

By proper care and precautions this was soon healed.

It seemed, however, that the Devil was after his young life; for when he was seven weeks old, we found that he was ruptured in a more serious way and in a far worse place, it being so low as to make it almost impossible to keep a truss on him properly.

As time passed, we tried one thing and another and one truss after another (as he has already stated), in the hope of finding something that would cure him.

Concerning the treatment by Dr. John Blackstone, about which he has told you, I will say, that the far worse symptoms from the effects of the medicine injected into his body, for it tended to poison him.

After six months' treatments we gave it up.

Then there came a large swelling on one side of his neck, just under the lower maxillary bone, which externally had the appearance of mumps.

When cut open, it discharged a large quantity of pus and hot blood.

It was a running sore for some time.

Then we waited and wondered what we could do for him next.

Again we thank God for putting it into the heart of some friend to send us the Little White Dove, LEAVES OF HEALING, for it was through those copies I was brought to Zion, and where I was healed, and through my healing in May of 1898, my mother was led to put Georgie into God's hands and trust Him for his healing.

He was instantly healed when you prayed for him.

Now, we unfeignedly praise and thank God for His Saving, Healing, Cleansing and Keeping Power.

May God's richest blessing be upon LEAVES OF HEALING as it goes to earth's remotest bounds.

Praying God to bless, strengthen and keep you and Overseer Jane Dowie, and your son, Deacon Gladstone Dowie, "Till He come," I am yours in the Christ,

(MRS.) LYDIA A. JENSEN.

Publisher's Notice.

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LEAVES OF HEALING.

Saturday,April 25, 1903

www

Zion's Bible, Class
Conducted bp DEACON VAfllEL SLOjtfi

MID-WEEK BIBLE CLASS LESSON,
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8.

The Interesting Paradise of God.
The Christ is the Door of Hope.
We shall be saved, for He died for us.
He it is who reconciles us to God.
Those who are there take no credit.— Revelation 5:8-14.
They sing the Song of the Lamb.
They praise Him for redemption.
The Christ is given all the glory.
The Christ is the Door to that life of no want.— John 10:7-15.
He has life for us now.
He has light to enjoy it.
He gives life even more abundant.
All who enter do His pleasure and serveHim. — Hebrews 12:22-26.
Our spirits must become perfect.
There are better things beyond this life.
All who are in heaven serve and follow Him.
The work of God goes on untoperfection.— Hebrews 9: 24-28.
The Christ was our Sin-bearer.
The Christ now is our Advocate.
Soon He will be our King.
The Devil is there to be the accuser of failings. — Revelation 12:7-12.
The Devil would alarm us, but the Lord gives peace.
The Devil tries to dishearten by his charges.
The Christ appears now in heaven to defend us.
The Christ is there as the Victorious High Priest. — 1 John 2: 1-4.
He is risen, and we hope not in vain.
We obey Him and we get power.
The truth sets us free from sins that weight us.
IVe are to make ourselves meetfor the saints' inheritance.— Colossians
1:10-18.
The bride must make herself ready.
We must cleanseourselves.
His power within will transform us.
The Lord our God is a Heaven-revealing God.

// is only bygrace we shall

SUNDAY
1.

2.

3.

4.

5.

6

7.

8.

MAY 13th or 14th.

BIBLE CLASS LESSON,

MAY I7th.

Realities of the Heavenly World.
// is the narrow upward way.—Colossians 3:1-11.
It leads to the life beyond.
It is reached through self-denial.
It is where the Christ is All and in All.
// is abovethe sensual world. — Ephesians 2:4-10.
We can be in this world and above it.
Those who enter it are dead to sin.
No one there boasts of his goodness.
// is where there are spiritual conflicts.— Ephesians 6: 11-17.
Wicked spirits there oppose progress.
They would drag one back to a carnal life.
Entering heaven calls for constant conflicts.
Others overcomeand so may we.— Hebrews 12:1-6.
Those who have won beckon us over.
They overcame by faith.
Their weapons were not carnal.
God can enlighten us to seeafar. — Ephesians 1: 15-23.
A lively hope must possessus.
Divine wisdom must guide us.
His power must work in us.
The Spirit of God lifts to heights of blessing.— 1 Corinthians 2:6-12.
We can be lifted up in the spirit.
We can now see the things prepared.
What a crown of rejoicing awaits us!
Then our mission hereafter, even while in the world, will not be of it.
— Ezekiel 3: 10-14.
How fervent we ought to be in spirit.
How diligent in our Lord's business.
How fearless to declare His truth.
The all entrancing view of the beyondshould consumeus.— Philippians
3:7-16.
There is a prize to be won.
Something more we must obtain.
We must be like the Christ to win Him.
God"s Holy People are a Heaven-seekingPeople.

LEAVES

OF MEALIINQ.

Two Dollarswill bringtotoo theweeklyvisitsof the" LittleWhiteDove" fora yeart
willsendit forsixmonths;{1.50
will
75centswill sendit toafriendforthirteenweeks;$1.25
sendit to yourminister,or toa Y. M. C. A., or toa PublicReadingRoomforawholeyear.
exceptthepremium
We offernopremiums,
ofdoinggood. Wereceive
noadvertisements,
lies or cheatingenticements
and printno commercial
of unscrupulous
thieves.Leaves
OF Healing is Ziononwings,andwekeepouteverything
thatwoulddetractthe reader's
mindfromall excepttheExtensionof the Kingdomof God.forwhichaloneit exists. If
we cannotsendforthourLittle WhiteDovewithoutsoilingits wingswiththesmokeof th*
factoryandthedirt of thewrangling
marketplace,orcompelling
it toutterthescreaming
criesof thebusiness
vulturesin theearsof ourreaders,
thenwewill keepourDoveathome.

DO YOU

KNOW

GOD'S

WAY OF HEALING?

BY THEREV.JOHNALEX.DOWIE.
Let it besupposed
thatthefollowingwordsareaconversation
between
thereader[A]
andthewriterfB]:
A. Whatcfoes
this questionmean?Do you reallysupposethatGodhassomeone
especial
wayof healingin thesedays,of whichmenmayknowandavailthemselves?
and 1wishverymuchthat youshouldknowGod's
B. Thatis exactlymy meaning,
Wayof Healing,as1haveknownit formanyyears.
A. Whatis theway,in youropinion?
theWayis a Person,nota thing.
B. Youshouldratherask,WHO is God'sWay?for
in His ownwords," 1amtheWay,andtheTruth,andtheLife:
I will answeryourquestion
noonecomethuntotheFather,butbyMe." ThesewordswerespokenbyourLordJesus,
theChrist,theEternalSonof God,whois bothourSaviorandourHealer. (John 14:6.)
A. But 1alwaysthoughtthatthesewordsonly referredtoHim astheWayof Salva
Wayof Healingalso?
tion. HowcanyoubesurethattheyrefertoHimasthe
andtoday,yeaandfor
B. BecauseHe cannotchange.He is " thesameyesterday
ever." (Hebrews
13.8.)HesaidthatHecametothisearthnotonlytosaveusbuttohealus
He mustbe
(Luke4:18),and He aid this whenin thefleshonearth. Beingunchanged,
ableandwillinganddesirous
tohealnow.
difference,
namely,thatHe is notwithusnow?
A. Butis therenotthis
"
Lo,
I amwithyou All theDays,evenuntotheConsummation
B. No; for He said
of theAge"; andso He is withusnow,in spirit,justasmuchaswhenHewasherein the
flesh.
A. ButdidHe notworkthesemiraclesof healingwhenonearthmerelyto provethat
HewastheSonofGod?
thanthat. He healedthesickwhotrustedin
B. No; therewasstilla greaterpurpose
Himin ordertoshowusthatHecametodienotonlyfor our sins,butfor our sicknesses,
andtodeliverusfromboth.
whichHe madeontheCrossmusthavebeenfor
A. Then,if thatbeso,theatonement
aswellasoursins. Canyouprovethatis thefactfromtheScriptures?
oursicknesses
areverynumerous.I needquoteonlytwo. In Isaiah
B. Yes,I can,andthepassages
53:4,5,it is writtenof Him: "SurelyHe hathborneourgriefs(Hebrew,
sicknesses),
and
carriedoursorrows: . . . andwith His stripeswe are healed."Then,in theGospel
to Matthew,
is quotedanddirectlyappliedto theworkof bodilv
thispassage
according
healing,in chapter8,17thverse: " Thatit mightbe fulhlleclwhichwasspokenbyIsaiah
saying,Himselftookourinfirmities,
andbareourdiseases."
theprophet,
A. Butdoyounotthinkthatsicknessis oftenGod'swill, andsentfor ourgood,and
therefore
Godmaynotwishustobehealed?
of everykindaretheDevil'swork,and
B. No,thatcannotpossiblybe; for diseases
hisworkcanneverbeGod'swill,sincetheChristcamefortheverypurpose
ofdestroying
"theworksof theDevil." (1John3:8.)
A. Do youmeantosaythatalldisease
is theworkof Satan?
Yes,
B.
forif therehadbeenno sin (whichcamethroughSatan)thereneverwould
andJesusneverin onesingleinstance
havebeenanydisease,
toldanypersonthatsickness
wasGod'sworkor will, buttheverycontrary.
A. Can you provefromScripturethatall formsof sicknessand infirmityarethe
Devil'swork?
B. Yes,thatcan be doneveryeasily. You will seein Matthew4:23and 9:35that
whenJesuswasherein thefleshHehealed" all manner
ofdisease
andall manner
of sick
youwill seethattheApostle
nessamongthepeople." Thenif"youwill refertoActs10:38
Peterdeclaresthat He [Jesus] wentaboutdoing good, and healingall that were
oppressed
oftheDevil." NoticethatallwhomHe healed,not some,weresufferingfrom
Satan'sevil power.
nevercomefromGod?
A. Butdoesdisease
B. No, it cannotcomefromGod,forHeis pure,anddisease
is unclean;andit cannot
forthereis nodisease
comeoutof Heaven,
there.
fromtheteachings
whichI havereceived
A. Thatis verydifferent
all mylifefrommin
istersandin thechurches.Do youreallythinkthatyouare right,and that theyareail
wrongin thismatter?
question
m
yself
It
is
nota
13.
asbetween
andthem. Theonlyquestionis. Whatdoes
Godhassaidin all theages,to His Church," I amJehovahthathealeth
God'sWordsay?
andtherefore
it wouldbewickedtosaythatHe is thedehlerof His
thee" (Exodus15:26),
people.All trueChristiansmustbelieve
theBible,andit is impossible
tobelieve
thatgood
originin God. If the
andevil,sicknessandhealth,sinandholinesscouldhavea common
to believe
Biblereallytaughtthat,it wouldbe impossible
ourLord Jesus,theChrist,when
He says: "A goodtreecannotbringforthevilfruit,neithercana corrupttreebringforth
goodfruit." (Matthew7:18.)
A. Butevenif I agreewithall yousay,is it nottruethat the Gifts of Healingwere
removed
fromtheChurch,andarenotin it now?
B. No, the" Giftsof Healing" wereneverwithdrawn,
and canneverbe withdrawn,
fromthetrueChurchof God,forit is written:" ThegiftsandthecallingofGodarewithout
repentance."(Romans11:29.)ThereareninegiftsofGodtotheChurch(enumerated
in
1 Corinthians12:8-11),
and all thesearein the Holy Spirit. Therefore,so long as the
HolySpiritis in theChurch,all thegiftsmustbe therealso. If theyare not exercised,
thatdoesnotprovethattheydonotexist,butthatthefaithto exercise
themis lackingin
preserved;
God'sservants.Thegiftsareall perfectly
fortheHolySpirit,nottheChurch,
keepsthemsafely.
A. Whatshoulda Christianthendowhenovertaken
withsickness?
B. A ChristianshouldobeyGod'scommand,
andatonceturnto Him for forgiveness
healing.Healingis
of thesin whichmayhavecausedthe sickness,
and for immediate
obtained
fromGodin oneof fourways,namely:First,bythedirectprayerof faith,without
anyaid fromtheofficersof the Church,prayingas theCenturiondidin Matthew
8:5-12;
second,bytwofaithfuldisciplesprayingin perfect
agreement,
inaccordance
withtheLord's
third,by theanointingof theEldersand the prayerof faith,
promisein Matthew18:19;
according
totheinstructions
in James5:14and15;andfourth,bythelayingonof thehands
ofthemwhobelieve,
andwhomGodcallstothatministry,astheLord commands
in Mark
16:18,
andin otherplaces.
A. Butarepeoplehealedin thiswayin thesedays?
B. Yes, in thousands
of cases.I havemyselflaid handsuponmanyhundredsof
thousands
of persons,
andI haveseentheLord'spowermanifested
in thehealingof great
numbers,
manyofwhomarclivingwitnesses
publicly
in manycountries,
whohavetestified
beforethousands,
andwhoareprepared
totestifyatanvtime. Thisministryis beingexer
cisedbydevoted
Christiansin manypartsof America.Europe,Australasia,
andelsewhere.
A. Is it notthesameasChristianScience,
MindHealing,etc.?
opposedto thesediabolicalcounterfeits,
B. No. Divine Healingis diametrically
whichareutterlyAntichristian.Theseimpostures
areonlyseductive
formsof Spiritual
many.
ism. TranceEvangelism
is alsoa morerecentformof thisdelusion,
andit deceives
faithto receivehealing,
A. ButhowshallI obtainthenecessary
whichfaith I amat
present
conscious
thatI" donotpossess?
B. It is written: Beliefcomethof hearing,
andhearingbythewordof theChrist."
purpose
fullytheWord
of teaching
(Romans10:17.) Our Missionsareheldfortheexpress
of Godon this matter,andI veryheartilyinviteyouto attendthe meetingswhichare
forZionTabernacles
announced
in Chicagoandothercities,andforShilohTabernacle,
Zion
City,Illinois. All arewelcome
andthereareno chargesof anykind made,for all God's
gifts are freegifts. Salvationis thefirst of these,withoutwhichyoucannotbehealed
throughfaithin Jesus. All thecostsof thisworkarecovered
bythefree-will
offerings
ofthe
peoplewhoattendthesemeetings,
andotherswhomtheLordleadstohelp;butthepoorest,
whohavenothingtogive,areasheartilywelcome
astherichest.
A. Do youseethesickandlayhandsuponthemin thisMission?
B. Yes;afterwefeelsatisfied
thattheyarefully restingin theLordalonefortheheal
ing,weseeprivately,
sofarastimepermits,
those
whoattend;butundernocircumstances
doweclaimthgpowertohealany;for " powerbelongeth
untoGod."
A. Haveyouanywritingsuponthissubjectwhichcar be purchased?
B. Yes; thesecanbeobtainedat theofficeof Zion PrintingandPublishingHouse,
Michiganavenue,
at anyZionTabernacle,
orat Zion CityPublishingHouse,corner
1300
Shilohboulevard
andElijah avenue,Zion City, Illinois. But the bestbookon Divine
Healingis theBibleitself,studiedprayerfully
andearnestly.
Weextendtoyoua heartyinvitationtoattendthemeetings,
whicharefreetoall. Our
is thatyoumaybeled'to findin Jesus,theChrist,our LordandGod.yourpresent
Srayer
aviorfromsin yourdealerfromsickness,
vourCleanserfromall evil,your Keeperin the
wayto Heaven,yourFriend,andvourAll for Time and Eternity. We praythat these
maybearfruit in leading
wordsmayhelpmanywhoread,andthatourlittleconversation
manyreaders
tolookto Jesusonly.
" TheHealingofChrist'sseamless
dress
Is byall bedsof pain;
WetouchHimin life'sthrongandpress,
Andwearewholeagain."


EDITORIAL NOTES.

"AND A BOOK OF REMEMBRANCE WAS WRITTEN BEFORE JEHOWAH."

We have now written Twelve Volumes of a "Book of Remembrance" of what God has wrought in Zion during the last few years.

Our last issue of Leaves of Healing closed the Twelfth Volume.

The First Five Volumes contained fifty-two weekly issues in each volume, comprising in all 4,531 pages.

The Last Seven Volumes contained only twenty-six weekly issues each, but cover 6,184 pages.

It is estimated that copies aggregating 200,000,000 pages of Leaves of Healing have gone forth, in addition to hundreds of millions of pages of Sermons and Messages contained therein, which have been sent forth in pamphlet and tract form.

Why should the wonders God hath wrought be lost in silence and forgot.

It is delightful to know that a "Book of Remembrance" is being written before God in Heaven.

Then they that feared Jehovah spoke one with another; And Jehovah hearkened, and heard,
And a Book of Remembrance was written before Him, For them that feared Jehovah, And that thought upon His Name.
Saturday, April 25, 1903

EDITORIAL NOTES.

Not a thousandth part of the details of the work which God hath wrought in Zion, has been recorded, either in Testimony or Teaching, since we began to write our first volume of Leaves of Healing.

We have written as a Commanding Officer might write from the Battle-field.

It is difficult to make History and to write it at the same time; but God has helped us, and the record is to be seen in the more than Ten Thousand pages of these Volumes, which would form more than Forty Thousand Pages of an ordinary book.

To God Alone be All the Glory.

Millions of Pages of Zion Literature leave Zion Printing and Publishing House every week, and wing their way over all the Lands and Seas, bearing an ever fresh Record of God's Wondrous Love in the Salvation, Healing, Cleansing and Quickening of His People.

Leaves of Healing carry on Wings of Love the Proclamation of the Everlasting Gospel of our Lord Jesus, the Christ, and the Eternal Covenant which God has made with His people in all the ages.

Leaves of Healing bring to multitudes in every clime and nation Blessings of Abounding Grace through the Atoning work of the Son of God—Jesus, the Messiah, the Savior of All Men.

This is the Gospel of the Kingdom of God.

The work of the Christian Catholic Church in Zion is to plant the Banner of the King high above all other flags.

Zion demands obedience to Jesus, the Christ, the Messiah, as the King of kings and the Lord of lords.

Zion unhesitatingly declares that His laws are Supreme; that they constitute the Foundation of all righteous Government; and that they are in themselves a Universal Constitution, by which all who bear Authority in every Department of Human Life must be directed.

The week now closing has been one of much Blessing.

Very large audiences have assembled in Shiloh Tabernacle, Zion City, and in the Auditorium, Chicago.

Intense interest has been awakened throughout the entire country in our exposure of the Shameful Overtures made to us by the Confidential Representative of Mayor Harrison, previously to his recent so-called election.

We made our charges public on the Platform of the Auditorium on Lord's Day, April 12th, a full report of which appeared in our last issue, pages 812 to 815.

The following morning the press of every city and town of any considerable importance in the United States gave more or less full reports of what we had said.

Then the trouble began; and without waiting to "fix" up their stories with each other, Master in Chancery Browning, Mayor Harrison, and Judge Tuley, completely contradicted each other in attempting to deny the Truth of what we had said.

We do not think that the confusion which appeared the next day could be better expressed than in Hearst's Chicago American of that evening, which Paper has been Mayor Harrison's continuous, and almost solitary supporter, in the public Press throughout the campaign.

It says: "Statements conflict."

"Judge Tuley declares that Granville W. Browning told him on the train this morning that Mayor Harrison directed him to go over and see Dr. Dowie, because the Mayor had heard reports of Dowie leaning toward Stewart."

"In a prepared statement given out to the press, Mr. Browning denies that Mayor Harrison had sent him to Dowie."

"The Mayor also declared he had not sent Browning or any emissary to Dowie."

"In view of these conflicting statements there may be more explanations."

In later editions, this same Paper went on giving various "explanations," and the confusion became "worse confounded."

It said: "Judge Tuley said, 'Mr. Browning told me that Mayor Harrison called him into his office during the campaign and said: 'Browning, I get reports that there is something the matter with Dowie, that he is inclined to support Stewart. He has always supported me in the past, and I wish you would go over and see him and see what is the matter.'" Browning says he went over to see Dowie, and what occurred at that interview I am not at liberty to state."
Later on, in the same edition of that Paper, Mr. Browning said: "Mayor Harrison did not suggest my calling upon the Doctor, or any proposition to make to him."
Still later Harrison said: "I never sent Mr. Browning on such a mission. Dowie is talking wildly."

In the Evening News of Monday, April 13th, Mr. Browning said: "Mayor Harrison did not suggest my calling upon the Doctor, or any proposition to make to him."

Now let all these statements be compared with the reports as the week went on.
In the Inter Ocean of April 14th, Mayor Harrison said "I admit sending Browning to see Dowie. Why Not? Dowie says he controls ten thousand votes, and naturally I want to have these votes."
The Chronicle of the same date declares: "As to the Judge Tuley affair, there is a question of veracity between Granville W. Browning and Dowie. Mr. Browning's own version of the interview differs only slightly from the one given by Dowie."

In a Leading Article of the same day and the same Democratic Paper (the Chronicle) the Editor says: "It now appears that Mayor Harrison was eager to secure Dowie's support on any terms. Mr. Browning denies he offered to sacrifice Judge Tuley to Dowie, but he offers an explanation which refutes the denial."

We think that these quotations, with what we have already spoken, prove that the Statements of the two persons principally concerned in our Charges, Messrs. Browning and Harrison, are absolutely inconsistent with their "Explanations" to Judge Tuley, or at least with his version of their Explanations. They are also absolutely consistent with the Story we gave, and which was truthful from beginning to end.

The statements of one of the Democratic Nominees for a Judgeship, who withdrew his name because of having been tricked and sacrificed by Mayor Harrison, is also another corroboration.

We have also given this story in detail in this issue on pages 14 to 20.
It has passed without challenge into the History of the Mayorality Disgrace, that two Aldermen of the City of Chicago, who are both Saloon-keepers in the lowest part of the City, punished a Lawyer who endeavored to prevent Election Frauds in their District, by successfully using their Influence with Mayor Harrison to keep the man who would not cover their wickedness, off the Judicial Ticket.

The Question in itself is not worth so much attention, if it were not for the fact that it proves the shameful Methods by which successful Office Holders obtain their Positions, and the utter lack of Common Honor or Honesty in many who hold High Positions.

This is doubtless widespread throughout the whole Land; and vast numbers of professional politicians live, move and have their being in an Atmosphere of Crime and Falsehood, reeking with the fumes of alcohol and nicotine, and stinking with unspeakable physical, moral, psychical and spiritual corruption.

It is a pleasure to turn from the Falsehood and Filth of the Politics of Chicago to the Politics of Zion City.

We have just held two important Zion City Elections. One of these, for the Election of School Trustees in the Districts of which Zion City is a part, took place on Saturday, April 18th.

Women were permitted by Law to vote at this Election. All the Candidates on the Theocratic Ticket of Zion City were elected; and the School District is now under Theocratic control—under the Rule of God.

On Tuesday last, April 21st, the Mayor, ten Aldermen, City Clerk, City Treasurer, and City Attorney for the City of Zion, were elected by a large vote, without any Contest.

No ill-feeling of any kind has been heard of in any of our Election Matters.
The Ratification Meeting at our Rally on Wednesday Evening, was a most Joyful Occasion.
All the new officers were introduced to Thousands of our happy people, and Zion City Band played many beautiful Selections—one of them (The Holy City) being especially well rendered.
Truly we can say with Jacob at Bethlehem: "God is in this place."

But we cannot say with him: "I knew it not," for we have known and realized the Presence of God every hour of every day in Zion City.

This week, in a Neighboring City of about the same population as our own, in which there are Thirty Saloons, there was much bitterness in the Municipal Contest.

Violent Assaults in the Streets and great Danger from Fire, caused the Mayor to go out and restore order, which, with the aid of the Police and Fire Departments, he was barely able to do without physical injury.

What a contrast with the City of Zion!

The Scenes of Shameful Dissipation, Violence, and even Murder, which have marked these municipal Contests throughout many places in the State of Illinois, are in strong Contrast with the perfect Peace and Unity and Good Order of Zion City.

More than Three Thousand Persons were present at the General Assembly, which we call our "Weekly Rally," on Wednesday Evening when the Officers of the City were so enthusiastically received, and spoke so sensibly and well.

We have had one year of Triumphant Municipal Theocracy, and the Trial has been Perfectly Satisfactory.

The Address which we delivered on that subject is one which we hope to present to our Readers in an early issue.

God has more than justified all that we have ever declared would result wherever this Glorious Principle of Theocracy—the Rule of God—was put in operation under Zion control.

Truly the Motto of Zion's Theocratic Party has had a Magnificent Exemplification in our experience in Zion City.

Where God rules, man prospers.

We are a delightfully busy people in Zion City.

In these Glorious Days of beautiful Spring Weather, great progress is being made in Building Operations in all parts of the City.

Within a few weeks, more than One Hundred Orders for Building have come into the Zion Building and Manufacturing Association, which now controls the entire construction of Zion City.

Applications continue to come in rapidly for Plans and Estimates of Cost.

Those who desire to have Buildings erected this year will do well to remember that they must hurry up and be in time; for all building will be done in the order in which the Contracts are made with the Zion Building and Manufacturing Association.

Work has very rapidly progressed on the First Section of Zion Printing and Publishing House in Zion City.

The Foundations for the large Miehle Printing Presses have all been laid and built up.

Heavy Concrete Foundations are now ready to receive the walls, which are beginning to rise rapidly.

The Building at the Corner of Thirteenth street and Michigan avenue, Chicago, which we have used so long, is now being dismantled.

Hundreds of Tons of Type and Machinery, Fittings and Stocks of every description are being rapidly loaded into large freight-cars at the Illinois Central Railway and brought to Zion City on the Chicago & North-Western Railway.

We are "setting up" this Paper from our own type in rooms on the Second Floor of Zion Hospice Number One, Twelfth street and Michigan avenue, Chicago, which were used by us when we had our personal Residence in that Building, which is still our property.

Many Busy Compositors are engaged there in setting up the leaves until the Composing Rooms in Zion City are ready for them.

We shall do our Press work for several weeks in one of the large Printing Houses in Chicago which do this business, and which are a great convenience to Printers when they are moving their plants.

The taking down of our heavy and valuable Machinery and the careful packing of it all, is being attended to very excellently by our General Manager, Deacon Arthur W. Newcomb, and his large Staff, all of whom are working heartily and in unison, and looking forward with pleasure to their transfer to Zion City. It is a gigantic task; but it is comparatively easy in these days of ready resource such as Chicago affords.
This Transfer of Zion Printing and Publishing House will bring into Zion City several Hundreds of People, including the families of our workmen.

We have directed the Removal of Zion Home of Hope for Erring Women, from its present location on Sixteenth Street to 1624 Indiana Avenue, Chicago, which is almost exactly East of our old Central Zion Tabernacle on Michigan Avenue.

Deaconess Paddock will find the new Home much more convenient in many ways for the good work which she is doing, with the aid of many of our people, in reclaiming many women from the Paths of Sin and Restoring them to God, and in some cases to their earthly Homes and sorrowing friends.

We also take care of a large number of little Babies in this Home. Many of these innocent Infants have found happy homes with childless Zion People, where they will be trained for God.

We say very little about this work in these Notes; for it is desirable for many Reasons not to give Particulars; but it goes on all the time, and God is blessing us every day.

The Spiritual Work of Zion in the Salvation, Healing, and Cleansing of many is going forward steadily wherever Zion’s Banner is planted, and a deeper and deeper work of Grace is being seen in the lives of our own dear People in Zion City. They are becoming more and more deeply interested in the Regions Beyond.

We are now well entered upon the Enrolment of the Second Thousand Members of Zion Restoration Host, who have paid their deposits for Railway Transportation in the Madison Square Garden Mission, New York, in October.

We had a most delightful Rally at Zion Restoration Host Meeting last Monday Evening, the Spiritual Power of which was doubtless greater than at any previous Gathering.

We hope within a short time to be able to announce the enrolment of the first Two Thousand on our Railway Transportation List.
EDITORIAL NOTES.

No happier people can be found than the multitudes who throng the North-Western Depot, and rapidly and quietly fill the outgoing trains for Zion City, when the Day's Work is done.

This has been continued throughout all our Mission in the Chicago Auditorium, and will continue until it is finished, when the work in Chicago will be left principally to the local branches and Zion Restorationists, except on special occasions.

We gratefully record the fact that, by God's good Providence, up to this time, not one single injury has occurred to any one, so far as we are aware, although thousands have gone in and out weekly, in all kinds of weather, with their beautiful Message for Jesus, the Christ, the King of kings.

In our issue of April 11th, when referring to the blessing which has been attending the commercial departments of Zion, we quoted on page 775 a report from Deacon W. Hurd Clendinen, General Manager of Zion City General Stores, which we desire briefly to correct.

In that report the following words occur:

We need only to take a glance backward to see the remarkable growth of Zion City General Stores, as well as Zion throughout the world.

Our record shows that our store was opened about March 1, 1901.

During that month (March, 1901), we sold $410 worth of goods.

During March, 1903, we sold goods to the value of $34,980.

At this rate it is astounding to think what it will be in two years more.

The correction which we wish to make can be best put: General Stores and Zion City Fresh Food Supply.

Therefore the comparative increase of business should be thus put: General Stores and Zion City Fresh Food Supply business for March, 1901, $410.

Zion City General Stores and Fresh Food Supply business for March, 1903, $46,357; showing a most astonishing increase of the business in the two years.

Before passing from the Zion City Fresh Food Supply business, we may say that the largest month of business done by the Zion City Fresh Food Supply was during the time of the Feast of Tabernacles last year; when, although the weather was most unfavorable, and Elijah Hospice was not fully ready for guests, and consequently many persons who wished to stay over the Feast could not do so, excepting in tents, the business done in that month, our Manager reports to us, was no less than Seventeen Thousand Two Hundred Forty-One Dollars and Ninety-Seven Cents ($17,241.97).

He estimates that the Business which will be done, God willing, during July of this year, will be from $30,000 to $35,000.

With the growth of the population continuing as it has, it is easy to predict a Wonderful Future for this portion of Zion's Business.

We may also say that in another report which our Manager has made, he states that he "turns over" one-half of the money employed in his Department once every week, and the
other half of it twice every week, in the purchase of Fresh Food.

This will show that the Supply is indeed Fresh, and the excellent health of the people is also proof of the care and efficiency with which this important Department is administered.

ONE OF THE MOST INTERESTING Figures in our Great Assemblies, during the past few years, has been that of the Venerable Mother Stewart of Springfield, Ohio, the Founder of the famous Christian Temperance Crusade, which was the beginning of the Woman’s Christian Temperance Union.

She has been in close fellowship with us for a number of years, and has been Ordained an Elder of the Christian Catholic Church in Zion.

Friends in Zion presented her with a set of Beautiful White Silk Robes, which the Venerable Mother wears when she comes to our Festival Occasions, and her appearance upon the platform, both at the Chicago Auditorium and in Shiloh Tabernacle, has always been the occasion of Enthusiastic Demonstrations of Affection and Love to her.

Last Wednesday evening, we asked the Assembly to concur with us in a Greeting to the Rev. Elder “Mother” Stewart, on the occasion of her Eighty-seventh Birthday, which is the date of the issue of this paper, April 25th.

We thought that a little Gift of Love would be acceptable, and accordingly, asked the Friends to give us what they desired.

The Result was that we were able to send her the sum of $350, with an accompanying letter, which we give in full, as expressing not only our own, but the Love of Zion everywhere, for this Dear Saint of God, who is only “Waiting by the River,” in the full Glory of God’s Light at Eventide.

Thousands and tens of thousands of her Friends in all the World will be glad to know that she is in full possession of all her Faculties of Mind and Spirit, and although fading away a little in Body, she is yet wonderfully active, considering her great Age, and her many toils.

All over the Earth we know that our Friends will join us in the loving Message: “God Bless You, Mother Stewart!”

April 23, 1903.

Beloved Mother Stewart:—Enclosed you will find my check for the sum of $350.00, which is Zion’s gift of love to you on your eighty-seventh birthday.

This was contributed by our brethren and sisters who were present at the General Assembly, which we call our “Rally,” last night, Wednesday, April 22d, in Shiloh Tabernacle.

There were over 3,000 persons present, and when I told them that your eighty-seventh birthday was on Saturday, April 25th, they most heartily joined with me in sending you the love of all Zion in Zion City, and I add to that the love of all Zion everywhere throughout the world.

I then asked them, knowing of your recent loss through the failure of a Springfield bank, to send you a little token of their love; and within a few minutes this sum was given with most hearty expressions of affection.

I do not need to express in many words the feelings of my heart toward you, my dear Elder and Mother, as you draw nearer and nearer to the glories of the Heavenly Home, whither so many of our loved ones have gone.

It may be that some of us who are younger will precede you there even yet. But there were many prayers that your life might be still further prolonged, should that be best and most for the glory of God and your good.

We shall be glad if in the all-wisdom and love of Our Father, you are permitted to come to Zion City this year.

You will see how the City is continuing to grow, and we trust not only in numbers and in beautiful homes and in large industries, but also in those things that are of still greater moment—the beauty of holiness.

We have much reason to rejoice in the good order and progress of our people in every direction.

The leaves are not yet on the trees, but the people are beginning to flock into Zion from all parts. Another party of thirteen are due to arrive today from Australia, having come by way of Vancouver; and others are on their way from all the continents.

I shall ever esteem it a pleasure that I have been your pastor and your friend in the latter days of your earthly pilgrimage, and to have had the joy of ordaining you as an Elder in the Christian Catholic Church in Zion.

We are all praying for you and trusting that you will still be spared to bring forth more fruit in your old age, and to continue to fulfill the beautiful words of Divine inspiration in the Ninety-second Psalm:

They shall still bring forth fruit in old age;

They shall be full of sap and green:

They shall be full of sap and green:

To show that Jehovah is upright;

He is my Rock, and there is no unrighteousness in Him.

Give our very hearty Christian love to your dear daughter in the Lord, who has been so faithful in her many years of devoted service to you.

We shall hope that if God permits, she will spend her last years with you in the City of Zion; and that when you have passed to your rest and your reward, your sacred dust will lie in Mount Olivet, which crowns the North-west hill of the City of Zion.

Pray for us that we shall be able to fulfill to the very utmost all the purposes of God’s gracious Will concerning us in these Times of Restoration, which are now dawning upon the whole earth.

I rejoice to tell you that from Zion throughout all the world there comes but one cry—“All is Well.”

Mrs. Dowie is across the lake at “Ben MacDhui;” and my son is living in rooms at the University of Chicago, doing the work in his final degree of J. D., Doctor of Law.

I am glad to tell you, however, that he is showing a very great desire to preach the Gospel, even before he is able to practice law.

I know that were they here they would be glad to join, and that they do in their hearts, with every prayer of ours for you.
Soon the day will break and all the shadows flee away, and we shall dwell with God where there is no sin, no sorrow, nor weariness; where there is no winter and no night.

I am very sincerely and affectionately,

God's and thine,

Rev. Elder Mother Stewart,

Apple Tree Place, Springfield, Ohio.

AND NOW, although there are many things we should like to say, the time is far spent, and we must close these Notes in this, the First Issue of our Thirteenth Volume.

WE HAVE NO SUPERSTITION concerning the number “Thirteen,” remembering it is the most glorious of all numbers in connection with the completion of the Church of God; for that number “Thirteen” will be the signal for a perfectly united Church in the restoration of the foundation office of the Church, the Apostleship; the apostles, with the Lord, Himself, at the head of the Apostolic College, makes the glorious number “Thirteen.”

MAY HE who leads us on grant to us, should that be His Will, the grace to write the last words of this volume, even as we do the first.

But whatever His Will may be, we know that He hath established Zion, and that “All Is Well.”

The signs of His coming are increasing in number and in importance every day.

The clear light of the morning of the times of the restoration of all things is now shining.

Zion goes gloriously onward to the consummation.

MAY THIS VOLUME record wondrous signs of the outpouring of Divine power on Zion here and everywhere throughout the whole world; and add to the twelve volumes of loving remembrance of what God hath wrought, a thirteenth volume that shall be still more glorious than any which has preceded it.

BRETHREN, PRAY FOR US.
Our Lord Jesus, the Christ, . . . said: "Ye are of your father the Devil, and the lusts of your father it is your will to do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar and the Father thereof." The Devil takes particular interest in all liars.

. . . You newspaper writers, editors, and authors of works of fiction are a pack of liars, and you will all receive the damnation of hell unless you repent; for it is written that "All liars, their part shall be in the lake that burneth with fire and brimstone, which is the Second Death." You fellows who tell lies for fun will go to hell for your fun. You people who tell lies, which you know to be lies, merely to trick others, will go to hell for those lies and tricks . . . "There are many kinds of lies, you may say.

. . . I do not discriminate . . . Not only the maker of the lie is excluded, but the lover of the lie as well . . . I say to you and all the world today as God's Messenger, that there is no possibility of evading the verdict: "He that uttereth lies shall perish."

You must confess and forswear these sins.

—The Voice of Elijah the Restorer in Chicago Auditorium, Lord's Day Afternoon, April 25, 1903.

ELIJAH THE RESTORER GIVES WARNING TO ALL LIARS.
"Dr. Dowie," said a voice at the Chicago Auditorium Lord's Day afternoon, April 19, 1903, "do you wish the jury to render a verdict without leaving the box?"

"What is the verdict?" asked the General Overseer.

"You have proved them a trio of liars. We recommend them to the mercy of the court," said the voice.

That voice gave utterance to the almost unanimous conviction in the hearts of several thousand people, who had heard the Prelude of the General Overseer entitled, "The Final Word Concerning Mayor Harrison's Proposal to Sacrifice Judge Tuley."

This was shown a few minutes later, when almost without exception, the entire audience rose to express belief that the man of God had told the truth and proved his case.

On the Lord's Day previous, God's Messenger had made the startling disclosure that Mayor Carter H. Harrison, of Chicago, had sent Mr. Granville W. Browning to him with a proposition to prevent the renomination and reelection of Judge Murray F. Tuley, in return for Zion's support in the mayoral election.

On the following day, the three prominent Democrats involved had joined in declaring that the General Overseer had lied or erred concerning the matter, but had very seriously disagreed, according to newspaper reports, in their statements of the case.

Not only had they disagreed with one another, but each gave conflicting accounts at different times.

In his Prelude, the General Overseer briefly reviewed the case, then taking up the various statements of the Mayor, Mr. Browning and Judge Tuley, showed their glaring inconsistencies and damaging admissions.

Having thus swept away the denials, he reiterated his charges, adding to them many confirmatory details and receiving corroboration on several points from his personal attendant, Deacon Carl F. Stern.

Elijah's Restoration Message bore directly upon the lesson taught by the incidents dealt with in his Prelude.

It was a most powerful denunciation of the sin of lying.

It was a graphic and realistic history of the terrible results of falsehood in all the ages.

It was a fearless and effective rebuke to all liars.

It was a solemn warning to the Israelitish race, represented by Anglo-Saxons and Jews, that God would not permit them to lie to one another and to Him with impunity.

"It was a warning to Mayor Harrison and his associates that if falsehood and municipal iniquity were persisted in, God would withdraw His protecting hand.

The day was cold and dismal.

A northeast wind blew the never-ceasing rain into the faces of those who ventured out of doors.

So great was the interest in this Prelude and Message, however, that there was hardly any perceptible diminution of the great throng which crowded the Auditorium.

As on the previous Lord's Day, it was a representative audience of Chicago people, deeply interested, respectful, and again and again expressing their hearty approval.

The service was opened by Zion White-robed Choir and Robed Officers entering the Auditorium, singing as they came the words of the

**Processional.**

Onward, Christian soldiers,
Marching as to war,
With the Cross of Jesus
Going on before.

Christ, the Royal Master,
Leads against the foe;
Forward into battle,
See, His banners go.

**Chorus.**—Onward, Christian soldiers,
Marching as to war,
With the Cross of Jesus,
Going on before.

Like a mighty army,
Moves the Church of God:
Brothers, we are treading
Where the saints have trod.

We are not divided,
All one body we,
One in hope and doctrine,
One in charity.

Crowns and thrones may perish,
Kingdoms rise and wane,
But the Church of Jesus
Constant will remain.

Gates of hell can never
Gainst that Church prevail:
We have Christ's own promise,
And that cannot fail.

Onward, then, ye faithful,
Join our happy throng:
Blend with ours your voices,
In the Triumph-song:
Glory, laud, and honor,
Unto Christ the King:
This, their countless ages,
Men and angels sing.
At the close of the Processional, the General Overseer came upon the platform, the people rising and standing with bowed heads while he pronounced the

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

PRAISE.
All then joined in singing Hymn No. 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 Wonder! — 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, the 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, Jehovah, thy God, am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate Me, and showing mercy unto thousands of generations of them that love Me and keep My commandments.

III. Thou shalt not take the Name of Jehovah thy God in vain; for Jehovah 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 Jehovah 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 Jehovah made heaven and earth, the sea, and all that is therein, and rested the seventh day: wherefore Jehovah blessed the Sabbath Day and hallowed it.

V. Honor thy father and thy mother that thy days may be long upon the land which Jehovah 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.

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 sang

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

SCRIPTURE READING AND EXPOSITION.
The General Overseer read in the Inspired Word of God the 19th Psalm; the first nine verses of the 19th chapter of the Book of Proverbs and also from the 8th chapter of the Gospel according to St. John beginning with the 31st verse and reading to end of Chapter, closing with the prayer:

May God bless His Word.

Prayer was then offered by the General Overseer, after which he delivered the following Prelude:

THE FINAL WORD CONCERNING MAYOR HARRISON'S PROPOSAL TO SACRIFICE JUDGE TULEY.

Before I deliver my Message this afternoon, I should like to say a few words by way of Prelude.

The old French proverb, "He who excuses accuses," might be applied to me today, if I attempted any excuses whatever for my previous statements.

A Participant in Affairs of Nation by Right of Good Citizenship. I did what I felt was my duty, as a public teacher, who represents many thousands who are good citizens and taxpayers, and who, himself, has contributed quite considerably to the revenues of this city, and whose people have never been a charge upon the public funds.

There is not a pauper in our Church dependent upon Public Charity. The thousands and tens of thousands of Zion throughout the world will bear me witness that there is not one member who is known to be a charge upon the public funds.

We have not a single member of the Christian Catholic Church in Zion inside of our poorhouse. We are a people who care for our own, and as good citizens we have a right to take a part in the affairs of this nation, notwithstanding the impertinence and insult of the much over-
Mayor Harrison’s Proposal to Sacrifice Tuley.

Carter H. Harrison Attempts to Screen His Perfidy by Contumely and Falsehood.

He says that I prophesied the election of John M. Harlan.

That is absolutely false. I never did any such thing.

My words are all recorded by stenographers who can find every word that I spoke, which reports will prove that statement to be false.

I was doubtful, from the beginning, whether so honest a man as John Harlan would ever get the nomination as long as the political machine was in the hands of such unprincipled politicians as those who control it.

My opinion on that matter was verified.

I expressed considerable doubt as to whether he could get the nomination, knowing that it would be for the best interests of the Republicans if he did, but not for the evil persons who control that party in Chicago.

So I send back the word “lie” which he hurled at me and say: “Carter H. Harrison, that is false. I never prophesied that.”

He also said that I prophesied Graeme Stewart’s election.

If you will read Leaves of Healing issued on the Saturday before that election, you will see that I said that it was apparent to me that the people of Chicago could not get it out of their heads that Graeme Stewart was the representative of the Lorimer machine.

I said: “That is the thing that makes me pause a little when I think of Graeme Stewart’s election.”

I said that if I had any doubt in my mind as to whether Mr. Graeme Stewart was the nominee of Mr. Lorimer and his infernal machine, I should direct my people in Zion to vote against him.

That was the feeling of a great number in the city and they did not believe that he was not.

I believe that Mr. Stewart has character and capacity enough to stand by himself and never has been identified with that shameful machine.

So again I say, “Carter H. Harrison, you lie when you say I made that prophecy. I did not.”

I did say that the whole party would pull together, and if it were a straight party vote, Zion had the balance of power, and we could decide it.

I say that still.

I say it upon the authority of Mr. Graeme Stewart, himself, who was of that opinion when he came to see me at Zion City.

I say it upon the authority of Mr. Granville Browning, Mr. Carter Harrison’s bosom friend, who said to me: “If it comes to a straight fight between the parties, you have the balance of power.”

Treachery and Iniquity Marks of the Last Mayoral Election.

But it was not a straight fight between the parties.

The Lorimer machine managed things in such a way that wherever Patrick Hennessy, alias Elbridge Haney, got a majority when he opposed Harrison two years ago, there was a minority for Mr. Stewart, showing plainly that in the hands of such unprincipled politicians as those who control it.

The Lorimer machine managed things in such a way that wherever Patrick Hennessy, alias Elbridge Haney, got a majority when he opposed Harrison two years ago, there was a minority for Mr. Stewart, showing plainly that in the hands of such unprincipled politicians as those who control it.

I charge these things because I know they are true.

You may say: “You cannot prove them.”

That may be true.

I know a great many things to be true, although they may be impossible to prove.

There is one thing perfectly certain and that is that you, yourselves, know that these things are constantly done, and are part of the stock in trade of the successful ward politician.

If they did not know who were dead and absent, and could get no one to impersonate them, they would not be worth their salt as ward politicians.

No Public Employee Should Be Permitted to Vote.

I have observed politics in many lands.

Even in Australia, under the Australian system, fifteen years ago, the election officers had constantly to arrest large numbers who impersonated the dead and the absent in every election.

Of course it is easier there than here, because the police took no part in elections in Australia.

No public officer drawing a salary from the public funds was permitted to vote.

No judge could vote.

No public employee in any position could vote, because it was held that the vote and power of the civil service would again and again be thrown in the direction of undue influence on behalf of the civil service itself.

It is good policy to keep those who act as public servants from voting, especially returning officers of election and police, who ought to be absolutely impartial.

It is proper that they should not vote, for they will be partisans at the polls, if they vote at all.

May the day quickly come when the police will cease to be partisans, and not be permitted to vote. (Applause.)

I Apologize for Nothing That I Have Said.

I made no such “prophecies as the mayor alleges, and I am under no obligation to “square” myself with my people, as Carter H. Harrison elegantly expressed it.

My people have never expressed nor indicated in the slightest degree any disappointment with my action, but have been unanimously with me all through.

I desire to finish this matter today, for I do not intend to bandy words continually with untruthful professional politicians.

I have not spoken concerning the matter during the week that is past, except to utter the words that I spoke on the first day of the week from this platform.

As a man whom my critics have said is beneath contempt, and whose words do not carry any weight at all, it is perfectly wonderful that the press should have given me so much attention.

Why This Panic and Excitement?

It is wonderful that the politicians should have been in such a panic.

It is perfectly amazing that in at least six or seven issues of the press, morning and night, column after column was devoted to what I said and that the matter was the subject of several leading articles.

Nevertheless it is said that my statements have no weight at all.

Why did they make such a fuss about my charge?

The fact is that it had very much weight.

A leading Republican official in this city remarked as he passed out of this building last Lord’s Day: “If Dr. Dowie had said this a week ago, it would have changed the entire aspect of the matter, and Carter Harrison would have been completely defeated.”

I do not know whether it would have been so or not, but I did not care at the time to say it, although I was under very great temptation to say something.

I thought that if there were an honest vote, Mr. Stewart might get in.

Then I would not need to reveal that which, while it was not a private conversation, was only a conversation with an emissary of Mr. Harrison’s, and the truth as to what was said would be a simple question of veracity between two men.

I regret exceedingly that Mr. Granville Browning, Judge Tuley and Mr. Harrison should place me in the position of emphasizing my statement, and of adding to it corroborative proofs.

One Part of My Statement Has Not Been Disputed.

They have not denied that Carter H. Harrison lied to me two years ago when he gave me a promise that he and Mr. Burke would keep hands off the Police Department and give
Joseph Kipley a reappointment as Chief of Police, with the distinct understanding that he was to be strongly supported in putting down gambling hells and brothels, and cleaning out the low, criminal saloons and dives of the city.

They promised me that—both Robert Burke and Mr. Harrison.

Mr. Robert Burke does not deny it.

On the contrary the Chronicle says that he affirms it.

I have four witnesses, besides myself, of Mr. Harrison's making that promise.

I have Joseph H. Kipley, himself; I have Attorney S. W. Packard; I have my personal attendant, Carl F. Stern; and Mr. Robert Burke.

These are witnesses to the truth of what I said.

While Mr. Harrison did not write a letter—he is a very shrewd politician in that respect—yet he sent his emissary, when I wrote and asked him if Mr. Burke had come at his request, and was authorized to communicate with me on his authority, he answered, "yes," and that what Mr. Burke said came from him.

Then, when I sent my attorney, Mr. Packard, and my personal attendant with a letter, to ask him to confirm the compact, so that I should have some strong ground for supporting him, he said, in their presence, that he would stand by the promise.

By that time I had seen, as the third election came on, that the hoi polloi, the low, criminal dives, and the gamblers' dens had been removed; and I said before God that I would not cast a vote for Carter Harrison unless I was sure that the police control would be such that there would be a determined effort to clean out these places.

It Was in Fighting for a Clean Chicago That I Made That Demand.

After the election you know what happened.

A Roman Catholic was appointed Chief of Police, and Joseph Kipley, whom the Christian Catholic Church in Zion supported, was shamefully betrayed and deceived, and was compelled to retire.

When Carter Harrison was reminded of his promise before the appointment of Chief of Police had been made, he exclaimed:

"Dowie be damned!"

He does not deny that; and Mr. Browning apologized for it to me, and said that Mr. Harrison's conduct was absolutely indefensible.

He said that he had no apologies to make for him, that I had given Mr. Harrison most valuable support for four years, and that it was impossible to defend such treachery, blasphemy, and wicked swearing.

The Story of Mr. Burke's Visit Has Been Reaffirmed.

That story is not really disputed. In fact, it was reaffirmed, as the Chicago Herald had done, in very plain language:

The truth of the story concerning the promise to retain Joseph Kipley as Chief of Police, after the election of 1901, was partially established. During the debate it was learned that Dowie's account of the visit to him by Robert Burke was substantially true, and that Dowie himself had visited the Kipley's home before declaring for him prior to the election of 1901, and had evidently been satisfied that Kipley would be retained as Chief of Police.

The latter part is not correct.

I did not visit the office myself, but I sent my attorney and my personal attendant.

The last letter that I sent to Mr. Harrison was to the following effect:

"I have asked these two to hand you this letter, and to say that I take your word as an honorable man.

"Believing your promise that Mr. Kipley shall be reappointed Chief of Police, and that neither you nor Mr. Burke will interfere with him in doing his duty, I will support you."

He took the letter, and asked my attorney and personal attendant to give me his thanks, and say that my letter expressed the facts.

I desire to call your attention to this fact: it is admitted on all sides that Carter H. Harrison gave me an anteelection promise in 1901 which he deliberately broke.

I could say a great deal about his third election.

At that particular time God gave me the power to advise a very large voting element in this city, who sent their representatives to me, hoping that I would support an independent ticket.

Zion a Powerful Factor in Harrison's Third Election.

I said that it was useless, that he would be a sacrificial lamb.

I said: "You must choose between the Republican and the Democrat, or lose all your votes."

They saw it, and it was estimated that more than fifteen thousand votes, as represented by these gentlemen were, owing to my influence, almost unanimously cast for Mr. Harrison in addition to a heavy Zion vote of many thousands.

I do not want to boast; but the time has come to speak the whole truth.

I have not mentioned this publicly before, and have not, except to a few trusted friends, privately.

I was honored by that large and influential body of men asking me for counsel, through which I prevented an Independent candidate from entering the field.

I said: "Give the young man another chance."

"Let him get this street railway matter settled and see whether he will not do better still."

I had no confidence in the Republicans because they had lied to me for a number of years, and they needed to be kept out because they were very wicked.

I thought it would be a good thing to keep them out for a while.

There is no question, whatever, in the mind of any honorable thinking man, that a man who would lie to me after he had received, probably, more than twenty thousand votes through my influence, would lie when I did not support him.

I helped him in other ways.

I published Hennessey's record in connection with some very bad things that Mr. Packard knew all about.

I was at the bottom of the publication of all that story of what I call "robbery."

It cost me a good deal of money to find it all out.

Some of you will remember that story of a legal robbery that was put before the people, and it hurt Hennessey to the extent of many thousands of votes.

I worked hard for the third election of Mr. Harrison.

He knew what Zion had done, and yet he deliberately lied to me and deceived me.

If a Man Lied in 1901 Under Such Circumstances Would He Not Lie in 1903?

Of course he would, when it was very much to his interest.

Let me examine the facts again in the light of all that has been said—or rather the darkness, because the light that is in them is darkness.

It is a glorious muddle that Murray F. Tuley, Carter H. Harrison, and Granville Browning have made of this affair.

I told you that it would be quite interesting to find how Browning and Tuley would look at each other when they met.

On the Monday morning, one paper that has constantly supported Mr. Harrison's candidacy—that is Hearst's Chicago Evening Post—in an early edition says: "Dowie's attack on Harrison causes a cry of treachery."

They all saw at once there was treachery.

They all saw it.

That was the big scare-head lines on the front page of the paper.

Judge Tuley's Ridiculous Defense.

In the morning Mr. Browning had a talk with Tuley—Tuley is quite capable of telling many "Tulies" (laughter)—but presuming that Tuley told facts just as they happened, I will read to you what Judge Tuley is reported to have said:

So far as Mayor Harrison is concerned in this matter, I understand that he asked Browning to go over and see Dr. Dowie.

Mr. Browning said: "Harrison did not send me to Dr. Dowie."

Which is right?

Judge Tuley goes on to say:

I think Mayor Harrison incapable of concocting any such scheme as outlined in Dr. Dowie's charges.

I do not believe he thinks any such thing.
I believe he thinks Harrison capable of any amount of dirty work.

In regard to Mr. Browning, I have known him for some years, and our relations have been friendly, so far as I could judge. I always considered Mr. Browning a friend and admirer of mine. I was told this matter by a reporter last evening, and that was the very first I heard of it. But by a peculiar circumstance when I got on the train to come down this morning, the very first I could across was Mr. Browning. Of course I had seen the story in the newspapers. He began making an explanation. What his explanation is I would prefer you would get from him.

He denied that the incident had occurred exactly as Dowie had stated it. He said Mayor Harrison called him into his office during the campaign and said: "Browning, I get reports that there is something the matter with Dowie; that he is inclined to support Stewart. He has always supported me in the past, and I wish you would go over and see him and see what is the matter." (Laughter and applause.)

Mr. Browning, you said: "Harrison did not send me to Dr. Dowie," but Mr. Tuley says that it was the most dramatic conversation with the Mayor, and that the Mayor said: "Go and see what is the matter with Dowie."

**Mr. Browning Ascribes a Place in Politics to Mrs. Harrison.**

Just at this point Mr. Browning compels me to say something more. I do not want to bring a lady's name into this matter; but Mr. Browning tells so many different stories about the thing that I think I would better remind him of something else that he told me.

When I asked him: "Do you come from Mr. Harrison?" He said, "Yes, and from Mrs. Harrison, because she read the paper some time ago and found that you were going for Harlan."

"I was in the house at the time, and she came in with the newspaper in her hand." She said to both Mr. Harrison and myself: 'Here! Dr. Dowie is going for Harlan.'

"'Oh, we said, 'that will not matter. He will not get the nomination anyway.'

How did you know? Perhaps he is intimate with Mr. Lorimer. (Applause.)

I should think that it is very likely, because Mr. Browning said to me: 'I knew, Doctor, that Harlan would not get the nomination; and when Mrs. Harrison was very earnest that I should come and see you in a hurry, I said, Harlan will not get the nomination, and there is plenty of time. Dowie will not go for Graeme Stewart without seeing me, or some of us, and I will see the Doctor and make it all right with him after the nomination is given.'

"But," he said, "to tell you the truth, I am ashamed to say that for two days I was all at one, when I saw that you would speak in the Chicago Auditorium on 'Zion's Choice for Chicago's Mayor,' I called you up on the phone, and wanted to come out to Zion City and see you, for Harrison went at me and told me that I would lose at me, and when they said, 'Did you talk to Dowie?' I was compelled to say: 'I am ashamed to say that I forgot it.' (Laughter.)

Perhaps he will call that conversation imaginary, but I did not imagine it.

It is all so perfectly natural, for I understand Mr. Browning has the entire to the Harrison home at almost any time.

**Mr. Browning's Unwavering Importance.**

When he wanted to see me at 6 o'clock on the Saturday night previous—that is to say, 6 o'clock upon the 4th day of April—I said to my attendant who received the long distance telephone message: 'Tell Mr. Browning that his coming out to Zion City is of no use; because I have determined to support Mr. Graeme Stewart, and that is all there is to it.'

"Mr. Harrison shall not say 'Dowie be damned' a second time.

"He shall not lie to me a second time.

"I will support the better man of the two.

"Tell Mr. Browning that it is no use bothering himself or me.'

He held the line and continued to talk to my attendant. Deacon Stern, will you please step up there where they can see you? [The General Overseer's confidential personal attendant for more than seven years then came upon the platform.]

I am relating a narrative, and if I make any mistake you will please correct me.

About 6 p.m. on Saturday, April 4th, I was called up by Mr. Browning at the Administration Building, and you received the long-distance phone in the attendant's office on my behalf. I think I was in Shiloh House.

Deacon Stern—"You were in Shiloh House and I called you up, over the local phone."

**General Overseer—Did I say, 'It is no use.' Tell Mr. Granville Browning that I have settled upon Mr. Stewart, and that in all there is to it.'

Is that true?

Deacon Stern—"That is true."

**General Overseer—**Then he asked if he might have an interview with me in Zion City if he drove there from Waukegan that night.

Deacon Stern—"Yes, sir."

**General Overseer—**He said that he would be glad to stay for the night at Zion City if it were necessary, and did I again say "No."

Deacon Stern—"Yes, sir."

**Mr. Browning Not at Zion Hospice by Appointment.**

**General Overseer—**Then he asked if he might have an interview when I came into the city, on the following Lord's Day.

That was this day fortnight, April 5th.

**What did I say?**

Deacon Stern—"You said, no; there was no need of his seeing you, because you had made up your mind to work for Stewart."

**General Overseer—**He now says that he came to see me at Zion Hospice No. 1, Lord's Day, April 5th, by appointment.

Is that true?

Deacon Stern—"No, sir."

General Overseer—"It is not true, or else you disobeyed my orders.

Deacon Stern—"It is not true."

**General Overseer—I made no appointment, and I told you to make none.**

Deacon Stern—"I made no appointment. I told him his coming down to see you would be of no use."

**General Overseer—**I refused to see him?

Deacon Stern—"Yes, sir."

**General Overseer—**However, when I got into the city I found him there, waiting.

He simply begged to see me, and you brought me the message that he was there. Well, I am sorry for every beggar.

I am especially sorry when there is a political beggar, lying at my gate, full of sores. (Applause and laughter.)

I did not know that at that time how sore Mr. Browning was. I did not know that Mr. Browning was sore because Mr. and Mrs. Harrison had fallen upon him, and, metaphorically, had made him sore.

I did not know that until the next day.

My attendant told me that he was intensely desirous of seeing me, so I consented to see him.

I have very little time when I come into the city—only about an hour and a half at the outside—before beginning my service in this place.

Mr. Browning came in and persistently took up my time.

I reaffirmed what I had said.

He apologized for Mayor Harrison's previous lies; but I said: "It is no use: Zion will no longer support him."

He then drew up his chair and made the proposal to sacrifice Judge Tuley at the forthcoming election for judges, which I stated last Lord's Day.

Democratic Leaders Involved in a Maze of Contradictions.

Note the contradictions in which they all involved themselves.

Murray F. Tuley says that Mr. Browning told him that Mr. Harrison called him in and had that conversation and said: "Go and see what is the matter with Dowie."

Harrison personally says that he said nothing to Mr. Browning about this.

The press clippings cover a very large number of pages on this subject, but I want to be quite fair and quote correctly.

Mr. Browning, in the Chicago Examiner, which is another edition of Hearst's Grasshopper, is reported to have said, on the morning of Tuesday, April 14th:

I went to see Dr. Dowie on my own initiative. Mayor Harrison did not send me.

Original from
NEW YORK PUBLIC LIBRARY
He told Judge Tuley that Mayor Harrison had sent him, and Judge Tuley gives the conversation, as reported to him by Mr. Browning:

Browning said: "I admit sending Browning through religious followers of his, and called on him for good-day."

Then Mr. Harrison said that he sent him; that he wanted the facts last Lord's Day. These are the facts.

I prove that they all lied last Monday. Either Judge Tuley lied as to what Mr. Browning told him, or Mr. Browning lied when he told that to Judge Tuley. Either Mr. Harrison lied when he said that he did not send him, or Mr. Browning lied when he said he did; or Mr. Browning lied again when he said that he did not.

These are the facts. I prove that Mr. Harrison lied in 1901. I prove that they all lied last Monday. The question is, who has lied in this matter? I reaffirm what I said last Lord's Day, and I will add some more to it. I thought I had made it pretty hard before, but I will make it just a little harder now. I did not care to say anything more than merely to state the facts last Lord's Day.

Mr. Browning's Interview With the General Overseer.

After a long talk with me, Mr. Browning found that he availed nothing. I had purposely caused his chair to be placed about twelve feet from mine. When you came in, Deacon Stern, where was that chair? Deacon Stern—"Right close in front of you."

General Overseer—Mr. Browning in his intensity had drawn his chair nearer and nearer, until he sat quite close to me. I said: "Now, Mr. Browning, you and I are going to say, good-day." "No," he said, "I do not want to do it; I have a logical proposition to make that I know will make you say that you will give your support to Mr. Harrison."

With that he drew his chair up to mine so closely that his knees were almost touching mine; in fact, I drew mine a little back. (Laughter.) I do not mind saying why I did. I do not know whether Mr. Browning smokes or chews, or what he does, but he smelled of tobacco.

If he does not use it himself he had been, no doubt, with some who do. The smell of tobacco is very offensive to me and I drew back a little.

The General Overseer's Memory a Very Excellent One.

I could not forget the conversation. In one of the reports, Mr. Browning suggests, in his very amiable way, that Dr. Dowie's memory failed him. I think that the people in Zion City will not tell you that my memory is failing. I keep all my engagements from week to week, and I never carry a pocket diary or keep a memorandum book. If I have made an engagement it is in my mind, and I do not forget it. I am in the habit, as you know, of speaking from this platform without notes.

I oftentimes recall long passages from modern and ancient writers without referring to any book, and when I verify the quotation I usually find that I am correct. I make long quotations from the Bible, and carry dates and figures accurately and without effort, which sometimes come to me on the spur of the moment. My memory is good, and it is a downright insult to it to say that it is not.

I think that never again will it be said of me, in America or anywhere else, that I forget what has been said to me.

An Offer to Sacrifice Judge Tuley.

Mr. Browning got pretty close to me, and said: "This is the logical proposition: Dr. Dowie, you do not want Judge Tuley to be a Judge, do you?"

I said: "Certainly not."

"Well," he said, "I talked it all over with the Mayor, and I have this proposition to make to you, that if you will give the Mayor your support, Mr. Tuley will not be a Judge."

I was astounded when he made the proposition, and I sat speechless for a moment. At first I temporized. I did not know whether I should not measure strength with Mr. Browning, as to who could pitch the other out of the room. I had never done that kind of thing in my life and I did not want to begin then.

Then, again, I thought: "I will wait a little. Perhaps I misunderstand this man. I will let him make his proposition more fully."

I was pretty hot under the collar, and I am a little hot now. (Laughter.) But my memory is all right. I said to him: "You cannot prevent it, Mr. Browning."

"We can," he said. "How?" I asked.

He told me frankly he believed that if Zion supported Graeme Stewart he would be elected.

He said: "I believe you have the balance of power."

I still believe that Zion has the balance of power in Chicago, and that it is Mr. Lorimer and the impersonators who defeated Graeme Stewart. I do not believe that he was beaten by the Democratic candidate.

I believe that thousands of Mr. Harlan's friends, who did not trust Mr. Stewart because they feared he was Lorimer's nominee, voted the Democratic ticket.

I shall show you, presently, that there are some other people—prominent Democrats—who complain of promises made and broken by Mr. Harrison.

Straight Democratic Ticket Made Up in Mayor Harrison's Private Office.

To return to my conversation with Mr. Browning, I said: "How can you do it?"

He said: "If Graeme Stewart is elected, there will be a bi-partisan ticket—that is to say, there will be a ticket on which both Democrats and Republicans would be nominated by an arrangement of the leaders of both parties, and no one could injure that ticket."

In fact, it would be practically electing judges. If Graeme Stewart is defeated, however, there will be a straight Demo-
Mayor Harrison's Proposal to Sacrifice Tuley.

Mr. O'Donnell was nominated for judge of the circuit court under a possible provisional act. There is no such act in existence, but it is hoped that a bill may be got through the legislature at Springfield, during its present session, providing for three additional judges. Their desire for the passage of this bill is like my saying: "If I catch three fish I will let you have one."

Here they actually offered this man a judgeship if they could get in three more judges!

Mr. O'Donnell was appointed a member of this committee, by Judge Tuley, in his position as president of the Iroquois club. Originally O'Donnell was selected for one of the preferred judicial nominations.

His friends say that Mayor Harrison had promised him the nomination.

How Mayor Harrison Rewards Honest Service.

Mr. O'Donnell says these words:

My nomination to one of the seats on the bench was opposed by the aldermen from the first ward. While I was a member of the Iroquois club I was appointed to serve on a committee to prevent election frauds. Tuley made the appointment. In serving on the committee I came into conflict with the first ward leaders and aldermen, and they went for me on that account.

So Mr. O'Donnell declares that Mr. Harrison and Mr. Tuley sacrificed him at the request of Bathhouse John and Hinky Dink. (Applause.)

That is another little kettle of disgusting eels. Mr. O'Donnell's statement is akin to mine.

This gentleman says that he was sacrificed because he did his duty in preventing election frauds in the first ward; and Mr. Tuley and Mr. Harrison, who ought to have supported him in this, sacrificed him to the liquor interests.

A Perfidious Trade to Satisfy the Criminal Element.

Mr. O'Donnell has told exactly what happened. Doubtless he was told that he would get a nomination. He says that he was tricked last June; he was to have had a nomination then.

Now he is tricked again, and will be every time, by Bathhouse John, Hinky Dink and the low element which they represent in the first ward until he does their bidding.

It is the shame of this city that the first ward is absolutely politically in the hands of the vilest people in the city.

Audience—"Yes.'

General Overseer—Can you not see the confirmation of my statement; that when Mr. Harrison was in terrible straits...
he was willing to sacrifice Tuley, if I would accept the
sacrifice?
I have never been so insulted in all my life.
To represent me as a monster who would like to see his
every enemy politically murdered!
To think of my being satisfied with Murray F. Tuley's head
on a political charger! Shame!

My Fight With Judge Tuley Has Been Open.

I objected to his unjust judgment.

He gave a verdict to a man whose testimony was entirely
unsupported, and who he, himself, said was untruthful and
unreliable.

There was not one witness who backed his testimony, and
there were scores against him.

In his own office he privately told that man that he would
better settle with me, for he was wrong.

Attorney Packard will bear witness to that.

Judge Tuley deceived us.

He was unaccountably, he gave the verdict to the man
whom he declared in his own judgment was untruthful and
unreliable.

When we appealed the case he would not let us carry up our
appeal.

When we offered bonds for six hundred thousand dollars to
cover an unjust claim of one hundred and fifty thousand, he
said: "Yes, I will let you have an appeal, but I will appoint
a receiver all the same."

Judge Tuley's Intention Was Manifestly to Destroy Zion Lace
Industries.

If I had not torn the case out of his hands, and compelled
Samuel Stevenson to submit to a settlement, Zion Lace
Industries would have been seriously injured.

He, himself, said that they would be fatally injured by a
receiver.

Nevertheless he would appoint one when there was no
necessity for it.

He was wicked.

He was cruel.

He was shamefully unjust.

I said it then, and I say it again.

Now that the election is over and Mr. Harrison has won, he
has put Mr. Tuley, to satisfy him, at the head of the ticket,
and I do not know but they will elect him.

I will express no surprise if Murray F. Tuley is elected at
the head of the Democratic ticket, but that will not make it
right, will it?

Audience—"No."

Murray F. Tuley Will Have to Meet Me Before the Judgment Seat
Of God.

I have said that he is unjust and wicked.

He had no justification for his action, either in the law or in
the evidence.

Seven thousand people in this Auditorium said the same
thing.

There is not a lawyer whose opinion is worth his salt, who
does not say the same.

He is not fit to be judge; but I do not ask that he shall be
politically knifed by his associates as a "trade" for Zion
votes.

I think his action this last week shows that although he
knows and is persuaded that Mr. Harrison intended to sacri-
face him, he smites at Mr. Harrison like an Iroquois Indian
who will scalp him when he gets an opportunity.

He smiles at Mr. Browning with a similar mental reser-
vation.

Shame! shame! that a man who knows that he was about to
be politically murdered will now smile at his would-be mur-
durers.

I do not think that anything will tempt me to refer to this
matter again for some time to come.

I have done my duty.

I will now ask every one who believes that I told the truth
to stand.

Thousands Upon Thousands Stand and Say of the General Overseer's
Charges, "It Is Truth."

I thank God that the entire audience, with the exception of
two or three persons, is standing. I thank you.

The General Overseer then delivered his Restoration
Message.

HE THAT UTTERETH LIES SHALL PERISH.

INFORMATION.

Let the words of my mouth, and the meditation of my heart be ac-
ceptable in Thy sight, 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.

I feel it my bounden duty to deliver to you the Message
which God has put in my heart.

My text is found all through the Bible; but I take two
special texts and put them together:

TEXT.

A false witness shall not be unpunished; and he that uttereth lies shall
perish.—Proverbs xix:9-10.

Ye are of your father the Devil, and the lusts of your father it is your
will to do. He was a murderer from the beginning, and stood not in the
truth, because there is no truth in him. When he speaketh a lie, he speak-
eth of his own: for he is a Liar, and the Father thereof. But because I
say the truth, ye believe Me not. Which of you convinceth Me of sin? If I say
truth, why do ye not believe Me?—John iii:6-10.

I am exceedingly weary of many things; but there is one thing above all others that I am so weary of that if God did not sustain
my heart I know that I should want to leave this life.

I am weary of the Diabolical Lying of which I have been the constant subject ever since I entered public life, a young
man of twenty-one.

A Leaf from the Story of my Life

may here be given.

Nearly thirty-five years ago in the colony of South Australia,
in the city of Adelaide, I first entered into public life.

I wrote a report concerning the cost and terrible conse-
quences of using alcoholic liquors.

I had spent a great deal of time out of my busy life in
carefully compiling tables as to the cost of the liquor that was
consumed by the people.

I was the secretary of the South Australian Total Absti-
ence Alliance, and I signalized my entrance upon the secre-
taryship, an honorary office, by this report.

I wrote it from a pure love for God, and a sincere desire to
promote the welfare of the people.

I got no reward, and sought none, either in money or office,
for what I did.

I loved righteousness, I hated wickedness, and I wanted to
help in setting the people free from the many miseries, bur-
dens, and destruction wrought by intoxicating liquors.

It had cost me many months of toil, and I knew it was as
accurate as an accountant could make it: for I was an
accountant.

The very next morning I was confronted by one of the
principal newspapers, the South Australian Register, with dec-
larations which practically declared that I was a shameful liar.

That paper declared that I had invented the facts, that I had
 guessed at a certain set of figures, and then multiplied
them by two; and that was all there was in my alleged facts.

I do not hesitate to tell you that in my grief I cried.

I was young and tender enough to cry, and almost break my
heart over it.

I, who had never been charged with falsehood in all my life,
was publicly charged with having invented figures, when I had
toiled for months in untrodden paths of public records to
compile them with conscientious care and perfect accuracy.

I showed my grief, and one of my very dear friends spoke
to the proprietor of that paper, the Hon. Anthony Foster, who
said that if I knew the report was correct I should answer the
article, and he would publish every line of the reply.

He said that he had had nothing to do with what his editor
wrote, and that he very much disapproved the tone of the
article, and said that if he was proved to be wrong, he would
be likely to have "a bad quarter of an hour," or something to
that effect. I answered the article.

I, who had never been charged with falsehood in all my life,
HE THAT UTTERETH LIES SHALL PERISH.

The editor was a Mr. Lawson, and when I finished with him there were not very many pieces of his literary carcasses which could be collected. From that time he literally "went to pieces." Very shortly after that, Mr. Lawson had to resign his position and return to London. He is still in the Editorial World in London, where he has been lying about me from that day to this.

The Press Rewards Honest Men by Lying About Them.

Jesus said: "BECAUSE I SAY THE TRUTH, YE BELIEVE ME NOT."

For nearly thirty-five years I have found that whenever a man in public life tells the truth he is bound to be lied about by the press.

For the most part, the newspaper press of the world is owned by the Devil, edited by the Devil, and eagerly read and believed, for the most part, by the people who belong to the Devil.

A great many good people also swallow what the Devil produces, without inquiring whether it is true.

As I have gone on in life, I have not done any crying since that first fight in South Australia. I "registered" a vow then that I would never let the unclean printing-press Devil break my heart.

I have made the other fellow howl; but I have done no crying over false statements made against me since my first fight thirty-five years ago.

Unless God had very specially strengthened my heart and given me conviction that the truth would at last appear I could have been killed. From that time he literally "went to pieces." 

I have had considerable experience in life, and I have found that the memory of the wicked rots.

The Word of God is true in declaring—

The memory of the Just is Blessed:

But the name of the Wicked shall Rot.

All human miseries began with a lie, and have continued with lies. And the last fatal fight will be with the Supreme Liear of this world.

Everything was perfectly truthful and pure when God made man.

There escaped from the nethermost hell a being, who had been cast down from heaven, and who had the power, as he still has, to take possession of the souls and bodies of animals and of the spirits, souls, and bodies of human beings—even of good people.

By some means he got into Paradise.

If we had the lost book of Enoch, we would probably get the facts as to how the Devil got into Paradise.

That is the only Divinely inspired book I know of in the world that could give us the facts. He was the seventh from Adam, and a man who "pleased God."

I have a copy of the book of Enoch as it was found in Abyssinia, and as it exists in the Bodleian Library in Oxford. It is a very rare book; but is admitted to be in a corrupt and imperfect condition.

It contains, however, the only quotation that is made from it, and it has it correctly.

The Devil the First Liar.

In some way, through the corruption of the angelic watchers it is supposed, Satan got into Paradise.

When he got there he incarnated himself in the serpent, and began to talk, not to the man, but to the woman, and she was first deceived.

He told her to eat of the forbidden fruit.

She said: "No, God has said that in the day that we eat we die, and dying we shall die."

Eve did not know that it was the Devil talking.

She thought that she was talking only to that animal that was nearest to man.

It is admitted that the serpent was very different from what it is now, because then it stood upright upon two feet, and had incipient hands.

Sir Richard Owen, the great comparative anatomist and paleontologist, has shown in his profound works that the serpent has relics of former hands and feet, and once stood upright.

It was God's curse that made it grovel on its belly.

It was a very able and subtle beast and nearest to man.

Do Not Discuss With the Devil.

Eve did not know the Devil was talking to her when the serpent said: "Hath God said. Eve, do you not think that you are mistaken? God is far too good to deprive you of anything that you would like on this forbidden tree. Let us discuss it. Hath God said? Hath God said?"

When once you begin to discuss the Word of God as to whether God has said a thing or not, you are gone.

The woman who argues with Satan and Sin, and who hesitates, is lost.

The woman who begins to discuss with a deceiver, a corrupter, a seducer—and the Devil is all that—is lost.

When a woman begins to discuss with any man who is endeavoring to show her that she may sin in the way that he desires and yet be all right, by saying, "God will not be angry, God never said that you were not to do it," the end of that argument is the destruction of her virtue.

She is lost.

You are not lost when the act is committed; you are lost when you begin to discuss the question as to whether God hath said "Ye shall not commit adultery;" or any other commandment.

The moment that you begin to discuss whether God said you shall not commit adultery, fornication, or uncleanness of any kind that moment you are lost.

The woman or man who discusses with the Devil is a fool.

I never discuss with the Devil.

When the Devil comes along, and I know that it is the Devil, I take a stick and hit him.

I never discuss; that is why I am called a very forcible man.

I will never discuss the question as to whether I should steal, or lie, or commit adultery, or bear false witness against my neighbor, or honor God supremely.

These things I cannot discuss.

These are things that I must obey in accordance with God's Law and not discuss the Devil's Lie.

So Eve discussed.

At last the Devil said: "God did say it, but God was very kind. God knew that you would be like gods if you ate this. Come, eat it and see."

So he deceived the woman by telling her a lie, by telling her that, while he believed God said it, God was unkind. If she ate this fruit, she would live and be like a god.

Satan lied.

She did it, and she fell.

She lied.

She had promised to obey God.

Wives Should Be Obedient to Husbands.

God had also put her under her husband, and she did not even give her husband an opportunity to discuss the matter.

He was away in some other part of the garden, and she thought that she could run the ranch alone, and do what she liked.

When a woman thinks she can do that, then there is the Devil to pay; because woman, at the most, is no more than an equal partner in the ranch. But the man must rule. Even in a business where two are equal partners one must be manager.

When there is an equal partnership, you have at least a right to discuss with the other partner before you do anything; but Eve would not listen to any but the Devil. So some women do today.
She listened to him. She did not listen to God. She did not listen to her husband. She disobeyed and fell.

**Obedience Is Essential to the Existence of Divine Faith, or Hope, or Love.**

The serpent was probably her "pet" animal, and she may have doted on the little—the "pretty little"—serpents, as some women and men do on animals today.

The animal triumphed—God, husband, truth, were all swept away in the vortex of her sinful passion; and Eve became the serpent's slave.

It is the Story of All the Ages. When the animal triumphs, the spiritual is enslaved. Passion rules. Satan conquers. Hell—a burning Hell—burns in the man or woman's spirit, who lets the animal rule, be it a serpent, a horse, a dog, a cat, or a fool-hearted man, or woman, or child.

When her husband came home from his work she lied to him; because it is perfectly clear that she said to him that the fruit was good, for she had found it so.

The woman whom God gave to Adam tempted him by a lie, and he ate, and fell with her.

All Human Misery is the result of that First Lie. The Devil first told the lie. The woman believed it.

Then she repeated it, and both our first parents fell. So Death hath passed upon all.

If you look down the story of the ages you will find that it is that Spirit of Lying which has been at the bottom of all human misery.

**Strong Words of The Christ to Liars.**

When our Lord Jesus, the Christ, was talking to these Jews He said:

"Ye are of your father the Devil, and the lusts of your father is your will to do. He was a murderer from the beginning, and stood not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a Liar and the Father thereof. No liar can ever find his place in heaven. His place is in hell. He belongs to the Devil. "There are many kinds of liars," you may say. "There are white lies, and black lies, and gray lies, and blue lies, and little lies, and joking lies, and you know you have to discriminate between them."

I do not discriminate. The Bible says concerning "all liars, their part shall be in the lake that burneth with fire and brimstone."

Over the portals of heaven it is written that naught that defileth shall enter therein.

**Doom of Those Who Love Lies.**

Not only the maker of the lie is excluded, but the lover of the lie as well:

If you did not write the lie but love it, you will share the damnation of the man or woman who made it.

I do not hesitate to say to you that all fiction of every kind is a lie.

Fiction is that which is not truth; therefore fiction is a lie. I have read very extensively. I think that I know pretty much the whole range of fiction in ancient times, and especially modern fiction.

It is simply impossible to follow it all. It is like the plagues of vermin—too numerous to count. I never yet, in all my reading, was other than injured by reading fiction.

I have oftentimes read it for the purpose of being able to understand what is influencing the public mind; but I have had to go to God and ask Him to cleanse me from any defilement that came with the thing.

Now I very seldom do more than merely glance at these things. The whole world is injured by the lies that appear under the name of novels and stories.

If you will trace the history of humanity, you will see that lying has been at the bottom of all wickedness in the lives of the best men.

**Abraham's Troubles Through Lying.**

Abraham, for example, lied to Pharaoh and said that his wife was his sister. Then came a plague, and he had to confess with shame that he had lied.

It was true that she was his sister in that she was the daughter of his father, but not of his mother; but he had made her his wife, and in saying she was his sister, he had lied.

He had taught her to lie. She lied again to Abimelech. That was the weakening point in Abraham's career. He was easily influenced by fear. The Devil could get at him by fear and give him bad dreams.

In one of his bad dreams he imagined that God told him to kill his only son. God Almighty who said, "Thou shalt not kill," told no man to murder his own son. Murder can never be right.

That was one of the bad dreams he had while living in the land of the Philistines. Abraham lied, and compelled Sarah to lie, also, to save his own skin; for he said: "You are so beautiful, that if they think you are my wife, they will murder me."

**Lying in Israelitish Character.**

It not only weakened his own character, but weakened the race, because it got into the Israelitish character.

Therefore, the Israelite, while he is strong in faith and large in intellect, has an immense capacity for lying, except when God Almighty takes it out.

We all, who are Israelites or Jews, inherited that tendency from our Father Abraham.

The Jew especially is greatly tempted, because he is an Israelite who has had to protect himself oftentimes by lying. You fellow who tells lies for fun will go to hell for your fun. You people who tell lies, which you know to be lies, merely to trick others, will go to hell for those lies. There will enter into the City of God nothing that worketh abomination or that maketh a lie. No liar can ever find his place in heaven. His place is in hell. He belongs to the Devil. "There are many kinds of liars," you may say. "There are white lies, and black lies, and gray lies, and blue lies, and little lies, and joking lies, and you know you have to discriminate between them."

I do not discriminate. The Bible says concerning "all liars, their part shall be in the lake that burneth with fire and brimstone."

Over the portals of heaven it is written that naught that defileth shall enter therein.
If you will read the entire story, you will see that lying was the sin that cost David's race the throne. He lied to God. He read the employment. "Thou shalt not commit adultery," and he stood before the people and vowed before God that he would keep that commandment. But he lied to God, and he lied to the people. He lied to his own brave soldier, Uriah the Hittite, and stole Uriah's wife. That was the great cause of all his subsequent misery. His own was the cause of all the debauchery and cruelty in his family and all the heathenism that through it poured in upon his people. He lied before God, and there were two years that he did not dare to enter God's Tabernacle, until Nathan went to him and convicted him of his lie. Then he confessed his sin, and God forgave him. Nevertheless, the effect of that remains, and has stained his name to every generation. Go through the entire history of the nations, and, with few exceptions, you will find humanity injured by this terrible sin.

All the Great Crimes Recorded in Scripture Came Through Lies.

Judas Iscariot vowed, when he took the apostolic office, to be true to his Master, but he lied. He pretended that he had only a certain amount of money. He was a thief, and he stole out of the bag. He lied when the time came to betray his Master. He betrayed Him with a kiss, and said, "Hail, Master," which was an open lie, pretending to be His friend, when in reality he was simply handing Him over to His murderers. Peter's great trouble was lying. He was a fearful man, and that night when they said: "Thou wast also with Jesus, the Galilean," he denied it. When they said again: "This man also was with Jesus, the Nazarene," he denied it with an oath. When they said it again, he began to curse violently just as the cock crew. Then he remembered what Jesus had said: "Before the cock crow, thou shalt deny me thrice." National Miseries Due to Lies.

If you go through the history of nations, you will find that they go to war because of lies. Today the Macedonians are ready to rush into war because the Turks never keep their promises. They say that they will do this, that, and other things, and the moment the powers withdraw their armies, they begin to lie and massacre the people. So it is through Europe today. So it is in this country. So it is in every city. I say to you, as the world today, as God's Messenger, that there is no possibility of evading the verdict: "He that uttereth lies shall perish." You must confess and forsake these sins. You must confess to those about whom you have lied. It is far more terrible than if you stole their property. You may bring upon them terrible injury through your lies. The worst of all lies is to lie against God's servant.

Warning to Mayor Harrison.

When I spoke the truth last Lord's Day, and the mayor of this city called me a liar, I felt the natural indignation that an honest man feels. I dare to come before the people, and in the Name of the Lord, lie?

What interest had I in lying?

I am seeking no office.

My people are seeking no office.

There is not one of them in public life, unless it be two or three who are on the police force.

That slight exception there are none who are in the service of this city or accept its pay.

My instruction to my people has been to keep out of office in Chicago and attend to their business. I never asked the Mayor for any office, except for Joseph H. Kiley, who had been his father's friend. He had been his father's officer, and had protected the Harrison family, and given his life to them for forty years. Common gratitude ought to have made Mayor Harrison stand by his father's friend, and the city's good officer. (Applause.) When he made me the promise that he would do it, he had made another promise to the Roman Catholics that he would put in Chief O'Neill, a Roman Catholic. When the time came he could not fulfill both promises, so he said, "Dowie be damned," and he put in the Roman Catholic. At the same time he put in the harlot, the saloon-keeper and the gambler, and now Hinky Dink and Bathhouse John have the supremacy. We can even throw out Mr. O'Donnell. The fact of the matter is this:

This City Is Sold Out.

It is sold out to the liquor ring, the gamblers' ring, the harlots, the dives and the criminals, and may God protect the city against its own officers. (Applause.) "He that uttereth lies shall perish." The protecting hand of God will be withdrawn from Carter Harrison, if he does not repent. While I make no prophecy in the matter, I say that he cannot against God's minister with impunity. He must take back the statement that I lied, and he must take it back as publicly as he made it, or else he will have to answer to Him who said, "Vengeance belongeth unto Me; I will recompense, saith the Lord." (Applause.) I leave him to God.

God will see this thing through. Perhaps the very Devil, who gave him the office by lying to me and about me, will deceive him, as he always does. He could not obey the Devil and deceive others, without the Devil some day saying, "Well, I am about through with Carter Harrison." When the Devil is through with him, he will go down mighty quick, for there is no one else who wants to back him up now, except the Devil and those who are like-minded, when they knew him to be a willing deceiver.

I believe that after this exposure there is not a truthful man or woman in Chicago who will believe that I lied. It is written, "Touch not mine anointed ones, and do my prophets no harm." I have been fighting for truth and purity and all that is good. It will become the Mayor of this city to fight me, and endeavor to dishonor my name with his shameless declaration that I lied.

God will take care of His ministers and prophets. I desire to remind him most solemnly, and to warn you also that the Word of God is true which says: "He that uttereth lies shall perish." May God make every liar to be truly repentant today, to sin no more, and seek His face.

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, and in body. Give me power to do right no matter what it costs. Give me Thy Holy Spirit that I may be set free from every power of evil; that I may do right to all whom I have wronged and in Thy right; that I may trust in Thy Son, the Lamb of God who taketh away the sin of the world. For His sake and by Thy Spirit cleanse me from every secret fault. Forgive me for every untruth, and make me to see the truth, speak the truth, and live the truth. For Jesus' sake.

Benediction.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole spirit and soul and body be preserved entire, without blame, unto the coming of our Lord Jesus, the Christ. Faithful is He that calleth you, who also will do it. The grace of our Lord Jesus Christ and 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.
NOTES FROM ZION'S HARVEST FIELD

By REV. J. G. EXCELL, General Ecclesiastical Secretary

DeKalb, Illinois.
Zion Tabernacle, North Third Street.
Rev. Westlake, last two Main street, Conductor.

Elder Tindall, although a professor in Zion's Educational Institutions, was recently sent in company with his wife, Elder Nancy Tindall, to DeKalb to conduct a few meetings.

He gives a very interesting account of his trip.

We call the attention of our readers to the apostasy of the Methodist Episcopal church, as evinced by this report.

Were the Christ to go into the churches of the popular denominations today, He would say as He said in the days of old: "It is written, My house shall be called a house of prayer: but ye make it a den of robbers."

In the afternoon services, we stirred up the Devil in several people.

One was a Methodist, and another was a minister from Chicago, who was out there ministering to his little flock.

When I declared that the Christian Catholic Church in Zion was the only Church built as the Christ founded His Church, and the proof was that the gates of hell could not prevail against it, he lost his equilibrium, although he was a large, fine looking man, and apparently well poised.

We made other very astounding claims which seemed to annoy him.

One was, that I could demonstrate with mathematical precision, to any honest man, that the General Overseer was Elijah the Restorer, and that we should do it in the evening service.

As soon as I had finished my discourse he jumped to his feet and asked the privilege to make some statements.

When I saw who and what he was I told him "No, that I proposed to do the talking myself." I said that he could talk in his own pulpit, but not here, as this was not a debating society.

A good, zealous Methodist could not restrain her zeal, but had to speak out in "meetin'," and reproached me with the most interesting family, surrendered his last plug of tobacco to me, and I trust, gave his heart to God.

He did this in his own home, after the meeting, where we all bowed in prayer.

His wife and two daughters shed tears of joy and pledged their help to him, that he might have victory over his sins.

The tobacco habit had a strong hold upon him. He expects soon to make considerable investments in Zion.

Lord's Day forenoon we spent in Zion Restoration work.

Deacon Westlake and some of his helpers have been doing considerable Restoration work and it is telling for good.

We can see a marked change in sentiment both in DeKalb and Sycamore since a year ago.

The whole country has been stirred concerning Zion.

This we saw in many conversations which we had with private parties.

A good many expressed their desire to see Zion City, especially the Lace Factory.

They freely admit that the General Overseer is a great man and Zion a wonderful Institution, although they cannot understand it.

A prominent lady said to me, "When they begin to curse Dowie, I say, 'Dr. Dowie is doing a great work, any way, although I do not see everything as he does.'"

She told me that she was coming to Zion City to stay a week or two.

She has been very kind to us there.

She was formerly president of the Woman's Christian Temperance Union.

She incurred their displeasure because she let us have the hall, which was some.

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A good, zealous Methodist could not restrain her zeal, but had to speak out in "meetin'," and demonstrated when I read a program that was to be rendered in the near future by the Methodists on the next street from our hall.

I happened to get on the evening before, from a young lady who belonged to their Sunday-school, the program, as given to me, had these elevations.

A Mother Goose Jubilee of about a hundred verses who will give the opera of "This is the house that Jack built."

Our Methodist sister seemed to think a good deal of the General Overseer.

She has had considerable business with him and stood up for him when the preacher began to attack him.

She was very anxious that I should hear her preacher.

She knew that I would like him, for she said: "He preaches just like Dr. Dowie. I told him so," I asked her if he taught Divine Healing.

"Well," said she, "he told us when he came here, "do not send for the doctor twice before you see me again."

"Oh!" I said, "Dr. Dowie goes you one better than that. He says, 'Do not send for the doctor at all.'"

It is a great joy to preach the Full Gospel as Zion teaches it.

The honest people hear it gladly, as they heard the Master Himself.

They are tired of the mutilated Gospel they get in the churches.

May the day soon come when Zion will have a church in every village and hamlet.

Yours faithfully in Jesus,
O. L. TINDALL.

Spokane, Washington.
Zion Tabernacle, 102 Sprague avenue.
Mrs. Sarah H. McBean, 500 South Mill street, Conductor.
Services—Sunday, 3 p. m. and 7 p. m. Wednesday, 7 p. m.

The Christ said that where two or three are gathered together in His Name, there He will be also.

He has also promised to be with His people all the days, even until the end of the age.

We rejoice in the fact that the members of Zion Gatherings throughout the world claim these promises.

They find that the Christ is with them in the Person of the Holy Spirit, and blesses them according to their needs.

The following testimonies are sent in by Mrs. S. H. McBean, Conductor of Zion Gathering at Spokane:

MRS. BECKETT—I cannot praise God enough for what he has done for me.

Had it not been that He led me to Zion, I believe that I would now be in my grave.

God wonderfully delivered me from worm, stomach, and heart trouble in answer to prayer, after I had confessed my sins and sought forgiveness.

MRS. McBEAN—I thank God for Zion and for the way He has led me.

I thank Him not only for His saving power, but also for His healing and keeping power, and for the way He has overshadowed our home in letting no evil thing come nigh our dwelling.

MRS. SANDMIRE—I have so many things for which to thank and praise God that I never could tell it all.

I am glad He has filled me with His Spirit and
NOTES FROM ZION'S HARVEST FIELD.


Mr. Dear Elder—The work of the Philadelphia Branch is represented under the following headings, all of which are distinct features:

First, preaching and teaching in seven different meetings each week.

Sixth, Zion Restoration Host work, in charge of Deacon Zeeb, is affording us a great deal of interest as well as profit. During the month of February, 2,104 calls were made by Zion Restorationists.

Serafiah S. Ortman as a stenographer; her help materially facilitates office duties.

Merchant work, this includes Zion pins, Bibles, lace, souvenirs, queens—things that save us, spirit, soul and body.

Third, our Junior day school.

Second, three Branches of Junior Bible schools. We now have a Junior Seventy under the direction of Deacon Kelchner.

About one-half of these are at our main Branch and the other at Tabernacle No. 2 and a little Cottage Junior school in the southern part of the city, in charge of Deacon Gaumer.

Fourth, the School of Literature department, which includes Zion pins, Bibles, lace, souvenirs, queens—things that save us, spirit, soul and body.

Eighth, our Zion Literature department, which includes Zion pins, Bibles, lace, souvenirs, queens—things that save us, spirit, soul and body.

In August, I was taken with dropsy and heart disease. Then I sent for a doctor, but did not know it as I was. I am sixty-four years old, and, praise God, not too old to be healed by the Great Physician.

I am very fortunate in having Deaconess Mary S. Orman as a stenographer; her help materially facilitates office duties.

This work includes general correspondence, which is often from sixty to eighty letters a month, in connection with the ecclesiastical and financial departments of Zion; keeping of reports under about twenty different accounts; remitting and handling money for the different industries, and receiving callers.

The commercial department is very encouraging.

I have received from Zion members and friends, in and near Philadelphia, $32,656.32 for Zion investments.

This has necessitated considerable work as well as some traveling.

Eleventh, pastoral work.

This is done by the officers of Zion and myself. Aside from visiting the members, we are constantly receiving calls, and in and out of town, to visit the sick.

The month of February was the best month along all lines of work, that we have ever had.

This work is meeting with results both in salvation and healing.

This has had a salutary effect, and it has been quite interesting to hear them relate some of their experiences in making things right.

It has been quite gratifying to have them come to both their teacher and me to have little wrongs made right.

I am quite glad that I found this way: it is so good.

If I can sell my farm I will go to Zion City, and then go home to Germany. Zion is there, too.

I also thank Him that He has given me a part, though small, in the Restoration of All Things.

I want to be one of the faithful ones in holding up our dear General Overseer’s hands in this great work.

Miss Katherine Mchugh—I praise God for His healing power.

A short time ago I was taken with an attack of grip, and was very sick for two days.

The third day I had the Zion people pray for me, and I was instantly healed.

I thank God for hearing and answering prayer for many other things.


Dear Brother in the Christ:

I greatly rejoice to add my testimony to the many thousands that are sent on the wings of the Little White Dove.

In June, 1901, I had a paralytic stroke, from which my left arm was left entirely useless.

The doctor said that I would not get well, as I was so old, and I would be apt to get another stroke.

I am sixty-four years old, and, praise God, not too old to be healed by the Great Physician.

We sent for you to come to pray with me, and, praise God, my arm was restored so that I can use it.

I have been seeing definite results each Lord’s Day in the meetings from the Restoration Host work.

As much as ten thousand people have been saved, and hundreds of others have been healed.

They often have interesting experiences to relate.

Very frequently we find those who have been brought into our meetings and have been blessed through our Saloon Seventy work.

Seventh, Saloon Seventy work, in charge of Deacon Zeeb.

Two of our Saloon Seventies sold 385 leaves of healing during February.

They often have interesting experiences to relate.

Very frequently we find those who have been brought into our meetings and have been blessed through our Saloon Seventy work.

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LEAVES OF HEALING.

Saturday, April 23, 1903

The following testimonies were given in Zion Tabernacle, Philadelphia, Penn-sylvania, March 17, 1903:

EVELYN M. B. HAMMOND, 145 North Twelfth street—I wish to give a testimony from the standpoint of motherhood.

I often used to long for the old times when cus-
toms were simple, as I felt that I could not follow the advice of even Christian people, and I felt so keenly the remarks about ministers having large families. I thank God for our seven sound and healthy children.

I find the care of them a great delight.

I am thirty-one years of age; my health is per-
fect and my endurance increases with every added duty.

I am thankful for the restoration of home life and for the plain, practical preaching and advice we have in Zion.

I am glad to say, also, that I am no longer sen-
tive to the antipathy that is so prevalent against large families.

I realize that children are a great blessing, and a mother with a large family and God's blessing will get along better than a mother with a small family without God's blessing.

Much wrong advice that has been followed is in the cause of many unhappy homes.

BENJAMIN KLINGER, AVONDALE, PENNSYLVANIA—Some few days ago Mr. Ginzsky hap-
pened to stop at my shop.

While talking with him I complained that I was sick.

He told me to put my trust in God and put away medicine.

I just looked at him.

I thought that he did not mean what he was saying.

He was in his working clothes and I wondered what he knew about such things.

I found out in a little while.

"If I would put away medicine I would die," I said.

In a few days he came into my shop again, and asked me if I would rather trust God or the Devil.

This made me think.

I then gave up the medicine and I began to get better.

Mr. Ginzsky came to my home and taught me and prayed for me and I got well rapidly.

My sickness was bowel trouble, stomach trouble and heart disease.

I had not been well for ten years, and was taking medicine most of the time.

Elder Hammond—Are you sure that Zion teaching is true and of God?

Mr. Klinger—"I am sure that it is true and of God."

Elder Hammond—Is it of much value to you?

Mr. Klinger—"Of more value than anything else in the world."

Elder Hammond—You received healing for your body, but believe that what you did get?

Mr. Klinger—"I received forgiveness of sins."

Elder Hammond—Was it the Divine Healing teaching that brought you to God?

Mr. Klinger—Yes.

Elder Hammond—You said that you had heart trouble, bowel trouble and stomach trouble; which of these did you have first?

Mr. Klinger—"Bowel trouble."

Elder Hammond—That is what I thought.

You took medicine for bowel trouble, and it was the pain you took for this trouble that brought on the stomach trouble and heart failure.

There you have an illustration of the value of medicine.

Here is an illustration of a young man out at his daily work being the means of bringing sal-
vation not only to body, but to spirit and soul as well.

This is the kind of Gospel that we want.

Something that will do its work without delay and without leaving evil effects.

In every subscriber's copy of LEAVES OF HEALING or THE ZION BANNER we attach a yellow label bearing his name, address, and two numbers, the figures referring to the volume and number with which the subscription will expire.

Thus, should your label number happen to be II—25, you may know that your subscription expires with Volume II, Number 25. Also take notice that LEAVES OF HEALING now completes a volume every six months, or twenty-six weeks, that being the number of papers which are put into a bound volume. Earlier in the life of the paper a volume contained fifty-two numbers, as the LEAVES OF HEALING had fewer pages in those days.

It is now our custom to give all subscribers notice of expiration by circular letter about ten or twelve days before their subscriptions expire, and to discontinue the papers to their address unless renewal is received in the time of expiration.

By making yourselves familiar with these cus-
toms and remitting promptly you need never allow your subscription to lapse.

Read money only by Bank Draft, Postoffice, or Express Money Order in favor of John Alexander Dowie, and address all letters intended for us to ZION PRINTING AND PUBLISHING HOUSE, 19 Twelfth Street, Chicago, Illinois.

Zion's Conflict with Methodist Apostasy.

This book of 200 pages, issued by Zion Pub-
lishing House, contains nine powerful discourses delivered in Central Zion Tabernacle by the General Overseer, a year ago last May, during the session of the Methodist General Conference. They are of especial value for the full and fearless exposure of Freemasonry.

"In a Methodist Church the Property of the Masonic Order:" Freemasonry. A Heathen and Antichristian Abomination, and "Degrees of Masonic Devi1ty" ought to be read by every Lodge man.

The iniquity of the Mystic Shrine is laid bare.

"The Christian's Duty in Breaking a Bad Oath" is the address which preceded the public working of Masonic and Odd Fellows degrees in Central Zion Tabernacle, a full account of which is given.

Buy one of these books and keep lending it.

No honest and intelligent man can read the book and still remain a Freemason.

Sent by mail, prepaid, for twenty-five cents.

Address Zion Printing and Publishing House, 19 Twelfth Street, Chicago, Illinois.

Important Notice.

The Bible, Book and Stationary Department of Zion Printing and Publishing House has now been transferred to Zion City General Stores at Zion City, Illinois, and is a department of that institution. All orders for Bibles, Hymn-books, Stationery, Stationary Supplies, Zion Mottoes, Pins, Badges and Buttons and all other commodi-
ties of like nature advertised for sale by Zion Printing and Publishing House should be accordingly ad-
dressed to Zion City General Stores, Zion City, Illinois.

For the convenience of those living in Chicago, a small counter for the sale of such articles is conducted in the main corridor of Zion Printing and Publishing House, 19 Twelfth street, Chicago, Illinois.

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OBEYING GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Ghost."

Fifteen Thousand One Hundred Thirty-four Baptisms by Triune Immersion Since March 14, 1897.

Fifteen Thousand One Hundred Thirty-four Believers have joyfully followed their Lord in the Ordinance of Believers' Baptism by Triune Immersion since the first Baptism in Central Zion Tabernacle on March 14, 1897.

Baptized in Central Zion Tabernacle from March 14, 1897, to December 14, 1901, by the General Overseer 4754

Baptized in South Side Zion Tabernacle from January 1, 1902, to June 13, 1902, by the General Overseer 87

Baptized at Zion City by the General Overseer 583

Baptized by Overseers, Elders, Evangelists, and Deacons at Headquarters (Chicago and Zion City) 3580

Total Baptized at Headquarters 8024

Baptized in places outside of Headquarters by the General Overseer 641

Baptized in Headquarters by Overseers, Elders, Evangelists, and Deacons 5646

Total Baptized outside of Headquarters 6287

Total Baptized in six years 14,911

Baptized since March 14, 1903:

Baptized in Zion City by Elder Combs 8

Baptized in Zion City by Elder Elborn 31

Baptized in Zion City by Elder Royal 23

Baptized in Zion City by Elder Hoffman 12

Baptized in Zion City by Elder Excell 10

Baptized in Chicago by Elder Farr 28

Baptized in England by Evangelist Cantel 51

Baptized in Kansas by Deacon Robinson 5

Baptized in Missouri by Deacon Robinson 7

Baptized in Michigan by Elder Adams 1

Baptized in Ohio by Elder Bouck 3

Baptized in Ohio by Elder Bryant 3

Baptized in Ohio by Deacon Sprecher 7

Baptized in Canada by Elder Brooks 6

Baptized in England by Elder Hammond 10

Baptized at Toronto, Canada, by Elder Ernst 3

Total Baptized since March 14, 1903: 15,134

The following-named fifteen believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Wednesday, April 15, 1903, by Elder Percy Clibborn:

Bauer, Alma L. 111 Pulteney street, Chicago, Illinois

Caudill, Mrs. Phoebe D. 1544 West Madison street, Chicago, Illinois

Caudill, Charles H. 2504 S. Ashland avenue, Chicago, Illinois

Davis, Emma 712 West Madison street, Chicago, Illinois

Emerson, Miss Minnie 2713 North State street, Chicago, Illinois

Gibson, David 924 West Madison street, Chicago, Illinois

Hamill, Miss Anna 1229 North State street, Chicago, Illinois

Hamp, C. B. 1229 North State street, Chicago, Illinois

Hamill, Mrs. C. B. 924 West Madison street, Chicago, Illinois

Hannah, Miss Cora 1229 North State street, Chicago, Illinois

Hamill, Miss Georgia H. 1712 West Madison street, Chicago, Illinois

Kasten, Fred. 122 Fifth avenue, Wauaus, Wisconsin

Kautz, Henry 115 North State street, Chicago, Illinois

Lindsay, Horace 6732 North Clark street, Chicago, Illinois

Ogden, Edmond 122 Fifth avenue, Wauaus, Wisconsin

The following-named twelve believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Tuesday, April 7, 1903, by Deacon Charles E. Robinson:

Baker, Miss L. 1064 West Madison street, Chicago, Illinois

Caudill, Mrs. Phoebe D. 1544 West Madison street, Chicago, Illinois

Caudill, Charles H. 2504 S. Ashland avenue, Chicago, Illinois

Davis, Emma 712 West Madison street, Chicago, Illinois

Emerson, Miss Minnie 2713 North State street, Chicago, Illinois

Gibson, David 924 West Madison street, Chicago, Illinois

Hamill, Miss Anna 1229 North State street, Chicago, Illinois

Hamill, C. B. 1229 North State street, Chicago, Illinois

Hamill, Mrs. C. B. 924 West Madison street, Chicago, Illinois

Hannah, Miss Cora 1229 North State street, Chicago, Illinois

Hamill, Miss Georgia H. 1712 West Madison street, Chicago, Illinois

Kasten, Fred. 122 Fifth avenue, Wauaus, Wisconsin

Lindsay, Horace 6732 North Clark street, Chicago, Illinois

Ogden, Edmond 122 Fifth avenue, Wauaus, Wisconsin

The following-named seven believers were baptized in South Side Zion Tabernacle, Chicago, Illinois, Lord's Day, April 13, 1903, by Elder G. E. Farr:

Crawford, Archie 6159 Westworth avenue, Chicago, Illinois

Kindberg, Florence 6541 Wabash avenue, Chicago, Illinois

Rank, Fred 14633 Kentucky avenue, Harvey, Illinois

Rank, Florence K. 14633 Kentucky avenue, Harvey, Illinois

Kendall, Mrs. Jennie C. 423 Fifth avenue, Chicago, Illinois

Sprague, Hervey 604 State street, Chicago, Illinois

Weinmann, Willard 118 East Third street, Philadelphia, Pennsylvania

The following-named seven believers were baptized in Zion Tabernacle, Philadelphia, Pennsylvania, Lord's Day, April 14, 1903, by Elder G. D. Hammond:

Durnan, John 1213 Bowser street, Philadelphia, Pennsylvania

Durnan, Mrs. Emma 1313 Bowser street, Philadelphia, Pennsylvania

Frear, Mrs. Arth J. 4223 Market street, Philadelphia, Pennsylvania

Hagmann, Bernhardt 11 Alpha street, Toronto, Ontario, Canada

Hagmann, Mrs. Hannah A. C. 224 West Barnard st., Westchester, Pennsylvania

Snyder, Catherine 371 Garrison street, Bethlehem, Pennsylvania

Snyder, Henry F. 371 Garrison street, Bethlehem, Pennsylvania

Wright, Harry B. 4223 Market street, Philadelphia, Pennsylvania

The following-named four believers were baptized at Pittsburg, Kansas, Wednesday, April 15, 1903, by Deacon Charles E. Robinson:

Taylor, Bertha 501 West Seventh street, Pittsburg, Kansas

Taylor, Roy E. 501 West Seventh street, Pittsburg, Kansas

Weidmer, Mrs. Rachel Irene 118 East Third street, Pittsburg, Kansas

Weidmer, Miss Sarah F. 118 East Third street, Pittsburg, Kansas

The following-named three believers were baptized at Toronto, Ontario, Canada, Lord's Day, April 12, 1903, by Elder Eugene Brooks:

Higgins, Mrs. Hannah 801 Queen street, Toronto, Ontario, Canada

Higgins, Mrs. Minnie 11 Alpha street, Toronto, Ontario, Canada

Hodgson, Mrs. Anna M. St. Mary's, Ontario, Canada

The following-named three believers were baptized in Seattle, Washington, Lord's Day, April 5, 1903, by Elder August Ernst:

Biggersall, Nettie 813 Alder street, Seattle, Washington

Roberts, Mrs. Ada M. 813 Alder street, Seattle, Washington

Warren, Rosamond 813 Alder street, Seattle, Washington

The following-named believer was baptized at Benton Harbor, Michigan, Friday, April 10, 1903, by Elder James R. Adams:

Cameron, John L. South Colfax avenue, Benton Harbor, Michigan

The following-named believer was baptized at Kansas City, Kansas, Tuesday, April 7, 1903, by Deacon Charles E. Robinson:

Place, Mrs. Emma Keene 520 East Third street, Kansas City, Kansas

The following-named believer was baptized in Cleveland, Ohio, Lord's Day, April 19, 1903, by Elder R. N. Bouck:

Weeks, Mrs. Clara Grace Gurtture 125 Auburn street, Cleveland, Ohio

Notice to Officers and Members of the Christian Catholic Church.

Send all newspaper clippings concerning the General Overseer, the Elders, or any department of the work in connection with the Christian Catholic Church in Zion, to Deacon Carl F. Stern, Zion City, Illinois. Send as soon as possible after publication, and carefully mark name and date of the paper clipped from each article. If this is not done, the clippings are absolutely useless.
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Kinds at 30 cents: 3.75 for 25 cents each; A Voice From Zion or Blatter der Heilung, to be sold for 25 cents each. Subject to the following conditions.
The subscriptions must be new; the persons must not be members of Zion; these subscriptions are intended only for those not familiar with the works and truths of Zion; the editor will be able to secure such persons as regular subscribers.
Zion everywhere is urged to secure clubs of ten, to be sold at the above rates.

Leaves of Healing.

A weekly paper for the extension of the Kingdom of God: Containing accounts of Miracles of Healing; Sermonographic Reports of Sermons by the Editor; with Testimonials of Blessing realized by God’s people through the ministry of the Christian Catholic Church in Zion, of which the Rev. John Alexander Dowie is the General Overseer.

Subscription price, $2 per year; $3.50 for six months. Clubs of ten, $16. To Ministers and Public Libraries $1.50 per copy.

Foreign subscriptions, $3.50 per year.

Bound Volumes I, II, IV, V, VI, VII, and VIII, $5.50 per Volume. Special reduction in price given on orders for three or more Volumes.

These volumes give the history of the wonderful growth of Zion and the Miracles of Healing wrought therein. They make the Bible a new and powerful weapon, and will be found to be the greatest and best works extant, not only on Theology, but also on the questions of the day, embracing as they do Business and Politics, as well as Religion; and contain inspiring and helpful references to Art, Music, Literature, and Science.

Blaetter der Heilung.

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The Zion Banner.

A semi-weekly secular paper devoted to the extension of the Kingdom of God and the Elevation of Man, containing a wealth of thrilling and interesting truths, the news of the world’s work to bring in a few years the end of this age, and editorials on current events from a Zion standpoint. Edited by the Rev. John Alexander Dowie.

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Monthly. Containing leading Sermons by the Rev. John Alexander Dowie, presenting the Work of Zion to the world; Replies to Her Enemies and Critics; The Zion Exposes; with helpful articles on Divine Healing, Prayer, and Sanctified Living. $0.50 per copy. Foreign, $0.75 per year.

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Make All Remittances Payable to the Order of John Alex. Dowie.

All orders for above publications under 25 cents, 5 cents per copy; exceeding 25 copies, 4 cents per copy; 100 or more copies, 3 cents per copy. Remittances always to be made payable to the order of the Zion Banner, in order to secure such persons as regular subscribers.

Zion everywhere is urged to secure clubs of ten, to be sold at the above rates.

EACH BRANCH, EVERY GATHERING, AND EVERY ORDAINED OFFICER’S HOME THROUGHOUT THE WORLD IS A DEPOT FOR ZION LITERATURE AT THE ABOVE RATES AND TERMS.
To all who are desirous of entering into Fellowship with the Christian Catholic Church in Zion.

MY DEAR BROTHERS AND SISTERS:—The Principles of the Christian Catholic Church in Zion have been fully set forth in the Reports of Two Conferences on Organization, held in Zion Tabernacle No. 2, which are fully reported in LEAVES OF HEALING for January 31 and February 7, 1896. The Basis of Fellowship is set forth in the Second Section of the Resolution passed on February 5th (see LEAVES OF HEALING, Volume II, Number 17, Page 287):

First—That we recognize the infallible inspiration and sufficiency of the Holy Scriptures as the rule of faith and practice.

Second—That we recognize that no persons can be members of the Church who have not repented of their sins and have not trusted in Christ for Salvation.

Third—That such persons must also be able to make a good profession, and declare that they do know, in their own hearts, that they have truly repented, and are truly trusting Christ, and have the witness, to a measure, of the Holy Spirit.

Fourth—That all other questions of every kind shall be held to be matters of opinion and not matters that are essential to Church unity.

All who are conscious of fulfilling these conditions, no matter where they may reside, are invited to fill up the following blank and answer all the questions contained therein.

I am, faithfully yours in Jesus,

General Overseer of the Christian Catholic Church in Zion.

AS FAR AS POSSIBLE THE APPLICANT HIMSELF SHOULD FILL OUT THIS BLANK. WRITE PLAINLY AND WITH INK.

TO THE REV. JOHN ALEX. DOWIE, General Overseer of the Christian Catholic Church in Zion, Zion City, Lake County, Illinois, U.S.A.

I hereby make application to be received as a member of the Christian Catholic Church in Zion, and declare my agreement with the Basis of Fellowship agreed upon at a Conference held February, 5, 1896, as set forth in your Circular Letter of February 7, 1896.

What is your full name?

Where is your residence?

What is your age last birthday?

Are you married, unmarried, widowed, or divorced?

How many children have you living?

What is your occupation, profession, or trade?

What nationality are you? Where were you born?

What language or languages do you speak?

How long have you lived in America (or the country where you are now living)?

When and where were you converted to God?

Are you conscious that you are saved through faith in Jesus?

When and where were you immersed by TRINILE Immersion?

By whom were you immersed?

With what religious organization were you formerly connected?

Recommended by

Signature of Applicant

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Extra Copies of this Form will be sent to intending members on application to the General Recorder of the Christian Catholic Church in Zion, Zion City, Lake County, Illinois, U.S.A.
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WILL BE READY FOR ALLOTMENT DURING
The Third Annual Feast of Tabernacles....July 11 to 19, 1903

The land to be offered embraces more than 200 acres, and lies adjoining and northwest of Shiloh Park, between Salem Boulevard and Twenty-first Street. It is high, uniform, well drained, and altogether one of the most beautiful and best located tracts within the whole of Zion City Site .......

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Rev. John Alexander DOWIE
(ELIJAH THE RESTORER)
General Overseer of the Christian Catholic Church in Zion
will conduct divine services
Lord's Day Afternoon
April 26, 1903
at the
CHICAGO AUDITORIUM
Doors open at 2:30 p.m.
Services at 3 p.m.
Prelude:
Judge Tuley on the Reign of Anarchy at Springfield
Subject:
The Messiah Stands Knocking at the Door
All Welcome Seats Free Free-will Offering
CHRIST IS ALL AND IN ALL

ZION IN CHICAGO

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(Make all checks, drafts, money and express orders payable to John Alex. Dowie)

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19 TWELFTH STREET, CHICAGO, ILLINOIS
MADISON SQUARE GARDEN, NEW YORK CITY, NEW YORK

In this great building, the Auditorium of which seats 16,000 people, Rev. John Alexander Dowie, Elijah the Restorer, General Overseer of the Christian Catholic Church in Zion, will conduct a great mission from October 18th to November 1, 1903, inclusive. It is expected that he will be accompanied by Zion White Robed Choir of Hundreds of Voices, Zion City Brass Band, Hundreds of Officers of the Church, and by at least Four Thousand members of Zion Restoration Host.
GOD'S WITNESSES TO DIVINE HEALING.

MIRACULOUSLY HEALED OF SERIOUS BODILY DEFORMITY INFLICTED DURING INFANCY.

IMMEDIATELY SHE WAS MADE STRAIGHT.

It is a glorious song of praise to God that this young woman sings. When she was but an infant, Satan laid his heavy hand upon her, and cruelly twisted her tender body.

She grew up with that terrible deformity.

Who can tell the world of meaning there is compressed into these few words? They bring to mind years of weakness and galling bondage. They are eloquent of the unspoken agony of the frail and sensitive girl, shrinking from the curious gaze of the thoughtless, and quivering under the taunts of wicked, cruel playmates.

The sickening chill of hopelessness and despair is in the thought; for she had been taught that man could do nothing for her, and that God, her Father, had afflicted her.

Years of forced cheerfulness and patience, because of the teaching that God's hand was upon her, are in her story.

Words fail to tell of the blighting curse which has fallen upon humanity through that horrible lie. God, a loving Father, twist and torture and deform His own children? God, who made the bodies of His children straight, strong and beautiful, mar and distort them? To teach that He is guilty of such crimes is to make Him a cruel monster; to charge to a loving, compassionate God and Father, the work of the Devil! When her teachers bade her be patient, they counseled patience with the work of the Evil One.

Concerning the woman whom He made straight on the Sabbath Day, Jesus, the Christ, said:

"Ought not this woman, being a daughter of Abraham, whom Satan had bound, lo, these eighteen years, to have been loosed from this bond on the day of the Sabbath? Has the Devil changed, O ye false teachers? If he bound that woman, nineteen centuries ago, did he not also bind this Witness? Has God changed, O ye false teachers?

If He loosed, by His Son, the woman whom Satan had bound nineteen centuries ago, is He now doing the work the Devil did then? Praise be to God, He has not changed!

He is not the afflicter of His people!

On the contrary, He has made a Covenant with them, saying, "I am Jehovah that healeth thee." He has declared to them, "I am Jehovah..."
I change not." He sent Jesus, the Christ, His Son, of whom it was prophesied "Surely He hath borne our sicknesses and carried our sorrows."

He sent His Son, "who went about doing good, and healing all that were oppressed of the Devil."

He sent His Son, "to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised."

He sent His Son to destroy the works of the Devil.

God has proclaimed these glorious truths in His Inspired Word.

They shine forth, in all their beauty, from well-nigh every page.

In these Last Days, He has sent the Messenger of His Covenant to make His Word plain to teach His people these truths, lost sight of through centuries of unbelief.

The words of that Messenger came to this Witness on the pages of Leaves of Healing.

With joy she learned the truth.

She believed God's Promises.

"Is not God more powerful than the Devil?"

If the Devil could take her body, which God had made straight, and deform it, could not God make it straight again?

If Jesus, the Christ, could love from her, the misery the woman who had been bent double by Satan for eighteen years, could He not loosen this Witness?

She trusted in Him.

She fulfilled His conditions of Repentance, Faith and Obedience.

The hands of the Messenger of God's Covenant were laid upon her with prayer for God to her healing.

She felt the power of God's Spirit flow through her body.

Her healing had begun.

Within a short time, when she had learned she must not only take the burden of her affliction to God in prayer, but乐团 with Him, she felt the bones, muscles and organs of her body, which had for so long been out of place, return to their proper positions.

"Immediately she was made straight."

"How much better is God's healing than the much-vaunted "bloodless surgery," which means hours of pain, months of bondage in a plaster of Paris cast, and it still an experiment, the results of which are exceedingly uncertain!"

With that rejoicing she had found it true, that

"It is better to trust in Jehovah Than to put confidence in man."

"With what rejoicing she had found it, I praise God that I am enabled to witness for Him by telling something of what He has done for me."

In the winter of 1890, I know that I was thoroughly converted, although I was then but a mere child.

As I grew older, I saw very clearly how sin had got into the churches.

I long felt that this should n't be.

Late in December, 1900, OverseerMainMenu came to our home village at Sunbury, Ohio, and held a series of meetings.

He gave me two or three copies of LEAVES OF HEALING.

My interest was aroused by the reading of the first paper.

I had scarcely read all that he had given me when we received one through the mail.

I read this one and was still more deeply interested.

These continued to come, and the more I read, the more I was interested.

I read of such wonderful healings that I began to consider whether or not I could be healed.

According to that teaching I certainly could.

I very carefully compared the references given in the Leaves with the Bible and found that they were all there.

The Bible began to open up to me in a new light.

I decided that I would send in a request for prayer that I might be healed.

My case was a peculiar one.

It is a little difficult to express the seriousness of it, as I cannot tell definitely the cause or the trouble itself, since I was never examined by physicians.

When about six weeks old I had a very severe case of whooping-cough, which was followed by kidney trouble and a complication of other slighter diseases.

Some say that this was the cause of my trouble.

At one time it seemed wholly to have been removed from my mother's arms.

Others say that this was the cause.

At any rate, Satan had succeeded in getting power over my body to such an extent that, as a final result of his work, I was left with a bodily deformity.

I heard once, indirectly, that it was the opinion of one of our home physicians that my pelvis was deformed.

I, myself, am rather inclined to think this must have been the trouble, judging from my experience at the time of healing.

Seemingly my limbs were paralyzed, as I had been unable to walk until I was four years old.

My people thought I would never walk.

I began going to school at about the usual age, but I must confess that I did not enjoy my childhood as much as a child without deformity.

I was always very sensitive.

One could scarcely speak of my affliction, which was quite noticeable.

I was asked, without crying.

The pupils sometimes made slighting remarks, which made me quite unhappy.

Two years went on, I felt my trouble more and more.

I had to aim to be happy always, but deep down in my heart I was not.

I was sad, but even my own people did not always know of these times.

I tried very hard all my life to content myself.

If Jesus, the Christ, could loose from my body those deformities which made me quite unhappy.

He accordingly asked God to forgive him and let it rest as in His hands.

He was dropped from my mother's prayers.

At one time it seemed wholly to have been removed from my mother's arms.

I was four years old.

I was made clear to me that it was God's will.

I sent the first request for prayer about the middle of March, 1901, but received no special blessing.

As I continued to read LEAVES OF HEALING, it was made clear to me that I could not hope for God's full blessing to rest upon me, until I made a complete surrender to Him.

I knew the Zion teaching to be in perfect accord with that of the Bible.

It was also in keeping with the Lord.

I spoke of it to my sister and she said: "Can I apply for a position as teacher in the Zion City junior schools, about November 7, 1901."

I attended the meeting in Shiloh Tabernacle, September 9th, 1902, and you prayed with me, laying hands.

At the time of prayer, a warm glow went all through my body.

A few days later I returned to my Ohio home near Columbus, where I remained over two weeks.

I was asked to read aloud in the Zion City junior schools, about November 7, 1901.

I continued to read Leaves of Healing, on praying for my healing until Sunday, September 27th, when I read the testimony of Deacon Morris in LEAVES OF HEALING, Volume XI, Number 22.

One thought expressed in that testimony helped me very much.

He said that he had been asking God continually to heal him, when the thought came to him that if he should ask a friend to forgive him in the same way in which he had been asking God, the friend would have been insulted.

He accordingly asked God to forgive him and let it rest as in His hands.

He was left with a bodily deformity.

I continued to pray for healing until September 27th, 1902, when I received a letter of dismissal from the Zion City junior schools, about November 7, 1901.

I was then but a short time, when she had learned she must not only take the burden of her affliction to God in prayer, but乐团 with Him, she felt the bones, muscles and organs of her body, which had for so long been out of place, return to their proper positions.

"Immediately she was made straight."

"How much better is God's healing than the much-vaunted "bloodless surgery," which means hours of pain, months of bondage in a plaster of Paris cast, and it still an experiment, the results of which are exceedingly uncertain!"

With that rejoicing she had found it true, that

"It is better to trust in Jehovah Than to put confidence in princes."
AND the smoke of the incense, with the prayers of the saints, went up before God out of the angel's hand.—Revelation 8:3.

WHAT sweeter incense can there be than the thanksgiving which is continually being offered to the God of Zion?

How fragrant is this perfume which comes up to God with the prayers of the saints!

How rich, how delicate, how wondrous and how beautiful, oftentimes, in their simplicity, are the testimonies of thanksgiving which are continually arising from those who have received blessing in Zion?

What a Divine combination! Incense and prayer, thanksgiving and petition!

What a helpful lesson to the child of God!

Let us bless God before asking Him to bless us.

Let your requests be made with thanksgiving.

Ask and we shall receive, but let us remember that we must give and it shall be given unto us.

Oh, that we all had the spirit of the psalmist, who sang so beautifully the song of thanksgiving which only the redeemed can sing!

Bless Jehovah, O my soul;
And all that is within me, bless His holy Name.
Bless Jehovah, O my soul, and forget not all His benefits.

Of what inestimable value is the incense of the following testimonies!

Child Healed of Pneumonia.

And I recall unto Him His twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and manner of sickness.—Matthew 10:11.

ZION CITY, ILLINOIS, March 29, 1903.

DEAR GENERAL OVERSEER:—It is with much pleasure that we thus render praise to our Heavenly Father for the healing of our little daughter Lucile.

She was taken with a severe cold which rapidly developed into pneumonia.

We had a hard fight for her life, which lasted several days and nights, "but thanks be to God, which giveth us the victory, through our Lord Jesus, the Christ," we were able to cast out all fear, which was the hindrance in this case; then to trust God fully, and the healing came.

In a few hours she was smiling at us. Oh, the joy that gave us!

She was very sick, and several times, to all appearances, she had coughed all the breath from her body, and was gone.

We thank you for the interest you took and for your prayers.

We are also grateful for the prayers and encouragement of Elders Cossum and Cilbourn.

May God bless you and them.

We are rejoicing in the spiritual blessing that came at the time of victory, and in the continued good health of all of us.

We asked for a complete and unconditional cessation of Satan's work in the body of our little darling, and thank God we received it.

Sincerely yours Till He Come,
Mr. and Mrs. S. H. DePew.

Child Healed of High Fever.

Then Jesus answered and said unto her: O woman, great is thy faith: be it done unto thee even as thou wilt. And her daughter was healed from that hour.—Matthew 15:28.

DEAR GENERAL OVERSEER:—On Wednesday, October 15th, I sent you a telegram to pray for Gennetta.

Her throat was very sore, she had high fever and vomited frequently.

She was as sick a girl as I have ever seen.
You prayed for her at about 10:30 o'clock, and about 11 o'clock the fever left her.
She fell asleep, and broke into a perspiration.
In half an hour she awoke and said: "Mamma, I feel so much better."
The next morning she asked for something to eat—she had eaten nothing since Monday morning.
She ate a good breakfast, got up and dressed, and came down-stairs.
We gave God all the glory, and praise His holy Name for answering the prayers of Elijah the Restorer.

My husband was in Zion City, and the town thought that I was neglecting my family; so they sent a doctor and a member of the board of health on Friday to see about the case.

The doctor examined her and said that he could see that she had a very bad throat—he thought quinsy—but that she had no fever, and that I need not be alarmed, as she was all right now.
I told him I was not alarmed, for I had put her in God's hands, and asked His servant to pray for her, knowing that she would be healed.

Praying that God's blessings will rest upon you and your dear wife and son, I am,
Your sister in the Christ,

-(MRS.) ALICE V. TRIMBLE.

Healed of Fever.

April I say unto you, that if two of you shall agree on earth touching anything that they shall ask, it shall be done for them of My Father which is in heaven.—Matthew 18:19.

BIRMINGHAM, ALABAMA, April 3, 1903.

DEAR GENERAL OVERSEER:—It is with a heart full of praise and thankfulness to God for His healing, cleansing and keeping power that I write to tell what the Lord has done for me through your prayers.

On last Friday morning, while in my school-room, teaching, I was suddenly seized with grip. I came very near being in an unconscious state before I even realized that I was sick.

Then, lifting my heart to God in prayer, I was able to reach my room, where I fell on the bed and suffered alone about an hour, not able to pray or add even a little warmth to my poor, suffering body, until my friend found me.
After the intense chill was over, fever rose, and I tossed and moaned all night.
I knew that my sister and friend prayed for me; but on Saturday morning my temperature was 101, and rose steadily until about 3 o'clock in the afternoon, when it reached 103.

I felt that it was necessary to have some one, who believed exactly as I did, pray for me, so I had a telegram sent you.

I knew that you must have received the telegram, as my fever grew less about 9 o'clock.

I rested very quietly all night, and when my temperature was taken on Lord's Day morning it was normal, and remained so all day.

I had not an ache or pain anywhere, and my throat was entirely well.

On Monday, although it was raining and every one protested, I got up for the first time since Friday and went to my school-room, where I remained and taught all day, as I have done every day since.

I knew that God had healed me, and He would give me strength to perform my duties each day, and He did not fail me.

I thank God for all this, and for the many blessings I have received since August, 1900, when I united with the Christian Catholic Church in Zion and consecrated myself, spirit, soul and body to Him and His service.

Pray that I may be faithful, and live up to what I believe.

Thanking you for your prayers and kind letter acknowledging my telegram, I am, most gratefully,
Your sister in the Christ,

ELIOTI HEMPHILL.

Healed of Bilious Attack.

And it shall come to pass that, before they call, I will answer; and while they are yet speaking I will hear.—Isaiah 59:1.

THORNTON, IOWA, April 3, 1903.

DEAR GENERAL OVERSEER:—I wrote you on Thursday to pray for my little nephew, who had a bilious attack, and my little daughter who was sick and feverish.

Before the letter could have reached you they were both well, God be praised.

I prayed for them when they went to bed, and they rested all night, and rose well in the morning.

The children are learning how wonderfully God can heal, and have greater faith.

I thank you for your prayers, and God for healing.

Your sister in the Christ,

HATTIE B. LAWRENCE.

Healed of Eczema of Twenty-six Years' Standing.

And it shall come to pass that, before they call, I will answer; and while they are yet speaking I will hear.—Isaiah 59:1.

MAIACOS, COLORADO.

DEAR GENERAL OVERSEER:—I was in Zion City the last days of November and the first days of December, 1902.

I went there for healing through the prayers of the General Overseer and his Elders.

I was afflicted with neuralgia in the face, kidney trouble, and eczema.

God blessed me and healed me of eczema that I had for twenty-six years, and I feel much better every other way.

Your affectionate brother in the Christ,

DONALD McINTYRE.
EDITORIAL NOTES.

"JEHOVAH SHALL BLESS THEE OUT OF ZION."

FROM FAR COUNTRIES we are continually receiving Glad Tidings of how God is blessing the Messages, which go on the Wings of our "Little White Dove" to all the Lands.

AMID THE TOILS of the Work, this Joy of the Reaper continually sustains us; for it is the Joy of the Lord, and that is Strength.

EVERY DAY brings into the City of Zion new Citizens from many parts of this Land and from Many Lands across the Seas.

Did time permit we would gladly record many interesting items in these Notes this week.

But it is impossible; for we are writing on the very verge of going to press.

SUFFICE IT TO SAY to Friends of Zion everywhere that each day sees "something attempted, and something done," in the more than Forty Departments of Zion's Operations.

WE HAVE NOW ENTERED upon the last month of our Ministry in the Chicago Auditorium, which closes on Lord's Day, May 31st.

It will also be the close of our continuous Ministry in that City and its Suburbs for more than Twelve Years.

LET OUR FRIENDS far and near pray that the next Five Gatherings in that Great Building will be increasingly blessed.

The New Home for Zion Printing and Publishing House is rapidly rising.

In a few weeks the building will be ready for the placing of Type and Machinery, which are now stored in numerous...
EDITORIAL NOTES.

We could fill many pages of this paper with important details regarding this industry, and with the enthusiastic appreciative letters of our customers all over the United States.

But time does not permit us at present to write more fully on the subject.

We simply inform intending investors that we have again opened the list for Zion Lace Industries stock.

It is now being sought for on every continent by members and friends of Zion.

We believe that it will not be long ere we will be running many hundred machines, and employing many thousand persons in this beautiful and profitable industry.

The best of all is, God is with us in the spiritual work of Zion.

The work of salvation, healing, and cleansing through faith in Jesus goes gloriously forward.

Zion City is almost full now, very few rooms in private houses being available.

There are still a few rooms available in Elijah Hospice, and we are adding more than a hundred new rooms in the new addition.

An emergency camp is about to be opened on a beautiful sheltered site at the corner of Salem Boulevard and Gilgal Avenue, where comfortable tents can be hired by those desiring to occupy them while building the first portions of their houses.

Preparations are already being made for Zion's third Feast of Tabernacles.

Excellent progress is also being made in the enrolment of Zion Restoration Host, and in arrangements for their accom-

CARS standing on the Railway Side Tracks, which have been extended to the new building in Zion City.

A large addition to Elijah Hospice is now in course of construction, and also a large addition to the administration building.

The work on scores, and even hundreds, of new buildings, is either going on or about to begin.

Everywhere the sound of the hammer and the saw is again being heard.

Zion's educational institutions are making delightful progress.

The organization of the new council of the city of Zion has been completed, and its business goes quietly and steadily forward.

Capital continues to pour into our various industries.

We shall soon be justified in making a special appeal for large additions to Zion Lace Industries.

Eighty-four thousand yards of lace were made last week in the factory, and we are constantly increasing the output, as we complete the erection of new machinery and get it into running order.

But the demand for beautiful Zion lace is far in excess of anything that we have been able to provide, and we have determined to add at least seventy new machines as quickly as possible to our plant.

In round numbers this will require in a short time an additional capital of $750,000.

Even when these are erected and in full working order, we feel sure that we shall not be able to supply the demand, which keeps constantly ahead of our power to supply it.
modation, in New York City, during the Mission in Madison Square Garden next October.

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**LEAVES OF HEALING.**

**FAR AND NEAR we send the Watchman’s Cry:**

"ALL IS WELL: THE MORNING COMETH."

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**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 Jehovah that Healeth thee.” (John 14:6; Exodus 15:26)

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

He cannot change, for “Jesus, the Christ, is the same yesterday and today, yea and forever”; and He is still with us, for He said: “Lo, I am with you all the days, even unto the Consummation of the Age.” (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 the 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. The 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 sufferers are expressly declared to have been “oppressed of the Devil.” (1 John 3:8; Matthew 4:23; Acts 10:36.)

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

Divine Healing Is Opposed by Diabolical Counterfeits.

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

Multitudes Have Been Healed Through Faith in Jesus.

The writer knows of thousands of cases and has personally laid hands on scores of thousands of persons. Full information can be obtained at the meetings held in the Zion Tabernacles in Chicago, and in 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, and also at the Branch Office, Shiloh Boulevard, Zion City.

“Belief Cometh of Hearing, and Hearing by the Word of the Christ.”

You are heartily invited to attend and hear for yourself.
PLAN OF INTERIOR OF MADISON SQUARE GARDEN AUDITORIUM, NEW YORK CITY, NEW YORK.
THE state of Illinois, and indeed the entire nation, had been more or less excited during the week in discussing the reported riot in the House of Representatives in the Illinois State Legislature at Springfield.

The newspapers of the city of Chicago, with only one exception, united in heaping denunciation and abuse upon the speaker of the house, Mr. Miller, who had been forcibly driven from his chair, and in praising, either unreservedly or more or less guardedly, the ninety-seven members of the House who had used violence to attain their ends.

Involved in the struggle were questions of constitutional rights, municipal ownership, Chicago's traction problem, charges of attempted bribery, the political leadership of William Lorimer, and many personal ambitions and enmities.

Concerning all these things the newspapers of Chicago had taken an almost united and very positive stand.

Public men representing both political parties, the state and city administrations, and all the interests involved, and others representing only their own individual interests, had published interviews in the Chicago papers, setting forth their opinions regarding these events.

Amongst them was Murray F. Tuley, Judge of the Circuit Court and candidate for reelection, whom the General Overseer had once exposed before 7,000 persons, in the Auditorium, on February 9, 1902, in a discourse entitled: "Hear what the Unjust Judge SAith."

The great majority of all these sentiments were manifestly strongly prejudiced, warped by political affiliations, personal feelings and pecuniary considerations.

The people were being led to accept these biased opinions as the truth, or were bewildered in a maze of conflicting judgments.

It was time that a strong, Authoritative Voice, speaking not to advance any personal or party interest, not to punish any personal or political enemies, but solely and only for the enlightenment of the people, the denunciation of evil, and the Glory of God, should be heard.

It was time that an effective protest, in the Name of the Lord, should go forth against the spirit of Lawlessness and anarchy, which inspired the riot at Springfield, found its expression in the comments of the newspapers, and even in those of a man who should have represented the dignity and sanctity of law—Murray F. Tuley, one of the oldest judges in Cook county.

Such a protest could come only from a fearless man of God, whose voice could be heard.

It was, therefore, clearly the task of Elijah the Restorer.

Taking as the subject of the Prelude to his Discourse on Lord's Day, April 26, 1903, "Judge Tuley on Anarchy at Springfield," he dealt boldly and powerfully with the whole situation.

Never was there a more discerning unraveling of a tangled skein of lies, false pretension, and unprincipled scheming.

Never was there a keener analysis of the real motives underlying the words and actions of men engaged in political plotting.

Never was false teaching and sophistry more completely riddled by truth and logic than was the published interview of Murray F. Tuley concerning this matter.

So simple, so plain, so unmistakable was the true position made by God's Messenger, that the delighted audience could only wonder that they had not seen it before.

Having closed his Prelude dealing with this question of public interest, Elijah the Restorer took up his Message, dealing with the wonderful spiritual truth, "The Messiah Stands Knocking at the Door," with great power.

It was indeed a Restoration Message.

Eagerly the great audience drank in the blessed truth proclaimed.

Like living, revivifying water in a dry, thirsty land, was the Message.

It gave a deeper significance to the prophecy of the Apostle Peter, concerning these Times of the End, which he calls "Seasons of Refreshing from the Presence of the Lord."

This was indeed a time of spiritual refreshing.

The day was a beautiful one, with the warm sunshine and brilliant skies of spring; one of the first pleasant Lord's Days for some weeks.

Again all the ground floor and boxes and nearly all the balcony were filled, while hundreds stood for hours at the rear of the parquet circle, and hundreds more came, and finding all the desirable seats taken, went away disappointed.

As the time for the close of this Series of Meetings in the Chicago Auditorium and of the General Overseer's continuous
personal ministry in Chicago draws near, the interest of Chicago's Two Millions of people increases.

The number of those who come to the Auditorium grows greater with each succeeding Lord's Day.

Chicago Auditorium, Lord's Day Afternoon, April 26, 1903.

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

PROCISIONAL.

Rise, crown'd with light, imperial Salem, rise;
Exact thy tow'ring head and lift thine eyes;
See heav'n its sparkling portals wide display,
And break upon thee in a flood of day.
See a long race thy spacious courts adorn:
See future sons, and daughters yet unborn,
In coming ranks on every side arise,
Demanding life, impatient for the skies.
See barbarous nations at thy gates attend,
Walk in thy light, and in thy temple bend;
See thy bright altars thronged with prostrate kings,
While every land its joyful tribute brings.
The seas shall waste, the skies to smoke decay,
Rocks fall to dust, and mountains melt away;
But fixed His Word, His saving power remains;
Thy realms shall last, thy own Messiah reigns.

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

INVOCATION.

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

PRAISE.

All then joined in singing Hymn No. 291:
Holy, holy, holy is the Lord!
Sing, O ye people, gladly adore Him;
Let the mountains tremble at His Word.
Let the hills be joyful before Him.
Mighty in wisdom, boundless in mercy,
Great is Jehovah, King over all.

CHORUS—Holy, holy, holy is the Lord,
Let the hills be joyful before Him.

RECEITATION 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, the 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.

An appeal for money came next.

BIBLICAL READING AND EXPOSITION.

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, Jehovah, thy God, am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate Me, and showing mercy unto thousands of them that love Me and keep My commandments.
III. Thou shalt not take the Name of Jehovah thy God in vain: for Jehovah 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 Jehovah 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 Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed the Sabbath Day, and hallowed it.
V. Honor thy father and thy mother; that thy days may be long upon the land which Jehovah 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 sang

TE DEUM LAUDAMUS.

We praise Thee, O God; we acknowledge Thee to be the Lord.
All the earth doth worship Thee, the Father Everlasting.
To Thee all angels cry aloud, the Heavens and all the Powers therein.
To Thee Cherubim and Seraphim continually do cry:
Holy, Holy, Holy, Jehovah God of Sabaoth,
Heaven and earth are full of the Majesty of Thy Glory.
The glorious company of the Apostles praise Thee.
The goodly fellowship of the Prophets praise Thee.
The noble army of Martyrs praise Thee.
The Holy Church throughout all the world doth acknowledge Thee.
The Father of an infinite Majesty;
Thine Adorable, True and Only Son;
Also the Holy Ghost the Comforter.
Thou art the King of Glory, O Christ;
Thou art the Everlasting Son of the Father.

When Thou tookest upon Thee to deliver man,
Thou didst humble Thyself to be born of a Virgin;
When Thou hadst overcome the sharpness of death,
Thou didst open the Kingdom of Heaven to all believers.
Thou sittest at the right hand of God in the Glory of the Father.
We believe that Thou shalt come to be our Judge.
We therefore pray Thee, help Thy servants,
Whom Thou hast redeemed with Thy precious blood.
Make them to be numbered with Thy saints in glory everlasting.
O Lord, save Thy people and bless Thine heritage;
Governs them and lift them up forever.
Day by day we magnify Thee:
And we worship Thy Name ever, world without end.
Vouchsafe, O Lord, to keep us this day without sin.
O Lord, have mercy upon us, have mercy upon us.

Scriptrue Reading and Exposition.

The General Overseer read in the Inspired Word of God, first in the 19th Psalm beginning with the 1st verse. The heavens declare the glory of God, And the firmament showeth His handiwork.

All Created Things Are But the Garments by Which We See God.
Goethe so beautifully says in speaking of Nature:

Thus at the weaving loom of time I ply, Wearing for God the garment thou seest Him by.

Thus even the firmament with all the starry sky and all the glory of this earth are but garments.
The Heavens are not material.
The Kingdom of the Heavens is in the Realm of Spirit, although none the less real: for the most real is the spiritual.
The most unreal is that which is the most liable to decay, change, and such mutations as are possible by the ravages of time to come upon earth, sun, moon and stars.

These are not the Heavens. "Our Father who art in the Heavens" does not mean our Father who dwells in a certain piece of the earth, or in a certain part of the sky. There are many Heavens. I know not how many.

The Heavens are conditions, not merely locations. I differentiate between the Heavens which declare the Glory of God, and the firmament which simply shows His handiwork. The Glory of God is something beyond His handiwork.

Very beautiful, very wonderful, and very delightful, is His handiwork, but His Glory is above the firmament. The Heavens consist not merely in what God does but in what He is. That is more than what He does. What I am more than what I do. What you are ought to be more and better than what you do. What God is, is infinitely more than all His works.

His works praise Him. Differential between the work of God and what God is. Then perhaps you will learn to differentiate between what a man is and what he does.

Often he can only see a very little part of what he might, especially if he lives in Chicago. It is very hard, I grant, for a man to do all the good he would when he lives in a place that has so many smoking pillars of fire that come up from the nethermost hell.

The very fire and brimstone of hell is to be found in all the relations of life of hundreds of thousands in Chicago.

But God knows when we have done our best. A man is greater than what he has done, and God is greater than all His works. We see these mighty orbs rolling through space, compared to which our little earth is but a speck of life in the great universe of God, and we know not, or next to nothing, about them, nor shall we know much more, it may be, in this age.

A human eye clothed in flesh can ever see God. No man can see God and live; but in a purified and glorified spirit and in a holy and incorruptible body we shall see Him.

Differential between the Glory in the Heavens, and the beauty of the handiwork of God in the Firmament.

Day unto day uttereth speech, and night unto night sheweth knowledge. Their voice cannot be heard.

They were hidden. Many are grievously in error, but they do not know it. You never knew that you had them until some one pointed them out to you, or until you compared yourself with some one else.

Hidden. Many are grievously in error, but they do not know it.

What does a child born in Turkey, Persia, or any part of Mohammedan Asia know of his hidden faults, or of Jesus, the Christ, taught, as he is, in the mosques, by the teachers of the Koran, to look upon the Christ as a dog, or as one who is either to be grasped by the beard and compelled to give ransom for his life or to be murdered?

They know not the hidden fault of Secret Lust; but are taught to look upon its gratification on earth and in paradise as one of God's highest rewards to "the faithful." They know not that hatred is murder, and that the breaking of the Law of God: "Thou shalt do no murder," can never be justified.

There are many in our own land who are conceived in sin and born in iniquity—yes, within almost a stone's throw of this building. A few years ago a boy only twenty years of age, who had committed many crimes, was hanged, because he put a knife through the heart of another, when he was intoxicated, within a few hundred yards of this building.

When they were about to hang poor Butch Hutchins in the Cook County Jail he cried, "I Never Had a Chance!"

I looked up that man's record and found that his mother and father were living in sin of the deepest dye when he was born. They quarreled over his dead body.

I read, you will notice, that it is not "where their voice is not heard," but, as in the Hebrew, "their voice cannot be heard."

When the Sun rises there is no speech, but what a Song its Silent Glory is, and how birds sing, and all creatures rejoice as the Night rolls away! It is glorious! It is wonderful! Hues of the rich, unfolding morn.

That, ere the glorious sun be born, By some soft touch invisible Are taught around its path to swell.

At last the Sun bursts out of the darkness and banishes the Night:

What a Song it is!

What a Song it is when the sun has set!

One star after another, in silence—the night reveals what the day conceals, and star after star shines forth, until the heavens are all radiant with light.

What a Song! But there are no words. The Earth rolls on and the Song goes on, but there are no words.

Their line has gone out through all the earth, And their words to the end of the world. In them hath He set a sublimity for the sun, Which is as a bridegroom coming out of his chamber, And rejoiceth as a strong man to run his course. His going forth is from the end of the heaven, And his circuit unto the ends of it: And there is nothing hid from the heat thereof. The Law of Jehovah is perfect, restoring the soul; The Testimony of Jehovah is sure, making wise the simple. The Fear of Jehovah is pure, enlightening the eyes. The Judgments of Jehovah are true, and righteous altogether. More to be desired are they than gold, yea, than much fine gold; Sweeter also than honey and the honeycomb; Moreover by them is thy servant warned: In keeping of them there is great reward. Who can discern his errors? Clear Thee me from hidden faults.

Our Most Ominous Faults May Be Unknown to Us. You do not know all your faults. You may have been born with them. You never knew that you had them until some one pointed them out to you, or until you compared yourself with some one else.

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One star after another, in silence—the night reveals what the day conceals, and star after star shines forth, until the heavens are all radiant with light.

What a Song! But there are no words. The Earth rolls on and the Song goes on, but there are no words.

Their line has gone out through all the earth, And their words to the end of the world. In them hath He set a sublimity for the sun, Which is as a bridegroom coming out of his chamber, And rejoiceth as a strong man to run his course. His going forth is from the end of the heaven, And his circuit unto the ends of it: And there is nothing hid from the heat thereof. The Law of Jehovah is perfect, restoring the soul; The Testimony of Jehovah is sure, making wise the simple. The Fear of Jehovah is pure, enlightening the eyes. The Judgments of Jehovah are true, and righteous altogether. More to be desired are they than gold, yea, than much fine gold; Sweeter also than honey and the honeycomb; Moreover by them is thy servant warned: In keeping of them there is great reward. Who can discern his errors? Clear Thee me from hidden faults.

Our Most Ominous Faults May Be Unknown to Us. You do not know all your faults. You may have been born with them. You never knew that you had them until some one pointed them out to you, or until you compared yourself with some one else.

They were hidden. Many are grievously in error, but they do not know it. What does a child born in Turkey, Persia, or any part of Mohammedan Asia know of his hidden faults, or of Jesus, the Christ, taught, as he is, in the mosques, by the teachers of the Koran, to look upon the Christ as a dog, or as one who is either to be grasped by the beard and compelled to give ransom for his life or to be murdered?

They know not the hidden fault of Secret Lust; but are taught to look upon its gratification on earth and in paradise as one of God's highest rewards to "the faithful." They know not that hatred is murder, and that the breaking of the Law of God: "Thou shalt do no murder," can never be justified.

There are many in our own land who are conceived in sin and born in iniquity—yes, within almost a stone's throw of this building. A few years ago a boy only twenty years of age, who had committed many crimes, was hanged, because he put a knife through the heart of another, when he was intoxicated, within a few hundred yards of this building.

When they were about to hang poor Butch Hutchins in the Cook County Jail he cried, "I Never Had a Chance!"

I looked up that man's record and found that his mother and father were living in sin of the deepest dye when he was born. They quarreled over his dead body.

I read, you will notice, that it is not "where their voice is not heard," but, as in the Hebrew, "their voice cannot be heard."

When the Sun rises there is no speech, but what a Song its Silent Glory is, and how birds sing, and all creatures rejoice as the Night rolls away! It is glorious! It is wonderful! Hues of the rich, unfolding morn.

That, ere the glorious sun be born, By some soft touch invisible Are taught around its path to swell.

At last the Sun bursts out of the darkness and banishes the Night:

What a Song it is!

What a Song it is when the sun has set!

One star after another, in silence—the night reveals what the day conceals, and star after star shines forth, until the heavens are all radiant with light.

What a Song! But there are no words. The Earth rolls on and the Song goes on, but there are no words.

Their line has gone out through all the earth, And their words to the end of the world. In them hath He set a sublimity for the sun, Which is as a bridegroom coming out of his chamber, And rejoiceth as a strong man to run his course. His going forth is from the end of the heaven, And his circuit unto the ends of it: And there is nothing hid from the heat thereof. The Law of Jehovah is perfect, restoring the soul; The Testimony of Jehovah is sure, making wise the simple. The Fear of Jehovah is pure, enlightening the eyes. The Judgments of Jehovah are true, and righteous altogether. More to be desired are they than gold, yea, than much fine gold; Sweeter also than honey and the honeycomb; Moreover by them is thy servant warned: In keeping of them there is great reward. Who can discern his errors? Clear Thee me from hidden faults.
None of us had ever helped him, or tried to help him, it may be.

It came home to me, and that is why I sent out the first Zion Seventies, now the Zion Restoration Host.

That is why we have visited over and over again every house in Chicago, that they may have a chance, God helping them. (Amen.)

"Who can discern His errors?"

I said, "That cry comes to me. He lived within a stone's throw of my home, and I never gave him a chance. That shall not be said of me again in Chicago."

Before that work was past I began sending out Zion Seventies, and I began just where poor Butch Hutchins had committed the murder.

You Are Your Brother's Keeper.

But you give him no help.

A poor, brutalized African has committed a horrible crime down in some Southern state; and the cry goes up: "Hang him! Shoot him! Burn him to death!"

And it is done, over and over again, with tortures worthy of an Apache!

That is not Christ-like, is it?

That is the suggestion of Mr. Tuley, a Chicago Judge, when he said that Mr. Speaker Miller at Springfield ought to be shot; and that he would be, if he were in a Southern state.

I have something to say to Mr. Tuley concerning that statement. Is killing a man the way to cure the crime, or the criminal?

Tell me, have you helped him?

This country helped to brutalize him and his progenitors. It enslaved him, tortured him, damned him, and filled him with vice.

What have you done to bring him out of it?

You lied to him.

You gave him the franchise and told him that he could vote.

Then you threw out his ballot and stuffed in one of your own, you thieves! Until at last he loses hope and heart!

You will not educate him.

You will not help him.

You sometimes fling a bone or a crumb from your table to the "poor devil," as you call him.

Listen! You must educate him, or he will murder you.

The Nation Must Educate All Its Citizens of Every Color.

Do you hear?

You cannot leave education to Chance, Church, Charity, or little Petty Councils and Boards.

You must make it a National matter.

You must help that man to be able to read the laws which you punish him for violating.

You and I are both guilty, if we do not do our part.

"Am I my brother's keeper?" you say.

That is the question of Cain, the first-born murderer on this earth.

That is what the murderer always says.

I do not think that the way to enlighten Speaker Miller at Springfield would be to put a bullet through his brain, Mr. Tuley.

It ill becomes a judge upon the bench to suggest it.

Oh! the weary hearts that we might have converted, by God's grace working through us!

Oh! the dark places that we might have lit up; the hungry we might have fed; the weary, the miserable, the ignorant, the hopeless and the despairing that we might have helped if we had only had the courage, the love and the godliness to do it!

The Message to the Laodicean Church.

Let us now read in the last book in the Bible, the Revelation of Jesus, the Christ, which He gave to His servant John, in the Isle of Patmos, and in the 3d chapter—the last of the Seven Messages to the Seven Churches—beginning at the 14th verse: And to the Angel of the Church of Laodicea write.

That word angel must be read in its proper meaning angelos, which simply means messenger.

Angels May Dwell in Heaven or Hell.

It is a great blunder to imagine that when you read the word "angel" you are reading of a being of another world, or even that you are always reading of a good being.

Any one who carried a message was called angels, meaning messenger, whether he came from God in the heavens, or came from the Devil in hell.

The word simply means messenger.

In the early days all these Churches had messengers who went from Church to Church with these messages.

They had no printing presses.

They were not cursed as we are today with floods of printed damnation that defile, degrade, and destroy millions.

We are blessed and cursed by the printing presses.

I do not know which to think is the greater.

The Press is like the Tree of the Knowledge of Good and Evil.

An Apostrophe to the Press.

Cowper, a much neglected poet, because he was a Christian poet—but there never was a Wiser Singer in the English tongue than he—said of the press:

How shall I speak thee, or thy power address,
Thou god of our idolatry, the Press?

By thee religion, liberty and laws,
Exert their influence, and advance their cause;

By thee worse plagues than Pharaoh's land befall,

Diffused, make earth the vestible of hell;

Thou fountain, at which drink the good and wise;

Thou ever-bubbling spring of endless lies;

Like Eden's dread probationary tree,

Knowledge of good and evil is from thee.

He spoke truly, but for the most part the knowledge disseminated throughout the world by the press is evil.

The Press deals out thousands of tons of lies for one ton of truth.

Endless fiction for a modicum of fact!

These angels carried the letters of the Apostles from Church to Church—they carried the messages from Laodicea to Sardis, or Philadelphia, or Pergamum, or Smyrna, or Ephesus, or Thyatira, or Jerusalem, or Rome, etc.

The Church of the Laodiceans is the last of the Seven Churches to which these Wonderful Messages recorded in the Revelation were sent.

Who can discern His errors?

Clear Thou me from hidden faults.

Keep back Thy servant also from presumptuous sins;

Let them not have dominion over me: then shall I be perfect,

And I shall be clear from great transgression.

Let the words of my mouth and the meditation of my heart be acceptable

In Thy sight,

O Jehovah, my Rock, and my Redeemer.
You never do anything to make any one have trouble with you. You never even venture upon an opinion.

Truth of More Value than the Favor of Man.

I have a great deal of respect for Booker T. Washington; but as you read his biography “Up from Slavery” you see that he has a clever way of pleasing every one, except those who love Truth better than they do Temporizing Expediency. When he comes upon an important question, he says: “Upon this I will express no opinion.”

For that reason people who are violently opposing Afro-American progress can back him up. I wish that Booker T. Washington would express his opinion, even if he did not get as much money.

There is something better than money for the negro race in this country.

There is something better than teaching them to do something with their fingers. That is very important, but it is not everything. The white people in the North are taught to do a great many things with their fingers, but that does not make them virtuous, Mr. Washington.

Some of the cleverest artisans in Northern America are infidels, intemperate, impure, and even anarchists. Some of the men who can make the most beautiful things live in Paris.

I have been amazed to see all over the world the wealth, beauty and wonderful fertility of artistic capacity in men and women who were living like devils.

Mr. Booker T. Washington, read your Bible and history a little closer, and you will find that you can educate the negro’s brain and fingers, but if you leave him spiritually uneducated, if you will not express opinions that will make many of your influential supporters very uncomfortable, you will leave him a slave still.

Speak out, Booker T. Washington, when you get here and speak in this Auditorium twelve days hence, on May 8th. Speak out and express your true self. Speak out for Andrew Carnegie’s $500,000.

He has not an atom of faith in the Christ as the Son of God in his religion, and does not pretend to pray to God. He has told us plainly that his “teacher is Herbert Spencer,” and, so far as I am aware, no one has ever accused him of having any religion.

There is No Religion in Heaping Up Libraries.

Some of the greatest curses in the country are these libraries full of dirty novels. Nine-tenths of the books are worse than rubbish. I am not indifferent to libraries. I am a book lover, but I know what books are: for I have a little private library out at Zion City of about seven thousand volumes, and I have been a reader of books for fifty years—and have also thought over thousands of pages, and keep at book-making every week, despite the toils of a busy life, probably as busy as that of any living man.

I, too, am an educator, a manufacturer, a city builder, etc., and can sympathize with Booker T. Washington and Andrew Carnegie in all that is good, unselfish, and helpful to mankind in their lives and work.

But the first of these gives God half an hour in twenty-four at Tuskegee School, and the other nothing at Pittsburg, Skibo or anywhere, so far as their own published records go. It won’t do. God must be the Alpha and Omega of all aiding work for man.

Books and tools cannot take the place of Communication with God, and of a Life of Faith, Hope and Love, inspired by the Christ, the Son of God, and sustained by the Spirit of God.

You can have your library crammed with all the books of Voltaire, Diderot, or Rousseau. What will you have?

If you do not have any more religion than they had, you will go to hell sure.

The Bible is in itself worth all the books that ever were written, and, should all else perish, the possession of that one Book would lead man to God, to happiness, and to all that really makes life worth living.

I am grateful for all the help I ever got, and the help I still get, from good and useful books on science, arts, manufactures, mechanics, engineering, building, history, philosophy, poetry, etc.

But I would rather lose all than lose what God has taught me, and is still teaching, and enables me to teach others, from His Word.

Andrew Carnegie, you were born in Dunfermline, and I was born in Edinburgh, and we owe much to Scotland; but its greatness comes from the Bible, and from the Living God of whom that Bible speaks, who gave His Son to love and live and die for the redemption of humanity, the Savior, Healer, Cleanser and Keeper of all, and not from Darwin and Spencer.

But Christian Life Must be Intensely Hot.

So because thou art lukewarm, and Neither Hot nor Cold, I will spew thee out of My mouth.

That is what God does with every Laodicean church.

That is why he spewed out the Baptists, the Methodists, the Episcopalians and the others.

What does God care about the churches? What do the people care about them? What does any one care, except the men who get the salaries?

Men Who are Supreme Fools.

What kind of church is that, where the Bishop spends his nights at the Masonic lodge, going over the ridiculous and idiotic murder of Hiram Abiff, raising him on the five points of Masonry and whispering into his ear, “Mah-hah-bone”?

I wonder you do not laugh at yourselves, you fools! You are led into the lodge-room stripped of everything except an old pair of drawers and an underflannel.

Your eyes are bandaged.

You have a tow-rope around your neck and you are dragged along. (Laughter.)

You bow down at the various altars and some one gives you a knock and you lie down as if you were dead.

Then you are raised by the lion’s paw and the omnific word “Mah-hah-bone” is whispered into your ear. (Applause.)

I wonder that you are not ashamed, you fools! You know that the whole thing is supreme folly. You greee! (Laughter.)

A Masonic Minister of Any Church is a Coward.

You are not told the truth concerning this in the churches because the preacher, himself, has been riding the goat. (Laughter.)

He has been dishonoring the Lord Jesus, the Christ, by never mentioning His Name in the accursed lodge! You do not dare to! You know that.

In the first three degrees of Masonry, which are the basis of all Masonry, the Name of Jesus dare not be mentioned.

What does the world care for a church whose minister is a coward, and cannot talk of Jesus in a Masonic lodge? The world does not care a snap about it.

After Jones the tailor has dragged you around the room, and whispered “Mah-hah-bone” in your ear, and sees what an ass he has made of you, do you think he cares for your sermon? I would rather have a man fight me than have dealings with one who is neither cold nor hot.

These politicians are neither cold nor hot. That is why they are spewed out in all directions.

Because thou sayest, I am rich, and have gotten riches, and have need of nothing; and knowest not that thou art the wretched one and miserable and poor and blind and naked: I counsel thee to buy of Me gold refined by fire, that thou mayest become rich; and white garments, that thou mayest clothe thyself, and that the shame of thy nakedness be not made manifest; and eyesalve to anoint thine eyes, that thou mayest see.

As many as I love, I reprove and chasten.

Do you think that God does not reprove those whom He loves? I love not only this city but the whole land, and that is why I rebuke and reprove.

You need it, and you know that you need it.

As many as I love, I reprove and chasten: be zealous therefore, and repent.
LEAVES OF HEALING.

This afternoon there are, probably, between three and four thousand persons present in Shiloh Tabernacle, Zion City.

I Trust I Shall Speak Without Undue Feeling Concerning Murray F. Tuley.

He is an aged man and a Judge in this city; and although I hold him to be an Unjust Judge and a very wicked old man, and have said so, I want to deal with him and every one fairly.

I have dealt with him fairly in the past. It does not do, Mr. Tuley, to sneer.

It does not help you any.

It does not do to assume a high and lofty air and say, as he so often does, "no one takes any heed of what Dowie says," because that is not true.

JUDGE TULEY AND HIS VIEWS ON ANARCHY AT SPRINGFIELD.

They take more heed to what I say than to what you say. Larger numbers listen to me, both in type and in speech, than ever listened to you in your life.

You are impudent when you say these things in the public press.

You ought to stop it.

What I say is taken notice of all over the world, and much more outside of Chicago than in it; because the Chicago people have been deceived by their press.

But outside of Chicago, the people who read Leaves of Healing in tens and hundreds of thousands know what I have said.

Alas, the Chicago people do not, for their infernal press persists in withholds the truth.

But even in Chicago, Mr. Tuley, you are uttering that which is not true, when you say that the people do not take any notice of what I say; for there are scores of thousands in this city who are very much influenced by what I say.

I Desire to Deal with him as Murray F. Tuley, Not as a Judge, when he comes down into the political arena, and especially when he steps forward to enlighten the darkness of this people with his sage advice.

Really he is a very great imposition.

He speaks with such slowness, dignity, and calmness that you would really think he said something very wonderful until you have been tricked by him, as I was.

Then you will understand what an imposition he is.

In his comments upon the events of last Thursday he has uttered words that ought to make the citizens of Chicago cast him out of his judgeship at the approaching election.

I may say to you that these words have determined my course.

I shall say to the people of Chicago, as far as my voice can reach, if you want to vote against a first-class anarchist, vote against Murray F. Tuley.

I will tell you why.

You will recall the incidents of last Thursday at Springfield, and let me give you the view I take of it.

Zion Opposed to Voting for Sacrificial Lams.

You know that I am a Theocrat—I believe in the rule of God.

Whatever way we vote it is because we think that that side is the better.

I never vote, and never have my people vote, as far as I can influence them, for sacrificial lambs.

I do not believe in putting up a candidate whom we know must be soundly beaten.

I believe in doing what we did in Zion City last week, and in Benton Township the week before.

We put up a ticket, and elected every one on that ticket. When we put up a ticket we shall expect to win.

Meanwhile, we often have to choose between the Democrat and the Republican, and there is very little choice between them.

I desire now to call your attention to the events of last Thursday—the lower house of legislature at Springfield—
lower! lower!! lower!!! House of Legislature! Shamefully low! There is something to be said on every side of that affair.

The Republicans Successfully "Dished" at Springfield.

I think that you Republicans are being politically "dished" at Springfield.

The Democrats, from the beginning of this session, saw that that was their only hope; and they are very skilful in making rows.

They know how to make a row when it will damage the other side.

The Democrats are in minority in the legislature at Springfield.

There is a poor fellow who bears a very distinguished name, Sherman, who wanted to be speaker, and the Republican party, or the machine of that party which once supported him, sup

other side. Know that Sherman and the Republicans who were with him.

The last thing I would do would be to let the other fellow know that I was so sore. But Mr. Sherman did not hesitate to let everyone know exactly how sore he was.

In fact, he told his confreres of the Republican party that he was going to fight the majority throughout that session. He has kept his word, and a nice mess he has made of it. He has dragged down the Republican party.

It was all in line for the Democrats. They made a majority and made shameful scenes to the injury of the whole State, and the Democrats helped them magnificently. It was all in line for the Democrats.

Judge John Barton Payne's Comments Concerning the Matter.

Former Judge John Barton Payne, probably the ablest lawyer and the most astute politician in this city on the Democratic side, says that "The majority had a perfect right to elect a Speaker pro tem and to proceed with business." Yes, but that is a very different thing from having a right to violently assault the Speaker.

He also says: "The effect of it will be, I believe, the election of a Democratic judiciary ticket in June, and possibly the election of a Democratic successor to Governor Yates."

That is working well.

They were working for the upsetting of the Republican party, and they did it by means of this disappointed ex-Speaker Sherman and the Republicans who were with him.

Let me now point out the course that Mr. Tuley takes. He has evidently given an interview to the press. It is given here as an exact quotation, and, from what I know of Mr. Tuley, I think that we have his exact words.

The Disgraceful Episode of the Springfield Legislature.

During the events of last Thursday in Springfield, as you know, the speaker was driven from the chair of the House after he had forced through by gavel, to the end of its second reading, the bill which is commonly called the Lindly Chicago Street Railway bill, but which is apparently not desired by the delegation that went down there from Chicago, and which the majority of the House appear not to desire.

The senators do not desire it, apparently, because the delegation that went down there from Chicago, and which the majority of the House appear not to desire. The senators have passed the Mueller bill without a dissenting vote. There was no need whatever for the majority, consisting of ninety-seven members, to make the shameful scene that they did.

There was no need for them to rush the chair and threaten the speaker with personal violence. However, no excuse can be made for Speaker Miller.

The constitution clearly declares that "at the request of five members the yeas and nays shall be taken on any question, and entered upon the journal," so that the majority clearly had a right to call upon the speaker for a roll-call, and he disobeyed the law in refusing it.

Every one of you, with ordinary intelligence, can see that that right must be exercised very carefully or else it may become a power contrary to all justice.

When the Demand for Roll-call Becomes a Means of Tyranny.

Five persons could keep the speaker calling the roll of members all the time and prevent any legislation being passed. Therefore there must be some limit to the roll-call; for if the speaker were not to use his gavel and refuse to recognize some of the obstructionary calls for roll-call, that are meant to prevent business, it might be held that he would not be doing his duty.

Speaker Reed often rushed things through the House in that way when the Democrats in Congress called for roll-calls, not for the purpose of putting on record who were voting for or against a measure, but for the purpose of blocking legislation.

It is not fair to Speaker Miller, nor even to Mr. Lorimer, if he is behind him, to forget that there is a possibility of making the roll-call one of the greatest injuries to the country.

When the speaker knows that the call is being made again and again for evil purposes, he has a right to use his gavel and force a measure through when he knows the majority is on his side.

I believe that according to precedent that is accepted in connection with legislative bodies in this country, although I am not personally approving it.

A Fundamental Principle of Constitutional Law Violated by Speaker Miller.

But Mr. Miller must have known that the roll was not called for merely by a few, but that it was called for by the majority, although that majority was made up of discontented Republicans joining the Democrats.

He had no right as speaker to know any member as Demo
crat or Republican.

No speaker in the House of Commons has any right to recognize a member as a Tory or a Liberal or anything else. The duty of the speaker is to recognize the member as repre
sentative of the people of the district which he represents, no matter what his politics may be.

Speaker Miller violated a fundamental principle of constitu
tional law and good parliamentary practice when he, knowing that there was a majority who wanted the roll-call, refused to give it.

It looked very much as if that Lindly measure was being forced through for evil purposes.

Speaker Miller's Conduct Not Justified by Assertions of Bribery.

Speaker Miller is wrong in saying that the reason he forced it through was because they had attempted to bribe him: for the law had defined his duty as speaker.

To say that he was approached by persons who desired to bribe him, and that for that reason he gavelled the Lindly bill through, does not justify Mr. Miller.

He had no right to do it.

Nevertheless you must remember that Mr. Miller may have been telling the truth when he said "I have been approached at different times by parties who intimated to me that I could make money by allowing a roll-call on what is known as the Mueller traction bill or by permitting its passage." You have no right to say he is not: for you cannot know the facts, since they have not yet been publicly disclosed.

Is the Object of the Mueller Bill to Benefit the Public?

In fact it looks to me as if there were something wrong with the Mueller bill.

It seems to me that the purpose of that bill which would prove it to be a measure not in the interests of the people of this city is to do—first to make money by allowing a roll-call on what is known as the Mueller traction bill or by permitting its passage. You have no right to say he is not: for you cannot know the facts, since they have not yet been publicly disclosed.
I do not think that municipal ownership in a city like this, and in its present condition is, after all, very desirable, when it simply means control by one of the two utterly discredited and dishonorable political machines.

It opens up a great many channels for bribery and stealing.

I can understand how many men can see that municipal ownership is not at all desirable unless there is a reformation in municipal government. It would be exceedingly dangerous to place many millions of street railway property in the hands of the present administration in Chicago; for reasons which I have given fully from this platform.

**All Traction Companies Are Not Insured Against Bankruptcy.**

The absolute bankruptcy of several traction lines lately—which, say what you will, is an honest bankruptcy—shows that traction lines do not often pay in the city of Chicago.

Do you not remember that the National Bank of Illinois came to smash because of which, say what you will, the figures that can be answered only by an accountant, and cannot talk, as to all street railway companies rolling along in legislation at Springfield.

I think that they are quite equal to it; and I think that they are, speaking after the manner of the world, often forced to do many things that have been operated at a great loss.

All of you know anything about this subject, know that there are traction lines in the neighborhood of Chicago that have been operated at a great loss.

Do you not remember that the National Bank of Illinois came to smash because of a local traction line?

The cashier of that bank committed suicide.

He was driven to the wall.

They had lent too much money to that traction line.

That traction line is beginning to pay now, but I question whether it is paying much of a dividend.

It is a perfect farce to say that all traction lines are making money.

Many of them are not making anything.

It is a perfect farce to suppose that they are all a success.

Many of them are shocking failures.

I am not pleading for the traction men.

I have not a single share myself, nor do I know that I have a friend who holds a share in any of the lines affected by legislation at Springfield.

But I want to be fair.

This people are being fooled by masses of silly newspaper talk, as to all street railway companies rolling along in boundless wealth.

The question of whether a line pays or not is a matter of figures that can be answered only by an accountant, and cannot be successfully guessed at.

**Traction Men Not Above Bribing.**

The talk that the traction men are bribing is not necessarily a fact.

I am not saying that they do not.

I think that there are quite equal to it; and I think that they are, speaking after the manner of the world, often forced to do it, by the way in which they are treated by public bodies, or some of the boodling members of these, who want to steal their property.

There are a great many so-called popular exponents of popular rights who simply want to steal other people’s property by means of some law.

It is not fair.

It is not honest.

Let the facts come before the people, and let all be justly dealt with.

Mr. Speaker Miller was wrong in gaveling that bill through when he knew that the majority wanted the roll-call.

A So-Called Nestor of the Bench Who Glibly Talks of Murder as a Just Practice.

I desire to read to you what Mr. Tuley, a judge of the Circuit Court, says:

If Mr. Speaker Miller were in one of the Southern states he would have been shot for his ruthlessly trampling on the Constitution.

It is a very bad thing when a judge begins to talk like that.

Shooting is murder; and Mr. Tuley has so much of the “cooperhead” about him still that he has not forgotten the time when they were always murdering in the South if they could not get that they are, as I say, at times of this day.

It must be plainly said that this is not the way to rule a land; for judges to stand with shotguns in their hands.

I say to Mr. Tuley at the start, that it is ill-becoming a judge to talk about shooting, because there are ways of punishing people without shooting them, unless the law says they are to be hanged or shot.

A judge has no right to talk like this. He says:

In Illinois he was stamped out of the House of Representatives. The act of Speaker Miller in denying a roll-call in the Lindly bill today and using his gavel startled a reign of anarchy.

He is talking utter nonsense, for he knows perfectly well that that reign of anarchy did not last twenty-five seconds.

**Where Was the Anarchy of Which Judge Tuley Prates?**

Mr. Miller was in the minority; the House rushed his desk, and drove him from the House.

Where was the reign of anarchy?

Mr. Tuley, you are talking nonsense.

Mr. Miller was not sustained by his own party.

Mr. Miller had a comparatively small majority of his party to support him at the beginning, and when he got through his foolish course there was scarcely one of his party who would back it up.

I dare say that it was Mr. Lorimer or some of these machine people, who led him into this foolish trap; but even his own party were not with him.

Where is this nonsense about a “reign” of anarchy?

Let us read Mr. Tuley’s cure for anarchy.

Judge Tuley’s Declaration That Acts of Violence Shewed a “Healthy Sense of Right and Wrong” a Perfect Farce.

The acts of violence which followed his anarchical act showed a healthy sense of right and wrong.

It is the doctrine of a Judicial Anarchist: that when any man commits an error, or even a crime, it “showed a healthy sense of right and wrong” to commit another crime.

Suppose that this man, Mr. Speaker Miller, had been seriously injured; suppose that he had been killed, would that be showing a healthy sense of right and wrong?

It is perfect nonsense to talk about danger of crushing the bill.

The third reading of the bill had not been brought up.

It was only the second reading that was gagged through.

The house was able to protect itself: for the Supreme Court of Colorado, upon an appeal from Governor Routt of Colorado, decided on January 23, 1891, that the majority of a Legislature had power to remove its Speaker and to reappoint another, saying:

> From the foundation of representative government in this country the general rule as announced by standard American authors on parliamentary law has been that the legislative body of a state having the power to choose its own speaker from its own members has also the inherent power to remove such officer at its will or pleasure, unless inhibited from doing so by some constitutional or other controlling provision of law.

To substantiate this decision numerous authorities are quoted, one being Cushing’s Law and Practice of Legislative Assemblies, who says:

> The presiding officer, being freely elected by the members by reason of the confidence which they have in him, is removable by them at their pleasure in the same manner whenever he has in any manner or for any cause forfeited or lost the confidence upon the strength of which he was elected.

The court held that the house had power under parliamentary law to depose its speaker and that the constitution nowhere expressly forbade such removal.

The foolish majority did not need to proceed to “acts of violence,” Judge Tuley, in order to maintain its lawful rights—it would simply have removed the speaker and appointed another.

This was done in the House of Assembly of the State of Colorado, on January 14, 1891, when Mr. Hanna was removed from the office of speaker. He refused to put the question. A member of the House did so and declared it carried. Then the House elected Mr. Jesse White to be speaker.

The Supreme Court confirmed the election, and this is undoubtedly the law in the case.

Why did you talk of “shotguns,” and “anarchy,” and approve of “acts of violence” when you knew, or ought to have known, the law.

Moreover, let everybody remember what the press has kept back—that the bill could not have gone through the Senate.

The Senate had already declared its position on this matter by passing the Mueller Traction bill.

The Senate Had No Sympathy With the Lindly Traction Bill.

If Speaker Miller had succeeded in getting it through the third reading by gavel, it would have been choked in the Senate.
It would have fallen flat, because the Senate had nothing to do with the Lindley bill, and would not have anything to do with it.

The Senate passed the Mueller bill without a single dissentent vote. There was nothing in danger.

Mr. Tuley again says:

"If the constitution cannot be protected peaceably then force must be used, and I have no protest to make against the physical acts of the representatives who took the law in their own hands."

Judge Tuley's Part In the Firing Upon the Flag at Fort Sumter.

I do not like to refer to things that are matters of history and painful; but Mr. Tuley is simply repeating here the doctrine that he advocated when they fired on the Flag at Fort Sumter. He tried to do it then.

He was exactly where he is now, saying that it was proper to resist the national government at Washington, to fire upon the Flag, go to war and tear up the Union.

That is what he wants, isn't it?

He has been disappointed ever since the Confederates were defeated. He is now simply a politically irreconcilable copper head, nothing different.

He has not a bit of sympathy with the Union or the Nation. He is sore to this day that Jefferson Davis did not establish a nation, the keystone of which would be slavery.

That is his record. What he calls a violation of the constitution is a farce. It was simply a question of one man, unsupported by his party, who did a foolish thing, and they have made all this fuss over it simply for political purposes.

It is ill becoming a judge to advocate this doctrine of shooting a man when he does you a wrong. There are laws that protect men.

If I had said: "Judge Tuley has wronged me, and the first chance I get I will break his old head," would I have been doing right?

Voices."No."

The Wicked Verdict of an Unjust Judge.

General Overseer—But he did me wrong, and he did Zion wrong. He tried to destroy Zion Lace Industries.

He gave a verdict to a man whom he declared to be untruthful and unreliable, who had no support in all his testimony; and who was proved to be a liar over, and over, and over again.

I told him why. "This Judge has done me a wrong. He has violated his oath of office, and I am going to get a big club and knock him on the head," would I have any right to do that?

Voices. "No."

General Overseer—I called the people together in this Auditorium and put the case before seven thousand people and before the world, and I got a verdict. There is not a decent lawyer in this city who would support Judge Tuley's view of that case.

It is my duty to submit to law, even if it is an unjust decision, until I can reverse that decision by a proper appeal. But Mr. Tuley did not give me a chance to appeal.

He said: "You can have an appeal, but I will put in a receiver."

Although we offered him bonds for four times the amount claimed—bonds for over half a million dollars to cover a claim for less than two hundred thousand dollars, he would not accept it.

He did not want an appeal.

He knew that he would fling him on his back in an appeal, and he was afraid of the reversal of his verdict.

However I would not let him have his way, and nullified his opinion, and prevented him appointing a receiver; but I did it by "lawful means" and not by "force," by acts of violence, or by "shotgun."

I tore the case from his hands and dragged it from his court and jurisdiction, and made the plaintiff in the case submit to a settlement.

Would I have been justified in violence against Mr. Tuley because he did me wrong?

Is any one justified in violence against Mr. Miller? Violence is not permitted by law. Mr. Tuley knows that, but Mr. Tuley is a Violent Demagogue First, and a Lawyer Afterwards.

"I do not want to talk politics," he said. Why, he talked nothing else.

"I feel like using a big club on machine work," he continues.

I will show him where he can use that club presently. He is Chief of the Iroquois club, and I suppose that when he is dressed up in all his paint and feathers after the manner of the tribe, the Indian Iroquois, he poses with a big club on his shoulder and says that the Democrats in Illinois must get rid of their bosses.

He says that Hopkins is relegated to the rear, and also Robert E. Burke.

However, it is not many months ago since Mr. Tuley was hobnobbing with Hopkins and Robert Burke at the Iroquois club.

Are there no bosses in the Democratic party, Mr. Tuley? Listen to your own words: "Chicago is safe from the wolves, because Mayor Harrison is not a machine leader for graft."

Then you admit he is a machine leader?

Will you please tell me the difference between a "machine leader" and a "boss?" It is the difference between tweedledee and tweedle dum—no difference at all.

Why Do You Not Use Your Club, Mr. Tuley?

Mr. Harrison is a "machine leader," and you admit it; because you got your nomination the other day from Mr. Harrison's office, after I had exposed the offer which he made to me, through Granville Browning, to sacrifice you by keeping your name off the "machine leader's" list.

He was willing to sacrifice you to secure "office," and that is a species of "graft," if I understand that slang expression.

The slate was made up by Mr. Harrison in his own private room. Then it went before a committee, and they adopted it. Then it went before a convention, and they adopted it.

Where did it come from?

From the office of Carter H. Harrison's, "the machine leader" of the Democratic party.

You say that you want to use a big club on the machine.

Well, Mr. Harrison is, as you say, the machine leader; use the club on him. (Applause and laughter.)

I think you may well do it, because if I had listened to him he would have used the knife on you, and you would not have had the nomination at all.

If John Alexander Dowie had said to Granville Browning: "I will accept your terms. You take Tuley's name off the slate and I will vote for Harrison," Murray P. Tuley would not have been nominated.

Now, Mr. Tuley, use your club, and let us see how a modern Iroquois can smash "machines" in politics.

Let me see you use it upon "the machine leader" tomorrow morning, and then you will see whether you will be judge or not. If you use your club upon Mr. Harrison, he will pass the word, and you will not be elected, and you know that.

Why is Mr. Harrison a machine leader?

Mr. Tuley wants us apparently to infer that it is because of his high statesmanship and great love for the city and country.

Mr. Harrison, himself, would laugh at that.

Mr. Harrison is a professional politician from the word "Go." He knows every one of the wires to pull.

So he is not a machine leader for graft?

What is he in it for then?

You say, however, that he is a machine leader, and that "machine rule is the curse of the country."

Then it is your duty to smash the Harrison "machine."

A New Convert to the Independent Vote.

Mr. Tuley goes on to say that the Independent vote is the only salvation of the city and state.

He has become a convert to the Independent vote; but why should he be president of the Democratic Iroquois club, if he is a great friend of the Independent vote? He ought to be backing up Mr. Harlan. But he is not backing up that tree at all.

He is backing up another one.

He is saying that he believes in the Independent vote only to fool the people who are Independent.

He says: "The House had a right to elect a speaker pro tem."

Mr. Tuley says: "The last words of Douglas were, 'Tell my children to obey the Constitution and the laws.'"
LEAVES OF HEALING.

Saturday, May 2, 1903

I think, Mr. Tuley, that if you would tell your Iroquois children to obey the Constitution and the laws, it would be a very good thing. But you must set them the example.

The laws do not permit any man to knock down a speaker, fling an inkstand at his head, or anything of that kind which you have approved.

You have no right to say that it is law.

You are the Anarchist.

By Whom Was the Outbreak at Springfield Planned?

He further says: "I anticipated this outbreak against the Lorimer-Miller species of anarchy."

My opinion, Mr. Tuley, is that more can be said on that subject.

I am inclined to think that you and other Democrats planned that outbreak, and that you did your very best to force it.

I am inclined to think that you wanted it, and that you went up to Springfield, saying that you would have an outbreak if Mr. Miller did not do exactly what you wanted him to.

Statements were made by the public press that the committee, of which you were a member, would see that the members who were with you dragged the speaker out of the chair, if he did not allow a roll-call.

You went up to make a disturbance with the aid of ex-speakers, Sherman, and the Republicans have not been sharp enough to keep you from succeeding.

Now you want to make political capital out of it.

The whole thing is an abomination, a despicable "playing at politics," with monetary stakes of various kinds involved.

When you tell the people that they can drag the speaker from the chair, when he does something they do not like, you are the anarchist.

Perhaps, Mr. Tuley, you would say that if the people in this Auditorium did not like what I said, it would be very proper for them to drag me from this platform.

If you would enjoy it, too, but you could not get it done, because the people who fill this Auditorium in thousands, week after week, and year after year, get very quickly into sympathy with me and are law abiding.

You could not get an audience like this to listen to your various "Tuleys." (Laughter.)

I am ashamed!

I am indignant!

All the people of this city elect such a man as judge, they have themselves to thank for all that will follow.

Murray F. Tuley Still a Rebel at Heart.

He is a shotgun judge, an unreformed rebel.

He has never taken back the things he said concerning the Union.

I have been informed that Judge Tuley was very nearly arrested by the United States General in command of this district, during the Civil War, for his rebellious utterances.

He tells us, with manifest approval, what would be done in a Southern state.

Is there not already too much shotgun law in this country?

Voices—Yes.

General Overseer—Do we want the shotgun law here?

Voices—No.

General Overseer—He knows perfectly well that there was no danger whatever in Mr. Miller's foolish action.

The House had control of the bill.

They had the right to elect a speaker pro tem when Mr. Miller left, and they had a right, therefore, to recall the bill, and take out all the amendments which the speaker had gavelled through.

All they are working on now is to recall that bill and put into it what they want.

My own opinion about the matter is that these Democrats made that row with the disgruntled minority of the Republican party, with a view of helping the Democratic judicial ticket and especially the Democratic ticket for governor.

The Minority of the Republican Party in the Illinois Legislature Has Done Violence to That Which Is Just and Right.

Although I am no friend of Mr. Lorimer, as the politician, I believe the minority of the Republican party have done violence to that which is just and right; they were sore because they were defeated in the election of Mr. Sherman as speaker, and were willing to wreck the Republican party rather than not have their way.

It seems to me that Mr. Sherman, rather than be a faithful member of his own party, and faithful to the principles of those who elected him, would join with the Democrats, and make a pandemonium of the Legislature in Springfield.

That is what Satan is said, by Milton, to have expressed, when he kissed out the reason for his rebellion against God: Better to rule in hell than serve in heaven."

That is the policy of Satan everywhere.

The man who would make a wreck of everything, because he does not have his own way in his party, is neither a patriot nor a statesman, unless there is a great principle involved.

But I have yet to see where there is any great principle involved in the question whether Sherman or Miller shall be speaker of the Illinois Legislative Assembly.

There is no principle in that except that of "five loaves and two fishes."

I have said these things because I desire to place on record an analysis of the present situation.

I know that the press will give it no prominence.

I know they will not because they all pull together.

I say further that:

There Is Not a Newspaper in This City That Cannot Be Bought.

When I see all the newspapers pulling together on one side, I say to myself: "They are bought."

When I see a Republican paper like the Tribune pulling in line with the Chicago Herald, a Democratic paper, I say: "Something crooked."

You may ask: "What right have you to say that?"

I say it because I have told you again and again from this platform and elsewhere how several of these Chicago papers came to me, and offered me their columns to put in whatsoever I liked, if I would only pay for it. I refused their offer, and exposed their crookedness.

I know that you can get anything you like in any paper in Chicago if you have money enough to pay for it.

I am therefore profoundly suspicious of this union of the papers upon the Mueller bill.

I want again to say in closing this Prelude that I have not invested a penny in any traction enterprise in Chicago.

I am against the Lorimer machine and all its works; and what I am saying today is simply to point out the facts in this case and put them on record, and to reprove a wicked judge.

I say that Judge Murray F. Tuley has given wicked advice; that Speaker Miller, at Springfield, is the mere tool of people whose machinations he was not clever enough to see through.

I see no wisdom, sense or cunning in him.

I think it not unlikely that what Governor Yates says of him is true: "I believe Speaker Miller to be a brave and honest man."

The Governor of the State of Illinois is at least as good a judge in that matter as Judge Tuley.

He is blackguarded on every side, and yet there is no one who can prove that he had any reason to gavel that bill through because of any money he had been promised.

The Thief, Himself, Often Raises the Loudest Cry of "Stop, Thief!" After a thief has stolen a woman's purse, he and his confederates shout the loudest of all in the crowd: "Stop, thief! He ran that way!"

I refuse their offer, and exposed their crookedness.

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THE MESSIAH STANDS KNOCKING AT THE DOOR.

INVOCATION.

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

TEXT.

Behold, I stand at the door and knock; if any man hear My Voice and open the door, I will come in to him, and will sup with him, and he with Me.

This message of our Lord to the Church at Laodicea is generally taken by commentators to represent the last Message of the Lord to the Church before He comes. I think that there can be very little doubt but that the condition of the Laodicean Church, which was neither cold nor hot, is the condition of the church, for the most part, today. The Christian Catholic Church in Zion is not lukewarm. It is hot with a Divine life. It is full of life. We are not a cold people. We are not a people who are afraid to express truth even were we wrong we would be glad to be among those who can be put right after the expression of honest conviction.

This is the End of The Age.

The Messiah is represented here as knocking at the Door of His Church. He is a Suppliant where He should be enthroned. The pierced hand is knocking at the Door that has been shut against the real Christ for centuries.

The real Christ was a real personal Savior, Healer, Cleanser, Keeper, Advocate, and a real personal God—God in the Christ. The real Christ is kept out of the church.

The Christ that is enshrined in the churches today is often-times a laughable piece of folly. The Roman Catholic church enshrines the Christ in a bit of bread and says "Ecce Deus, Behold your God;" or it puts Him into the arms of a virgin mother and says: "Behold your God;" or it shows Him on a crucifix, a dead man, and says: "Behold your God;"

The apostate churches of Greece and Rome represent the Savior thus, but it is not true. Jesus is not a baby now; Jesus is not a dead man on a cross, neither is He to be found in a bit of bread that a priest has hocus-pocussed.

Jesus, the Christ, is a Real Person—a Real Being.

He came, and was enshrined in human flesh. He shed His blood on earth. He has reascended into heaven, and is there in a transformed body so glorious that John was amazed at the sight in the heavenly vision. The Christ stands as our Surety, our great High Priest, as the King of kings and Lord of lords, preparing, in the many mansions, places for His people, getting ready to bring them back for the great final fight with Satan, Sin, Disease, Death, Hell, for the conquest of the world for God

The Christ is a reality. He is a Real Being.

The apostate churches have a false Christ in their theology. The Protestant churches, while they say they have a real Christ, have no room for Him.

At one time a person in a certain Methodist church said: "Let us go to God and ask Him to bless us. You have been here two years and no one has been converted. Let us pray to God, let us have an all-night of prayer such as Dr. Dowie has. Let us pray to God all the night through, as they do in Zion, that He will bless us."
The minister laughed at him and said: "Why, I have announced a New England supper, and also an entertainment in the church parlors."

They had a New England supper, and when the new year came in, instead of confessing their sins before God and asking a blessing for the year to come, what do you think they were doing? They had a kinetoscopic reproduction of the prize-fight between Corbett and Fitzsimmons! (Laughter.)

Shameful Practices of the Apostate Churches to Obtain Money.

If I were to tell you a tithe of the shameful things that are done in the churches today, you would be shocked, and if there is one here in fellowship with them, I would ask that one to consider the apostolic question: "What concord hath the Christ with Belial?"

They resort to shameful tricks by means of which they get money.

In a recent bazaar a very fascinating young lady was at the counter selling—but she demanded that they would keep it a great secret—a pair of her own eyes. She asked a dollar for every pair of her own eyes. She was supposed to be doing this for God, for our Lord Jesus, the Christ.

The young men paid their dollar, like the fools that they were, and went off into a corner and opened the envelope and found two eyes, and also two books. (Laughter.)

They laughed at it, and recommended the other young men to go and do likewise.

Did our Lord Jesus, the Christ laugh? Did our Lord Jesus, the Christ approve? Was that a trick worthy of our Lord?”

In 1866 the Christian Catholic Church in Zion was formed with 500 comparatively poor people. We have been in existence a little over seven years. We have not had a bazaar.

We have not had a sale of gifts.

Neither my people nor myself have solicited one dollar from outside to carry on this work.

We have given you an opportunity in this Auditorium of contributing, but had I been unable to meet the expenses, your contributions would never have paid them.

There has not been a single Lord’s Day since I have preached in this place that you have paid the rest of this building by your contribution.

It has been a great joy to preach here.

It has been a great joy for my people and myself to pay the expenses of this mission out of the Storehouse of Zion.

The Storehouse of Zion is supported by free-will offerings and the tithes of our people.

The General Overseer the Largest Contributor to the Storehouse of Zion.

I do not use a dollar of that fund.

For years and years I have been the largest contributor to the Storehouse, and I have not taken a dollar from it.

God has been very good to me and has blessed my labor.

He has sent resources, and has enabled me to do the work.

If I were to pass away tonight ninety-five per cent, of Zion’s great estate would be the perpetual property of the Christian Catholic Church in Zion.

My interest is only five per cent., by agreement with my people at the beginning.

I am glad to be able to give.

I read in the paper the other day that I lived upon my people. That is not true.

Without any offense to my people, let me say that they live all the better because I live. (Amen.Applause.)

My people are not paupers.

They put their own hard-earned money into Zion.

They are putting their hard-earned money into it every day.

Mr. Thomson came from Washington Court House not long ago.

When he left, his friends said to him: “Thomson, when you get up there, Dr. Dowie will skin you and get every dollar you have.”

A little while ago he said to me: “Doctor, I was asked the other day by a person who came from my town: ‘Well, has Dr. Dowie got all your money?’ I answered ‘No, I have a good deal of Dr. Dowie’s money.’"

He had come with only a few hundred dollars, which had increased four or five times.

Zion City as a Prosperous Community.

I am very profoundly thankful that my people are being blessed under my ministry.
LEAVES OF HEALING.
Saturday, May 2, 1903

One of the lies that the papers continue to tell, although they do not have an iota of proof for it, is that I get all the money and keep it, and that the people have nothing. I should like to see if they have nothing.

Last month my people spent $40,000 in the Zion City General Stores and Zion City Fresh Food Supply. They have spent upon the land and in their own houses several millions of dollars. No one in Zion disputes their title to their property, real or personal.

Those who were in the first series of land purchases can sell their lots for one hundred per cent. in most cases, and in some cases one hundred and fifty per cent. more than they paid.

The Christ is now knocking at the Door of the Church. He is wanting to know whether you will have done with the Masonic fools that get into the pulpit and talk Christianity with their tongues in their cheeks.

"What concord hath Christ with Belial?"
The prayer when they do not expect prayer to be answered, and tell you that the Christ has changed, that He is no longer the Healer of His people as He used to be.

The Travesty of Modern Christianity Is Its Degradation.

If I were a Mohammedan or a Jew I should positively refuse to have anything to do with the Greek or Latin Church. I should positively refuse to have anything to do with the Methodists, Presbyterians, or Baptist Churches. I should demand that I had a Christianity, that it should be the Christianity of the Bible, the Christianity of the New Testament, the Christianity of the Four Gospels and the Acts of the Apostles. I should demand that it should mean that everything that the Christ said is true, and that He is the same yesterday and today, yea, and forever.

That is not the Christianity presented to the world. The churches have made a Christianity of their own. They have dressed it up in all kinds of idiotic manners, and have presented a Christianity in which there is no living Christ.

The Christ Is Knocking at the Door of the Nations.

At your Heart's Door, at the Door of the Church and at the Door of the Nations of the world, the Christ, the Messiah, stands knocking.

He says: "Behold, I stand at the door and knock."

He begins with the individual. He says: "If any man or woman hear My voice, if any church or nation hear My voice, and will open the door, I will come in."

A personal Christ, a real Savior and a real Salvation, a real Healer and a real Healing, a real Cleanser and a real Cleansing, a real Keeper and a real Keeping, will come in.

He is so great, that the Heaven of Heavens cannot contain Him! He is so little that He is willing to dwell in your heart and mine, and He stands knocking—knocking! He stands entreating!

The Christ Neglected by Humanity.

Some of you heard Him when you were young, but you said: "I will go into the world, and I will feed its swine, and make money out of pork-packing or something else, and then I will come to God."

"After I have sold wine, whisky or brandy, or some other form of distilled damnation, and have received a profit, or after I have gone into a business where by lying and cheating I have made a profit, I will become God's child."

"After I have gone into a business in which my whole mind is engrossed, and I have earned an honest profit, then, O God, when I have a more convenient season, I will call for Thee."

Thus the Christ has passed on His way, has ceased to knock at your heart, for you did not hear Him.

You are like the man who wanted to be awakened by an alarm-clock.

He let it go on morning after morning, and did not attend to it, and by-and-by he did not hear it.

Although the alarming and entreating voice still kept on, he did not hear it.

Will the Church not hear now?

Will the Individual not hear now?

Will the Nations not hear now?

God help us to knock at the Door of the Nations in the Name of the Christ.

You say that the Christ is not here.

I say that He is.

To hundreds of thousands today Christ has come with His Message, "Peace be to this house."

Open the door and let the Christ in, and He will sup with you, and you with Him.

The Church Uses Its Servants to Accomplish Its Work.

I believe the only way that the Christ can ever knock at the door of the heart of the church of the world, and of the individual, is through His own people, going in His Spirit, and in His Name.

Zion Restoration Host has gone out today in thousands all over the lands. At least Seven Thousand Messengers have gone from door to door, earnestly seeking the Salvation, Heaving and Cleansing of the people.

They are not seekers for money.

They never came to your door in Chicago and asked a penny to support Zion.

The Church That Cannot Supply the Money for Its Own Work Has No Right to Exist.

We have not asked anything of Rockefellers or any other "fellers." (Laughter.)

We have not accepted aid from the Standard Oil thieves, or the pork-packers.

We have not gone to the rich and said: "Give to us that we may be able to do this work."

We have worked with our own hands, and our own brain.

There is a story told in the Outlook of April 25th concerning Mr. Rainsford, who was called to the pastorate of St. George's Episcopal church in New York.

It said that when he met the vestry he made certain stipulations.

One of Mr. Rainsford's first stipulations was that he should have ten thousand dollars, apart from his salary, to do with as he liked.

From whom did he ask this, do you think?

From J. Pierpont Morgan, to whom ten thousand dollars was put in the bucket; and that munificent giver gave the ten thousand dollars by the help of a number of others, for the work of God in a city of nearly four millions.

Why, ten thousand dollars is nothing in Zion.

Zion oftentimes spends hundreds of thousands of dollars in one week.

Zion sometimes spends a million dollars in one month.

And my people put vast sums into my hands "to spend as I see fit" compared to which Mr. Rainford's ten thousand dollars is a trifle.

The reason is that Christ has entered into our Zion, lives there, brings in great and glorious gifts—and we began with His poor, and never had a Morgan to finance for us, thank God!

Where does the money come from?

We did not steal it. (Laughter.)

Notwithstanding the Lies of the Press, Zion Is Happy and Prosperous.

The astounding fact is that the money still comes.

The press tells you that the people who come to Zion City are robbed and lose everything they have, and are the biggest fools in the world.

Yes, they even write to their friends in England and Australia, and beg them to come and be robbed too. (Laughter and applause.)

They so heartily enjoy being skinned that they want others to be skinned too.

However, in the midst of all this robbing, they manage to put up the prettiest kind of houses that you will see anywhere.

They manage to put up magnificent buildings.

They manage to run splendid and intricate machinery.

They manage to keep great stores going.

They manage to turn over the half of their money in the Zion City Fresh Food Supply once every week, and the other half twice a week.

They keep everything fresh.
THE MESSIAH STANDS KNOCKING AT THE DOOR.

It is perfectly astonishing, how our people live, and thrive, and are happy, after being skinned and fleeced! (Applause.) It is astonishing, too, how the value of their property grows in the midst of it! The whole thing is "too ludicrous for anything," according to our enemies—and yet the absurdity grows and is a Divine Reality: for Christ dwells in Zion.

**Why Zion Prospers.**

How do you prosper so well? I will tell you how we prosper.

In the first place, Zion people do not rob God. They give to God one dollar out of every ten. I have not yet found a person who has been poorer for paying his tithe. After our poor people have given one dollar out of every ten they do with the other nine that which makes them rich.

If they owe any one any money they pay it. They next get a small piece of land, and put up a barn—you can call it stable—on the rear of it, and turn that into a nice home.

**Zion's Pioneer Days.**

Nearly all our first houses were barns or stables. People who now have houses worth thousands of dollars, lived first of all in a stable.

I never saw any happier people in the world than the people who were in these stables. I saw mothers to whom God had given lovely Christ babies in these stables, and as I see them in their pretty homes now, they do not look any happier than they did in the stables.

They let the Christ in.

The Christ knocked at our hearts, and this Church let Him in. We heard His Voice, obeyed it, and what is the consequence? We do not give one dollar to the liquor seller. We do not give one dollar to those who make Satan's consuming fire—nicotine poison. We do not give one dollar to the pig-seller. We do not pay one dollar to the doctor, nor to the druggist. If any one does pay a single penny to the druggist, he would better consider whether he can stay in Zion.

I think that is not consistent. Those who buy drugs, and take them into Zion, are not in the right place.

We do not pay anything to Belial in the secret society. How many dollars has Zion saved? She has saved from four to five dollars out of every ten. We prosper because we do not rob God.

We do our duty, and God blesses us.

**An Obdient People.**

God has blessed my people with an obedient spirit. They are under the "terrible delusion" that I am a good man. They are profoundly convinced that I am their friend; and they are convinced that I am God's Messenger and Prophet; and they are so "dreadfully foolish" that they want to get my advice on everything, especially when they want to get married!

There is not a girl in Zion who will consent to marry a man until he has consulted me. I shall have to get a great marriage bureau yet. (Laughter.) I am told that there are about fifteen young men now who are waiting for my answer.

They cannot get any from the girls, because the girl says: "The General Overseer knows you better than I do, and perhaps you are a blot upon you somewhere, and unless the General Overseer says 'Yes' I am not going to say 'Yes.'"

So you see they trust me even better than the man whom they are going to marry. (Laughter.)

The wives sometimes say to their husbands: "You would better be careful, because the General Overseer is my protector, and if you do not behave well to me I will tell him about it." When they do tell me, that fellow gets a bad quarter of an hour.

He must do right. Sometimes they tell me that the wife is a regular virago, and gives her husband no peace, and then she has a bad quarter of an hour.

Nevertheless, we manage to get along, and are very happy. My people follow me as far as I follow the Christ. They have confidence in me, and they prosper.

**Misconceptions Concerning Zion's Politics.**

* But they do not vote,* some one may object.

No, they do not vote. They are too busy to vote, except when we vote the Theocratic ticket, and then we all vote alike.

* But you do not have any convention,* you may say.

You are mistaken. We had a convention of the Theocratic party, where we put up a ticket, and all agreed upon it.

We had a grand time when we ratified the election. There is not melancholy, even if I do not play football as the comic cartoonist says.

Nor do I do a number of these things, alleged by the press.

**We Are All Very Happy.**

O God, thou hast entered our hearts, our home and our business.

Thou hast entered into every relation of life in the Church, the schools, in the business and the politics.

Thou art Supreme.

We have found it true, that when Thou dost come in we sup with Thee, and Thou dost sup with us.

If every part of God's green earth were as Zion City, how glorious it would be!

There is not one prisoner in our jails.

There is not one pauper in our city.

All the poor are cared for and the sick have some one to minister to them, and smooth the way, and wipe the dying brow.

If they pass away, they love to pass away in Zion.

There are not many who pass away.

Last week we had seven births and one death.

Zion is a very, very happy place.

Oh, that the world might be as good and better than Zion.

May God grant it.

And all this because we opened the Door to the Messiah.

All who desire to let the Savior in, stand and tell Him so. (Nearly all rose.)

**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 and in body. Help me to do right. If Thou hast not yet entered in, help me to open the door and let Thee in. Let me not grieve Thee. My Father, let me not grieve Thy Spirit. Take not Thy Spirit from me. Let not the Christ depart from me.

Oh, let me be Thy Temple, for Thou didst make me to be an habitation for Thee. Be Thou in my spirit, and in my soul, controlling my body. Be in my home. Be in my work. Be with me all the time until at last I shall be with Thee where there is no sin, no sorrow, no winter and no night. For Jesus' sake. (All repeat the prayer, clause by clause, after the General Overseer.)

**General Overseer—Did you mean it?**

Audience—"Yes." General Overseer—Will you live it?

**Audience—"Yes."** The service was 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, the Christ. Faithful is He that calleth you, who also will do it. The grace of our Lord Jesus, the Christ, 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.

**Zion in Western Missouri.**

Charles Elmo Robinson, Deacon-in-charge of the Christian Catholic Church in Zion, Kansas City, will conduct a two days' Mission, May 13th and 14th, in Damascus, Missouri. Persons in that part of the State desiring Baptism should present themselves.
NOTES FROM ZION'S HARVEST FIELD

By REV. J. G. EXCELL, General Ecclesiastical Secretary

South Parish, Chicago, Illinois.
Zion Tabernacle, 340 Wentworth avenue.
Rev. Gilbert E. Farr, Jan West thirty-fourth street, Elder.
Liturgies—Sunday, 9 a.m. and 8 p.m.; Tuesday, 10:45 a.m.; Thursday, 8 p.m.

We rejoice in the excellent work which is being done in the South Parish.
It is a large field, and the opportunities for reaping a large harvest are exceptionally good.
Elder Farr has a devoted band of loyal Zion members.
They do regular Zion Restoration work, especially in the vicinity of the Tabernacle.
This greatly aids in building up the work of the South Side.
Zion seeks to reach all classes and all conditions of men.
The report which follows speaks of the firemen.
The reason why these men feel so kindly towards Zion and Zion's General Overseer is that he has always treated them kindly, realizing the important position which they fill, and that they take their lives in their hands to promote the public safety.
We know that the General Overseer prays very earnestly that these men, laboring in such a perilous calling, will consecrate themselves wholly to God that they may be kept from all the power of Satan.
The following is a report from one of our workers:

Dear General Overseer:—In taking Zion Literature to the fire department since the 29th of last June, and inviting them to our meetings, we found that they have only one day out of every eight which they spend with their families.
I told them that if they could not come to hear the Gospel, I would bring it to them.
They are very much interested, and a great many questions have been asked regarding the work and Zion City.
Our last visit was a very delightful one.
They were glad to get the Literature, saying: "We are glad to get anything to read, especially Mr. Dowie's papers. He is a fine man."
We had a very pleasant conversation, in which they expressed their gratitude to you.
Two of the men were smoking when we entered, but they laid their pipes aside.
I also visited the police department, next door.
In talking with them about defiling their bodies with unclean things—tobacco, pork, and drink—they expressed with me on the pork question, but said that it was hard to live right while at their work.
They said that their teaching was right.
They received our Literature very nicely, and in leaving them with "May God bless you," all respectfully raised their hats.
Pray that God may greatly use us in this Restoration work.
May God bless you and yours and spare you till He Comes.

Oshkosh, Wisconsin.
Miss, Flora M. Smith, 35 Fulton street, Conductor.
Services—Sunday, 8:30 p.m.; Monday, 7:30 p.m.; Thursday, 7:30 p.m.

If thou the truth wouldst teach,
The truth thou first must know.
If thou another's heart wouldst reach,
Thy heart must overflow.
He who proclaims the Message of Salvation, if he is to be successful in his work, must be saved from his sins.
He who teaches others to trust God for healing, must be healed of his diseases.
We rejoice in the fact that our officers have learned to trust God, not only for others, but for themselves.
The following report from Deaconess Smith shows, not only that she and her husband, the Deacon, trust God for themselves, but also that God has used them in presenting the truth of Zion to those to whom they minister.
Her report is followed by several testimonies of those who have been healed in our Branch at Oshkosh.
It is written of our Lord Jesus, the Christ, that He went about preaching the Gospel of the Kingdom, and healing all manner of disease among the people.
Just before leaving the earth and ascending to His Father, He committed the preaching of the Gospel to those whom He had trained.
He sent them to do that which He had done, and they in turn, ordained others to the ministry.
In these days God has raised up a Prophet to proclaim His truth, and to ordain to the ministry those whom He has called.
These men will be known by the fact that, through them, God is still teaching and preaching and healing.
Deaconess Smith writes as follows:

30 Fulton street,
Oshkosh, Wisconsin, March 12, 1903.

Dear General Overseer:—God is surely with us in our work, confirming the Word with signs following, for which we praise Him.
The interest is good in the meetings. The people love to testify to the goodness of the Lord.
Some are getting the truth by reading Leaves of Healing. Gradually the truth begins to dawn upon them.
I have some here who give me Leaves of Healing to give away.
I have just received four hundred from Evan
gill Hill, and the people are helping to give them out.

Some are coming into Zion, and others who have been prejudiced, are beginning to love Zion now, because when they attend the services the Spirit of God is with us, and they feel it, which is a living testimony to them.
God healed me in a most remarkable way last month.
I had a severe cold, which had settled on my lungs.
I coughed for nearly a week.
My husband, Deacon Smith, said to me one morning: "Let us pray about it."
He laid hands on me and prayed and my cough ceased instantly, and never came back.
I prayed for all for whom I have done for us in Zion, and am glad that He lets me do a little service for Him before He comes to claim His own in the Rapture.
Yours faithfully in the Master's service,
(Mrs.) Flora M. Smith,
Deaconess in the Christian Catholic Church in Zion.

Dear General Overseer:—I have been attending the Zion Gatherings, and have been saved in these meetings.
I came here to be prayed with for a lame foot, and before I left the room it was healed.
I had the harness in my hand, going to put it on the horse, when I was taken with a terrible pain in my side.
I called on God to heal me, and I was delivered entirely from the pain.
I had a child who had a sore eye for two weeks, and could not open it.
We called on Deaconess Smith for prayer, and the baby was delivered and opened its eye.
The eye healed all right.
May God bless Zion! Yours in Jesus' Name, Frank B. Stevens.

Dear General Overseer:—I had attended the Zion Gathering four or five times previously to being hurt, and saw it was the Lord's work.
I was riding on a load of wood, when it tipped over, part of it going under me, and the rest upon me.
Five of my ribs were broken.
The doctor set the bones, but I was in great pain, and could not be easy lying down or sitting up.
I could not sleep for over two days because of the pain.
I then called Deacon and Deaconess Smith to pray with me.
They both laid hands on me in the Name of the Lord, and all pain ceased within fifteen minutes.
I have never had it since.
Now I can work again.
May God bless the General Overseer for bringing the teaching to us.
Yours in the Master's service,
Syrenus Bostwick.

Dear General Overseer:—I am so glad to be able to testify to the healing power of God in our home.
It is blessed to trust Him for all things.
There is nothing too hard for Him to do, and nothing too small. Praise His Name!

Oshkosh, Wisconsin.
(Mrs.) Laura Falk,
Deaconess in the Christian Catholic Church in Zion.
Saturday, May 2, 1903

NOTES FROM ZION'S HARVEST FIELD.

Dear General Overseer:

This year I was taken with grippe, trouble, rheumatism and stomach trouble. After the prayer had been presented, before the prayer was closed, God answered and she was soon restored in mind and gained strength rapidly, for which we praise God. We are now selling nearly one thousand copies of Zion’s Gathering established in Oberfrohna. Miss U., who came with us to help, was sick, but is better now.

Yours in the Christian faith,

W. D. Taylor.

San Francisco, California.

Dear General Overseer:

Dear General Overseer: — It is a great blessing to read the testimonies from week to week of ‘Leaves of Healing.’ We are marshaling Zion’s Hosts for the battle, and every one of us is ready to go to New York, if the Lord opens the way. We are marveling at Zion’s Hosts for the battle, and every one of us is ready to go to New York, if the Lord opens the way.

Two of our number are doing good work in the streams and ships about the bay, by placing the ‘Leaves of Healing’ in the hands of the sailors. They carry the message to all parts of the world; and thus the last commission of our Savior before His Ascension, “Go ye therefore, and make disciples of all the nations,” is being literally fulfilled. God grant that the Little White Dove may carry the message of a full Gospel to every creature of every land.

This city contains as many saloons, perhaps, as any other city of its size on the continent.

For the most part we were treated kindly by these men; so sadly fallen.

In one instance, after explaining the objects and aims of Zion’s movement to the best of my ability, one interested fellow held out a quarter and said: “Give me five of them,” referring to ‘Leaves of Healing,’ “one for myself and one for each of my friends.”

We told them that we would pray God to send the message home to each of their homes, and they said: “Thank you, come and preach to us again.”

Quite differently from this, however, were two of our number treated next morning, while distributing messages from house to house.

A certain Methodist parson, boiling with rage and growing weaker in the face of the facts, seemed to want to “take that Dowie Literature,” and leave his premises immediately, or he would have them arrested.

Thus the Scripture is being fulfilled where it is written: “Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you.”

Yours in the Christian faith,

W. D. TAYLOR.

Obertroha, Germany.

We feel confident that our readers will be pleased to read the following, taken from a letter from our beloved Evangelist Hertrich.

This letter was not sent for publication, but we have taken the privilege of publishing a few excerpts from the same.

We trust that our friends will remember that the work of Zion extends throughout the whole world.

Let us remember always to pray not only that God shall bless us in our own home city, but that He will bless the workers everywhere.

DEAR ELDER: — I have not time to tell you personally all that might be told you to start soon on your homeward trip; for I know how much there is waiting for me when I get back. I must, however, write a few lines.

We had a good time in Berlin. Miss U., who came with us to help, was sick, but is now delivered, but not strong enough to go home yet.

Her uncle, from Liebeck, will stay with her, and then take her home.

I baptized one of his sons, who came all the way from Erfurt to attend the meetings.

He is a police young man, civil engineer. He would so much like to work in Zion City.

Chemnitz.

With all my hurry I did not get my letter finished, and have only a few minutes now.

We had a bazaar time at Mr. M.—s. There were about fifty every night.

Last night we administered the Lord’s Supper at almost 12 o’clock. I think that Zion’s Gathering is now fully and firmly established in Oberfrohna. I hope that they will get their ‘Leaves’ soon.

I baptized thirteen in Berlin. There is a little Gatherer stationed there. They need an Elder.

There is a fruitful field in that great city.

Yours for the Master’s work, S. HERRICH.
LEAVES OF HEALING.

SUNDAY BIBLE CLASS LESSON, MAY 24th.

Helps to Vital Relations With God


Train Schedule Between Zion City and Chicago

<table>
<thead>
<tr>
<th>Weekday Trains</th>
<th>Sunday Trains</th>
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<tr>
<td>CHICAGO TO ZION CITY</td>
<td>ZION CITY TO CHICAGO</td>
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<tr>
<td>Leave Chicago</td>
<td>Leave Zion City</td>
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<tr>
<td>7.00 a.m.</td>
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ZION CITY TO CHICAGO
| Leave Zion City |
| 7:50 a.m. |
| 8:50 a.m. |
| 9:50 a.m. |
| 10:50 a.m. |
| 11:50 a.m. |
| 12:50 p.m. |

Chicago Single and Commutation tickets sold at depot. To travel between Zion Building and Chicago & North-Western railway depot, Chicago, take North-Western 100 per cent road from Zion to Chicago. All rates apply to the clerk.

Elijah Hospice

Michigan Ave. and 12th St.
Chicago, Illinois

ZION SECURITIES and INVESTMENTS

A Bureau of Help for Investors in the wonderful City of Zion, through correspondence and interview, as well as on condition of Zion's Special Financial Messengers, is now maintained in connection with Zion Creditors' Agencies.

Good Earnings and Profits are assured on these investments.

DEACON DANIEL SLOAN, Manager, ZION CITY, ILLINOIS
OBEYING GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Ghost."

Fifteen Thousand Two Hundred Three Baptisms by Triune Immersion Since March 14, 1897.

Baptized in Central Zion Tabernacle from March 14, 1897, to December 14, 1901, by the General Overseer... 4,754
Baptized in Central Zion Tabernacle from January 1, 1902, to June 14, 1902, by the General Overseer... 37
Baptized at Shiloh Tabernacle, Chicago, Illinois, Wednesday, April 19, 1903, by Elder G. E. Excell: 50
Baptized in Central Zion Tabernacle, Zion City, Illinois, Wednesday, April 22, 1903, by Elder J. G. Excell: 30
Baptized in Central Zion Tabernacle, Chicago, Illinois, Lord's Day, April 26, 1903, by Elder G. E. Excell: 15
Baptized in South Side Zion Tabernacle, Chicago, Illinois, Lord's Day, April 26, 1903, by Elder G. E. Excell: 5

Fifteen Thousand Two Hundred Three Believers have joyfully followed their Lord in the Ordinance of Believers' Baptism by Triune Immersion since the first Baptism in Central Zion Tabernacle on March 14, 1897.

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The following-named ten believers were baptized at Adelaide, South Australia, Lord's Day, March 8, 1903, by Overseer W. G. Voliva:


The following-named ten believers were baptized at Kangaroo Island, Australia, Lord's Day, March 15, 1903, by Overseer Wilbur Glenn Voliva:

Batts, William, Cygnet river, Kangaroo Island, South Australia, Batts, Mrs. Jessie, Harriet river, Kangaroo Island, South Australia, Hall, Edmund, Queenscliffe, Kangaroo Island, South Australia, Partridge, Mrs. Mary, Wisanger, Kangaroo Island, South Australia, Partridge, Mary Alice, Wisanger, Kangaroo Island, South Australia, Partridge, Myro Edith, Wisanger, Kangaroo Island, South Australia, Partridge, Thomas Victor, Wisanger, Kangaroo Island, South Australia, St. Pier, Mrs. Emily Harriett, Cygnet river, Kangaroo Island, South Australia, Wright, Mrs. Alice Nicholas, Queenscliffe, Kangaroo Island, South Australia.

The following-named eight believers were baptized at Cincinnati, Ohio, Lord's Day, April 19, 1903, by Elder Daniel Bryant:

Elley, Mrs. Hannah Louisa, Monfort, Ohio, Kirklin, Mrs. Maggie, 435 West Fifth street, Cincinnati, Ohio, Nicholson, Mrs. Margaret Jane, Erlanger, Kentucky, Punnan, Miss Martha Della, 356 Broadway, Cincinnati, Ohio, Ryon, Mrs. William A., Dayton, Ohio, Saylor, Mrs. Helen Maria, Fine Ketter, Kentucky, Scales, Mrs. Anna Della, 132 East Tenth street, Covington, Kentucky.

The following-named four believers were baptized in the Farmer's Bath, Sydney, New South Wales, Australia, Lord's Day, March 15, 1903, by Deacon J. S. McCullagh:

Campbell, Rachel, 7 Pasuanetta road, Forest Lodge, Sydney, New S. W., Australia, Griffiths, John, 65 West street, Dalhinghurst, N. S. W., Australia, Nicolle, Mrs. Margaret Jane, R. W. Y., Wellington, N. S. W., Australia, Roy, Clara Maria, 11 Davidson street, Balmain, N. S. W., Australia.

The following-named two believers were baptized at Lyelle Bay, Wellington, New South Wales, Lord's Day, March 8, 1903, by Deacon H. Roberts:

Johnson, Elieshane, Care Mrs. Hubert, Hopper street, Wellington, New South Wales, Johnson, Herbert, Care Mrs. Hubert, Hopper street, Wellington, New South Wales.

The following-named four believers were baptized in Zion Tabernacle, Vancouver, British Columbia, Lord's Day, April 5, 1903, by Elder R. M. Simmons:


The following-named four believers were baptized in Zion Tabernacle, Vancouver, British Columbia, Lord's Day, April 5, 1903, by Elder R. M. Simmons:

Cameron, Isabess, Vancouver, British Columbia, Canada, Cameron, Isabess, Vancouver, British Columbia, Canada.

CONSECRATION OF CHILDREN.

The following are the names of young children consecrated at Shiloh Tabernacle, Zion City, Illinois, Lord's Day, April 26, 1903, by Overseer J. G. Speicher:

Form of Application for Membership in the Christian Catholic Church in Zion

To all who are desirous of entering into Fellowship with the Christian Catholic Church in Zion.

MY DEAR BROTHERS AND SISTERS:—The Principles of the Christian Catholic Church in Zion have been fully set forth in the Reports of Two Conferences on Organization, held in Zion Tabernacle No. 2, which are fully reported in LEAVES OF HEALING for January 31 and February 7, 1896. The Basis of Fellowship is set forth in the Second Section of the Resolution passed on February 5th (see LEAVES OF HEALING, Volume II, Number 17, Page 267):

First.—That we recognize the infallible inspiration and sufficiency of the Holy Scriptures as the rule of faith and practice.

Second.—That we recognize that no persons can be members of the Church who have not repented of their sins and have not trusted in Christ for Salvation.

Third.—That such persons must also be able to make a good profession, and declare that they do know, in their own hearts, that they have truly repented, and are truly trusting Christ, and have the witness, in a measure, of the Holy Spirit.

Fourth.—That all other questions of every kind shall be held to be matters of opinion and not matters that are essential to Church unity.

All who are conscious of fulfilling these conditions, no matter where they may reside, are invited to fill up the following blank and answer all the questions contained therein.

I am, faithfully yours in Jesus,

General Overseer of the Christian Catholic Church in Zion.

AS FAR AS POSSIBLE THE APPLICANT HIMSELF SHOULD FILL OUT THIS BLANK. WRITE PLAINLY AND WITH INK.

Address ..............................................

Date ..............................................

TO THE REV. JOHN ALEX. DOWIE, General Overseer of the Christian Catholic Church in Zion,
Zion City, Lake County, Illinois, U.S.A.

I hereby make application to be received as a member of the Christian Catholic Church in Zion, and declare my agreement with the Basis of Fellowship agreed upon at a Conference held February, 5, 1896, as set forth in your Circular Letter of February 7, 1896.

What is your full name? ..............................................

Where is your residence? ..............................................

What is your age last birthday? ..............................................

Are you married, unmarried, widowed, or divorced? ..............................................

How many children have you living? ..............................................

What is your occupation, profession, or trade? ..............................................

What nationality are you? Where were you born? ..............................................

What language or languages do you speak? ..............................................

How long have you lived in America (or the country where you are now living)? ..............................................

When and where were you converted to God? ..............................................

Are you conscious that you are saved through faith in Jesus? ..............................................

When and where were you immersed by TRINITY immersion? ..............................................

By whom were you immersed? ..............................................

With what religious organization were you formerly connected? ..............................................

Recommended by ..............................................

Signature of Applicant ..............................................

REMARKS ..............................................

WRITE VERY PLAINLY

Extra Copies of this Form will be sent to intending members on application to the General Recorder of the Christian Catholic Church in Zion.
Zion City, Lake County, Illinois, U.S.A.
ZION'S PRAYER REMINDER

Open your windows toward Zion. People,
Lift up your heart to the God of all grace.
Pray that the glory Shekinah may cover
The Temple, and enter the holiest place.
Pray for long life for our high honoured leader.
Pray for the City now almost in sight.
Pray for Salvation and healing of millions,
Pray as did Daniel—Now morning and night.

Pray, Brethren, pray, the sands are falling.
Pray, Brethren, pray, God's voice is calling.
Pray Brethren, pray, the day is breaking.
Pray Brethren, pray, the dead are waking.
Behold, the glory draweth near.
The King Himself will soon appear.
Eternity is drawing nigh!
Eternity is drawing nigh!

From the rising of the sun unto the going down of the same, the Lord's Name is to be praised. Psalms 113:3

Daniel went into his house; and his windows being opened in his chambers towards Jerusalem he kneeled upon his knees three times a day and prayed and gave thanks before his God. Dan 6:10.

THE GENERAL OVERSEER OF THE
CHRISTIAN CATHOLIC CHURCH PRAYS EVERY MORNING AND EVENING AT NINE O'CLOCK FOR ZION
LET ZION EVERYWHERE BOW THE KNEE
AT THE SAME TIME IN EARNEST SUPPLICATION FOR GOD'S BLESSING

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Pray Brethren, pray, the day is breaking.
Pray Brethren, pray, the dead are waking.
Behold, the glory draweth near.
The King Himself will soon appear.
Eternity is drawing nigh!
Eternity is drawing nigh!

From the rising of the sun unto the going down of the same, the Lord's Name is to be praised. Psalms 113:3

Daniel went into his house; and his windows being opened in his chambers towards Jerusalem he kneeled upon his knees three times a day and prayed and gave thanks before his God. Dan 6:10.

THE GENERAL OVERSEER OF THE
CHRISTIAN CATHOLIC CHURCH PRAYS EVERY MORNING AND EVENING AT NINE O'CLOCK FOR ZION
LET ZION EVERYWHERE BOW THE KNEE
AT THE SAME TIME IN EARNEST SUPPLICATION FOR GOD'S BLESSING
ONE COPY
of
LEAVES OF HEALING
Has been the Means in God's Hands of the Saving, Healing and Cleansing of Hundreds

To help towards the realization of the watchword of Zion Printing and Publishing House for 1903

How Much Are You Doing

One Hundred Thousand Yearly Subscribers to LEAVES OF HEALING
To Help Celebrate

THE REMOVAL OF

Zion Printing and Publishing House

from Chicago to Zion City, by adding

Ten Thousand New Yearly Subscribers

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(Signed) ........................................................................

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(Make all checks, drafts, money and express orders payable to John Alex. Dowie)

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The Third Annual Feast of Tabernacles....July 11 to 19, 1903

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The Most Blessed Opportunity of these latter days was to live in Zion Headquarters from the beginning until now. Comparatively few had that opportunity. The next best opportunity is that of reading these Eleven Volumes. That is within the reach of almost every one. No member of the Christian Catholic Church in Zion can afford to miss that opportunity.

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ZION IN CHICAGO

Rev. John Alexander DOWIE
(ELIJAH THE RESTORER)
General Overseer of the Christian Catholic Church in Zion
will conduct divine services:
Lord's Day Afternoon
May 3, 1903
at the
CHICAGO AUDITORIUM
Doors open at 2:30 p. m.
Services at 3 p. m.

Prelude:
Ye Cannot Drink the Cup of the Lord and the Cup of Devils.

New Members will be Received into Fellowship, and the Ordinance of the Lord's Supper will be Administered at the Close of the Public Service.

All Welcome Seats Free Free-will Offering
CHRIST IS ALL AND IN ALL
MADISON SQUARE GARDEN, NEW YORK CITY, NEW YORK

In this great building, the Auditorium of which seats 16,000 people, Rev. John Alexander Dowie, Elijah the Restorer, General Overseer of the Christian Catholic Church in Zion, will conduct a great mission from October 18th to November 1, 1903, inclusive. It is expected that he will be accompanied by Zion White Robed Choir of Hundreds of Voices, Zion City Brass Band, Hundreds of Officers of the Church, and by at least Four Thousand members of Zion Restoration Host.
GOD'S WITNESSES TO DIVINE HEALING.

QUICKLY HEALED OF A TERRIBLE INJURY—WIFE SPEEDILY HEALED OF CANCER.

TAKE YE OF ALL HIS MARVELOUS WORKS!

We cannot but talk of God's Marvelous Works. So many and so wondrous are they that our lips cannot keep silence.

Our heart overflows with praises to Him, when we consider His ways.

We trace His marvelous works in the great Universe, knowing that He guides innumerable worlds and suns in their courses with a silent harmony which is the most sublime music.

We see His hand in the wonders of the world about us, knowing that He made the mountains, the seas, the vast plains, the hills and valleys, and that He controls the mighty forces of nature in all their immeasurable power.

We discern His works in the history of peoples, nations, and races, beholding how He "makes the wrath of men to praise Him," and overrules all things to work out His Divine Plan of Infinite Love.

All these are His Marvelous Works, but we delight most of all to tell of His works for His children. We delight to tell how He who rolls the stars in their courses, turns with tenderest love and sympathy at the faintest cry of "Father!" We praise Him most of all that "like as a father pitieth his children, so Jehovah pitieth them that fear Him."

We rejoice to talk of the love that gave that greatest of all Gifts, His only begotten Son, Jesus, the Christ.

We love to talk of the Marvelous Work of that Divine Savior, Healer, Cleanser, Keeper, Sanctifier and King.

How wonderful that He should have given His life to save all men! How wonderful that He should have "borne our sicknesses, and carried our sorrows!"

How wonderful that He cares for each one of those for whom He died; that the "healing of His seamless dress is by all beds of pain!"

We would talk of His Marvelous Works in the body of this Witness.

It is indeed a Wondrous Story. It is the Story of a man, over sixty years of age, who was terribly bruised, broken and otherwise injured, in fact seemed almost to be slain by the Devil, and was perfectly restored by God, his Father. He had fallen heavily into a mine-shaft. His head was...
cut. His spine seemed broken. Several ribs were broken and moved far out of their places.

He suffered from an internal hemorrhage, which, humanly speaking, must have quickly killed him.

He was practically paralyzed throughout his entire body.

He was unconscious.

Eerily the president of the mining company and his wife, both of whom are members of the Christian Catholic Church in Zion, and staunch believers in the power and willingness of God to heal, prayed the Father for him, in the Name of the Son, and in the Power of the Holy Spirit.

God heard.

Instantly, the unconscious and perhaps dying man began to breathe more easily.

The internal hemorrhage, which was rapidly suffocating him, was checked.

Soon he regained his consciousness.

His own trust was fully set upon God.

He refused the attentions of the physician who had been summoned.

He rested this case wholly in the hands of the Great Physician.

Soon he felt the gentle touch of that Unseen, but Mighty Hand painlessly putting the broken bones back into their places.

He was delivered from pain, and God quickly joined together the broken bones and healed the internal injuries.

Very rapidly, Divine Strength came into his body.

Within four weeks after his fall he was able to walk sixteen miles down the mountain side.

Now, perfectly delivered, he goes from house to house, climbing stairs and hills with the step of a youth, carrying the Message of the Wonderful Truth which set him free.

Wonderful as this healing is, it is truly only one-half his Story.

He also talks of the Marvelous Work of God in the body of his wife.

She was suffering from that deadly and indescribably painful disease, cancer.

It was very malignant, and was rapidly eating away her life.

Together they sought God in prayer, and, almost instantly, she was set free from the pain, and the terrible open sore began to heal.

Later, the Devil attacked her again with the same dread malady.

Again it was very rapid in its deadly work.

This time, God's servants united in prayer with her and her husband, and, at the very time of prayer, God heard.

LEAVES OF HEALING.

His Divine touch killed that foul destroyer.

The healing was soon perfect.

How Marvelous, indeed, are the works of God!

A. W. N.

WRITTEN TESTIMONY OF NOBLE E. RYTHER.

819 Alden Street, Seattle, Washington, April 20, 1913.

Dear General Overseer:—Seventeen years ago I received my first healing directly from the Lord.

I had hip disease, and was almost helpless and hopeless.

I was instantly placed upon my feet, and able to do a hard day's work in answer to my cry, "Lord, help me!"

Later on at numerous times I have received healing by blundering into the open door of God's Will.

When other means have failed, I have been healed many times of sick headaches, neuralgias, colds, cough, often instantly, when I called upon the Lord.

Yet I cling to the means—though the less the better—homeopathic remedies, so-called.

It remained for you, through LEAVES OF HEALING, to show me clearly God's Way.

About five years ago, my daughter sent me a year's subscription as a birthday present.

This opened my eyes to the broad fields of the Everlasting Gospel, as it was in the Apostolic days, and as it is now, uncovered from the muck of false teaching, and as it ever will be, even unto the Consummation of the Age.

My eyes were opened to some unpleasant truths in my own life.

The Sword of the Spirit cut both ways, showing evils to be repented of; restitution to be made, clean-ups to be inaugurated, in order to be able to enter into that "Peace that floweth like a river."

I felt that it was well worth the price of the conflict.

I had sought for the truth all these thirty years, in the Methodist and Baptist churches, but had not found it in them.

It came on the wings of the Little White Dove, and I took it to my heart.

Since then, God has graciously answered my cry to Him many times, in accordance with His Will.

He has healed a badly sprained wrist instantly, after several hours of intense suffering; chilblains in one night; has placed back the first finger of the right hand when it was cut off through the second joint, making it as sound and usable as ever.

He has given me many other wonderful answers, as I have come to him with the confidence expressed in 1 John 5:14, 15.

I will now endeavor to give my more recent experience in detail, hoping that it may lead some one else to step out boldly on the promises of God's Word.

On the morning of July 28th last, as I was working for the Great Excelsior Mining company, at the foot of Mount Baker, upon the frame of a stamp-mill which we were building, I was suddenly launched into unconsciousness.

Although no one saw me fall, my partner heard the sound from the other side of the wall, and immediately climbed over and saw me lying in a lifeless condition at the bottom of the shaft-pit, beside a heavy drive-pulley.

He called out, "Ryther is killed!"

Others had heard the unusual sound and ran from all parts of the works to help.

It looked, however, as though all help were useless, for I had fallen squarely on my back across the face of the pulley, from a height of at least fifteen feet.

I was bleeding profusely from a wound on the side of my head; my back was badly injured, or more likely, broken; four ribs were broken, one, the fifth on the right side, wrenched from the spine and forced around under the shoulder blade with such violence as to fracture the opposite rib, and turn the vertebral column awry.

The lungs were bleeding, evidenced by the rattle that accompanied every gasp for breath.

It truly looked a hopeless case, for a man over sixty years of age to receive such a shock and live.

There would have been less hope had the whole truth been known—of the gradual filling up of the lung cavity with blood from some broken blood vessels.

This was surely closing up the capacity to take in air to sustain life.

This was beyond the power of human aid, for who could staunch the flow that was drowning me in my own blood?

A messenger was sent for a doctor, sixteen miles away, but he would surely be too late to save my life.

I was taken up and carried as carefully as possible by strong but gentle arms over the difficult path to the assay office, and laid upon a bed.

All was done for me that they knew.

I was still unconscious, and my breathing growing more short and rapid.

But help was nearer than they thought, for Jesus said: "Lo, I am with you all the days, even unto the Consummation of the Age."

T. P. Sanders, the president and manager of the mines, arrived shortly after the accident and, after giving a few hasty orders, hurried down the mountain to his home a mile away, and told of the trouble to his dear wife.

Together they, two faithful followers of the Lord in Zion, who have received many blessings from Him in direct answer to prayer, and had learned to take all their cares, both temporal and spiritual into the Father, before went home with the Prayer of Faith, asking that the destroyer's hand might be stayed and I be raised up to life and strength again.

Telegrams were posted immediately to the railroad to be forwarded to you to pray for me; also to my wife to come at once.

Then they both hastened up the mountain to do what they could.

Such was the condition of things when I opened my eyes to consciousness, just as the triangle sounded for noon, three hours after my fall.

I found myself in bed.

I tried to move, but found I was helpless.

My feet alone would obey me; all other parts were numb and paralyzed.

I remember asking some one to pray for me, also inquiring of those about as to what had happened.

I thought their answers rather vague and indefinite, and soon became unconscious again for a time.

I suffered no special pains, and had no fears.

A calm trust in God prevailed.

His promises had never yet failed me in my time of need.

I had been able, as now, to look up in my Father's face with confidence.

Psalm 23:4, 5 was my experience at this moment.

Some time later I was aroused by some one rolling me on my side and causing me pain by pressure, in examining my injuries.

At last I became conscious enough to recognize the doctor, who had come promptly at their call.

A revulsion of feeling came over me in the instant and I said, "I did not send for you. I do not..."
Saturday, May 9, 1903

GOD'S WITNESSES TO DIVINE HEALING.

I

want any doctor. My case is in the Great Physician's hands and He does not need any help.*

As I looked upon him, knowing my condition; at the same time, I see that the ordinary mode of treatment in case of broken ribs, would have been the height of folly in my case.

The doctor left me then and I saw him no more. As long as I was able to breathe, I lay there, not able to move, suffering no pain except when being moved in bed. After this time, when I staggered, I soon wanted to lie down again. For two weeks I lay there, but was just the same.

The weight of the tumor on the diaphragm was so heavy I could not lift my head. Yet, with full confidence in the grace of God, I staggered, and rested my case with Him.

Then came the Word, "He will restore thy health and heal thee," and the fear was gone. Eight days later I went to her bedside. We had been in prayer for her, and upon her saying, "I am glad for the prayers of the righteous, that it may be possible for me to do so," then went to her bedside.

In due time a new skin had formed over the open sore. The other cancer disappeared at once. A short time after the doctor left, I felt a movement of the rib that was so badly displaced, as of a gentle hand pressing it round, then again in a few minutes, then another rest, till the fifth time, when all became quiet. I see that the ordinary mode of treatment in case of broken ribs, would have been the height of folly in my case.

This would have entailed terrible suffering, if not suffocation to death, for, as it was, with full confidence in the grace of God, I staggered, and rested my case with Him.

In a short time, I was able to sleep, and slept all night. From then on her healing was continuous, and, at the end of three months, the last sore was completely healed.

Now nothing remains but to show the scars.

We did not call in any strangers, so we were alone. It required a constant, unflinching trust in God all the time to keep the victory over Satan.

My condition has steadily improved, until now, I feel able to take up hard work again, when it becomes necessary for me to do so.

One of them was sloughing the skin and deep open sore.

We took the matter to the Lord immediately, with full confidence in the grace of God.

We had been in prayer for her, and upon her saying, "I am glad for the prayers of the righteous, that it may be possible for me to do so," then went to her bedside.

In New Year's day we started out in Zion Restoration work here in Seattle, in the house-to-house canvass of the city.

I can climb the hills and the long flights of stairs with the spryest, glad to be found worthy to carry the Messages and the Little White Dove to others, that they may know the Truth that the Lord had been healing me of pneumonia three years ago. After I was healed of pneumonia the doctor said that I had had consumption.

Two years ago I went to Zion Home, and there I found a people who lived the Word of God. I was told that Jesus had never lost His power, but was just the same. I believe that I had consumption of the bowels, but through the prayer of faith they offered for me I got better, and was almost rid of my cough. I came to my sister about the middle of November, and about the 25th of January I was broken down with pneumonia again. Not many thought that I would ever recover. Deacon Christie was holding a ten days' meeting here at the time. I wrote to Zion for them to pray for me, and I sent for Deacon Christie and the Zion people here to come and pray for me.

Again God healed me of pneumonia.

To Him be the glory.

I have been much blessed in listening to Deacon Christie.

I have read Leaves of Healing for about four months, and know that there is nothing too hard for the Lord to do.

I know that I have been helped many times through prayer.

He showed me where my faith was lacking, and when I consecrated my life to God, He heard and answered prayer.

Yours in Jesus,

Nellie A. Brown.

NOTES OF THANKSGIVING FROM THE WHOLE WORLD

God Blesses in Confinement.

But the shall be saved through the childbearing, if they continue in faith and love and sanctification with sobriety—Titus 2:15.

Clarkdale, Missouri.

Dear General Overseer:—April 2d, we sent you a request by telegram to pray for my wife.

God answered your prayer and gave us a nice baby girl at 2 o'clock in the afternoon. We did not call in any strangers, so we were alone.

Thanking you with all our hearts for your prayers, and trusting that the way may soon be opened for us to come to ZIon City to live, I am,

Yours in the Christ,

F. C. Latage.

Healed of Consumption.

Noble E. Ryther.

Seattle, Washington, April 20, 1903.

Dear General Overseer:—I have read the testimony of Noble E. Ryther regarding his remarkable healing from a terrible illness which he experienced at the Great Excelsior Mines, last summer.

Every word of it is true. Much more could be stated, for it is certainly a miracle that Mr. Ryther was not instantly killed. Except for God's intervention, he could not have escaped immediate death; but Mr. Ryther's mind and heart were stayed upon God in the midst of his work.

In his fall he trusted, and when he awakened to consciousness, he trusted, and the Lord raised him up.

The men about the mine said at first "He is dead, or he will die, sure," * how foolish not to let the doctor fix him up,* and such talk.

But God knew better, and some of us knew better.

We asked God to spare him, and Mr. Ryther lived, and still lives, his presence being a living testimony of God's power and willingness to heal even broken bones and bruised flesh.

T. P. Sanders,
President Great Excelsior Mining Co.
LEAVES OF HEALING.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD
EDITED BY THE REV. JOHN ALEX. DOWIE

Entered at the Postoffice, Chicago, Illinois, as Second Class Matter.

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The Passion for Work, when men know that they are working for God in everything, makes Labor in Zion a continuous Hymn of Praise and Prayer to God.

It is in this spirit that the work goes forward, on every side and in every Department of Activity, in the City of Zion.

Houses Great and Small, Humble Little Dwellings of the Poor, and the Larger Dwellings of the Rich among the people of God in Zion, are a most interesting study, as they grow up in many Varieties of Architectural Form.

Extensions of Public Buildings and New Public Buildings, for Ecclesiastical, Educational, and Commercial purposes of the most Varied kind, also present most interesting Occasions for Reflection.

But one of the things which impresses all Observers is the Quietness as well as the Cheerfulness with which the Daily Work of the City goes forward in these Bright, Sunny Days of the Second Spring of the City's existence.

To see a Population estimated at Ten Thousand (10,000) Persons diligently attending to their Daily Business without friction, without contention, without strife or crime, such as is continuous and common in all parts of the land, is indeed a sight which impresses the most thoughtless beholder.

Truly we realize as we go forward that we are doing God's Building.

This is God's City.

These are the People of God, fulfilling His Will, gathered from the East and from the West, and from the North and from the South.

They are realizing that they have come together at the Call of God and of His Servant to do His Will in these Latter Days.

They enjoy Communion with one another and with Him in Praise and Prayer and Worship, and in a Common Effort to extend His Kingdom.

This is being done, not only by direct Evangelistic Effort in Zion Restoration Host and otherwise, but by the patient well-doing of the Daily Task for Him, and for the Extension of His Kingdom.

We have only Notes of Praise to send forth from our Busy Offices, Busy Workshops and Warehouses, Busy Factories, and from the Zion Hive of Busy Builders and Constructors of every kind.

We pray; but it is first of all with Daily Song of Praise in every Department of work throughout the City.

We pray; but it is with Clear Heads and Happy Hearts and Busy Hands, as we put all the Skill and Strength that God gives us into Labor.

We pray; but it is not the prayer of the Idler or Fanatic, who gets up into a "Prayer Tower" and wails forth an appeal to God, as if He were unwilling and had to be coaxed and entreated to hear and answer.

We pray; but it is to One who hears before we speak, and answers while we are yet calling.

And so we go Onward, working in all Departments of His Great Vineyard, as He gives us strength and grace, laboring, but praising, praying and communing with God through it all.

With Thee conversing, we forget
All Time, and toil, and care;
Labor is rest, and trial sweet,
For Thou, my God, art here.

We have the consciousness of the Blessing of an Ever-present God, who pours into our hearts, amid all the Inevitable Trials and Disappointments that meet us, streams of Life, Light and Love.

Victories are being won.

We have the delight of New and Good Enterprises begun, and of seeing them well established and prospering.

The shadows flee away.

Consoling Experiences and Divine Inspirations are the portion of Zion as she toils on Earth, and marches, onward and upward, to Heaven. Zion does not dwell on passing trials, or transient disappointment.

From all the Lands tidings reach us of our people flocking to the City of Zion; and every week brings fresh Accessions to our Population.

We have at least Seventy Nationalities in Zion City from every Continent of the Earth; but the people are United in the Christ.

Strangers to each other in the flesh, these beloved people are One in Spirit.

They find no difficulty in at once amalgamating with those
who, like themselves, have been receiving the Truths of Zion; who have been feeding on the same Living Bread; who have found that the "Leaves of the Trees are for the Healing of the Nations."

We have now fully entered upon the last month of the long Series of Services in the Chicago Auditorium, where we have delivered so many important Restoration Messages.

By God's Grace these have already borne much fruit in all parts of the World. Their Mission, however, has only begun.

We desire to announce in this connection that a Great Gathering of many thousands of those in Zion will be held on the last Lord's Day of this Month, May 31st, when our Mission in the Auditorium will close.

An entire train of nine or ten cars, carrying well-nigh every member of Zion White-robed Choir from Zion City, to join with those members of it in Chicago and its neighborhood, will leave in the forenoon of that day.

Zion City Brass Band will also accompany the Choir, and will play "The Holy City" during the Offertory.

Probably five or six long trains will be required to carry the people from Zion City.

Thousands of Zion Restoration Host will also deliver their Last Messages to Chicago in this Mission throughout the Streets and Lanes of the city on that day, leaving Zion City immediately after the 8:30 Morning Prayer-Meeting.

At this final gathering in the Auditorium the great "Hallelujah Chorus" will be sung.

We shall deliver on that occasion the special Restoration Message, which we know that God has given to us.

He will bless that Message, not only to Chicago and America, but to the uttermost parts of the Earth.

We shall entitle it: "At Midnight there is a cry."

Darker and darker and darker is the Night of Sin that is settling on the Apostate Churches; upon the cruel Military Despotisms; and upon the Godless Multitudes, who, forgetting God, are ready to destroy one another in Political, Social, Commercial and Racial Hatreds.

These antagonisms are intensified by false philosophies, false principles of human government and false religions.

But at Midnight there is a Cry,
Behold, the Bridegroom!
Come ye forth to meet Him!

The Cry is now a Reality!
The King, Himself, will soon appear!
We shall soon meet Him in the air!
The few short years between will roll quickly away.
The Cry will yet awaken the slumbering World and be heard high above all the din of human strife; above all the storms that are sweeping over the ocean of Life; above the hoarse cries of contending Armies, and the groans of the Dying from countless battle-fields.
The time has come when the Cry will wax louder and louder and louder, until it will arrest the attention of every Demon Power in Hell, and of every alien Power on Earth.

It is one of the last warning cries from Zion ere the descending Christ receives from the World His own, who are prepared to meet Him.

Then the Door will be shut!

Have even those who by Faith see and hear most clearly these future scenes and events, any real understanding of what it will be when the Door is shut?
What an awful doom will then come upon the foolish Virgins, left amidst a Godless World, under all the oppressions of the Lawless One?
Who can tell what forms their persecution will take?

The Foolish Virgins will cry in vain, "Lord, Lord, open to us!"
All prayer will be unavailing, for the Master's Voice will be heard saying: "I know you not!"

These are "the Days of the Great Tribulation, which shall come upon all flesh."
They will follow when the Command of the Christ shall have
been obeyed: "This Gospel of the Kingdom shall be preached in the whole World for a Testimony unto all the Nations; and then shall the End come."

Our Message as Elijah the Restorer, is one of Love and Mercy.
God has sent us before the Great and Terrible Day of Jehovah shall come.
We believe that our Mission will be fulfilled in the turning of Multitudes of the Hearts of Fathers to the Children; and the hearts of the Children to their Fathers.
Yet we cannot but see the terrible fact that Vast Multitudes will reject the Message.
Then His Terrible Promise will be fulfilled in the last words of the Prophecy in the Old Testament: "Lest I come and smite the earth with a curse!"

Then the Words of Jesus shall be fulfilled:
And then shall appear the Sign of the Son of Man in Heaven:
And then shall All the Tribes of the Earth mourn,
And they shall see the Son of Man coming on the Clouds of Heaven
With Power and Great Glory.
And He shall send forth His Messengers With a Trumpet of Great Sound,
And they shall gather together His Elect from the Four Winds,
From one End of Heaven to the other.

This Announcement of the close of the Auditorium Mission is the Announcement of a most important event in our Restoration Ministry.
It will be speedily followed by the Concentration of Zion Restoration Host upon the City of Zion in Vast Numbers, and their training and preparation for Great Movements upon the Great Cities of the World.
The first of these will be in the City of New York, next October.

But, meanwhile, we shall labor on throughout the Summer and, God willing, shall minister to many thousands at Zion's Third Great Feast of Tabernacles in July, and at the Anniversary of Zion Restoration Host in September.
In the Strength of the Lord we shall then lead our First Great Advance of a Legion of probably more than Four Thousand of Zion Restoration Host to the Greatest City on this American Continent.

Meanwhile, the Present Temporary Shiloh Tabernacle in Zion City will be increased to seat 8,300 persons.
Rapid progress will be made with the construction of the Great New Shiloh Tabernacle to seat 16,000 persons.
The greatly increased facilities of our New Zion Printing and Publishing House will be set to work on a large scale.
Hundreds upon hundreds of tons of literature will be prepared for the Great New York Mission, and for Distribution during our Journey Around the World next year.

These are, we believe, the Plans of God.

Many Thousands of persons pass weekly through Zion City on the well-ordered Chicago & North-Western Railway. It is a matter of intense interest to the passengers on these swiftly passing trains, to see the City of Zion and its Great Buildings and Institutions, and vast number of Homes. They now pass through one of the largest Railway Depots on this line between Chicago and Milwaukee.

It must be a surprise, and it is, to see that a City which had no existence one year and nine months ago, now requires a Depot with the largest scale of Freight and Passenger Accommodations.

That New Depot of the Chicago & North-Western Railway in the City of Zion, will be consecrated by us next Monday, May the 11th, at 12:45 p.m.
As many of the Chicago & North-Western Officials as can possibly come have accepted our invitation to be present.
We thank them for the courtesy which permits us to consecrate this property, and to have the presence of our business friends who have been so kind to us, from the humblest to the highest, in that Great Railway System.

And we have but one more Announcement to make ere we close these Notes.
God's Children never die!
They who sleep in Jesus—absent from the body—are present with the Lord!

Far above these lower Skies,
Where Heaven's unfading mansions rise,
Blest within these blessed abodes
Dwell the ransomed saints of God,
They shall feel distress no more,
Never, never weep again!
LEAVES OF HEALING.

ON MAY 16th, last year, we laid away in a beautiful little Cemetery in the Midst of Zion City, the Body of Esther, a Greatly Beloved Daughter in Zion, and our own Daughter in the Flesh.

WE ASK OUR dear friends to gather with us around her Grave at 2 o'clock, Saturday, May 16th, where we shall address them at a Memorial Service, and where we shall speak the thoughts that God has given to us concerning her FIRST YEAR IN HEAVEN.

BRETHREN, PRAY FOR US.

Zion’s Conflict with Methodist Apoktasia.
This book of 200 pages, issued by Zion Publishing House, contains nine powerful discourses delivered in Central Zion Tabernacle by the General Overseer, in May, 1900, during the session of the Methodist General Conference. They are of especial value for the full and fearless exposure of Freemasonry.

The Methodist Church, the Property of the Masonic Order, “Freemasonry: A Heathen and Antichristian Abomination,” and “Degrees of Masonic Devilry” ought to be read by every lodge man.

The iniquity of the Mystic Shrine is laid bare.
“The Christian’s Duty in Breaking a Bad Oath” is the address which preceded the public exposure of Masonic and Odd Fellow degrees in Central Zion Tabernacle, a full account of which is given.

Buy one of these books and keep lending it. No honest and intelligent man can read the book and still remain a Freemason.
Sent by mail, postpaid, for twenty-five cents.
Address Zion Printing and Publishing House, 1300 Michigan Avenue, Chicago, Illinois, U. S. A.

Subscribers, Read This!
On every subscriber’s copy of LEAVES OF HEALING or THE ZION BANNER we attach a yellow label bearing his name, address, and two numbers, the figures referring to the volume and number with which the subscription will expire.
Thus, should your label number happen to be XIII—25, you may know that your subscription expires with Volume XIII, Number 25. Also take notice that LEAVES OF HEALING now completes a volume every six months, or twenty-six weeks, that being the number of pages which we put into a bound volume. Earlier in the life of the paper a volume contained fifty-two numbers, as LEAVES OF HEALING had fewer pages in those days.

It is now our custom to give all subscribers notice of expiration by circular letter, about ten or twelve days before their subscriptions expire, and to discontinue the papers to their address unless renewal is received by the time of expiration.
By making yourself familiar with these customs and remitting promptly you need never allow your subscription to lapse.

Send money only by Bank Draft, Postoffice or Express Money Order, in favor of John Alexander Dowie, and address all letters intended for us to

ZION PRINTING AND PUBLISHING HOUSE,

1300 Michigan Avenue, Chicago, Illinois.

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 Jehovah that Healeth thee.” (John 14:6; Exodus 15:26)
The Lord Jesus, the Christ, Is Still the Healer.
He cannot change, for “Jesus, the Christ, is the same yesterday and today, yea and forever”; and He is still with us, for He said: “Lo, I am with you all the Days, even unto the Consummation of the Age.” (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 the 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. The 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 sufferers 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, inessential prayer of two or more; the third, the anointing of the elders, with the prayer of faith; and the fourth, the laying on of hands of those who believe, and whom God has prepared and called to that ministry. (Matthew 8:5-13; Matthew 18:19; James 5:14, 15; Mark 16:18.)

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

Multitudes Have Been Healed Through Faith in Jesus.
The writer knows of thousands of cases and has personally laid hands on scores of thousands. Full information can be obtained at the meetings held in the Zion Tabernacles in Chicago, and in 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, and also at the Branch Office, Shiloh Boulevard, Zion City.

“Belief Cometh of Hearing, and Hearing by the Word of the Christ.”
You are heartily invited to attend and hear for yourself.
Notes of Thanksgiving from the Whole World

To J. G. EXCELL, Secretary to the General Overseer

Saved and Healed Through Zion Teaching.

Thus saith Jehovah of hosts: There shall yet old men and old women dwell in the streets of Jerusalem, every man with his staff in his hand for very age, and the streets of the city shall be full of boys and girls playing in the streets thereof. - Zechariah 8:4,5.

CHICAGO, ILLINOIS, April 1, 1903.

DEAR GENERAL OVERSEER:—When I came to you seven years ago I was not saved, and was sorely afflicted. I have suffered from chronic constipation, indigestion and eczema. I was a member of the Masonic lodge and had taken seven degrees of Masonic deviery, and had some of the real Devil besides. Oh! how I thank the Lord that I am saved from all these things, healed of the above named afflictions, and have been kept from sickness and pain for over five years. I am rejoicing in life, knowing that God is with me. I have taken the vow of Zion Restoration House, and, God willing, I shall go down to New York with you next October, where I expect to spend my sixty-sixth birthday.

Trust that the Lord will continue to bless and strengthen you until your work is done, I am, Faithfully yours in the Christ,

JAMES F. DAVIS.

How One Copy of "Leaves of Healing" Became the Means of Great Blessing.

256 Brookline Street, Cambridge, Massachusetts.

DEAR GENERAL OVERSEER:—In 1895 my daughter Marie went to Minnesota for her health. On her way home she stopped at Chicago. A copy of Leaves of Healing had been shown her by a friend, but she did not remember the address or name of Dr. Dowie. We prayed that she might in some way learn of this book. At lunch she heard a man say that he was going to see Dr. Dowie speak on "Jesus the Healer." She decided that he was the man we desired to see, and she went to hear him the last day before leaving Chicago.

On her return home, she met Christian Science people. She was told that Jesus was the Healer, and that this must be the same as Dr. Dowie's teaching. She failed to receive help and in February, 1896, passed away.

We had many questions about it being God's Will. I was told that it was and that I must be submissive, but I could not.

I was rebellious and miserable until Leaves of Healing was put in my hands. As we saw the Truth we repented of our sins; we gave up swine's flesh, tobacco and secret societies. We have been greatly blessed in coming to Zion and received many healings. I had erysipelas badly in my face and one eye. My face was badly swollen and discolored. We would have been alarmed had we not had Zion teaching.

We went to Evangelist Helen A. Smith to pray and God answered, as He has every time. Through Evangelist Smith's coming to our home my husband and son and his wife have come into the Christian Catholic Church in Zion and we have received many healings.

Our granddaughter, Mary, was healed of illness and a sore finger when, in her childlike way, she went to God.

"We praise God for Leaves of Healing, for through it we were led out of darkness into light; out of sickness into health. We pray that God may long spare you to send the Full Gospel to the whole world.

(MRS.) MARY SHARP.

Instantly Healed by the Power of God Through Faith.

PRETORIA, SOUTH AFRICA, March 12, 1903.

DEAR GENERAL OVERSEER:—It is with a heart full of gratitude, and to you his servant who I send this testimony.

For six years I suffered from fever, poorness of blood and nervous prostration. God instantly healed me when I trusted Him. When the message of peace came to my home, I realized the truth and power of the words of the Master, "Ye shall know the truth, and the truth shall make you free."

I have been doing Seventy work for the last year, and have succeeded in getting several subscribers for Leaves of Healing.

We get them from the Johannesburg Gathering. I believe that before long we shall have a sturdy little Gathering. God gave me the power to separate myself from everything that would hinder me from winning the race. I have received great blessing in paying tithes. May God bless Elijah the Restorer and Overseer Jane Dowie in their labors of love.

Your sister in the Christ,

ISABELL BUCHANAN.

Healed of Pneumonia and Pleurisy When Very Near Death.

CHATTANOOGA, TENNESSEE, September 30, 1902.

DEAR GENERAL OVERSEER:—For some time I had felt that I ought to write you and thank you for your prayers when God healed me of pneumonia and pleurisy.

I was so desperately ill and my fever ran so high that I cannot give a detailed account of my illness.

About five days after I was taken, with the first hard chill, I was awakened in the night with the assurance that I was healed.

I was entirely free from pain of every kind and felt well, except for weakness. I awakened my daughter, who was sleeping with me and who was my main dependence for a nurse, and told her about it, and together we praised the Lord.

I am ashamed to say that when morning came and the other members of the family doubted, I was not strong enough to hold my ground, and the consequence was another week in bed.

I saw, as I never saw before, the necessity for Elder's in every town.

While my fever ran so high it seemed as though the whole Bible was passing through my brain, verse by verse, and the Devil took occasion to misapply some of it.

On one occasion he kept me from touching a drink of water when my mouth was simply parched for a drink, by saying "every one that drinketh of this water shall thirst again." Don't drink this water; hold out and you will get the other water.

When I told my daughter, she said, "Why mamma, do you not know that that is the Devil?"

Although so near death—nearer than ever before—I never for one moment thought that I would die, nor had I the least desire to turn to man for help.

I felt that besides the prayers of Zion I had the prayers of all those who believe, here.

Among the believers here I must mention the faithfulness of an old colored servant, Aunt Jane Shackelford, a member of Zion, who staid several nights with me, although doing her regular work every day.

Often during the day she would leave her work and run over, half a dozen blocks, to pray with me. I must also mention my sister-in-law, Mrs. C. V. Brown, whose visits were always so quieting and carrdied a benediction with them.

My favorite hymn was "In the secret of His presence."

I always felt quieter after my daughter sang it for me, sometimes asking her to sing it over and over again.

There were many who died here last winter from pneumonia, but they trusted in man.

Some, no doubt, trusted that God would bless the means, but He has not promised to do so, and therefore they could not plead His Word.

If I should write all the testimonies of God's goodness to us in caring for our horses, cow, and all our belongings, I am afraid you would not have time to read them.

Thank God for a full Atonement that covers everything and everybody.

Praying God's choicest blessings upon you and your family, and that He will especially bless you in this new onward movement.

I am, faithfully yours for the Christ,

(MRS.) B. G. BROWN.

CHATTANOOGA, TENNESSEE.

DEAR GENERAL OVERSEER:—It is a great pleasure for me to confirm my mother's testimony.

I was with her constantly, as she had no other nurse but myself to attend her.

Of a truth not half has been told; but, oh, God was so good to us!

He took every bit of fear that she might die out of my heart, and I rested on His promises alone.

Thanking God for her healing and you for your prayers, I remain Yours in the Christ,

(MISS) GENEVYVNE WILSON.

Important Notice.

The Bible, Book and Stationery Department of Zion Printing and Publishing House has now been transferred to Zion City General Stores at Zion City, Illinois, and is a department of that institution. All orders for Bibles, Hymn books, Stationery, Stationery Supplies, Zion Mottoes, Pins, Buttons and Badges and all other commodities formerly advertised for sale by Zion Printing and Publishing House should be accordingly addressed to Zion City General Stores, Zion City, Illinois.

For the convenience of Zion people living in Chicago, a small counter for the sale of such articles is conducted in the main corridor of Zion Printing and Publishing House, 1241 Twelfth Street, Chicago, Illinois. Those ordering Leaves of Healing, Twice a Year, a Service from Zion, or any other Zion Literature (except Zion Restoration Messages, which must be ordered of Elder A. F. Lee, Zion City, Illinois), should address Zion Printing and Publishing House, 1241 Twelfth Street, Chicago, Illinois.
Where did the royal head of the Church of England, recently crowned at Westminster as "Defender of the Faith," go a few days ago? Did not forget that in his Coronation Oath King Edward VII swore to maintain the Laws of God, the true profession of the Gospel, and the Protestant Religion established by the Law. Do not forget that the word Protestant applies especially to the "repugnant and heretical and damnable doctrines" of the Pope of Rome, all of which the present King of Great Britain and Ireland, Emperor of India, etc., said "I do from my heart abhor, detest and abjure." The press dispatches say that he was twenty minutes in absolute presence with Pope Leo XIII. Alone with God's and England's greatest enemy! Can any of you tell me that he did not become a Roman Catholic in that twenty minutes? Will he swear that he did not? You cannot drink the Cup of the Lord, O ye Kings and Emperors, and the Cup of Devils! You cannot bow with the Pope, the Man of Sin Revealed, who is sitting in the Temple of God, has declared his infallibility and blasphemed his God, and says, "I am the judge and director of the consciences of men—the sole, last, supreme judge of what is right and wrong," pronouncing an anathema upon all who are of a contrary opinion. You cannot drink the Cup of Devils with one who declares that he and his priests can house-focus a bit of wet flour into the Living God... I say to the People of the British Empire, that the character of your King, as the head of your church, is gone.

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ELIJAH THE RESTORER ARRAINS KING EDWARD VII. FOR HIS VISIT TO THE MOTHER OF HARLOTS.
OVER four thousand people spent a season in the presence of God at the Chicago Auditorium Lord's Day afternoon, May 3, 1903.

It was a time of intense spiritual awakening.

The Sword of the Spirit, in the hands of Elijah the Restorer, was sent deep down into the very depths of men's spirits. It searched out hidden sins. It laid them bare before the eyes of the people themselves. It laid them bare before the eyes of God.

Deeply in earnest, and profoundly convicted, the great throng sat, hour after hour, and drank in the truth.

It was an audience, not only of the members of the Christian Catholic Church in Zion, but also of people from every walk of life in Chicago and many other cities.

Under the heart-searching power of that Message, those who had long served God were given a deeper insight into their lives, and led to make a more complete consecration than ever before.

Those whose feet were just beginning to find the Highway of Holiness, saw that narrow path in a clearer, brighter light.

Those who had wandered away from God, and had fallen into the mire of sin, heard the Elijah-call, "Return ye unto God!" and sought Him in true penitence.

Many there were who had never known their Heavenly Father, who now had their hearts turned to Him, and looked up to Him with tear-dimmed eyes, seeking His face, and waiting to hear His forgiving Voice.

All together they stood at the close of that Message, and lifted their hearts and voices to God in a prayer of repentance, confession and consecration.

God heard the prayer, and His peace and love came upon the great congregation as they gathered, over three thousand of them, on the ground floor and in the lower boxes, for the observance of the Ordinance of the Communion of the Lord's Supper.

It was a significant fact that, after the deep spiritual experience of the general assembly, the keynote of the Communion Season should have been expressed in the words of the first hymn sung, "Till He Come!" Zion's Watchword for 1903.

It was in the spirit of that Watchword that Elijah the Restorer renewed his command to Zion Restoration Host, to accompany him to New York in the fall, making clear the truth that all considerations of money, time and business duties were subordinate.

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

INVOCATION.

God be merciful unto us and bless us, And cause Thy face to shine upon us;
LEAVES OF HEALING.

Saturday, May 9, 1903

That Thy Way may be known upon earth,
Thy Saving Health among all the Nations;
For the sake of Jesus. Amen.

All then joined in singing Hymn No. 164:
Behold, what love, what boundless love,
The Father hath bestowed
On sinners lost, that we should be
Now called the sons of God!

CHORUS—Behold, what manner of love!
What manner of love the Father hath bestowed upon us,
That we—that we should be called,
Should be called the sons of God.

RECIATION 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, the 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, Jehovah, thy God, am a jealous God, visiting the
iniquity of the fathers upon the children, upon the third and upon the fourth
generation of them that hate Me, and showing mercy unto thousands of
their fathers.

III. Thou shalt not take the Name of Jehovah thy God in vain; for
Jehovah 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 Jehovah thy God: in it thou shalt not do any work, thou, nor thy son, nor thy
daughter, nor thy manservant, nor thy maidservant, nor thy cattle, nor thy
stranger that is within thy gates: for in six days Jehovah made heaven and earth, the sea, and all that is therein, and rested the seventh day: wherefore Jehovah blessed the Sabbath Day, and hallowed it.

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

VI. Thou shalt not take another man's wife.

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:
it does not matter
If you know that you belong to the Christ, you have a right to eat at His Table.

Oh, the miserable committees!

A committee was appointed the other day to investigate
alleged charges of bribery.

It was absurd.

All the work that this Legislature has done during its recent
long and costly session could have been accomplished within
a week's time by one capable, honest, common-sense business
man directing affairs.

I could guarantee to find three men in Zion who would have
done better work for the State of Illinois than all the members of
that Talking Machine.

The world cannot be ruled in this way.

THE DEAN LAUDAMUS.

We praise Thee, O God; we acknowledge Thee to be the Lord.
All the earth doth worship Thee, the Father everlasting.
To Thee all angels cry aloud, the Heavens and all the Powers therein.
To Thee unknown and invisible continually do cry:
Holy, Holy, Holy, Lord God of Sabaoth.
Heaven and earth are full of the Majesty of Thy Glory.
The glorious company of the Apostles praise Thee.
The goodly fellowship of the Prophets praise Thee.
The holy army of Martyrs praise Thee.
The Holy Church throughout the whole world doth acknowledge Thee,
The Father of an infinite majesty:
Thine Adorable, True and Only Son;
Also the Holy Ghost the Comforter.

Thou art the King of Glory, O Christ;
Thou art the Everlasting Son of the Father.
When Thou wast upon earth to die,
Thou didst humble Thyself to be born of a Virgin;
When Thou hadst overcome the sharpness of death,
Thou didst open the Kingdom of Heaven to all believers.
Thou sittest at the right hand of God in the Glory of the Father.
We believe that Thou shalt come to be our Judge.
We therefore pray Thee, help Thy servants.
Whom Thou hast redeemed with Thy precious blood.
Make them to be numbered with Thy saints in glory everlasting.
O Lord, save Thy people and bless Thine heritage;—
Govern them and lift them up forever.
Day by day we magnify Thee:
And we worship Thy Name ever, world without end.
Vouchsafe, O Lord, to keep us this day without sin.
O Lord, have mercy upon us, have mercy upon us.
O Lord, let Thy mercy be upon us as our trust is in Thee.
O Lord, in Thee have I trusted, let me never be confounded.

SCEPRIPTURE READING AND EXPOSITION.

The General Overseer read, in the Inspired Word of God, the 10th chapter of the 1st Epistle of Paul the Apostle to the Corinthians.

Prayer was then offered by the General Overseer, after which the announcements were made.

Among other things the General Overseer said:

Christians Not Debarred From the Lord's Table Because of Denominational Differences.

After the public service is over we shall have the Ordinance of the Lord's Supper, to which we heartily invite every Christian, irrespective of denomination.

If you know that you have confessed and forsaken your sins, and are trusting God, it does not matter what church-roll you are on.

It does not matter if you are not on any.

If you know that you belong to the Christ, you have a right to eat at His Table.

We have no right to make any inquisition further than this:

Have you repented of your sins; do you trust the Lord Jesus, the Christ, for Salvation; and are you willing to walk as He desires you to walk?

If your reply is "Yes," then you belong to God, and your place is at His Table.

That is the broad view I take of it.

The Table is the Lord's, and it does not belong to any particular gathering—ecclesia (ekklesia)—or church.

I am glad that it does not, because if it did I should have to sit upon you like the churches do; and when a man gets sat upon by a church committee, he comes out very flat.

A Committee an Abominable Nuisance.

Oh, the miserable committees!

I am glad I have not a committee in Zion.

I have not had a committee since I ceased to be a Congregational minister.

I had so much trouble with them, that I used to tell the church that it would be best to appoint committees of three, and get two of them to stay at home and let one thoroughly superintend or do the work.

I never saw any use for a committee.

In Zion God has enabled me to select men who could do things, when told.

If they did not do them properly, I put some one else in their stead.

Let me instance a Committee of that Talking Machine, the Legislature, at Springfield.

A committee was appointed the other day to investigate alleged charges of bribery.

Did any one ever see a report more ridiculous and inconsequential?

It was absurd.

They made no genuine attempts to find whether the charges were true or false.

All the work that this Legislature has done during its recent long and costly session could have been accomplished within a week's time by one capable, honest, common-sense business man directing affairs.

I could guarantee to find three men in Zion who would have done better work for the State of Illinois than all the members of that Talking Machine.

The world cannot be ruled in this way.
The day of the political spouter will soon be over: for the misuse of a pack of unprincipled lawyers and political schemers must cease.

No man at the head of a large business ever puts a committee in charge of a department.

He has too much sense.

He puts one man at the head of the department, and holds him responsible for the conduct of that department and its profitable exercise.

You would get no profits in business if you appointed committees, and you get no profits in legislation with a big Talking Machine, and a number of little committee talking machines.

Endless circumlocution must give place to the period of wise legislation with a single Talking Machine, and you get no profit in legislation with a big Talking Machine.

The committees, and you get no profit in legislation with a big Talking Machine.

When Will the People be Wise?

You would better have half a dozen good men to rule this State than all the trash in the Legislature.

Oftentimes they are the sweepings of the slums—the mere froth on the top of the saloon primaries.

It is a disgraceful and disgusting exhibition that Hinky Dink and Bathhouse John, first ward aldermen, should have compelled the Democratic party to set aside a lawyer whom the Iroquois Club appointed to see that there should be no election bribery or other dishonest work in the first ward.

They might as well try to scrub an Ethiopian white, or to make the leper change his spots, as to get honest elections in this city, so long as the present modes of election are in existence, which throw everything into the hands of the "ward-workers" and other disreputable persons who control the "machines."

In Fitzroy, near Melbourne, Australia, I once saw as a saloon sign the word "Endeavor;" and on the other side of the street another sign before a saloon with the words "Labor in Vain."

On the "Labor in Vain" sign was an Ethiopian in a tub, who was being vigorously scrubbed.

They were trying to scrub him white, but could not do it.

On the other sign above the word "Endeavor" was also an Ethiopian in a tub, but one side of him had been scrubbed white.

I said to a man near me: "Tell me about these two signs. What do you think they mean?"

"I think," he replied, "that one means that they are trying to skum him, and the other that they have half skinned him."

(Laughter.)

You cannot scrub Hinky Dink and Bathhouse John clean: for they do business at the sign of the "Labor in Vain."

The man who "endeavored" to do it was thrown off the judicial ticket.

May God grant that the Lord Jesus, the Christ, will come soon and put an end to all the Talking Machines of the World. (Applause.)

When He comes I shall be very glad not to talk.

I never care to talk unless I have to.

I would like to be silent for a while; and I am eagerly looking forward to a "rest" from speaking for a time, if God will permit.

No man who realizes the responsibility of words cares to talk unless he has to.

I shall close this series of services in this building on the last day of the present month.

Thereafter Lord's Day morning trains will start for Zion City, which will take you there and back for thirty cents.

I trust to be able to receive in Shiloh Tabernacle all who come.

They are words that have this connection:

But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God. and I would not that ye should have communion with devils.

Ye cannot drink the Cup of the Lord, and the Cup of Devils: ye cannot partake of the Table of the Lord, and of the table of devils.

Or do we provoke the Lord to jealousy? are we stronger than He?

The Corinthian church was in a peculiarly beautiful location.

That Wonderful City Was Not the Old Greek Corinth.

That had been utterly destroyed.

The Corinth to which Paul wrote was the Roman colony that Caesar had planted, the Colonia Julia Corinthus, and was a new city entirely.

The Greek Corinth had been destroyed one hundred and forty-six years before the Christ, by Roman anger and vengeance. It lay in ruins for a hundred years.

Julius Caesar had rebuilt it, and the Roman Corinth had now been in existence for fully a century, and had attained to even more than the attractiveness and power of its predecessor.

Situated upon the Isthmus of Corinth, it was the medium of communication between the East and the West.

On one side of the isthmus was the port of Cenchrea, on the other the port of Lechaem, and Corinth was in the middle.

If the vessels were small they were dragged across the isthmus from one port to the other.

For the most part the vessels transshipped their cargoes.

Therefore Corinth was the medium of communication through which rich and valuable commerce was conducted.

The shameful worship of Aphrodite, or as the Romans called her, Venus, was established here on a vast scale of infamy.

The gilded statue of the goddess stood on the top of that great and wonderful hill, the Acro Corinthus, nearly 2,000 feet above the Sea, and was seen by mariners far away, shining in the sunlight.

The character of the people was very diversified.

The most successful merchants, the keenest philosophers, the sweetest singers, the greatest actors, and, above all, the greatest athletes of the world gathered in Corinth, where the Isthmian games were held.

At the time when Paul wrote this epistle, Corinth was second to none in interest and attractiveness to the masses of the people throughout the world.

The Worship of Aphrodite the Cause of Corinth's Degradation.

It would not be profitable to dwell upon the shameful worship of Aphrodite.

It is enough to say that a thousand women, who were priestesses, were shameful prostitutes; so that when any one wanted to speak of a woman being of like character they called her Kupolitis—Corinthian girl—A woman of shame.

To be called a Corinthian girl was equivalent to being called a woman of shame.

Yet hundreds of these women were trained in a way that made them the intellectual superiors of the other women of their time.

Some of them were very wealthy.

They were usually attractive physically, but many of them won the attention of men by the strength of their intellect, and their great artistic abilities as painters, poets, singers, and women of affairs, understanding the politics of the empire.

But they were debauched and degraded, whether cultivated or ignorant, through the shameful worship of that goddess of so-called love which in reality was a worship of lust—damning lust!

Love is pure, and unselfish.

Love seeks no gratification other than that which is lawful, pure, and absolutely honest.

Love is not a lustful beast in either man or woman.

Pure, Unselfish Love Is of God.

God is Love.

Love seeketh not her own, but seeketh always the benefit of the subject loved.

How far this is from Lust!

Lust is merely seeking gratification.

Love is seeking how to gratify and bless, not to satisfy bestial passions.
The Greeks knew nothing of Divine Love. The very birth of Aphrodite is horrible in its details. She was the offspring of a murder when Zeus or Jupiter murdered Uranus. But it is in accordance with the facts that Lust leads to murder in one form or another. Lust, damning Lust, is not Love at all! That which is called Love by novelists is only accursed animal passion.

For Love is no more soulless cold, But transfigured in the light of God. That Love which makes this life so sweet, Will render heaven’s joy complete.

Love, pure as God is pure, is the most powerful of all the attributes that make for the redemption of man: for “God is Love.”

Even Christians were Ignorant of the Work of the Holy Spirit.

Into Corinth, this city of sin and shame, where at the same time the brightest minds of Rome and Greece, Europe, Africa and Asia, and of the world generally, were gathered—a point through which they all had to pass to make the journey quickly between Imperial Rome and the Orient—the eloquent Apollos had come.

He had preached Repentance at Ephesus, but he knew nothing of the Holy Spirit. Paul had followed him.

He had asked those who believed: “Did ye receive the Holy Ghost when ye believed?” They replied that they did not even know whether the Holy Spirit was given.

Then he preached to them not only Repentance, but Faith, and the Gifts of the Spirit. A wonderful thing happened. Twelve men received the Holy Spirit as they had received the other by the descent of the Holy Ghost when ye believed. This would have a profound effect upon Corinth.

It Was Difficult to Maintain Purity in the Corinthian Church.

This Corinthian church was always in difficulty because of its surroundings. People professed to become Christians, but did not lay aside all their shameful practices. Some of the things that the Apostle mentions in his epistles are unspeakably shameful. They are horrible things! They were so disgusting that he had to direct them to de.

They spoke with new tongues, and were a wonderful center of real Apostolic Power. This would have a profound effect upon Corinth.

When Churches Are Ruled by Lust, Not Love.

Honest witnesses would have to say the same thing concerning all the apostate churches, with but few exceptions. In many churches men can do almost anything they like, and yet be considered in good standing, if they will only cover their transgression, and not make it too open. It is not true Love that covers the “multitude of sins” in the churches, but Mammon, political position, or something of that kind.

Love would burn like a fire, and purify and cleanse the church; but when Lust rules—Lust of power and desire merely for ecclesiastical prominence—then the Love of God and Purity departs, and the minister becomes the mere slave of the community to whom he preaches. They engage him to be their minister much as they would engage a cook. They discharge him if he does not speak to please them, much as they would a cook who did not cook to please them.

The churches have become base and shameful. The ministers are without independence; they are dependent upon the people for their salaries, and feel, and are made to feel, that they must please the people. Dependence upon the people in ministers, judges, legislators, or rulers of any rank makes them less powerful and pure than the people.

The man who would rule in righteousness and be an effective judge, legislator, or executive, must be placed above the people, and have the power to make the people obey.

When a man is President of the United States and knows that he cannot be reelected unless the people are with him, he is very liable to speak so as to adapt himself to the people, and to please the people, and only too often does not try to please God. He cannot please God and the politicians who never take God into account.

The people who want to change rulers every little while are very foolish.

If You Have a Good Man in the Presidential Chair Keep Him There.

Keep him for twenty years; keep him as long as he is useful. It takes him about four years to begin to know anything about governing this vast Republic of probably eighty millions. When he has to prepare for another presidential election in four years, he begins to think about it quite seriously when he is half way through his term of office.

Then he begins to stump the country from end to end, that he may win popular favor and be reelected. It is a sight to be regretted; for it is often accompanied by great sacrifices of the proper dignity and self-respect which the National Chief Executive should never cast to political dogs.

May God make the people wise. I do not think, however, that this prayer will be answered as long as the people imagine that they can select their rulers wisely by the votes of majorities; for only too often the best men and the best policies are to be found in the minorities. Majorities crucify those who are the purest and the best, and only see their fault when it is too late.

Have you not learned that you cannot select your rulers under a Democratic form of government that enables and in fact really attracts men to play the part of political bosses and cheats?

Have you not learned that you are usually given the choice between two evils, of which you can sometimes choose the lesser? It lies with those who create the candidate to elect the ruler. The people do not do it. It is the cunning political trickster who does it. You will wake up to see it only when God opens your eyes, and by that time the Christ, Himself, will come to reign.

He will put, in the Executive chair at Washington, whom He pleases, and will not ask you what you think about it. Human opinion does not weigh one straw with the Almighty God.

The Universe is ruled by Law, and men do not make the Eternal Laws of God. When the Universe is ruled by Reason, Justice, Truth and Infinite Love, you will have to obey God. When that time comes the world will be a part of the Universal Theocracy. It can be now if you want to do right.

A City Where God is the Highest Authority.

We have a little Theocracy of Ten Thousand people on the shores of Lake Michigan, forty-two miles from Chicago, in which I have yet to find the first division in the city council.

I have yet to find the first trouble among any of our workmen. We have not had a strike. We have had no labor trouble. We have had no difficulty.
The Cup of the Lord

Lord's Day Afternoon
May 3, 1903

The Cup of the Lord.

God has enabled us to establish a city whose Maker and Builder is God, and where the Laws of God obtain supremacy in every heart.

You say that that is an impossibility, except in some far-away Utopia.

But the City of Zion is not on an island of the sea.

We are forty-two miles from Babel and forty-two miles from Beer.

We are midway between Chicago and Milwaukee.

A man came up to me this morning as I was leaving Zion City, and as he put his hand in mine, said: "One year today, General Overseer."

I thanked God as I looked at his clean, bright, intellectual face, and at his happy wife and children who stood around him.

They are here today.

Mr. Wickens, will you please stand? (A fine-appearing gentleman rose immediately in one of the boxes, on seeing whom, the General Overseer said piously, "Why, Mr. Wickens, you look like a millionaire."

A Life Enthralled by Sin Restored to Usefulness.

I will relate that man's story briefly.

He is one of the brightest accountants in America.

He left England for New York, and then to Chicago.

What could you do with him?

Nothing.

You gave beer and whisky to a man full of nerves, and you degraded him.

You made him the slave of Lust with your infernal liquor, until broken-hearted, having just escaped suicide, he left your city to go to Milwaukee.

On the way there he stopped at Zion City.

Nobody knew him.

He started to work, digging in a drainage ditch in the City of Zion one year ago.

Then we made him a time-keeper.

Today he is my Auditor-General.

What could you have done with him in Chicago?

You could only have ruined him.

But God in a little Theocracy made him obey.

He could not take liquor and stay there.

He found help in the power of God.

He found help in the restrictions of Divine Law—help in the restrictions that Divine Love had imposed.

He found help in the power of God.

Today he is a useful, Christian man.

I have no brighter man as an accountant in Zion City.

"Where did you get your clever men, Doctor?" I am sometimes asked.

I got some of the best of them out of the gutter down in the slums of Chicago.

I got them where you will find pearls—down in the beds of silt, at the mouths of rivers where the sewerage of great cities is deposited.

There I dredged for my oysters, as I am dredging now from the platform of the Chicago Auditorium, and found a pearl here and there.

I did not have angels with impossible wings, to build Zion City.

I had men and women whom God had cleansed.

They were men and women who said: "We will come to Zion City, and will obey God, and His servant."

Zion, have you been tyrannized over?

Voices—"No."

It Has Been the Tyranny of Love.

It has been the tyranny of Righteousness.

It has been the tyranny of the Law and of Love of our God and Father who sits on the Throne of the Universe.

But for any other kind of tyranny, we know nothing about it.

My people are free to do right, but there is not one of them free to do wrong.

Let one try it, and we will dump him down in the middle of the road and make him get out of Zion City.

In this city of Chicago you are free to do wrong, and it is very hard to do right.

But in Zion City you are free to do right, and it is very hard to go wrong.

That is the difference between a modern Theocracy, with Dowie for General Overseer, and a modern Democracy, with Carter Harrison for Mayor.

It is the difference between Zion and Chicago.

It is the difference between the Rule of God and His Laws, and the Rule of the Devil and His Laws.

Every one in Corinth was absolutely free to do as he liked; therefore, they went to the Devil.

Many of those in the Church even thought they were free to do right after their own mind, as many do in the apostate churches today.

The Curse of Denominational Divisions in the Early Church.

One of them would say: "I am a Paulite. I should like to have you know that I am of Paul."

Another one would say: "I am of Apollos; I do not care a snap about your Paul, with his bald head and crooked legs, and his old rabbinical tyrannies. I am of Apollos."

Another one would say: "I am a Jew; I belong to Peter. You see, I have some of the old egg-shell sticking to me yet. I was hatched out of the Jewish shell."

Paul became angry with them, and told them that they were all wrong.

He told them that they were quarreling over definitions, and over people who were ministers and brought them to the Church.

"Who is Paul? who is Apollos? who is Cephas?" Paul asked of them.

"Is the Christ divided? Was Paul crucified for you, or were ye baptized into the name of Paul?"

We hear on all sides today:

"I am of Luther."

"I am of Calvin."

"I am of Zwingli."

"I am of Wesley."

Was Luther crucified for you?

Are Calvin or Wesley or Zwingli the name of the Trinity into which you should have been baptized?

"Oh! but I belong to the church of England," one may say.

You do? That is the biggest mess of all. (Laughter.)

We were the royal head of the church of England, recently crowned at Westminster as "Defender of the Faith," go a few days ago?

Do not forget that in his Coronation Oath King Edward VII. swore "to maintain the Laws of God, the true profession of the Gospel, and the Protestant Religion established by the Law."

Do not forget that the word Protestant applies specially to the "impious, and heretical, and damnable doctrines" of the Pope of Rome, all of which the present King of Great Britain and Ireland, Emperor of India, etc., said "I do from my heart abhor, detest and abjure."

Have you thought of it?

The "Defender of the Faith" in Private Conference With Pope Leo XIII.

"Oh, he was only taking a tour," you say.

It was a queer tour.

He started at Lisbon, went around to Naples, and then to Rome.

He is the head of the church of England by law.

He was crowned "Defender of the Faith," and where has he wound up?

To please the Pope of Rome he would not go from the King of Italy's palace to the Vatican. Oh, no!

In order to show the apostate church of Rome how much he honored the "Man of Sin" who claims infallibility, and who holds England as under the Papal Ban, he went to the English Ambassador's house, and started from there to the Vatican.

The press dispatches say that he was twenty minutes in absolute privacy with Pope Leo XIII. Alone with God's and England's greatest enemy!

Can any of you tell me that he did not become a Roman Catholic in that twenty minutes?

Will he swear that he did not?

And, if he did, remembering the Lady Mordaunt case, and his recent Coronation Oath, of what value would his swearing be?

Charles II., who was supposed to be a Protestant monarch, became a Roman Catholic in less than twenty minutes.

Edward VII., the head of the church of England, was shut up for twenty minutes alone with the head of the church of...
Rome, and in so doing he trampled on his Oath as a Protestant monarch.

**What Was the King's Object in His Visit to the Pope?**

I would not trust Edward VII. He never has been worthy of trust.

I do not hesitate to say that it is most likely that he came out of that private audience a Roman Catholic. Rome has been working upon Albert Edward, Prince of Wales, for years.

She has told him that she can wash away his sin and get him to heaven.

But he was shut up with that old Harlot, and Mother of Harlots and murderer of hundreds of thousands, for twenty minutes.

If he were to go, in any city, to the private rooms of a notorious harlot, and be shut up with her for twenty minutes, my client could say he was gone, and rightly gone, too.

I say to the People of the British Empire, that the character of your King, as the head of your church, is gone.

He went into the private room of the Mother of Harlots for twenty minutes. And my opinion is that he committed the unspeakably shameful act of the Complete Spiritual Adulterer. I may be wrong. However, that is my opinion.

I have something to base it upon.

I base it upon the fact that he has lived the life of a Henry VIII. in many things.

He has lived the life of a Charles II. in many things.

He has never known a man to live that kind of life who could find any other way out of it than through superstition and groveling degradation, unless he got a sound conversion, and groveled degradation.

You Cannot Drink the Cup of the Lord, O Ye Kings and Emperors, and the Cup of Devils.

You cannot hobnob with the pope, the Man of Sin revealed, who sitting in the Temple of God, has declared his infallibility and blasphemed his God, and says "I am the judge and director of the consciences of men—the sole, last, supreme judge of what is right and wrong," pronouncing an anathema upon all who are of a contrary opinion.

You cannot drink the Cup of Devils with one who declares that he and his priests can focus-focus a bit of wet flour into the Living God.

Rome, Papal and Pagan, is the Beast and the Harlot of the Book of Revelation, drunk with the blood of the saints, who would like to take my blood this minute for saying what I say now.

Almost every time I stand upon this platform I am threatened with a bullet by some one who does not like what I say about the pope.

Nevertheless, I shall say it, and no Devil in hell or man on earth is able to keep me from speaking the Truth as God shows it to me. (Applause.)

**Paul Was Very Plain.**

Paul, I like you. You do not mince matters.

Paul, you told these Corinthians that they could not engage in heathen worship and drink the cup of Venus, the Cup of Devils, and then drink the Cup of the Lord.

You told them that you would not tolerate their sitting at the Table of Devils, and at the Table of the Lord.

Listen, you apostates in all the churches, who sit at tables at Masonic banquets, where you do not dare to mention the Name of Jesus, you cannot drink the cup of Baal at the Masonic feast and drink the Cup of the Lord in your church, any more than you can take the Cup from the hands of the pope of Rome, and then take it at the Table of the Lord.

All the waters of Lake Michigan, all the cleansing of a thou-
sand Niagaras, cannot cleanse the Masonic Order or the church of Rome.

There were many beautiful things about the worship of these gods and goddesses.

The music was beautiful and the scenic panorama was beautiful.

The heathen plays of Euripides, Sophocles, and Eschylus were very beautiful.

The heathen plays that represented the wonderful doings of the gods, who were really devils, were very attractive.

Paul said: "You cannot drink there and also drink the Cup of the Lord.

You cannot eat at that table, and at the Lord's Table, for these gods that the Gentiles worship are devils." I say the same today.

You Cannot Drink Liquid Fire and Distilled Damnation at the Devil's Banquets and Sit at the Lord's Table.

You think that you can be a Christian and drink that wine of Sodom?

You cannot. Why? Look upon it! It is red like blood! See, it is moving! See it down at the bottom; there lurks the deadly viper!

"At the last it biteth like a serpent, and stingeth like an adder!"

If you are an out and out Christian you will dash that cup to your feet and say, "never!"

How the literature of our race, even apart from Christianity, is full of the warning!

How one agonizes as one reads Elia's cry—Charles Lamb—who, standing with the cup in his hand, apostrophizes it some-
what as follows:

"Could they youth, to whom the drinking of this first glass of wine is at the opening of some newly discovered paradise, be made to look into my devola-
tion, and see what a fearful thing it is when a man shall feel all hope gone out of him—could he see my fevered eye, feverish with the last night's drinking, and feverishly looking forward to this night's repetition on the following—could he feel the body of death out of which I cry with febrile and feverish outcry to be delivered—could he feel all goodness emptied out of him, and yet not able to forget a time it was otherwise, he would dash that cup to his feet, in all the pride of his manly temptation!"

The man who drinks, or gives to his neighbor, the alcoholic poison-cup has no right to touch the Cup of the Lord.

The Cup of the Lord is of unfermented wine. The Cup of Devils is the fermented wine of Sodom and Gomorrah.

**Participation in Any of the World's Sinful Pleasures Debars You from the Lord's Table.**

You cannot gamble.

You cannot fool your time away with cards.

You cannot visit the house of her whose house is the gate of hell.

You cannot sit there and listen to a woman who shamelessly sings the song of a Marguerite, the Harlot; or a man who sings the song of Mephistopheles, the Devil; or a man who plays the part of Dr. Faust, the Seducer.

You cannot pay your money, and sit there and praise your God while you listen to three people acting the part of a Harlot, a Seducer, and a Devil, and then be fitted for the Com-
munion of the Lord's Supper.

You have no place at the Lord's Table.

You have drunk the Cup of Devils.

The Opera is the Cup of Devils.

Is that a place from which to go to heaven?

Is it the fitting preparation for a woman to bring her chil-
dren up in virtue—to sit and listen to the songs of the Devil, and the Harlot, and the Seducer; or to Lucretia Borgia, a poisoner, and all the horrible incest of the filthy Italian opera?

It is the Cup of Devils.

"Can't I go to these things and be a Christian?" some may ask.

Can I steal and be an honest man?

Voices—"No."

General Overseer—Can I commit adultery and be pure?

Voices—"No."

General Overseer—Can I be a Christian and sit at the Table of the Devil?

Voices—"No."

I have no place there.

Neither have you.

The man who thinks that he can sit in the Devil's Theatre on Saturday night, and be an officer in God's church on Sunday, has deceived no one else in all the Universe, but his own poor, stupid self.

You Cannot Deceive God or the Devil or Any Honest Man.

He cannot deceive the Devil who has deceived him.

He cannot deceive God.
COMMUNION OF THE LORD'S SUPPER.

The day will come when he will wake up and find that he has not been able to deceive himself. He cannot drink the Cup of the Lord, and the Cup of Devils. Put the Cup of the Devils away.

Do right.
Confess sin; let the Eternal Father through the Messiah to forgive you, and the Holy Spirit will help you and cleanse you.

"Life would be pretty dull if I did not have some of these things," some may say.
You who are in Zion, tell me, are we dull?
Audience—"No."

General Overseer—I think that we have more fun than any one in the world; but it is pure.
We have more real happiness, but it is pure.
We do not go to the Devil for real mirth.
No, the joy of the Lord, albeit that we have to crucify the flesh, brings to the spirit an abounding bliss, and, purity to soul and body.

At last we are full of laughter for the very joy of health.
There is nothing compared to the joy of living a pure life.
Who want to live it?
Who want to lay down the Cup of the Devil and take the Cup of the Lord?
All who want to do so, stand and tell Him so. (Nearly the entire audience rose.)

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 and in body. Give me power to do right, no matter what it costs. Help me to put away the Cup of Devils no matter how attractive to the flesh. Let the spirit rule. Let Thy Spirit rule in my spirit, in my soul, and my body. For Jesus' sake. (All repeat the prayer, clause by clause, after the General Overseer.)

General Overseer—Did you mean this?
Audience—"Yes."

Benediction.
Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole spirit and soul and body be preserved entire, without blame, unto the coming of our Lord Jesus, the Christ. Faithful is He that calleth you, who also will do it. The grace of our Lord Jesus, the Christ, 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.

COMMUNION OF THE LORD'S SUPPER.

After a brief intermission, the General Overseer, assisted by Overseers, Elders, Evangelists, Deacons and Deaconesses, administered the Communion of the Lord's Supper to about three thousand Christian People.

The General Overseer delivered the regular Communion Family Talk, in which he said:

If we eat this bread and drink this cup in an unworthy manner we shall be a mass of hypocrisy.
If we eat with a deep humility, a simple faith, an adoring love, and with a determination by the grace of God to serve Him in all things, and to seek the Bread of Life, and the Cleansing Power of the blood of the Christ in this Ordinance, then we shall eat in a worthy manner.
Let God give us this, which is the true, worthy spirit—the real humility of a simple faith and of a pure love.
I pray you to take this cup and this bread today with grateful hearts, that God has permitted you and me to labor in this Auditorium for two years.

Chicago Auditorium Remarkable for Its Varied and Contrasting Scenes.

I consider this Auditorium to be a very remarkable place.
Here, some of the best and wisest men have spoken.
Here, some of the vilest men and women have spoken.
Here, the walls have reechoed with the joyful song of thousands and tens of thousands singing the praises of God.
Here the hoarse cries of the politician have been heard.

The applause of the filthy-minded mob, whether they were rich or poor, have been given to unclean people who have acted in the unclean drama and filthy opera.
It has been a place where presidents who are now dead have spoken.
President McKinley and President Harrison spoke in this place.
They have passed on, with thousands of others, to the judgment Seat of God.
A strange conglomeration of great orators and earnest ministers have spoken here; but none has ever held this platform so long as I have.
It is estimated that at least half a million have come into this place within the two years of my ministry in it.
I do not say that they have been separate individuals, but there have been probably over that number of attendances.
Over and over again Chicago's millions have been reached on the Lord's Days by the Messenger of Zion.
When we leave this place Chicago will lose something.
I cannot be in two places, and I would rather be in Zion City.

However I went out to Zion City a year before I had intended.
I did the best I knew.
I went out to Zion City to establish the city earlier by a year than I had intended.
When I took this Auditorium my own intention was to have gone to Zion City permanently about the end of this month.
But God has permitted many strange things, and has moved in mysterious ways.

Elijah the Restorer's Declaration of June 2, 1901, Made in Chicago Auditorium.

This place, wicked though the city is, will never be forgotten as the place where Elijah the Restorer made the Declaration on June 2, 1901, and where he delivered the Series of Messages which have covered eighteen months of the two years between.
May God grant that this place may yet be captured finally for God, and used for Him alone.
In the end of this month we lose our great Lord's Day afternoon Rally in this Auditorium.
But God does not leave Chicago, and Zion does not leave Chicago.

The center of my ministry, however, will now be at Zion City.
Let us ask God to help us surrender ourselves fully to Him for the final month's work in Chicago.

Overseer Mason whispered to me a few minutes ago: "General Overseer, wherever I go I find that a total change has come over the people of Chicago.
"The Message is received not only kindly but with hearty thanks and appreciation."
"The people begin to understand."
Alas! alas! it is true once more, the people only begin to understand when the Messenger is about to depart.
But we do not go so far that Chicago cannot come.
May God bring out vast numbers from among the millions of Chicago to Zion City, and may we be a blessing to them there.

Following Months to Be Spent in Earnest Preparation for New Movement.

Let us do such a month's work as shall be a splendid preparation for New York.
During June, July, August and September, we shall spend the time principally in preparing Zion Restoration Host; in the spiritual cultivation of all the people in Zion City; in a thorough drilling and getting ready for the most momentous movement which has ever been made in Zion, and perhaps one of the most momentous of its kind—it indeed there were ever any of its kind—in the world.

Friend and foe are alike looking for it.
Elder Lee, who returned only a few hours ago from New York, says that the people there are being wonderfully prepared and are eagerly looking for Zion's Mission, in the greatest Auditorium in America, which seats sixteen thousand (16,000) persons.

They are eager to hear my voice, and to receive the Messages from our people.

Evangelist Hill says in a letter written last week: "I gave a Message to a gentleman on the train who looked like a clean, commercial man of high standing.

"
LEAVES OF HEALING.

Saturday, May 9, 1903

"He thanked me, and although he was reading his morning paper, he immediately put it down and read every line of the Message.

May God be thanked that many busy business men put down their papers and read the Message of God from Zion.

May we all remember that it is a great privilege to be the King's Custodians of All the Treasures of the World and to carry the Cup of Blessing to millions.

You Cannot Afford Not to Go to New York.

Some of you have been thinking whether or not you can afford to go to New York.

You cannot afford not to go.
You would better sell your coat to go.
You would better sell your hat to go.
You would better sell your fishing boat, as the apostles did, to go; but you cannot afford not to go.
If you say to God, "I cannot afford to go," God may say that He cannot bother with you any more upon this earth.

A strange thing happened out in Zion City.
A man said: "I cannot afford to go."
He could have afforded to go but he would not.
The next day he fell in the Educational building and nearly broke his back.
He is the only man who has ever fallen there and got hurt.
I think that he is not well yet.

Six weeks ago tomorrow night I commanded him, as a member of the Host to enroll.
He disobeyed.
He has not worked one stroke since.
He has lost in wages more than three times the money that he would have spent in going to New York.
I am sure that you cannot afford to disobey the command.
You said that you would go where I told you to go in the Name of God, and if you are absolutely without means let me help you.
I think that we can fix it up that you shall get there.

If you go to New York, you will better do it; but you cannot afford not to go.
If you say to God, "I cannot afford to go," God may say that He cannot bother with you any more upon this earth.

Some of you have been thinking whether or not you can afford not to go.
Lord's Day Afternoon in Shiloh Tabernacle

ADDRESS BY OVERSEER JANE DOWIE

The Word of God, taken to mean just what it says, and patiently and lovingly explained, simplified, illustrated and applied—this is the power of the teaching of Overseer Jane Dowie.

This is the power which has let the light of Truth into the spirits of little children, and has swept away the darkness of error from the hearts of men and women whose religion was only theological and intellectual.

This is the power which has brought sinners to repentance, has stirred the cold and indifferent to a renewed earnestness, has led God's children to a closer walk with Him and a deeper consecration in His service.

This is the power which has led thousands of those suffering with disease and pain to see in Jesus, the Christ, their Healer, to seek Him in faith and to be made whole again.

The Word of God was the basis of Overseer Dowie's discourse in Shiloh Tabernacle, Lord's Day afternoon, January 11th, when she addressed a large audience on the Inspired Word found in the 4th chapter of Matthew, 16th and 17th verses, dealing especially with those words which are the Beginning of the Gospel, "Repent ye."

At the close of her address, the Overseer administered the Ordinance of the Lord's Supper in a service in which the Spirit of God was present, with power to uplift and to bless.

This service was also made memorable by the farewell addresses of Elder and Evangelist F. A. Graves, who were about to leave Zion City for their new field of labor in Minneapolis, Minnesota.

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

Then followed the usual recitation of the Apostles' Creed, reading of Commandments and the singing of the Te Deum.

Deacon A. J. Gladstone Dowie read from the Inspired Word of God in the Gospel according to St. Matthew, the 4th chapter beginning with the 12th verse and reading to the end of the chapter. Prayer was offered, closing with the Lord's Prayer, chanted. The announcements were then made by Deacon A. J. Gladstone Dowie, after which the tithes and offerings were received. Overseer Jane Dowie then delivered her discourse.

**TEXT.**

The people which sat in darkness Saw a great Light, And to them which sat in the region and shadow of death, To them did Light spring up. From that time began Jesus to preach, and to say Repent ye; for the Kingdom of Heaven is at hand. The Light that was to come into the world, the Christ, had come. Jesus was and is the Light of the World.

Without Light There is No Life.

We must have Light and Life. Let us ask God today to show us this Great Light.

When the Christ comes into the heart, He reveals us to ourselves.

Those who see the Christ see what they are themselves, and sometimes it is a terrible revelation.

The brighter the light, the clearer is the insight.

Those of you who know that you are children of God know that this is true.

There are those who say they have reached a place where they are incapable of sin, and think that everything they do, whether right or wrong, is right.

This is a terrible condition to get into, because it is a condition of self-deception, and often leads to the grossest of sins. It is like calling good evil and evil good.

The Best of Christians Know They Are Imperfect in Themselves.

When the sunbeams come into a room from a window on a clear, sunny day you will see in that stream of light innumerable particles of dust.

So fine are the particles that you could not see them with the naked eye except in the sunbeam.

So when the Light of God shines into the heart all the imperfections will be revealed.

You will see in that bright Light what you could not have seen without the light.

This passage of Scripture speaks of the Light which came with Jesus to the people who had been sitting in darkness and the shadow of death.

If we turn to the Book of Revelation and read about the City of God, we see that in that Heavenly City the Lord God is the Light. There shall be night no more; and they need no light of lamp, neither light of sun, for the Lord God shall give them Light.

There shall be death no more, neither sorrow nor crying.
because the former things have passed away, and all things will become new.

The first thing that the Light does, is to show men that they are sinners and need to repent.

Repentance the First Requisite for Salvation.

First, repentance toward God, and then faith in our Lord Jesus, the Christ.

So many have in these later times been teaching that all you have to do is to believe and then you will be saved. They say: “Believe on the Lord Jesus, and thou shalt be saved.”

They take that passage of Scripture and preach faith, saying that all you have to do is to believe.

That is not all that you have to do. If you will think about the life of Jesus as it is recorded in the Gospels, you will see that there were those who believed that Jesus was the Christ, as He claimed to be, and yet they did not have faith.

They did not repent.

They did not put their trust in Him, and so they received none of the blessings that follow faith.

We are told that “the devils also believe, and tremble.” There are people who believe in our General Overseer, and that he is the Saviour who is come in the spirit and power of Elijah—yet they do not accept him.

It is one thing to believe and it is another thing to repent and to accept.

You have to begin not by believing, but by repenting.

Jesus began to preach and to say “Repent ye: for the Kingdom of Heaven is at hand.”

A Popular Teaching Which Conflicts With God's Plan of Salvation.

To illustrate this, I will tell you of a famous evangelist who came to Australia some years ago.

The General Overseer assisted him with his meetings, and the people gathered in great numbers to hear him.

He began to tell them that all they had to do was to believe and to keep on believing.

He kept on telling them day after day that if they believed they would be saved.

That was all they had to do, he said—believe and keep on believing, and they would get Salvation.

At the close of his addresses, he called on all the people in the audience who did not know they were saved, to stand.

Then, when he had them standing, he said to them, “Now do you believe on the Lord Jesus, the Christ?”

They said, “Yes.”

“Then,” he said, “you are saved.”

He took the passage of Scripture and read it: “Believe on the Lord Jesus and thou shalt be saved.”

These people were really wanting instruction.

They knew that they were sinners.

Some of them knew that they had been adulterers; some evil liars; some had the tobacco habit and some were taking intoxicating drinks; some had been thieves.

All of them had been liars at some time or another, and had not repented.

They were rather disappointed, because they were told that this was all they had to do.

Sinners Feel the Necessity of Repentance.

After these meetings were over, young men came to us in great numbers to ask how they could be saved.

“I thought you stood up and professed that you were saved. How is this?” the General Overseer would reply.

He said, “We were quite disappointed; we thought we would get some instruction, and were expecting to be told what we were to do, but we were told nothing.”

One man, who had been cheating the government, and had been mean and sly toward God, came to us.

He had been hoarding up his money, saving every cent for himself and giving just a few pennies in the collections on the Lord’s Day.

He was fitting up a vessel to go out and gather pearl shell, and thus make more money.

He knew perfectly well that those who would take out that steamboat, would take the black people from the islands and enslave them.

He was one of those who had stood up.

He had a brother, who also stood up in the meeting, when all were told that they were saved, because they said they believed in the Lord Jesus, the Christ, that He was a Savior from sin.

They were under conviction of sin, but they got no further help.

God’s Word says that the Spirit of God shall be poured out on all flesh.

When the Spirit of God is poured out, one of the first things He does is to convict men of sin, then of Righteousness and then of the Judgment to come.

We know that all have sinned and come short of the glory of God.

I believe that there is a conviction of sin in every heart until the Holy Spirit is sent away, and then the conscience becomes dull and the Holy Spirit is defiled.

Then the conviction of sin may leave them.

But we that takes place I believe that there is a conviction of sin in every heart.

There is the desire in humanity everywhere, to seek God.

The people in heathen lands who have not been taught about God know that they need a Savior.

They make idols and worship them because they feel they need something to worship—they need a Savior.

There are those who look up to and worship the stars, the moon and the sun.

Why do they do this?

It is because they have the conviction of sin in their hearts and they know that they need a Savior.

That Savior came and He taught the people to repent, telling them that the Kingdom of God was at hand.

Repentance Comes, Not After Faith, But Before Faith.

If you repent you have to do things right with those whom you have wronged.

If you know that you have sinned against God or wronged your neighbor, or sinned against yourself, you must repent.

If you have been losing your temper with your wives or husbands; if you have been provoking your children to anger and then expecting them to obey you; if you have been provoking your wives to anger saying: “Wives, you must obey your husbands,” forgetting that you have to give honor to the wife as the weaker vessel, to love your wives as the Christ Himself loved His Church, then you must repent and tell your wives or your husbands or your children or your neighbors that you have wronged them.

True Repentance Is a Repentance Toward God and Man.

You must not only repent toward God but you must do right to those whom you have wronged.

You have to put things right.

If you have been backbiting or envying your neighbors, coloring facts and passing them on till they become first a black crow, then two black crows, and then grow to three black crows, which, when sifted down, was only something that looked a little dark, then you have to confess it.

That is the way these things begin.

Then they are passed around until a mountain has been made of a little mole hill.

God wants His people to live in union with Him and in love for one another.

If you have been committing any of these sins against God, let the light of God shine into your hearts now.

Let Him show you where you have been doing wrong.

Tell God that you will put things right, and then when you sit down together at the Lord’s Table you will not be eating and drinking condemnation to yourself; but you will have the knowledge that God has forgiven your sins and that you have received the victory over self.

It is a good thing to get victory over self.

May God help you to do this.

You can do so now.

You can make your vow to God and He will accept it.

Then, being in union with another in the Spirit, and with God, we can expect a blessing.

John the Baptist’s Message Began With Repentance.

It is a great fallacy that all we have to do is to believe on the Lord Jesus, the Christ, and that will save us.

You must believe.

Yes, you cannot be saved without; but you must begin by repenting.
John the Baptist began his Message by first preaching repentance towards God and then faith in the Lord Jesus, the Christ.

"Repent ye and believe the Gospel."

Jesus commenced His preaching in the same way. We have to begin at the beginning and teach first that which must come first.

We have to go over the beginning again and again. Jesus went about all the cities and villages, teaching in their synagogues, preaching the Gospel of the Kingdom and healing all manner of sickness and all manner of disease among the people.

He began with teaching.
The multitudes came to Jesus and brought their sick, their halt, and their lame who believed in Him, and He laid His hands upon them and they were healed.

Unbelief Hinders God's Work.

There were some places to which Jesus went where all were healed because all believed. But in other places He could not do many mighty works because of their unbelief.

I long for the time when all the people will be healed. Why should we have any sick?

We have not many in Zion City and for that we thank God. We do not want the people to remain sick.

Take care of the strength which you have, and go on using it, and God will give you more strength.

Do not depend entirely on the General Overseer to give you strength.

He is a wonderful factor.

I do not know what we would do without him; at the same time you must not depend wholly on him to receive the healing, because if you do you will be disappointed.

It is not possible for him to lay hands upon all the people, even in Zion City, whenever they get sick.

You Must Learn to Go to God Yourself.

That is why we have so many meetings to teach the people how to pray for Divine Healing.

Jesus' disciples said to Him, "Lord, teach us to pray, even as John also taught His disciples," and Jesus taught the people how to pray.

We have His teaching. It is the Christ's teaching which is given in Zion Literature and in Leaves of Healing.

We have seen the Great Light.

May God give us still more light.

"If we say that we have not sinned, we make Him a liar and His Word is not in us." If we confess our sins, He is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness.

So we know that wherein we have erred, we must go to God and confess and get right with Him before we can claim His blessing.

God's Word Will Not Return Unto Him Void.

The story is told by a great preacher, in one of his narratives of his life, that he never preached a sermon without telling people the Way of Salvation.

Once, when he was quite a young man, he went to preach in a country church where he was not very well known. It was a very stormy day, and when he stood up to speak he found the organist and the janitor there, and away back in the rear sat one man. All the other pews were empty.

The question arose in his mind as to whether he should preach or dismiss the three people who were there.

He concluded that he would preach the Gospel, as he came there for that purpose.

So he stood up and delivered his address to the three persons.

He gave the Plan of Salvation.

The man in the rear of the church did not seem to be very much interested, but he went on preaching just the same.

One day, many years afterwards, when this minister had become very famous, a man asked to see him.

He was given permission to see the minister in his study.

The man told him that he was a sailor, and he had traveled a great many years on the water, and had only just returned.

He wanted to tell him at the first opportunity that he was the one man to whom he had preached that day, and that he was saved at that time.

That sailor had been the means of salvation to a great many others, for he had told the story to many, many hundreds of people, and many had been blessed through him!

The Story of The Redeemer Cannot Be Told Too Often.

We may think sometimes that it is not necessary to tell in every discourse the Story of Redemption; to teach how to pray and get peace with God, for everyone knows about it.

However, it is necessary.

I remember how forcibly this was brought to our notice some years ago, when we were holding our meetings in Sydney, Australia.

Those meetings were held in very stormy weather.

There was a tremendous hurricane, which whirled the people off their feet and threw down houses, and the rain fell in floods, torrents of water rushing with tremendous force down the hilly streets.

Still our hall was filled at each meeting.

The power of God was present, and thousands of people were blessed.

The Story of a Life of Sin and Pain Which Became One of Peace and Joy.

During one of these sudden storms a poor man who came seeking shelter from the rain, was brought into the building.

There was a large veranda at the entrance and a vestibule, under which this poor man took shelter from the storm.

He was on crutches, and every line of his face showed pain and misery, and every step he took meant agony to him.

He lived just a little further down the street.

The people were gathering in the meeting-place.

Some of those who had been distributing leaflets stopped in the vestibule and offered him one.

They asked him to let them help him into the meeting, and told him that there would be a service there and it was for such as he, for he was lame.

The man spoke very roughly and put aside the paper and said: "No, I have finished with that kind of thing long ago."

He did not believe that he would get any help, he said, for he had reached the place where he did not believe that there was a God at all.

He said he believed God had forsaken His world.

The man who was talking with him felt sorry for him, and said, "As you are sick and lame, and you tell us that the doctors have said there is no hope for you at all, why not come into this meeting and sit down? It will do you no harm even if it does not do you any good."

So they urged the lame man to come in and take a comfortable seat and listen to what was going on.

Finally they managed to get him to consent to come in; but he kept talking and made it unpleasant for them.

There was no need paid to his unpleasant remarks, for they were sorry for him and wanted to help him.

When they got him in one sat on each side of him, and one sat behind him.

They prayed to God and asked Him to help the poor man.

As he sat there, he became interested, and listened to the wonderful story of Jesus, and to the testimonies to healing through faith in the Christ.

After that he kept on coming to the meetings.

He wanted to speak to the General Overseer, and to have him pray with him and lay hands upon him in the Name of the Lord.

But the General Overseer could not see him, because at the close of these meetings we had to hurry away, and had just enough time to reach our train.

So he was not able to see us that week.

The following week we stayed between all the meetings and prayed with the sick.


At the end of the two weeks an announcement was made that all who had been saved and healed during the period of our meetings would be given an opportunity to testify.

We were seeing the people in our private room, getting their cards filled out for their testimonies, and arranging how to speak in the closing praise and testimony meeting if we thought it was best. Among those who came was this man.

He had no crutches now, and was walking about like any other man.
The only place he thought he could go to was the churches, and he started for them. He thought that the churches were the places where he would be most likely to get the instruction that he was seeking. He started first for the largest and wealthiest churches in the city. He went to the Church of England Cathedral, to one of their full services. He thought the singing was very beautiful, but it did not help him to get Salvation—he could not understand it. Then he went into one of the grand Roman Catholic Cathedrals. There he could not even understand the preaching—it was in a foreign language—and he got no help. Then he went to the Congregational Church. He listened, and listened, and listened—here the preaching was in a language which he understood—but he was not told how to accept Salvation. He came out of that church in the same condition in which he went in. He went to all the churches, beginning with the largest and on down to the smallest, but he did not get Salvation. He thought, "Well, if all these churches were built to teach people how to be saved and how to get ready to die, none of them have taught me to do it." He thought that if the preachers themselves were saved they did not know how to tell it; and he began to doubt if they really were saved. As a result of all this he finally decided that there was nothing at all in religion. He came away broken-hearted and sorrowful, knowing from the doctor's statement that he must die. He had found no one to show him the Way to his Father. He was hungering and thirsting for God when he came into the vestibule that afternoon. The Demon of Discouragement Always at Work. Nevertheless (is it not just like the Devil?), when he came to the place where God's teacher was teaching, where the prophet of God was telling people how to be saved and healed, he did not want to come in. Was it not like the Devil to discourage him? We find that so often when people are seeking God, the Demon of Discouragement steps in and tries to discourage them and keep them out of the Kingdom of Heaven. He was working with that man, and finally he came in and listened, and what he had been listening for all this time in these other churches, he heard now. He threw his arms about and praised God for Salvation and healing. The proprietor of the hotel, in which he was rooming, came up and asked him if he had suddenly turned crazy. He said: "What are you making all this noise about?" The happy man told him what had happened, and showed him how he could run around without his crutches. He was perfectly healed from that time. He astonished the audience that afternoon, when he told his story of Salvation and Healing while he was in the very depths of despair. Thus we see how the Gospel of Glad Tidings is always a Gospel of great joy to those in whom God is well pleased. Sinners can come and receive Salvation. Those who have received the blessing of Salvation from God can get Healing. When one of the men who brought this man into the meeting saw the wonderful blessing that he had received, he felt himself a sinner, for he had been seeking Healing for a long time and had not received it.

Hypocrites Are the Hardest People to Deal With. He had thought himself such a holy man and wondered why God did not bless him more. This poor man had no holiness, he had only his sins to offer to God; but he got down before God and repented truly, and received the blessing he was seeking. This poor man had never been a hypocrite—he had never made any pretences of goodness. It seems to me that the Devil twists the minds of hypocrites so that they cannot do right if they try. This man had traveled on the Devil's path, and then he turned around and traveled on God's Highway of Holiness. He was truly saved and truly healed. All who want to give themselves fully to God, spirit, soul and body, stand. (The entire audience stood.) PRAYER OF CONSECRATION. My God and Father, in Jesus' Name I come to Thee. Take me as I am, and make me what I ought to be: clean in spirit, clean in soul and clean in body. Help me to do right. Help me to repent and confess my sins, and to do right to any whom I may have wronged. Put Thy Holy Spirit into my heart to keep me from sin, and to cleanse me from all unrighteousness. For Jesus' sake. Amen. (All repeat the prayer, clause by clause, after Overseer Jane Dowie.) COMMUNION OF THE LORD'S SUPPER. After a short interval the Communion of the Lord's Supper was administered to about two thousand Christian people. Overseer Jane Dowie said:
The Watchword for this year is TILL HE COME!
COMMUNION OF THE LORD'S SUPPER. 87

We have to be on our guard all the time and we need to watch till He come. Jesus said: 'Watch therefore: for ye know not on what day your Lord cometh.' Let us be ready. Let us have our garments clean. When the Lord comes let us be ready to meet Him in the sky.

I think that a few words at this time from our beloved Brother and Sister Graves would be very fitting, as they are going away from Headquarters in a few days.

Kind Words of Farewell to Elder and Evangelist Graves.

We have been accustomed for many years to have Elder Graves with us—especially have we been accustomed to have him with us in the Divine Healing meetings during the week, and at the meetings for children.

When we heard the large organ and no large choir we were accustomed to hear the sweet songs of praise that came from the little organ that the General Overseer loves to call the "kist of whistles."

We have appreciated the little organ, and the sweet voice of our dear Elder Graves as he sang the songs of praise.

The time has come in the course of Divine Providence when the General Overseer has seen fit to send him with his dear wife to other fields of labor.

He is going to Minneapolis and St. Paul, Minnesota.

I trust that in the course of time we shall have him with us again in Shiloh Tabernacle; but for some time to come we shall not see his face.

I think this an opportune time for us to say a few words of appreciation, and to thank him and his dear wife for their faithful service, and ask God to bless them and go with them on their journey.

Elder Graves is well acquainted in the location of Minneapolis and St. Paul, so he is not going to a new field.

When we first met our brother, it was in Minneapolis, while we were conducting a Divine Healing Mission there.

Wonderful Testimonials to the Healing Power of God.

He was then sadly afflicted with epilepsy, and the Devil used to take hold of him and throw him down.

He came and listened to the General Overseer's teaching, but did not seem to like it at first.

In speaking today of that sick man, we saw that he came to the very threshold and then the Devil wanted to turn him away.

So it was with Elder Graves. The Devil threw him down and wanted to take his life just before he finally decided to give himself fully to God and to come into Zion.

I remember so well when the lady with whom Elder Graves was boarding at that time came to the hotel, where the General Overseer and I were staying, while we held our meetings there.

She was white as a sheet, and told us how Mr. Graves had fallen into the bathtub, face down, with his door locked, and had been nearly killed.

She asked us to come and pray with him.

I think that was the last time the Devil threw him down that way, was it not?

Elder Graves—"Yes, so completely."

Overseer Jane Dowie—God heard prayer for him then.

His body was in a terrible condition, and he was very near death.

When we think of all the good that Elder Graves has done since then, we praise God for that wonderful deliverance.

He is now going out to take that Gospel Message to others.

We want you all to say to him and his dear wife, "God bless you, and go with you, and prosper you on your journey."

Audience—"God bless you, and go with you, and prosper you on your journey."

Elder F. A. Graves—"I very much appreciate these kind words from Overseer Jane Dowie."

I feel as though we were going away from home, as I love the Headquarters of Zion where we have been for more than five years.

I have many times been on the platform, with the little organ, carrying on the work which has been the joy of my life, and which I now give up to go to new scenes.

Of myself I dare not do it.

I cannot doubt God's guidance thus far.

How can I question but that He will guide in the future?

I remember when I came into Zion four years ago, after having been healed of epilepsy, that my prayer was to God that He would give me some hymns or hymns from His Storehouse as His seal of approval on my step in joining Zion.

God's Seal of Approval.

"As you know, I had written some before, and I prayed that He would give me more as His seal of approval."

It was not long before the hymn, 'Go, Forward, O Zion, Go Forward to Win!' and then followed 'He Will Never Forget to Keep Me.'

"That hymn has been sought by many publishers, and to my knowledge has been used by four different publishers."

"Then came 'The Power of God is Just the Same Today.'"

"These hymns have been granted to me since I came into Zion, and I have taken it as God's seal of approval upon the step that I then took. He has given other tokens of approval."

"I thank God tonight for the blessings that have come to me since I have been engaged in this work."

"I go out feeling that God is with me, and that He will guide me every step of the way."

"I have many acquaintances in the state to which I am going."

"I traveled in that state as a home missionary for ten or twelve years. I go back to that state now."

"I see an opportunity to do more for God there now than when I was there before."

"I thank you for your prayers and for your cheering words."

Prayer was then offered by Overseer Jane Dowie.

After the Recessional had been sung the service was closed by Overseer Jane Dowie pronouncing the Benediction.

Beloved abstain from every form of evil, and may the very God of Peace Himself give you strength, and I pray God your whole spirit, and soul, and body be preserved entire, without blame, unto the coming of our Lord Jesus, the Christ: faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the Christ, 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.
NOTES FROM ZION'S HARVEST FIELD

By REV. J. O. EXCELL, General Ecclesiastical Secretary

Dayton and Germantown, Ohio.

Jesus said, "The harvest truly is plentiful, but the laborers are few." The same conditions exist today. There are hundreds of places, yea, thousands, which are calling for an ordained Elder.

In addition to the Branches of the Christian Catholic Church in Zion, of which ordained officers are in charge, we have Gatherings, under the charge of Conductors, in many places throughout the United States, and indeed throughout the whole world.

From time to time ordained officers visit these Gatherings.

Deacon O. L. Sprecher, who is instructor in stenography and typewriting in Zion's Educational Institutions, was recently sent on a short mission to Dayton and Germantown, Ohio.

He gives the following interesting report of his trip:

ZION CITY, ILLINOIS, APRIL 6, 1903.

Beloved Elders:—In the valley of the Miami River, which flows through the western part of Ohio, it has created some of the most beautiful scenery that the eye of man can look upon.

The City of Dayton is in itself, from many points of view, a charming city.

One rejoices that the teaching of Zion, in these latter days, has found its way there, and that the "Highways to Zion" are getting into the hearts of so many people who are desirous of doing the will of God.

For several years Zion has been gradually working its way into that city, and some noble harbingers have been drawn Zionward.

As one notes the beautiful spirit of obedience and faithfulness to Zion's teaching, manifested on the part of some who a short while ago stood alone, outside of all church life, one feels like giving open their cozy little home at 616 South Summit Street, for regular gatherings of the friends of Zion.

The father related how in a very severe attack of the common cold, one night several weeks before, he had been very severely attacked with a headache, and was in danger of losing his life. He was surprised beyond measure, when the next morning the child was playing about as usual.

A physician who had seen the child, had told them that it was very sick indeed. He was surprised beyond measure, when the next morning the child was playing about as usual.

The story of how the daughter of the saloon keeper was the first touched by the visit of the Restorationists, and how this appealed to the mother, who afterwards opened the doors of her saloon for a meeting, is very touching.

The mother said to the Restorationists: "Do not be discouraged in going from saloon to saloon. Sometimes those who may seem to you as if you accomplished nothing, but you cannot tell the good you are doing. Go on doing all the good you can."

It was the pleasure of the writer to be in Dayton on Lord's Day, April 6th.

Arrangements had been made for the baptism of two persons from Germantown and any others who might be prepared.

After a short exposition of the Word of God on the subject, three persons presented themselves for baptism.

As we were about to go into the water, another stepped up and said: "I have never understood the subject of Trine Immersion so plainly as I do now, and I desire to be baptized."

It was found impossible to perform the Ordinance for her immediately, but an announcement was made that the baptism of this person would be an hour later.

When this announcement had been made, three others stepped forward and said that they, too, desired to obey God.

About an hour or two after the first baptismal service, we assembled again in the church and four others were obedient in Baptism.

It is impossible to express in words the feelings of those who participated in the Ordinance, and those who witnessed the ceremony.

It was a delightful service.

Great blessing was upon all.

It was a special delight to know that one of those persons, a man forty-eight years of age, who had used tobacco for about forty years, obeyed God's command, having been set free from all desire for the filthy and disgusting habit, in answer to prayer, when we visited Germantown a few weeks before.

He told us of his great deliverance and of how the effects of the deliverance were beginning to be noticeable.

We rejoiced with an inexpressible joy.

It was the last thing in the morning and the last thing at night that he served his god, tobacco.

Praise God that now all the desire is gone! He is rejoicing, the wife is happy and the children are filled with gladness.

One of his little ones said: "Papa has such sweet breath now!"

When we stepped into his house about the first words which were spoken were these: "Since papa does not use tobacco he brings home such nice things to us."

The father told how in a very severe attack of pain, when it seemed as if he would be paralyzed, he had called upon his faithful wife to pray, and in their simplicity they had trusted God, and the pain had left in almost an instant.

The mother related how one of their children had been very severely attacked with a disease similar to pneumonia.

A physician who had seen the child, had told them that it was very sick indeed.

He was surprised beyond measure, when the next morning the child was playing about as usual, and the traces of the disease had almost entirely left the body, in answer to prayer upon the part of the simple-hearted and loving parents.

When we noted how many listened to the ministry of God's Word as taught in Zion, we were grateful to God that they were willing to receive it in such good spirit, although prejudice had been very deep-rooted and there was much misunderstanding concerning Zion and its teaching.

We rejoice that God is making Zion a blessing to that beautiful valley, and that the words of His servant, Elijah the Restorer, against tobacco, are being made effective, in some measure at least, although the community is very largely given up to the raising, packing, and selling of this noxious weed.

Our hearts rejoiced within us when we noticed that God was making the words of Elijah the Restorer such a great blessing in that community; especially so, when we heard how the churches had endeavored to hold revival services this last winter.

Almost nothing was accomplished in the salvation of the immortal spirits of the many thousands in that city. It is sad, as one gathers up little fragments here and there, to learn how the churches in many places endeavor to bring about conversions.

In a recent trip to Freeport, Illinois, I learned that a young lad of about fourteen had endeavored to find the Christ at the altar of a certain church.

When called upon to give in his testimony he remarked: "I know that God healed my mamma."

He had been urged to testify about his salvation.

His personal experience concerning the change in his life was so slight that he did not feel that he had much to say along that line, but he could witness to what God had done for his mamma through Zion's teaching and in answer to prayer.

We heard of several churches that had forsaken their former places of worship and gone to costly and magnificent structures, but the Spirit of God had not gone with them.

We heard of one place where the minister, who bitterly fights the Christian Catholic Church in Zion, said that he thought the best way to start a spiritual revival in his church was to have a certain lady sing for them.

It was generally understood that this lady was one who claimed no real personal religious experience herself and made no pretensions of being experienced in any line except at the card-table.

It makes the heart rejoice when one compares the simplicity, beauty, and strength of the Zion teaching and methods with those which the denominations adopt.

Very truly yours,

O. L. SPRECHER.

Chattanooga, Tennessee.

Mrs. Mary Brown, 21 Prospect street, Desecrators.
Services—Thursday, 6 p. m.

The 80th chapter of Isaiah is evidently a prophecy concerning Zion in the last days.

As the prophet, under the inspiration of the Holy Spirit, looked down through the centuries, he saw the condition of the nations of the earth at this time. He saw...
also the glory which God is giving to His people in these days.

Arise, shine; for thy light is come, and the glory of Jehovah is risen upon thee.

For, Behold, darkness shall cover the earth, and gross darkness the peoples: but Jehovah shall arise upon thee, and His glory shall be seen upon thee.

Truly, the glory of the Lord is seen upon Zion, and He is making her a blessing to those that sit in darkness.

The people which sit in darkness see a Great Light; and to them which sit in the region and shadow of death, Light is springing up.

Although we have not many ordained workers in the South-land, we rejoice in the fact that God is using those whom He has called.

The following interesting report from Deaconess Julia Divine, shows how God is using the Messengers of Zion.

Well might Jesus say to His disciples, “Ye are the light of the world.”

Let not only our officers, but our members also let their light so shine before men that others, seeing their good works may glorify our Father which is in Heaven.

Let them carry the Light to those who sit in darkness.

Let them bring the knowledge of Truth to those who are in ignorance.

Let them bring the Glorious Message of Salvation to those who are bound by their sins.

Let them proclaim the Gospel of Healing to those who are sick; and let them all, in the power of the Spirit of God, proclaim throughout the length and breadth of every continent: “Repent ye; for the Kingdom of Heaven is at hand.”

MY DEAR ELDER: —I live about twelve miles from town, but right on the car-line, and go to Chattanooga to every week-day meeting.

I have invited several families living within a mile or so to come to my home next Lord’s Day.

I want to begin having meetings here on Lord’s Days.

It is in the country, and the people never go to any religious services. They are exceedingly ignorant.

Last Lord’s Day a boy came to my house to telephone for a doctor to come and see the little two months old baby.

I learned from him that the poor little one was even then, doubtless, suffering more from their efforts towards healing than from the original trouble.

They live a mile away.

I went back with the boy and found such squalor and misery as one rarely sees.

The baby was filthy, and they were afraid to wash it.

There were no windows in the house.

One door was always open to let light, and a coal-oil lamp without a chimney burned all day.

My husband was disheartened, and thought that the baby would better die.

But I said, “No, let in the light; the Christ died for these very people.”

While I talked with them, the poor father and mother wept bitterly.

I read the Bible, gave them several copies of Leaves of Healing, and insisted that right then and there they give up every drop of medicine, after explaining what it had done for the baby. Then the father took off his clothes, and washed them off in the creek and put them on.

First, the father was not afraid to trust God, then the mother.

Today (Monday) I went back, and found that they had told the doctor that they would not need him any more, and had stopped the medicine.

Today I went back, and found that they still had no medicine, and all the family seemed to be in high spirits.

The baby was better.

This is the type of people whom I have invited to come to my home next Lord’s Day.

They all eat pork almost exclusively.

They chew tobacco; they are dirty.

Surely, surely, they need the truth of God.

I told them of the tortures to which it was subjected by order of the doctor, and the advice of ignorant friends.

The parents turned from all these medicines to God, and the baby began to improve immediately.

When I wrote you it was not entirely well, but after it was thoroughly washed, and the starvation softened and taken off, it steadily improved.

It is now entirely well.

Two of the elder brothers came to my home every Lord’s Day to hear the Word of God and to sing and pray.

They bring with them a young man cousin.

They are very ignorant—can scarcely read.

Last Lord’s Day they read verse about with me and my own three boys.

One young fellow swallowed a big chew of tobacco when his turn came to read.

I should not have known it, but the other boys told him on.

I told them the terrible consequences of the habit.

They said that the doctor had told them to chew it after every meal, and their father had taught them to use it.

They seemed very hungry for instruction, and of their own accord asked to come back Wednesday night after supper.

We work at breaking stone on the government works near here.

There is very bitter prejudice here over the General Overseer’s attitude on the African question.

The feeling is very deeply rooted, but God will take care of His Truth.

Pray for us down here.

Your sister in the Christ, JULIA M. DIVINE.

WONDERFULLY HEALED OF TYPHOID FEVER.

ELGIN, ILLINOIS, February 16, 1903.

DEAR GENERAL OVERSEER:—It is with a thankful heart that I write of the wonderful healing I received through faith.

Thank you for praying for me.

If it had not been for the power of God, I would have died.

If it had not been for your teaching us how to lay everything aside and trust God fully, I would not have known how to trust God.

I knew that God answered prayer but I never knew that when we were sick, we had to give up medicine before God could heal us, until I read your teaching.

I was confined the 4th of January, and my baby was born the 5th.

On the 10th I took typhoid fever.

I did not seem to have much fever until the 12th.

Then my husband went to a doctor and he sent me some medicine, but I grew so much better, but rather grew worse.

The next day, the 13th, he sent for the doctor to come and see me.

He came and let a great quantity of medicine, but I had higher fever that evening and night than I had had before.

They gave me medicine to lower my fever, but as soon as it became lower I got cold and then the fever would return again.

The next day my fever ran from 105½ to 106.

I do not know how high it was on Wednesday, for they were afraid to take my temperature.

The last time it was taken it was 106.

My husband was getting ready to go for a doctor; but I knew that if I continued to trust to medicine I would die.

I called my husband, mother and sister and told them that I would be dead before night if I continued this way.

They began to cry, for they saw how near death I was.

I asked them if they were not willing that I should give up medicine, and trust God for my healing.

They were willing to trust God, and sent to you a request for prayer.

Still my fever sagged so fiercely that it seemed as though I would burn up.

Oh, how my head ached!

Then I asked my mother to throw the medicine out, after which the fever left.

That night it returned and it seemed as if the Devil was going to kill me with fever.

My breath was so short that it seemed as though it was going to leave me entirely.

That night we had a hard battle with the Devil, who seemed determined to take my life, but, thank God, He gave us the victory.

I am thankful we have such a Physician, and I am so thankful that He sent you to tell us about Him.

Pray God to give me power to do right every day, and love Him and serve Him and trust Him as He wishes me to do.

I hope this testimony will help some sufferer.

Your sister in the Christ,

(MRS.) CLARA OWEN.

SUBSCRIBERS, READ THIS.

On every subscriber’s copy of Leaves of Healing or The Zion Banner we attach a yellow label bearing his name, address, and two numbers, the figures referring to the volume and number with which the subscription will expire.

Thus, should your label number happen to be XIII—25, you may know that your subscription expires with Volume XIII, Number 25. Also take notice that Leaves of Healing now completes a volume every six months, or twenty-six weeks, that being the number of papers which are put into a bound volume. Earlier in the life of the paper a volume contained fifty-two numbers, as the Leaves of Healing had fewer pages in those days.

It is now our custom to give all subscribers notice of expiration by circular letter about ten or twelve days before their subscriptions expire, and to discontinue the papers to their address unless renewal is received by the time of expiration.

By making yourselves familiar with these customs and remitting promptly you need never allow your subscription to lapse.

Send money only by Bank Draft, Postoffice, or Express Money Order, in favor of John Alexander Dowie, and address all letters intended for us to

ZION PRINTING AND PUBLISHING HOUSE, 19 Twelfth Street, Chicago, Illinois.
LEAVES OF HEALING.

ZION'S BIBLE CLASS
Conducted by DEACON DANIEL SLOAN

MID-WEEK BIBLE CLASS LESSON, MAY 27th or 28th.

The Devil as He Seems to Be.

   The Devil is a counterfeiter. He is always a deceiver.
   He catches the unwary.

2. Seems as a prophet of God.—Matthew 7: 20.
   You can tell him by his work. He is always a deceiver.
   He is always a destroyer.

3. Seems as a disciple of the Christ.—Matthew 16: 22-23.
   The Devil speaks through men. He would intervene the Lord Himself.

4. Seems as a worshipper of God.—Job 1: 5-12.
   The Devil will not worship God. He wants to worship himself.
   He goes to worship to seduce worshipers.

5. Seems as a zealousteacher.—2 Timothy 4: 1-10.
   He misleads men. He misleads when he says, "I will give riches."

6. Seems as the owner of the world.—Matthew 4: 2-11.
   He is always a deceiver. He seeks the honor belonging to God.
   He makes himself appear to be God.

7. Seems even as God Himself—2 Thessalonians 2: 1-10.
   The Devil will not worship God. He would rebuke even the Lord Himself.


ZION SECURITIES and INVESTMENTS

A Business of Help for Investors in the wonderful City of Zion through correspondents and missionaries. It is maintained in connection with Zion Commercial Agencies.

WHICH WILL present to men of means and business the claims and the opportunities which Zion offers to experienced persons.

WHICH WILL secure from Zion's people advances of money to be employed in the development of its municipal and worldwide opportunities.

WHICH WILL attract property investors to the substantial upbuilding of Zion City, the maintenance of the health, happiness and prosperity of Zion's people, and the extension of Zion Restoration and Evangelization Work throughout the world.

Good Earnings and Profits are assured on these Investments.

DEACON DANIEL SLOAN, Manager,
Zion Securities and Investments,
ZION CITY, ILLINOIS

SUNDAY BIBLE CLASS LESSON, MAY 31st.

Lay Hold on Eternal Life.

1. This means health for the body as well as salvation for the soul.—John 3: 16-17.
   Faith scatters pain.
   Faith baffles disease.
   Faith conquers death.

2. The Christ wants us to live and not be a prey to disease, for He is to come again and receive us body and soul.—John 6: 25-26.
   Men eat bread and yet die.
   He who feeds on the Christ lives.

3. A life of faith can make eternal life a blessed reality and experience year by year.—1 Timothy 6: 10-12.
   Doubt always comes into faith.
   Faith never has a care.

4. When the Christ came He conquered death, brought eternal life to body and soul, and gave light on the immortality of the spirit.—2 Timothy 1: 9.
   The Gospel says in spirit, soul and body we shall be immortal.

5. To preach is the Christ's ministry, for it is to lead sinners from death of soul and body into life everlasting.—1 Timothy 1: 12-14.
   We are to believe on Him for life.

6. He came, according to He conquers death, brought eternal life to body and soul, and gave light on the immortality of the spirit.—2 Timothy 1: 9-11.
   The Gospel says in spirit, soul and body we shall be immortal.

7. Faith enables one to enter more fully into that which the Christ offers up to us through the sacrifice of His body and soul for our bodies and souls.—John 3: 14-15.
   Little we know of life.
   Men live a few years and expect to die.
   A more abundant life is ours.

Elijah Hospice
ZION CITY, ILLINOIS

THIS is a Christian Temperance Hospital located in Chicago, in an easy walking distance from the heart of the City, with all the modern comforts of a first-class hotel. The rates apply as follows: Rates $2 per day and up. Special rates by the week and year. Rates apply to Permanent Guests.

Frank W. Cotton, Manager.
Saturday, May 9, 1903

LEAVES OF HEALING.

OBEYING GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Ghost."

Fifteen Thousand Two Hundred Twenty-nine Baptisms by Triune Immersion Since March 14, 1897.

Fifteen Thousand Two Hundred Twenty-nine Believers have joyfully followed their Lord in the Ordinance of Believers' Baptism by Triune Immersion since the first Baptism in Central Zion Tabernacle on March 14, 1897. Baptized in Central Zion Tabernacle from March 14, 1897, to December 14, 1901, by the General Overseer, 4753. Baptized in South Side Zion Tabernacle from January 1, 1902, to June 14, 1902, by the General Overseer, 37. Baptized at Zion City by the General Overseer, 583. Baptized by Overseers, Elders, Evangelists, and Deacons at Headquarters (Chicago and Zion City), 3560. Total Baptized at Headquarters, 8624. Baptized in places outside of Headquarters by the General Overseer, 611. Baptized in places outside of Headquarters by Overseers, Elders, Evangelists, and Deacons, 956. Total Baptized in six years, 14,023.

Baptized since March 14, 1903:


The following-named twenty-four believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Wednesday, April 20, 1903, by Elder Percy Clibborn:

Bailey, George M., Zion City, Illinois
Brammer, Mrs. Lulu, Zion City, Illinois
Brewster, Mrs. Inez, Zion City, Illinois
Craven, Clara Lenora, Zion City, Illinois
Craven, John, Zion City, Illinois
Hughes, Mrs. Bessie, Zion City, Illinois
Ingwersen, Grace, Zion City, Illinois
Kraus, Alice, Zion City, Illinois
McNeill, Mrs. A. C., Zion City, Illinois
Patt, Charles, Zion City, Illinois
Schaefer, Jacob, Zion City, Illinois
Shepherd, Bessie, Zion City, Illinois
Sheilling, Jesse, Zion City, Illinois
Sheilling, Bessie C., Zion City, Illinois
Sheilling, Arthur, Zion City, Illinois
Sheilling, Ennice, Zion City, Illinois
Sheilling, Grace, Zion City, Illinois
Stanley, Harry, Zion City, Illinois
Stahl, Mary L., Zion City, Illinois
Werner, Karl, (Oakland, Minnesota) Zion City, Illinois
Zerkel, Emily, Zion City, Illinois

The following-named two believers were baptized at Cleveland, Ohio, Lord's Day, April 26, 1903, by Elder R. N. Bouck:

Hanchett, Mr. Erastus, 22 Efborn avenue, Cleveland, Ohio
Schnur, Mrs. Elizabeth, 79 Vega avenue, Cleveland, Ohio

CONSECRATION OF CHILDREN.

The following are the names of young children consecrated at Fairfield, California, April 13, 1903, by Elder W. W. Taylor:

Davis, Velva Fay, Fairfield, California
Davis, Ida Nancy, Fairfield, California
Davis, Leonard Lane, Fairfield, California
Davis, Benjamin Cecil, Fairfield, California

PROGRAM OF MEETINGS IN SHILOH TABERNACLE, TWENTY-SIXTH STREET TABERNACLE AND GIGAL AVENUE TABERNACLE.

SHILOH TABERNACLE.

Sunday, 6:30 a.m.—Early Consecration, General Overseer.
Sunday, 9:30 a.m.—Juniors.
Sunday, 2:30 p.m.—Baptism.
Sunday, 7:30 p.m.

Monday, 8:00 p.m.—Restoration Host. (Every other Monday.)
Tuesday, 2:00 p.m.—Divine Healing, General Overseer.
Wednesday, 7:00 p.m.—Baptism.
Wednesday, 8:00 p.m.—Rally, General Overseer.
Thursday, 2:00 p.m.—Divine Healing.
Friday, 8:00 p.m.—Officers of Christian Catholic Church in Zion.
Saturday, 9:00 a.m.—Juniors, Deacon Rodda.
Sunday, 10:00 a.m.—(German) Elder Dietrich.
Thursday, 8:00 p.m.—(Swedish) Evangelist Burkland.

GIGAL AVENUE AND TWENTY-FIRST STREET TABERNACLE.

Tuesday, 8:00 p.m.—(Danish and Norwegian) Deacon John W. Stochholm.

Publishers Notice.

The remittance must accompany receipt of subscriptions at the Publishing House, no difference by or for whom or for whatever time they may be given, or whether forwarded through Ordained Officers, Branches, or Gatherings of the Christian Catholic Church in Zion. Accounts will be carried with Ordained Officers, Branches, or Gatherings, on quantity orders for Bibles, books, buttons, pictures (except prints done by the Publishing House), lace souvenirs, etc., must be sent to the General Stores, Zion City, Lake County, Illinois.

Train Schedule Between Zion City and Chicago

Effective April 4, 1903

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<th>Weekday Trains</th>
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* Signifies change train at Washington. † Train does not run south on Saturdays. ‡ Train runs south on Saturday only.

North Bound Tickets for lost applicants, night seers, homesteaders, and workmen, not residents of Zion City, on sale at Zion Building, Chicago. Single and return tickets to south-bound trains. Tickets mailed between Zion Building and Chicago & North-Western railway depot, Chicago, take South Side Elevated road from Twelfth street to Fifth avenue and Randolph street. At Zion City a bus meets all trains and will take passengers from depot to any point about the city at reasonable rates.

Zion Transportation and Railway Affairs

John A. Deacon John W. Stochholm, General Superintendent Zion Transportation.
Ninety-Five Out of Every Hundred Members of the Christian Catholic Church in Zion Were taught the truth of the Full Everlasting Gospel of Salvation, Healing and Holy Living through the Little White Dove

LEAVES OF HEALING

The Watchword of ZION PRINTING & PUBLISHING HOUSE for 1903 is

100,000 Yearly Subscribers to LEAVES OF HEALING

Begin your efforts to extend its... Circulation with a New Zeal

Pray About It Every Day
Form of Application for Membership in the Christian Catholic Church in Zion

To all who are desirous of entering into Fellowship with the Christian Catholic Church in Zion.

MY DEAR BROTHERS AND SISTERS:—The Principles of the Christian Catholic Church in Zion have been fully set forth in the Reports of Two Conferences on Organization, held in Zion Tabernacle No. 2, which are fully reported in LEAVES OF HEALING for January 31 and February 7, 1896. The Basis of Fellowship is set forth in the Second Section of the Resolution passed on February 8th (see LEAVES OF HEALING, Volume II, Number 17, Page 267):

First—That we recognize the infallible inspiration and sufficiency of the Holy Scriptures as the rule of faith and practice.

Second—That we recognize that no persons can be members of the Church who have not repented of their sins and have not trusted in Christ for Salvation.

Third—That such persons must also be able to make a good profession, and declare that they do know, in their own hearts, that they have truly repented, and are truly trusting Christ, and have the witness, in a measure, of the Holy Spirit.

Fourth—That all other questions of every kind shall be held to be matters of opinion and not matters that are essential to Church unity.

All who are conscious of fulfilling these conditions, no matter where they may reside, are invited to fill up the following blank and answer all the questions contained therein.

I am, faithfully yours in Jesus,

John Hall Young
General Overseer of the Christian Catholic Church in Zion.

AS FAR AS POSSIBLE THE APPLICANT HIMSELF SHOULD FILL OUT THIS BLANK. WRITE PLAINLY AND WITH INK.

Address...
Date...

TO THE REV. JOHN ALEX. DOWIE, General Overseer of the Christian Catholic Church in Zion,
Zion City, Lake County, Illinois, U.S.A.

I hereby make application to be received as a member of the Christian Catholic Church in Zion, and declare my agreement with the Basis of Fellowship agreed upon at a Conference held February 6, 1896, as set forth in your Circular Letter of February 7, 1896.

What is your full name?...
Where is your residence?...
What is your age last birthday?...
Are you married, unmarried, widowed, or divorced?...

How many children have you living?...
What is your occupation, profession, or trade?...

What nationality are you?...
Where were you born?...
What language or languages do you speak?...

How long have you lived in America (or the country where you are now living)?...
When and where were you converted to God?...

Are you conscious that you are saved through faith in Jesus?...

When and where were you immersed by TRINI® immersion?...
By whom were you immersed?...
With what religious organization were you formerly connected?...

Recommended by...

Signature of Applicant...

REMARKS

WRITE VERY PLAINLY

Extra Copies of this Form will be sent to intending members on application to the General Recorder of the Christian Catholic Church in Zion, Zion City, Lake County, Illinois, U.S.A.
A NEW ZION CITY SUBDIVISION

WILL BE READY FOR ALLOTMENT DURING

The Third Annual Feast of Tabernacles....July 11 to 19, 1903

The land to be offered embraces more than 200 acres, and lies adjoining and northwest of Shiloh Park, between Salem Boulevard and Twenty-first Street. It is high, uniform, well drained, and altogether one of the most beautiful and best located tracts within the whole of Zion City Site . . . . .

Shareholders in this Association

Will, as usual, have a 10 per cent. Discount from regular rentals of lots in that location, for a limited time; and those holding Certificates in THE NEW FIFTH SERIES offered for sale, beginning April 1, 1903, will have the right to make first selection of lots, according to Certificate Numbers. Shares may be bought at the Par Value of $100 Each, bear interest at the rate of eight per cent., payable semi-annually, and may be held as an interest-bearing investment, if lots are not wanted now or at some later date.

The Unprecedented Profits

Already realized by Zion City Leaseholders will strongly appeal to earnest Christians throughout the World, who are seeking Clean Investments, or who desire to live in a Clean City, where their families may be brought up and educated in an atmosphere of righteousness.

Write for Articles of Agreement for Shares. Illustrated Booklet, copy of 1100-Year Lease, and any further information desired

Address ZION LAND AND INVESTMENT ASSOCIATION

JOHN ALEX. DOWIE

ZION CITY, ILLINOIS, U. S. A.

Fielding H. Wilhite, Assistant Secretary
H. Worthington Judd, Secretary and Manager

ARE YOU THINKING OF TAKING UP
A COURSE OF READING?

He Eleven Bound Volumes of LEAVES OF HEALING are a History of the most important events of the last years of the Nineteenth Century and the first of the Twentieth. They contain the best and wisest comments on Current Events in the world; they are a safe guide in Business and Politics; they contain the best thoughts about Art, Music, Literature, and Science; they tell of things far more strange and interesting than fiction, and all true; they are an inspired Bible Commentary and the safest and best works extant on Theology.

The Most Blessed Opportunity of these latter days was to live in Zion Headquarters from the beginning until now. Comparatively few had that opportunity. The next best opportunity is that of reading these Eleven Volumes. That is within the reach of almost every one. No member of the Christian Catholic Church in Zion can afford to miss that opportunity.

All Welcome Seats Free Free-will Offering

CHRIST IS ALL AND IN ALL

ZION IN CHICAGO

Rev. John Alexander DOWIE
(ELIJAH THE RESTORER)

General Overseer of the Christian Catholic Church in Zion

will conduct divine services

Lord's Day Afternoon
May 10, 1903
at the

CHICAGO AUDITORIUM

Doors open at 2:30 p.m.
Services at 3 p.m.

Message:
Why Say the Scribes that Elijah Must First Come?

Send all orders to
ZION PRINTING and PUBLISHING HOUSE
19 Twelfth Street, Chicago, Illinois, U. S. A.
MADISON SQUARE GARDEN, NEW YORK CITY, NEW YORK

In this great building, the Auditorium of which seats 16,000 people, Rev. John Alexander Dowle, Elijah the Restorer, General Overseer of the Christian Catholic Church in Zion, will conduct a great mission from October 18th to November 1st, inclusive. It is expected that he will be accompanied by Zion White Robed Choir of Hundreds of Voices, Zion City Brass Band, Hundreds of Officers of the Church, and by at least Four Thousand members of Zion Restoration Host.
GOD'S WITNESSES TO DIVINE HEALING.

LAD QUICKLY HEALED OF PNEUMONIA IN ANSWER TO PRAYER OF FAITH.

The prayer of faith shall save him that is sick.

Smallpox, diphtheria, scarlet fever and typhoid fever have slain their thousands, but pneumonia has slain its tens of thousands. It is the deadliest of all known diseases. It is confined to no latitude or longitude. It kills all ages and classes and conditions of people. It cannot be quarantined, and those who have suffered from it once and recovered are not immune.

Physicians know no cure for it. Yet, they always demand that they be called as quickly as possible, "in order to save the patient's life."

When called, they begin a series of heart stimulants, plasters, blister, laxatives, expectorants and other internal and external poisons.

They teach that neglect to make use of these means at the earliest possible moment is criminal.

They continue treatment until the patient passes away, or, in some cases, recovers.

Many of those who recover from pneumonia are in such a weakened condition that they fall easy victims to consumption or other diseases which quickly kill them. In the face of these facts, notwithstanding the zeal with which they treat for this disease, the physicians are compelled to acknowledge that their so-called science is baffled by it.

Blind guides, as they admit themselves to be, they insist upon leading the blind; and both are falling into the ditch of death. In millions of homes today, throughout all the earth, there are vacant chairs; and weary hearts mourn for loved ones that have gone out of the happy home circle, suddenly taken away by this foul destroyer. In millions of homes today the watchers by the bedside of dear ones in the grasp of this dread disease, sit with hopelessness written upon their haggard faces, their hearts breaking with anguish as they see the horrid monster cruelly choking out the lives they can do nothing to save.

How blessed is the assurance that comes to God's people as they hear, in times of such sickness, His loving words, "I am Jehovah that healeth thee!"

No disease can baffle His Almighty Power.

What calmness and confidence there is in trusting Him, whose love and mercy never fail! He says: "The prayer of faith shall save him that is sick."

There is no uncertainty or guesses work about that prescription.

He says: "And the Lord shall raise him up."

That is not an experiment with a doubtful outcome.

He says: "And if he have committed
LEAVES OF HEALING.

Saturday, May 18, 1903

Father, fulfilling His conditions, and leaning only upon His Almighty Arm.

A. W. N.

WRITTEN TESTIMONY OF MRS. MABEL A. HEARNE, TO HEALING OF HER SON, WILL.

COWAN, TENNESSEE, MAY 11, 1903.

DEAR GENERAL OVERSEER:—I send you a photograph of my son, Will, whom God so wonderfully and graciously healed of pneumonia last February. I feel that I must tell you the details of his sickness and healing. Possibly it may be the means of some one else's being blessed.

He was taken sick at school on Monday, February 23, 1903, with a chill.

By night he became very delirious and had a burning fever.

I telegraphed you to pray for him.

He seemed slightly better the next morning, but by night was very ill again.

He grew constantly worse, and I realized that he had a severe case of pneumonia.

On Thursday I telegraphed you and you prayed twice.

The last time was at 5 o'clock, and I joined you in prayer.

As I knelt and asked God to show me what was wrong that I could not get an answer, I was deeply impressed that I must send for an Elder.

I went back into the sick-room, and he was having a very bad night indeed.

I wired Overseer Speicher to ask for an Elder to be sent.

He prayed when he got the message, and waited till the next morning to answer me about the Elder.

Will got somewhat better about the time of his prayer.

On Friday afternoon, you sent me a telegram to expect Rev. William D. Gay from Meridian, Mississippi.

The same night, he got one from you, directing him to go to Cowan.

He told me that he and a good brother there held a special prayer service for my boy and it was then he was made well.

I was watching him, and at all once, that hot fever, which had never ceased since Monday, disappeared entirely, and he broke out in a profuse perspiration.

He quit spitting blood, and I knew that he was healed.

I need not add how happy and thankful I was.

Deacon Gay came Saturday, and the saw surprised to find him so much better.

He said that he had perfect peace concerning Will ever since his prayer, and that truly he felt that there was no need for him to come on that account.

He said that he thought his mission to Cowan was to preach the three sermons which he delivered the next day.

And what a treat it was! Zion sermons in Cowan! Will soon got up and went back to school, and has not missed a day since.

I do praise and thank my dear Heavenly Father daily for His wonderful kindness to us.

May He bless you and your dear wife and give you a long life to be a blessing to the world.

Yours in the Christ,

(Mrs.) Mabel Austell Hearne.

NOTES OF THANKSGIVING FROM THE WHOLE WORLD.

Grandmother and Grandchild Instantly Healed.

Therefore I say unto you. All things whatsoever ye pray and ask for, ye shall have them.—Mark 11:24.

301 Emmaus Avenue, [ZION CITY, ILLINOIS, APRIL 22, 1903.

DEAR GENERAL OVERSEER:—With tears full of gratitude to God, our Heavenly Father, we wish to express our sincere thanks to Him and you for what He has done for us the past year, and for the Full Gospel which you have come to proclaim.

A little over a year ago, we became convinced that Zion was right, and by studying God's Word we found that physicians were of no value, and that there were no healing medicines.

We decided to trust God fully and for everything.

We had been Christians for a great many years, but in many things had been taught wrong.

One year ago last Friday, our little boy became very sick.

We prayed for him, and by Sunday he seemed very much better.

Monday morning he was much worse and became delirious.

Tuesday we were quite anxious about him, for it seemed as though the Devil was bound to shake our faith, or at least make all the trouble he could.

My husband said: "I shall not wait any longer, but have the General Overseer pray for him."

At the time you prayed our little boy sat up and said, "Mamma, I am well. God healed me. Let me go out to play."

I gave him a drink of milk, put on his coat and cap, and he went out to play.

His papa could hardly believe it when Robbie ran to meet him.

Since then not one of us has taken medicine, and we have all been kept well, except for colds once or twice, which soon left us.

My grandmother, Mrs. Maria Carpenter, living at Whitewater, Wisconsin, wishes to send in her testimony.

She was in eighty-four years of age, and has been a Christian for a great many years.

Last summer I began sending her Leaves of Healing.

She read and reread them, and then asked for more.

She was crippled with rheumatism, so that she could not dress herself or comb her hair.

She was taking medicine and eating pork.

She sent me the lectures on "Doctors, Drugs and Devils," also "Swine's Flesh."

She gave them all up and asked me to send in a request for prayer.

You prayed for her, the 26th of November, and at the time of prayer she was instantly healed.

The last of February or first of March she contracted a very severe cold and coughed so she could not sleep at all.

She asked me to send in another request, which I did.

She cried to God for instant healing, and received it.

She is more thankful than words can express for the teaching she is receiving from God, through your ministry.

She believes and accepts you as Elijah the Restorer, who is to come before the appearing of our King.

We are very thankful for all the blessings that we have received from God.

We thank Him most of all that we are living in a clean, pure city.

Our children are doing better in the Zion schools than ever before.

Thanking you and Overseer Jane Down for your prayers and teaching, and praying God's richest blessing on you all, I remain,

Yours in the Master's service,

(Mrs.) Jennie Schultz.

98 Saturday, May 16, 1903 LEAVES OF HEALING.
BEHOLD the days come, saith the Lord, that I
will make a New Covenant with the House of
Israel and with the House of Judah: not accor-
ding to the Covenant that I made with their fathers,
in the day that I took them by the hand to lead
them forth out of the land of Egypt; for they
continued not in My Covenant.—Hebrews 8:8.9.

THe Covenant which God made with
His people, when He took them by
the hand as a loving Father, and led them
out of the bondage of the flesh in Egypt, is
the Covenant of covenants, for it includes
all the others.

It is the Everlasting Covenant, because it
embodies laws which are eternal.

There never can be a time in which
God's people will not need to harken
diligently to His Voice and to do what is
right in His eyes, and give ear to His
commandments and keep all of His
statutes.

God's ancient people continually broke
this Covenant, and the animal sacrifice
had to be offered again and again for
them.

But when the Christ, the Lamb of God
came, He took the place of the sacrificial
lamb which symbolized Him in the Cov-
enant.

Then the people could keep the Cov-
enant through the power of the Christ
dwelling in them.

Then the old Covenant became a New
Covenant, just as a man becomes a new
man when he submits to the rule of the
Christ and lets Him give him a new heart
and a new nature.

Then God writes His laws on their
hearts and their delight is to serve Him.
(Hebrews 8:10.)

The Covenant sets up the Rule of God
in the three parts of man's being.
It is the spirit of man that hears the
Voice of the Lord His God.
It is through his flesh that man is
enabled to do the Will of God on earth.

Man's earthly body is the instrument
which enables him to work with material
things and thus do what is right in God's
eyes in his daily life.

The spirit of man uses man's senses to
learn about the things in the world about
him.

It is the spirit of man that gives ear to
God's commandments.

It takes all of man's being to keep all
of God's statutes.

When man keeps the Covenant with his
entire being, then the rule of God is fully
established within him. This restores
him to his right relations with God and
with his fellow man.

The old Covenant with its types and
ceremonies has become a New Covenant
in the Christ whom they foreshadowed.
When all have accepted the Covenant
then:

They shall not teach every man his fellow
citizen, and every man his brother, saying, Know
the Lord: For all shall know Me, from the least to
the greatest of them.—Hebrews 8:11.

Then the Kingdom of God shall be
fully established upon the earth.

Today, God's people are uniting and
forming a Theocracy in Zion.

They are declaring their allegiance to
God by accepting the Covenant and
and taking the consecration vow to make the
establishment of God's Kingdom upon the
earth the ruling purpose of their lives.

Elijah has come as the Messenger of the
Covenant in these Latter Days to offer
the Covenant to the world, and to teach
men how to keep it and to be ready for
the Coming of our Lord.

Zion Literature goes forth on the wings
of the Little White Dove, carrying the
Covenant all over the world.

It shows the people how to be saved
and healed, kept whole by the power of
God.

It is the teaching of the whole Gospel
that is to save the world and establish the
reign of God on the earth.

Zion Literature Mission needs your help,
dear Reader, in sending out this literature.
Will you not help us?

“Leaves of Healing” Appreciated by the
Soldier Boys.

A chaplain in the army writes:
You desired to know how our men liked Leav-
es of Healing, but I was not able to say.
Since that time I have asked the librarians to
notice and ask the men what they thought of
the paper.
I am pleased to say that the sentiment and
some of that Herald of God's Messenger is much-enjoyed
by all who read it; even myself.

A missionary in India writes:
I thank you most sincerely for the copies of
Leaves of Healing you have so kindly sent me.

The copies you have already sent have been
circulated among a number of my friends all over
the district, have opened the eyes of many, and
have been the means of leading some to trust in
God for healing.

The Reading of Leaves of Healing Gives
Interest to the Study of the Bible.

A worker in India writes as follows:
I must tender you my hearty thanks for sending
Leaves of Healing. It is beyond me to tell you
exactly how much I appreciate the papers.
I feel quite reluctant to give them to others
or read them, but I still have to part with them.
Since reading the Leaves I have become
stronger in my spiritual life and I recognize God
as my Physician.

The General Overseer’s talks in the Leaves each
week have done me much good.
I take a greater interest in the study of the Bible.
There is food in it for the hungry soul.
I am very busy here, having to look after several
hundred immense orphans.
My work is tedious.
I ask your prayers for me in my work and for
my spiritual growth in the true way which Zion
teaches.

One Copy Read by Scores.

The proprietor of the St. Charles hotel,
in Saltsburg, Pennsylvania, writes:
There never can be a time in which
your leaves of Healing come to me marked, “For Reading-room,”
and are placed there and read by all of the family,
help and guests.

Many thanks for it.

After it is read here I send it to a friend who does the same, so it falls into the hands of a great
many, many more than you would think.

Zion Literature Sent out from a Free Distributor
Fund Provided by Zion’s Guests and the Friends
of Zion. Report for Six Weeks Ending
May 9, 1903.

63,000 Rolls to London.
10,301 Rolls to Various States in the Union.
1,691 Rolls to Hotels of the United States.
1,696 Rolls to Business Men in England.
1,072 Rolls to Hotels of Europe, Asia, Africa.
762 Rolls to Germany.
762 Rolls to Scotland.
420 Rolls to Public Men in Great Britain.
410 Rolls to Hotels of Europe, Asia, Africa.
350 Rolls to Hotels of the United States.

It shows the people how to be saved
and healed, kept whole by the power of
God.

It is the teaching of the whole Gospel
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EDITORIAL NOTES.

"AWAKE, AWAKE, PUT ON THY STRENGTH, O ZION;
PUT ON THY BEAUTIFUL GARMENTS, O JERUSALEM,
THE HOLY CITY."

Silently, but in strength and beauty, all Nature is
awaking.
The Beautiful Garments of Spring are now clothing the
fields and the trees and the gardens.
Our beautiful little City of Zion never looked more beautiful
to our eyes than it does now in the Unfolding Beauties of the early Spring.

This is the time for work rather than for writing about it;
and once more we find ourselves on the very eve of going
to press with but a few minutes for our Editorial Notes.

Readers of The Zion Banner (our semi-weekly business paper), which we hope all the readers of Leaves of Healing are or will be soon, will note the intense activity in all Departments which is being manifested in the City, and the large numbers of people who are pouring in from day to day from all parts of the world.

Several have already come in from the State of Victoria, Australia, via Europe. We hear this week of another large party who are on their way from Australia via the Pacific Coast.

On Wednesday evening we had the pleasure of receiving
in our room, at Shiloh Tabernacle, a few minutes before the Rally, four pilgrims to Zion from our own native City, Edinburgh, Scotland, and six from the Austro-Hungarian Empire, five of whom were from Budapest and one from Gratz.

Many others from continents across the seas came in
during the week.

Indeed it is impossible to tell the story of the inflow.
But all are heartily welcome and all very speedily get to work, and so completely merge into the population of the City that it is difficult to think of them as new arrivals.

The Best of All is, God is with us in the spiritual work, as well as in all other Departments of Zion.

In every direction Spiritual Purity and Power is deepening; and, while our people are active, diligent and successful, in their daily business, the vast majority continue in all things to be fervent in spirit and to be servants of God.

In this issue of Leaves of Healing there are many items of interest to which we call the attention of our readers.

First of all, the wonderful response to our call in the Auditorium of last Lord’s Day, when we Reaffirmed our Declaration of nearly two years ago, as Elijah the Restorer.

In the Three Messages yet to be delivered in the Chicago Auditorium we shall continue the subject of “The Times of the Restoration,” and our Prophetic Ministry as preparing for the Coming of the Messiah.

As will be seen from the Announcement on page 127 of this issue, our discourse on next Lord’s Day will be the Declaration of Jesus—“Elijah Indeed Cometh and Shall Restore All Things.”

The Opening in our City of the large new Depot of the Chicago & North-Western Railway, on Monday last, was a most interesting occasion.

It was indeed surprising to ourselves to see what an immense concourse of people were gathered in and around the Depot at the time of our arrival.

Probably nearly Eight Thousand people were there.

On pages 116 to 119 will be found a report of the proceedings, which we have not been able to revise, but which no doubt will be fairly correct.

We also publish, on page 118, a very beautiful photo-engraving, from a flash-light photograph, taken in the Depot by our Zion photographers at the close of the exercises.

The Sea of Faces is wonderful!

Had we been able to get a picture of all those who were outside, it would have been still more remarkable.

Let it be remembered that two years ago our first Depot, of which we shall some day give a view, was less than twenty feet square.

It was succeeded by another, which was immediately crowded out.

This new Depot is, as we have said, altogether too small already, although, we are informed, there are no depots larger between Chicago and Milwaukee.

It seems difficult to realize how Zion City has grown within these two years until one sees the people gather together at such times as these.

The beautiful Spirit of Joyful Reverence, and the Excellent Order of our people at such times, is always a matter of pleasure to us, and of kindly remark upon the part of visitors who come to Zion City in considerable numbers at such times.

This issue of Leaves of Healing is sent forth upon the First Anniversary of our beloved daughter Esther’s Burial.

While our hearts are, like those of our people generally, filled with sorrow for the loss which that radiantly beautiful life has been, and is, to Zion, yet “we do not sorrow as those who have no hope.”

Every day and month since she passed away has been filled with blessed work for God, and with the joyful thought that she too has been continuing her Service for God in the Unclouded Bliss of the Zion above.

Her brother, and our only son, Deacon A. J. Gladstone Dowie, A.B., has been a great comfort to us.

In this issue we publish his Address delivered in Shiloh Tabernacle, Zion City, on Easter Day.
May God bless his thoughts and words on the Resurrection of Him, without Whom all our life, and all our work, would be utterly valueless and in vain.

This thought of the Resurrection Life is deeply imbedded in the very inmost being of the three who now form our little family.

We have no Life but in the Christ; no Hope but in the Christ; no Home but with the Christ; and no Service but for the Christ.

The Christ of God is all our Life and Hope, and all our Help and all our Plea, as we Go Forward, doing, under His Banner, the Will of our Eternal Father, in the Power of the Holy Spirit.

We pray that God will bless this Easter Address of our dear son to our Young Men and Women in Zion, and to many others throughout the world. It will be found on pages 112 to 114 of this issue.

We shall stand today beside the grave of our loved and glorified daughter, with many thousands of Zion.

We shall conduct a Memorial Service, singing the sweet Hymns of Faith and Hope and Love, which she asked us to sing as she passed away from Earth to Heaven.

And we shall speak, as God shall help us, on her “First Year in Heaven.”

One Year of Life with God in Heaven! What a wonderful thought!

It will be more than Many Thousands of Years, it seems to us, of Life among men on Earth.

Did we know how delightful that Heavenly Home is, we should never shrink as we pass onward through the night, and through the light, upward into that Land where there is “no night.”

Meanwhile we rest under the Shadow of the Rock.

But it is all Light within, around and beyond us: for God’s Love and Peace are ever with us.

The Shadow of the Rock:
To weary feet,
That have been diligent and fleet,
The sleep is deeper and the shade more sweet,
O weary! rest,
Thou art sore pressed,
Rest in the Shadow of the Rock!

And so we pass on to the Land beyond the Sea, where the Saints are gathering in the Homes “prepared” by the Christ for them, and for us also, in the Dwelling-place of our Father, where the Many Mansions be.

Oh, Land beyond the Sea!
Sweet is thine Endless Rest,
But sweeter far that Father’s Breast
Upon Thy shores eternally possett;
For Jesus reigns o’er thee,
Calm Land beyond the Sea!

Brethren, Pray for Us.

Subscribers, Read This.

On every subscriber’s copy of Leaves of Healing or The Zion Banner we attach a yellow label bearing his name, address, and two numbers, the figures referring to the volume and number with which the subscription will expire.

Thus, should your label number happen to be XIII—25, you may know that your subscription expires with Volume XIII, Number 25. Also take notice that Leaves of Healing now completes a volume every six months, or twenty-six weeks, that being the number of papers which are put into a bound volume. Earlier in the life of the paper a volume contained fifty-two numbers, as Leaves of Healing had fewer pages in those days.

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Zion Printing and Publishing House,
19 Twelfth Street, Chicago, Illinois.
THE greatest Declarations of the greatest prophets of God, in all the ages, have always been made in simple, straightforward, business-like words.

In none of them can there be found anything which savors of cant, rant or bluster.

Elijah the Tishbite said: “As Jehovah, the God of Israel, liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.”

It was a Declaration, which, if untrue, would have been the very height and summit of assumption, yet made with the simplicity and modesty of a man who knew that he spoke, not of himself, but a Message from God.

When John the Baptist, Elijah the Preparer, came, he declared his mission in the simple words of prophecy: “I am the Voice of one crying in the wilderness, Make ye ready the Way of the Lord, make His paths straight.”

When Jesus, the Christ, Himself, the Son of God, whose Mission was the grand, central, all-overshadowing event in all the ages, made His Declaration, it was in the simple words, “I am.”

This same simplicity, calm confidence, and humility has marked the Declarations of Elijah the Restorer, the last great prophet of the age, the Divinely Commissioned herald of the Second Coming of our Lord.

This was one of the striking features of the Declaration of June 2, 1901, when he said, “I say it fearlessly, that, by the grace of God, I am, and shall be the physical, psychical, and spiritual embodiment of Elijah, prophet, priest and ruler of men.”

This was one of the striking features of the Re-affirmation of that Declaration on Lord’s Day afternoon, May 10, 1903, in the Chicago Auditorium.

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

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

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

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

Go forward, Christian soldier,  
Fear not the gathering night;  
The Lord has been thy shelter;  
The Lord will be thy light  
When morn His face revealeth,  
Till all thy troubles past:  
Oh, pray that faith and virtue  
May keep thee to the last!

At the close of the Processional, the General Overseer came
I do not hesitate to say that there are few interpreters of Scripture of any rank who do not admit that the Elijah must come before the Christ can come in His second appearing. . . . There is no one throughout the whole world of any scholarship, who will not tell you that the Elijah must appear before the Messiah comes. . . . Do you know that the Church of England theologians teach it today? . . . You theologians, everywhere, will have to consider the question: Is Elijah to come before the Christ comes? . . . It is a point that you of every denomination will have to consider. You are right up against it. . . . Why do the ecclesiastics of today not want to endorse the interpretation that the denominations of their own churches have given? . . . They will not, because when Elijah comes—I am not saying for the moment that I am he—he will be a greater power than any president, any cabinet, any legislature, any supreme court, any church, any archbishop, or any pope. It has suddenly become a practical question. . . . The church will have to recognize the authority of the Elijah.

—The Voice of Elijah the Restorer in Chicago Auditorium, Lord's Day Afternoon, May 10, 1903.

**ELIJAH THE RESTORER POINTS OUT THE QUESTION THAT MUST BE CONSIDERED.**
WHY SAY THE SCRIBES THAT ELIJAH MUST FIRST COME?

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,
The Saving Health among all the Nations;
For the sake of Jesus. Amen.

Praise.

All then joined in singing Hymn No. 213:
Jesus shall reign where'er the sun
Does his successive journeys run,
His Kingdom spread from shore to shore,
Till moons shall wax and wane no more.

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,
And in Jesus, the 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 ascended into hell;
The third day He rose from the dead;
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 under the earth: thou shalt not bow down thyself unto them, nor serve them. For I, Jehovah, thy God, am a jealous God, visiting the iniquity of the fathers upon the children, and upon the third and upon the fourth generation of them that hate Me, and showing mercy unto thousands of them that love Me and keep My commandments.
III. Thou shalt not take the Name of Jehovah thy God in vain; for Jehovah 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 Jehovah thy God: in six shalt thou do not any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days Jehovah made heavens and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed the Sabbath Day, and hallowed it.
V. Honor thy father and thy mother; that thy days may be long upon the land which Jehovah 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 man servant, nor his maid servant, 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 sang

Te Deum Laudamus.

We praise Thee, O God; we acknowledge Thee to be the Lord.
All the earth doth worship Thee, the Father Ev'lasting.

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

Scripture Reading and Exposition.

The General Overseer read, in the Inspired Word of God, the 3d chapter of the Book of Malachi, beginning at the 16th verse; and the first thirteen verses of the 17th chapter of the Gospel according to St. Matthew, closing with the prayer:

May God bless His Word.

Prayer was then offered by the General Overseer, after which the announcements were made, and the tithes and offerings received.

WHY SAY THE SCRIBES THAT ELIJAH MUST FIRST COME?

Invocation.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, 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, in this and every land, in this and all the coming time, till Jesus come. Amen.

Text.

And His disciples asked Him, saying, Why then say the scribes that Elijah must first come?

And He answered and said, Elijah indeed cometh, and shall restore all things.

The time has come when I must again reiterate certain truths which I spoke nearly two years ago in this place.

On June 2, 1901, I made a Declaration, when I had no conception as to what the consequences would be.

Declaration of June 2, 1901. Made Without Knowing the Position of Any One Concerning the Question.

I had not discussed it with my people.
I had not discussed it with my officers.
I had not discussed it with my own family.
I had refused to permit it to be discussed in my presence.
I had refused to make any utterance whatever upon the subject.
I left it until the time had come, when to be silent any longer would have been treachery to my conscience and to God.

That time, of all others, was the most dangerous, humanly speaking, to the interests of Zion.
What would have happened had not the people believed as I did that the time for this was come?
What would have happened had not my officers believed so?
What would have happened had not the people believed so?
What would have happened to the very large interests involving millions of dollars that were in my hands? I might have feared that my people would think that I had mentally slipped a cog. I might have feared that the attacks that undoubtedly would follow—the hilarity of the press in their ungodly enjoyment of what they would be sure to say was a huge joke—might impress some weak people and affect the great interests that I had. I did not consider these things for a moment. I have always loved my fellow men too well to bother about whether I was pleasing them or not. I have not studied to please. I have not been indifferent to the kind appreciation of thoughtful and earnest people; but I have been utterly and contemptuously indifferent to the opinions of people who never loved God, or served Him, or risked anything for Him.

I Have Loved God All My Life.

I have served God all my life. I did not throw away my youth on filthy, disgusting and shameful practices. God kept me. He filled me with an intense Hatred of Evil an intense Love for God and an absolute Fearlessness. It is no credit to me that I am not afraid. I never was afraid of God, man, or the Devil. Why should I be afraid of God? I love Him and have always wanted to be with Him. Why should I be afraid of man, "whose breath is in his nostrils"? I have neither seen nor heard the man of whom I would ever be afraid. As for demons—

I Have a Profound Contempt for the Devil, and Demons of Every Kind.

I think that the Devil is becoming old and foolish, and is usually drunk. I have no respect for the Devil. There was a time when I had a very high conception of the Devil's capacity and power. My present conception is that he has been immensely over-rated; that he is a dirty, stinking, filthy, drunken old Devil, and that there is nothing in him to inspire a man who loves God with a moment's fear. When I came to deliver the Declaration of June 2, 1901, I was without fear. When a man is without fear, he ought to be exceedingly cautious; because the very fact that he is fearless may injure him. I cannot be accused of rashness or of cowardice for making the Declaration of June 2, 1901: that I had come in the Spirit and Power of Elijah. It was very amazing when Seven Thousand people rose and said that they believed it.

There were only two persons, officers of this Church, who did not stand.

At that time I did not know anything against them; nor did I know for some time after they had gone, what an excellent delivereance we had had.

Declaration of June 2, 1901, Has Been a Mighty Power in the Church.

Instead of that Declaration's weakening the Church, God has made it a power in the Church, and in the organization of one of the most remarkable movements in any age of Christendom—Zion Restoration Host. It is good to take a retrospect before saying some of the things that I have to say today.

When I deliver my last Message of this Series I shall reiterate my own eyes. They will tell you that Peter, James and John, who told the story, were three very feeble-minded men, and fancied they saw the wonderful apparition of the Christ, Moses and Elijah on the Mount. They will tell you that the Voice out of the Cloud never proclaimed Jesus as the Son of God.

With these people I have nothing to do: for they dishonor God by their unjustifiable unbelief. I have a perfect contempt for them. There are far more difficult things to me than the scene on the Mount of Transfiguration—things which I have seen with my own eyes.

A Wonderful Manifestation of God's Power.

I remember when I touched a woman's eye, that had been made blind for two years and nine months by a cancer. She told me that she believed what Jesus said was true: "These signs shall follow them that believe: . . . They shall lay hands on the sick, and they shall recover." She had come to me pray with her. The question was, had I faith? The first thing that I did was to find out if she was blind. I put a handkerchief over the sound eye, and struck a match and waved it before the eye that was blind, and she did not wink at all. She said: "I feel the heat, but I see nothing." There was no question about her being blind. Several well-known doctors in Melbourne said that she also had cancer of the uterus as well as cancer in the eye, and that she could not live. I was asked to pray. It was not a case of transfiguration, but one of disfiguration by a blind eye and a hard, stinking cancer, which was discharging all the time. I believed and prayed.

For Those Who Have Faith God Performs Miracles.

I believed that this Sign would follow them that believed; that if this woman and I prayed in the Name of the Lord Jesus, the Christ, her sight would be restored. When I laid hands on her and prayed, that cancerous tumor burst. Handkerchief after handkerchief was saturated with the blood that flowed from it. After I prayed I asked her what had happened. "I do not know," she said. "First there was pain so intense that I could scarcely bear it; but I think the cancer is destroyed." I was simple enough to believe that, because we both had believed God would heal. If God did not do it, then the Bible was a lie, and I had no more use for it. But I knew that the Bible was true and I had to believe. She did not open her eyes for a minute or two. It was in Melbourne, on a bright, sunny Australian day. I pulled up the Venetian blinds and said: "In Jesus' Name."
WHY SAY THE SCRIBES THAT ELIJAH MUST FIRST COME?

She opened her eye and made the most natural exclama-
tion: "Oh, mother, I see you perfectly."

Both this woman and her mother are still living in Mel-
bourne and can be found there today.

I think that they are both members of the Melbourne Branch
of the Christian Catholic Church in Zion.

A Fact, Not a Dream.

I said to her: "You see. I desire to prove that you can
really see."

I closed the eye that had not been afflicted and brought a
Bagster's Bible with the references in the margin.

With the eye that had been totally blind she read the 103d
Psalm and all the references.

That is a fact.

I did not dream that.

Thousands have seen her and heard her testimony, which
has been published all over the world.

I did not coin that story, or hundreds of others like it.

I am an old fashioned Christian, and have no use for those
who say that miracles never happened.

The reason that you do not believe in miracles is because
you do not have a spark of faith.

Rabbi Hirsch, you do not believe in Elijah the Tishbite. Is
it any wonder you do not believe in Elijah the Restorer?

You have no faith in God, you are an infidel.

You do not know that there is a God.

You never prayed a prayer that you knew Him to
answer, and you never will until you recognize Jesus as the
Christ.

You are a clever, amiable gentleman, no doubt, but you are
a first-class infidel, Rabbi Hirsch, like many Jewish rabbis of
your kind.

The Irresistible Logic of Facts Demands the Attention of Thought-
ful Men.

I am talking to my people, and to those who are wise enough
to understand the irresistible logic of facts, which, as my
fellow countryman, Robert Burns, said, are "chests that winna
dinge."

"I never saw any one who was healed," you may say.

Would you believe if you did?

If they were sufficiently credible witnesses, and enough of
them, you might reply.

I ask you: "How many will convince you, a thousand?"

"Oh, certainly," you say.

I will show you a thousand in a moment.

Every one in this place who has been healed through faith
in Jesus, the Christ, stand. (Several thousand persons rose.)

Were you healed through faith in Jesus?

Witnesses—"Yes."

General Overseer—Are you sure that you are not lunatics?

You are quite sure that you were healed?

Witnesses—"Yes."

General Overseer—How much did you pay for it?

Witnesses—"Nothing."

General Overseer—Do you know any one whom I ever
charged a cent for praying with them?

Witnesses—"No."

General Overseer—These are not lunatics.

If you come to Zion City you will see these people conduct-
ing financial institutions and stores, building houses, running
lace machines, making the best candy in the United States,
and engaging in many other useful occupations.

We attend to our business very closely.

One Man Speaks to Millions of People in Two Years.

Since the day that I prayed with that sick woman I have
prayed with probably more than two million sick persons.

I have talked to attendances of over half a million in this
house inside of two years.

If I were to add those to whom I have talked in the same
time elsewhere, I could say without any hesitation, that I have
talked to a million and a half.

If I were to add to that those who have read what I have
written, I should say without any hesitation, that I have
ministered to more than fifty millions of people.

When a man does that in two years he has some right to talk
about his work, and its results.

"Ah, but they all depend upon your remarkable hypnotic
power," some one may say.

Do You Know What Hypnotism Means?

Hypnotism means sending people to sleep.

Is this people asleep?

I have never been renowned for sending my congregations
to sleep.

When I desire I can keep them awake all night.

It is folly to talk about my "remarkable hypnotic power."

In this week's issue of Leaves of Healing, the General
Associate Editor publishes a letter which I, myself, saw for the
first time this morning.

The letter is written from the Great Excelsior Mine, Seattle,
Washington, and is substantiated by the president of that
mine, who is also a member of the Christian Catholic Church
in Zion.

The man who writes this letter, Noble E. Ryther, was
making a frame for a stamper, and fell down the shaft.

A Most Wonderful Miracle of Healing.

His back was broken, his ribs crushed, and otherwise injured
in such a way that his lungs soon filled with blood.

The men who were there first said: "Ryther is dead."

But he was not dead.

When he opened his eyes his friends said: "We have sent
for a doctor."

He replied: "I will have no doctor, Mr. Sanders," he said to
the president, "just pray, won't you?"

"You are dying," some one said.

Although the blood was rapidly filling his lungs, he did not
believe he was dying.

He knew that it was the Devil's work, and believed that
God would heal him.

He prayed; and although he was sixty years of age God
healed him.

Inside of a month that man, who had broken his back and
ribs, walked down the mountain side sixteen miles.

Today he is living in Seattle, and as a member of Zion
Restoration Hl10t is climbing the hills there, carrying the Mes-
sage from door to door.

I never saw that man; and although they sent me a telegram
asking me to pray, I believe that the healing began in answer
to their own prayers before the telegram reached me.

When the telegram came I prayed with them for his per-
fet deliverance.

God answered that united prayer.

He repaired the broken ribs, emptied the lungs of the blood,
and today the man is alive and perfectly restored.

God Is Still God.

The Christ is still the Christ.

He is the same yesterday, and today, yea and forever."

Do you not believe that?

Audience—"Yes."

General Overseer—Is he not the same Savior?

Audience—"Yes."

General Overseer—Is He not the same Healer, Cleanser
and Keeper?

Audience—"Yes."

General Overseer—Is He not with us all the days?

Audience—"Yes."

General Overseer—Then, He is with us now.

What is the use in fooling about it?

Either you are a Christian or you are not.

If you are a Christian, be an out-and-out Christian, who
believes the whole thing.

Do not be a half-and-half Christian—a la Hirsch, a la
Humbug-all-around. (Laughter.)

Be a Christian!

The Story of Jonah and the Great Fish Not a Legend.

Some people have great difficulty about Jonah and the big
fish.

"Can you swallow that?" you ask.

Certainly I can.

I swallow Jonah and the big fish, Joshua and the sun stand-
ing still, without any difficulty whatever.

Scientifically there is no difficulty.
LEAVES OF HEALING.

Saturday, May 16, 1903

Scientifically it is quite possible for a man to be swallowed by a great fish and by-and-by be vomited out alive upon the land, because great fishes have swallowed animals, and afterwards vomited them out alive.

Men have seen more wonderful things than that.

Some have seen a frog that had lived inside of a rock for several thousand years, apparently, and when the rock was split, it jumped out.

I do not know how it could live within the rock.

There are extraordinary things that your philosophy and mine cannot cover.

The dogs in Greenland have eaten the preserved flesh of animals, that must have fed upon vegetable matter, but when, at the time of the Flood, the earth tumbled around upon another axis, the cold froze them all up.

Today the dogs in the arctic regions feed upon the pachydermata mammalia of the Post-Floicean era.

But the most absurd thing is that any one should be an infidel.

If an infidel were to tell me that no one made this world, and I should present him with a fine globe of the world and tell him that no one made that globe, he would laugh at me.

Nevertheless, he says that the world of which that globe is but the faintest image was not made by any one.

Get some sense.

I was very simple in my faith in this matter when I made the Elijah Declaration two years ago.

I shall deal, very simply, with the story of the Transfiguration today, and the question of the disciples.

I believe every word of that story.

When they came down from the mountain Peter asked: "Why then say the scribes that Elijah must first come?"

Peter was in great trouble.

He could not be accused at any time of having a surplus of wisdom.

He was a very unwise man.

He did what some of you do: he opened his mouth and put his foot in it. (Laughter.)

He talked and talked and talked without thinking:

It Is A Bad Thing for a Man to Talk Without Thinking.

I have done a great deal of thinking over what I am saying to you.

I know what I am talking about.

I have been over this ground as no other man has.

I believed God from the start.

I have not had any doubt about God; the infallibility of the Scriptures; the reality of the Christ as Intercessor; or the Holy Spirit as Energizer.

I have not doubted God for a moment.

I have not been troubled with doubts.

I have not been people who say that there is "more faith in honest doubt than in half your creeds."

I believe that Overseer Mason would feel insulted, and properly so, if I should say to him: "Believe me, Overseer Mason, there is much faith in honest doubt, therefore I shall honestly doubt you."

He would want to cease having friendship or fellowship with me, because it is simply impossible for any doubt to exist between honest men.

What right have I to say to a man whom I never knew to lie that I honestly doubt him?

What right has he to say that to me, if the same condition obtains?

What right has any man to say that he honestly doubts the God who never lies?

That is the meanest and most dishonest thing.

If you want a very practical application of it, go home to your wife whom you have loved and trusted all these years, and say to her: "Maggie, I love you ever so much, but I doubt you, I do it honestly." (Laughter.)

How would she like it? Tell me.

If you were to say: "O Maggie, sympathize with my honest doubts of you," she would want to show you the door.

There Is No Honesty In Doubting God.

Poor Peter was troubled about the Transfiguration scene.

He had seen Jesus as he had never seen Him before.

He had seen Moses.

He had seen Elijah.

When he came down Jesus said that he was to tell the vision to no man; he was almost bursting to tell it: for he thought, probably, that he would be the apostle who would be permitted to proclaim that Elijah, the precursor of the Messiah, had come.

He said: "Why then say the scribes that Elijah must first come?" There was a tone of vexation, probably, in his voice. He wanted to start a little controversy on the question, that before the Christ could come to do His work as the Messiah, Elijah must first come.

That is what the scribes said.

The scribes were perfectly right.

Many bad people are learned.

A man may be a very bad man, but a splendid geographer.

He may be a splendid mathematician.

He may be a splendid scientist in many ways.

He may be a fine musician, although a bad man.

Nevertheless you have no right to impugn his capacity because of his immorality.

Morality and mental capacity are entirely different.

The Scribes In Constant Ferment of Strifes and Factions.

These scribes were very mean and wicked to the Lord Jesus, the Christ. But they were very able and scholarly men.

They were mean and wicked to each other.

Josephus, their fellow countryman, tells you, in writing the story of the times, that they were all involved in prejudices and factions.

That was the cause of the dispersion of the Jewish nation— they were full of bitter jealousies and fights.

There were the sects of Sadducean Scribes, the Pharisaic Scribes, the Herodian Scribes, and the Essenean Scribes.

There were all kinds of little petty parties among scribes, as scribes are to this day.

They were all fighting with one another.

However, they were all agreed on one thing: that the Holy Scripture said that before the Christ came Elijah should come.

I cannot understand why it is that the Church of the Christ is talking about the return of the Lord Jesus, the Christ, and forgetting that Elijah must first come.

You may say: "Elijah did come, first in the person of the Tishbite, and then in the person of John the Baptist."

Yes, but the Christ made that statement after the Tishbite had been dead for centuries, and John the Baptist had been dead for months.

In the 14th chapter of Matthew you are told that John the Baptist, who came in the spirit and power of Elias, had been put to death by Herod; therefore the Christ was talking after the death of John the Baptist.

He was not referring to John the Baptist or to Elijah the Tishbite; when He said, as all scholars will admit that the passage reads: "Elijah indeed cometh, and shall restore all things."

John the Baptist was Elijah the Preparer, but not Elijah the Restorer.

John the Baptist never restored anything.

He had only a brief ministry of eleven months.

He merely proclaimed repentance, and multitudes believed him.

He proclaimed the coming of the Christ; and when the Christ came he knew Him in baptism.

He exclaimed: "He who sent me said: Upon whomsoever thou shalt see the Spirit descending, and abiding upon Him, the same is He that baptneth with the Holy Spirit."

He knew Jesus, for He was his own cousin.

Mary and Elizabeth were cousins, and often visited each other.

Therefore he knew who Jesus was as the Christ.

Therefore he knew who Jesus was as the Christ, and when the Christ came he knew Him in baptism.

He exclaimed: "He who sent me said: Upon whomsoever thou shalt see the Spirit descending, and abiding upon Him, the same is He that baptneth with the Holy Spirit."

He knew Jesus, for He was his own cousin.

Mary and Elizabeth were cousins, and often visited each other.

Therefore he knew who Jesus was as the Christ.

Therefore he knew who Jesus was as the Christ, and when the Christ came he knew Him in baptism.

He exclaimed: "He who sent me said: Upon whomsoever thou shalt see the Spirit descending, and abiding upon Him, the same is He that baptneth with the Holy Spirit."

He knew Jesus, for He was his own cousin.

Mary and Elizabeth were cousins, and often visited each other.
Urd'i DayAfternoon, May 10, 1903

WHY SAY THE SCRIBES THAT ELIJAH MUST FIRST COME?

They believed that the Scriptures teach it.

Both Chrysostom and Augustine teach it.

What the Leading Commentators of the Age Have Said Concerning Elijah the Restorer.

Do you know that the Church of England theologians teach it today?

I hold in my hand the Pulpit Commentary which is edited by the Very Rev. H. D. Spence, D.D., Dean of Gloucester, and the Rev. Joseph S. Exell, M.A., and among the contributors are the late Dean Farrar, and many other English Doctors of Divinity in first standing, it is supposed to be one of the up-to-date commentaries of our time.

This commentary says that Elijah must come before Jesus comes again.

The Christ Himself said: "Elijah indeed cometh, and shall restore All Things; but I say unto you, that Elijah is not to come first, according to your Scriptures, and yet he is not to come at all. It is in accordance with the prophecy of God through Malachi in the very last verse of the Old Testament. It is the first time I have ever brought a commentary upon this platform. In this commentary, extending over many pages, are the expositions of this passage which says: "Elijah the Restorer."

The advent of Christ needed to be heralded by an Elijah-Ministry. Except Elijah came first Christ could not come. The Elijah-Ministry must come and be fulfilled. It is not merely to be looked for in the prophetical sense of the word. . . . The most needed Divine Ministry may not come in the form we are expecting. The people looked for Elijah, and Elijah came; yet they did not recognize him. We may read the Bible too literally. Prophecy is not fulfilled in pedantic, verbal exactitude. The spirit of the prophecy is verified in the event, but not in the form in which the prediction was first recorded. We blunder in blindness if we fail to welcome the Christ because we are looking for Elijah. It is the face of prophecy to be fulfilled without being noticed by the world. *But the wise shall understand.*

The Scribes expected Elijah to come as the harbinger of Messiah. As Elijah had now appeared, the disciples were eager to proclaim this as the accomplishment of the prophecy. But they were now further surprised to learn that the prophecy had already been fulfilled in the person of John the Baptist.

It was to be again fulfilled in the Second Coming of the Lord, before which Elijah must again come as the Restorer.

The coming of Elijah is the Herald of Judgment. Such a coming may be expected:

(1) For Christ is yet to come in judgment. Before His Transfiguration He announced this solemn fact. (2) Daniel distinguishes the two second advents of Messiah; otherwise the dispensations are so blended in the visions of prophecy that they appear as one. The presumption is now confirmed. . . . (3) In affirming that Elijah had come. . . . (4) Far from this, our Lord says plainly, "Elijah indeed cometh, and shall restore All Things; but I say unto you, . . . (5) This Elijah of the future is the more remarkable in that it was spoken after John had been beheaded.

The Christ Cannot Come Again Until Elijah First Come.

The Scriptures say that "Elijah indeed cometh, and shall restore All Things; but I say unto you, that Elijah is not to come first, according to your Scriptures, and yet he is not to come at all. It is in accordance with the prophecy of God through Malachi in the very last verse of the Old Testament. It is the first time I have ever brought a commentary upon this platform. In this commentary, extending over many pages, are the expositions of this passage which says: "Elijah the Restorer."

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The Coming of Elijah the Restorer a Fundamental Belief in the Jewish Church.

The Christ Cannot Come Again Until Elijah First Come.

The vast majority of Christians, of any spiritual insight, are convinced today that the coming of the Christ is nigh. It is an imminent event. It is a very important point.

You theologians, everywhere, will have to consider the question. It is not first a question as to whether I have come in the spirit and power of Elijah. That is a secondary consideration.

The question to settle as a theological point, is a fact of prophecy: Is Elijah to come before the Messiah comes?


*Our Lord speaks here plainly in the future and uses the very word of the prophecy Malachi 4:6. This Elijah allusion is only the assertion that the Elias (in spirit and power) who foreran our Lord's first coming, was a full fulfillment of the great prophecy which announces the real Elias (the words of Malachi will hardly bear any other than a personal meaning) who is to forerun His greater and second coming.*

Commenting on Mark 9:12, he says: *They asked, How say the Scribes that Elias must first come? Our Lord answers it by telling them that it is even so; and returns the question by another: And how is it (also) written of the Son of Man, that He, etc.? This comes the conclusion in verse 13 with a "Ελθοντος του Ελισκα (Elohash) and leaving Elijah as it was written of him; but there is a future coming of Elias (ειλεθοντος του Ελισκα) and of the Son of Man in glory.*

The Coming of Elijah the Restorer a Fundamental Belief in the Jewish Church.

I will turn from all the Christians and ask the Jews. I will ask any Jewish Rabbi throughout the world whether Elijah is not to come first, according to their Scriptures, and he will say "Yes."

Dean Stanley, in his lectures on the Jewish church, puts that very neatly, pp. 209-211, in these words:

"It was a fixed belief of the Jews that Elijah must come, and a seat is still placed for him to superintend the circumcision of the Jewish children. Paraphrase of Peter Forbä, the Jews of our own day place the Paschal cup on the table, and set the door wide open, believing that that is the moment when Elijah will reappear. When good goods are found and no owner comes, when difficulties arise and no solution appears, the answer is, "Put them by till Elijah comes." Ederheim tells us that Rabbi Eliezer closes a curious chapter on "Repentance" with these words: And Israel will not make great repentance till Elijah—his memory for blessing—comes."

There is no Jew throughout the whole world of any scholarship, whether in Chicago or London, in St. Petersburg or Berlin, who will not tell you that the Elijah must reappear before the Messiah comes. It is a very important point. It is a point that you of every denomination will have to consider.

You are right up against it.

The Christ Cannot Come Again Until Elijah First Come.

That is a question entirely apart from the question as to whether or not I have come in the spirit and power of Elijah. What is the significance of that fact?

The significance is that the Coming of the Lord draweth nigh, and that, without fixing dates, it is imminent.

The vast majority of Christians, of any spiritual insight, are convinced today that the coming of the Christ is nigh.

In that event, the mind of the Elijah must come about this time, and the Elijah must be found.
When the Elijah is found of God he must of necessity announce his ministry.
Elijah did so twice before—in the reign of Ahab and in the reign of Herod.
No one else can announce it.
Why not wait for the church to announce it?
The church cannot announce it, but the church can receive it.
The church can believe it, and act upon it.
The Christian Catholic Church in Zion does receive and act upon it.
Within this question and its proper answer there lies a Revolution in the Church and its Expectation.
Why do the ecclesiastics of today not want to endorse the interpretation that the commentators of their own churches have given?
Why will they not accept the interpretation of Dean Stanley, Dean Alford, Dr. John Keble, Dr. Tuck, Dr. MacDonald, Dr. Adeney, Dr. Williams, Dr. Dean, and hundreds of others?
They will not because when Elijah comes—I am not saying for the moment that I am he—he will be a greater power than any prophet, any cabinet, any legislature, any supreme court, any church, any archbishop, or any pope.
It has suddenly become a practical question.

The Elijah Always Commands the Situation.

When he first came he was a Tishbite, a sojourner of Gilead, but the Jezebel and Ahab of that time, and the priests of Baal were as nothing when compared with him.
If you have not read your Bibles lately it will be quite interesting to hunt up and read the Elijah story in the Books of Kings.
You will find that he was a king maker and a prophet.
He was not only an ecclesiastical reformer, but a judge who commanded the execution, instantly, of hundreds of criminals, and he was obeyed.
When he came again in the person of John the Baptist, he did not hesitate.
He smote Herod on the face, and told him: "Thou shalt not.
Not it does not matter where you received your divorce, Herod, thou shalt not have her to wife."
"You are sitting with a trumpeter by your side upon the throne. That is your brother Philip's wife."
"You are degrading the Israelitish people by putting a harlot by your side. Thou shalt not have her to wife."
"He looked the king straight in the face.
Herodias said, like Jezebel, "I will have his heart's blood!"
and she got it.

The Church Will Have to Recognize the Authority of the Elijah.

I say that no matter who he is, the Elijah must have a Divine Authority and Message.
He must have an endorsement from the Most High God, that makes him a Paramount Authority upon morals and upon manners in the whole world.
The church will have to acknowledge that, because the same question will arise that arose before.
Is the prophet the greater, or the priest?
Is the prophet the greater, or the prince?
Is the prophet the greater, or the people?
Upon the answer to that will depend the happiness or the misfortune of the world.
Malachi put it in a nutshell in the very last words of the Old Testament:

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

Jesus, the Christ, a greater than Malachi, said: "Elijah indeed cometh, and shall restore all things."
In the same apostle Peter said that "the Times of the Restoration of All Things" should come, and that he should come, that prophet of whom Moses spoke.

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

That prophet is identical with the Messenger of the Covenant and Elijah the prophet.


I want to set you thinking again upon this question.
Some persons may say that Dr. Dowie is in some trouble about it in Zion.
Perhaps his people are not standing by him very firmly in this Elijah Declaration.
If there are any such I do not know it.

A man in our ministry wrote a letter to my General Ecclesiastical Secretary, in which he said that he was beginning to have some difficulties with the Elijah question.
The letter was placed before me, and I said: "Call that man in."
He came in from his outside station, and I said: "You say there is some difficulty about the Elijah question?"
He answered: "Yes."
I spoke with him for a few minutes.
When he went out I said to my General Ecclesiastical Secretary: "It is not the question about the Elijah matter at all; there is a woman at the bottom of it and a devil."
I watched that man, but I could not see any support for my opinion.

One day, however, I received sufficient proof to let him in again, and then I heard from his own lips that the Elijah matter was all settled.
He said that he could go back to his station, if I would only let him.
I told him that I did not expect him to preach the Gospel of Elijah anyway.
I told him to preach Jesus, the Christ, and Him crucified and His Everlasting Gospel.
He wrote me a great many wearisome pages upon this matter, telling me how he had accepted it all at last.
I listened to him while I was signing some important papers.
Presently I looked at him and said to myself: "I will make that fellow acknowledge my office as Elijah the Restorer in another way."
I said, "Tell me all about your uncleaness. Tell me all about it."
Then he was silent.
It was a wonderful silence!
Minute after minute passed.
I think I counted three or four minute clicks which my time recorder made at the table by my side.
At last I said to him: "I am Elijah, am I?"
"Yes," he replied.
"Elijah commands you then to tell the truth immediately about your dirty deviltry."
I got it all, and he was out of Zion City inside of an hour.
He was removed from his office as an evangelist and from membership in the Christian Catholic Church in Zion.
Inside of an hour he was on his way to his home in Canada in disgrace.

Since this declaration has been made, I have not known a single person in Zion to doubt it, who had not first gone to the Devil.

A Unanimous Affirmation of the Declaration of June 2, 1901.

Every member of the Christian Catholic Church in Zion who stands by the Declaration of June 2, 1901, and believes that God has sent me in the spirit and power of Elijah, stand. (Apparently all members rose.)
All others who may not be members of the Church, but who desire to confirm that, stand also.
I thank many for standing.
Every member of the Church now standing, sit down.
All others sit down.
Every member of the Christian Catholic Church in Zion who rejects the doctrine that I am Elijah the Restorer, stand.
My people are brave. There are no cowards amongst them.
I know they would stand if they did. I do not see one.
That is where Zion stands today, not only in America, but in Australia, in Africa, in Europe, in the Islands of the Sea, and in Asia.
I thank God for this confidence, and for the strength that it gives to the Church and to my Ministry.
I shall Reaffirm the Declaration before the largest congrega-
Zion's Conflict with Methodist Apostasy.

This book of 200 pages, issued by Zion Publishing House, contains nine powerful discourses delivered in Central Zion Tabernacle by the General Overseer, a year ago last May, during the session of the Methodist General Conference. They are of especial value for the full and fearless exposure of Freemasonry.

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EASTERTIDE had come! Nature was bursting the bonds of the cold, dark tomb of winter.

This season was brought to remembrance in Shiloh Tabernacle, Lord's Day afternoon, April 12, 1903, by the fair white Easter lilies and potted plants in delicate bloom, which almost entirely hid the desk with their foliage, and were massed at the east and west ends of the platform in large clusters, sending their sweetest fragrance on the air, mingling with joyous songs from overflowing hearts.

"Christ is risen" was the glad refrain of all the music.

This was the Anniversary of the central event of all the ages, the day upon which the Christ had burst the bonds of death and had risen Victor over the grave.

Deacon A. J. Gladstone Dowie, only son of the General Overseer and Overseer Jane Dowie, delivered the Easter address; brief, although most touching and earnest.

As he read the words of the Apostle Paul from the 15th chapter of 1 Corinthians—the Resurrection chapter—the significance of the meaning of the words entered into every heart. The speaker was overcome for a moment with emotion as the thought of loved ones gone before filled his heart and thought.

The hearts of thousands present were filled with tender and loving sympathy, and tears were flowing down the cheeks of nearly every one.

But in a moment Deacon Dowie's voice rose, as he read on, "For as in Adam all die, so also in the Christ shall all be made alive."

Never was the interest more sympathetic or the audience more attentive and earnest on the Lord's Day Afternoons in Shiloh Tabernacle.

While the rains were descending almost in cloud-bursts upon the roof of the Tabernacle, seeming, as it were, to mingle with the tears that came with the recollections of sorrows caused by loved ones who had passed away, the speaker's voice rang out in clear, distinct tones which could be heard throughout the vast building.

Showers of blessing in spirit came, and hearts were refreshed and lifted up.

The words most impressed upon the minds of the people by the speaker were the words of Paul the Apostle to the Colossians.

"If then ye were raised together with the Christ, seek the things that are above, where the Christ is, seated on the right hand of God."

He urged them to walk in brotherly love and real, practical help and sympathy one with another, urging the people, in all their daily duties, to consider whether they so act towards their fellows as to show that the Resurrection Life and Power is in their spirits.

At the close the entire audience, nearly three thousand in number, with a very few exceptions, remained to participate in the Communion of the Lord's Supper.
LESIONS FROM THE RESURRECTION.

Text.
If then ye were raised together with the Christ, seek the things that are above, where the Christ is, seated on the right hand of God. Set your mind on things that are above, not on things that are upon the earth.

For ye died, and your life is hid with the Christ in God. When the Christ, who is our life, shall be manifested, then shall ye also with Him. He said: Let us look back from the Resurrection Story and think of the facts as they are given to us in the Gospel, of the day, which immediately preceded the Resurrection, and see if we may possibly understand the condition of mind of the disciples at that time.

The Events of Paschal Week.

Only the Sunday, or first day of the week preceding the crucifixion, the Christ had made His triumphant entry into Jerusalem, with the people shouting Alleluias, and the streets strewn with palms. Yet so fickle was the multitude, that on the Wednesday and Thursday the Jews had already begun to plot His death, and on the Friday they seized Him in the Garden in the midst of His Disciples. These disciples, who had followed Him through Judea and Galilee for three years, immediately forsaken Him and fled.

Peter cut off the ear of the high priest's servant and the Christ restored it and rebuked him. But we hear nothing of any attempt, on Peter's part, to rescue the Christ from the high priest's officers who had come to take Him. The world would have said: 'He had flung Him back at them, and He had fled.'

Yet this valiant apostle of the Lord Jesus, the Christ, as he later proved himself to be, when he was taxed with being a follower of the Christ, denied Him three times.

The disciples were almost stupefied, and did nothing. We read nothing of any action on their part. When the Christ was tried before a packed jury, and before an unjust judge, sentenced to death and crucified, we do not see that they did anything.

The Jews, for fear of polluting their Sabbath, hurried the Christ to the cross, and sat down at right hand of God. They shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover.

So then the Lord Jesus, after He had spoken unto them, was received up into heaven, and sat down at the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed. Amen.

The World Has Cause to Jeer at the Church.

You see that the Lord Jesus, the Christ, gave a distinct injunction to His disciples to preach the Gospel of Salvation, Healing and Holy Living; yet the so-called church, for the most part, today preaches to the world, merely the Gospel of Salvation.

The world says jeeringly, "Your Christ said, 'Preach the Gospel of Healing.' Why don't you go and preach it? He told you that after His Resurrection. It seems to us that you do not believe very much in the Resurrection, since you disregard that injunction of your Master.

I think the world has the right of the matter. The true disciples of the Christ have visibly proved to the world that the Message of the Risen Lord to His Church is not mere words, in preaching the Gospel of Healing to the poor. Resurrection power is manifested today in men's bodies, the dead flesh is quickened and becomes alive.

The Resurrection is not manifested at this moment in the theories offered to the world by the so-called churches. The world has a right to doubt when theological stones are removed from the tombs of theological cemeteries (where they should be left as headstones) and thrown at the heads of men.

It is useless to talk to many infidels; for they are infidels not because of doubt in the truth of the story of the Christ's Resurrection, but because of their skepticism concerning the foolishness which is practiced by the Christ's followers in this time.

The Resurrection from the Dead.

All this time the disciples do what? Simply gaze—nothing else. They seemed to be absolutely incapable of doing anything else but mourn in silence.

On the Sunday following (the Christ's body having been in the tomb since Friday) the women came to the tomb and found it empty, and the angels—the men who appear in shining garments—told them that the Christ is not there—He is risen.

The women immediately believed the story, and went back to the disciples to tell it to them.

Unbelief of the Disciples Regarding the Christ's Resurrection.

The men do not seem to have believed in the Resurrection. The truth that the Christ had taught them three times had entirely vanished from their remembrance; they seem to have been rather inclined to believe that the women were dreaming—that they had seen some vision and that the Christ had not risen.

They went to the tomb and got confirmation of it.

Historical Credibility of the Christ's Resurrection.

Following the Resurrection we have the forty days before the Ascension, during which the Christ appeared to many, on one occasion to as many as five hundred.

We have this story repeated as many as four times. It is in every Gospel, at least in part.

There are very few historical facts concerning which you can find four competent writers who will tell the same thing in language which varies just in accordance with what is the natural variance due to the individual point of view.

When several witnesses get on the stand and tell the same story, in exactly the same language, you wonder how long a conversation they had with the lawyer before they came into the witness box.

It is not necessary to ask for more historic proof of the Resurrection.

But the world asks the denominational and apostate churches, and asks rightly, "what visible proof can you show us of the Resurrection? Your church has absolutely nothing!"

We read in the 16th chapter of the Gospel according to St. Mark, beginning at the 14th verse:

"Afterward He was manifested unto the eleven themselves as they sat at meat; and He upbraided them with their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen. And He said unto them, Go ye into all the world, and preach the Gospel to the whole creation.

He that believeth and is baptized shall be saved; but he that believeth not shall be condemned. And these signs shall follow them that believe: In My Name shall they cast out devils; they shall speak with new tongues; They shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover. So then the Lord Jesus, after He had spoken unto them, was received up into heaven, and sat down at the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed. Amen.

All the Teachings of the Christ and the Apostles Lead up to the Resurrection from the Dead.

Paul's argument, on this point, that Christianity, as a truth, stands or falls on this very question, is unanswerable.

On three distinct occasions, the Christ stated that He would rise from the dead and in three of the Gospels we have this stated and recorded by each of the first three Evangelists.

He said, in John 14, "Because I live ye shall live also," and it is that very thing upon which we base our belief in the Resurrection of the dead.

Paul's argument is: if the dead are not raised, the Christ is not raised: but he said, "because I live ye shall live also."

If we who believe in the Christ and have hope in Him, do not rise from the dead, then the Christ is not risen.

Their Final Victory over death is all that consoles us for the loss, in this life, of those dear to us.

In the 1st Epistle of Paul to the Corinthians, 13th chapter and 4th verse, we have the belief more exactly put than anywhere else:

"Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed.
LEAVES OF HEALING.

In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting? The sting of death is sin; and the power of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus the Christ.

Belief in the Resurrection: Distinguishing Mark of Christianity.

It is this ultimate victory through the Christ over death, that has raised Christianity above the merely moral beliefs of the Greek philosophers. They had nothing worth having to offer after death. If the words of the Christ had not been fulfilled, what more would Christianity be than a mere system of moral philosophy? He would be only a Teacher of morality, not the Risen Son of God.

If thanks be to God, they were proved true, and the Christ, after being three days in the tomb, burst the bonds of death and rose from the dead. In His Resurrection, He was the “first fruits of them that sleep.” We have his hope, that the Christ will raise us also, if we believe on Him.

If then ye were raised together with the Christ, seek the things that are above, where the Christ is, seated on the right hand of God.

No Resurrection, No Hope.

Unless we are risen with the Christ, what hope has the future for any of us? The outlook, even although it be not upon eternal damnation, as the old, iron-clad Presbyterian theology had it, is upon age-long misery.

This Resurrection which St. Paul speaks of is the Resurrection from the death produced by sin. It is a Resurrection unto Life Eternal of which he speaks. We are all dead in trespasses and sins until the Christ raises us. His offer to raise us from death and sin is an offer open to all.

The Province of the Human Will.

There is an idea in the world, however, that this offer is such a free offer that we have absolutely nothing at all to do. The promise is that “whosoever will may come.” Unless we “will” the offer is not open to us. We must “will” first.

The Christ is ready and willing to save any man from his sins, who is ready and willing to receive Him as his Savior and will repent of sin. What a ridiculous thing it would be for the Christ to save a man from sin, and to have that man go on in sin! We must obey the Law of God first, and let man’s law go to the sinner repents, but for the Christ to save a state of anarchy that they are prone to forget that God has a Law. They think that the law of man is superior to any Law of God.

God’s Law overrides the laws of man, however. We must obey the Law of God first, and let man’s law go when it conflicts with Divine Law.

Divine Love Subservient to Divine Law.

People are very fond of talking about Divine Love, but that Love is a love which acts in obedience to God’s Divine Law. It is a just Love. It is like the love of a mother toward her children when she will not let them do wrong. It is love which moves her to restrain them, and yet she must have law in it.

The Apostle’s injunction in Colossians is what I would urge upon you today:

If then ye were raised together with the Christ, seek the things that are above, where the Christ is, seated on the right hand of God. St. Paul is not meaning to enjoin on you that you shall wander around in a trance-like state, with absolutely no thought of what you intend to do with this body in which you exist. He is urging the crucifixion of the fleshly lusts, not a crucifixion of the literal flesh.

In the chapter which precedes this chapter, the 2d chapter of the Epistle to the Colossians, he warns against those who teach that the body is to be punished or neglected. He says that is absolutely false doctrine.

He warns here against letting earthly things weigh down the heavenly in our thoughts. The things which are above are to dominate in actual everyday life—not merely in words.

Practical Character of the Resurrection, Life and Power.

He is not wanting that we go around with the slobbering talk of “brotherly love” that some have done, calling one another “brother, brother,” but yet lying, and backbiting one another.

His idea is rather that we should help one another in a real, practical way; that we should be brotherly in spirit, rather than calling one another brother and stabbing one another in the back.

He is not urging you to quit work and talk, spiritual talk, all day long, but that you should have as your fundamental thought the things which are above and not that which is of the earth.

We are each to do all we can in a day, no matter how we may be employed.

In politics, the politician should be considering what is best for the people in the sight of God, not merely what is expedient to win their votes at the next election.

In all our daily duties, we should consider whether we so act toward our fellows that we show that the Resurrection Life and Power is in us.

Repentance Must Precede Forgiveness.

The Apostle means that there should be kindness exercised one towards another, and that there should be forbearance and a forgiving spirit; not a forgiving spirit—as the General Overseer has so often taught you—such as would forgive before the sinner repents, but a spirit ready to forgive the sinner as soon as he repents. Nor is it as others think: that they should wait a long time until there is a very plain manifestation of repentance; but a spirit which is ready to meet the sinner half-way, when he has repented, and forgive him then.

The Apostle urges that you should have charity one toward another; that the Resurrection Power may be manifested by having the Peace of God in your hearts; that, in the midst of all trials and troubles, you should have Eternal Peace; that in whatever work you may be engaged, there may be Peace in your hearts.

Resurrection Thoughts at the Communion.

Now we are passing to the Communion, where we commemorate the death of our Lord; but that Communion without thought should not be of the bleeding, broken, ghastly body of the Christ upon the cross, but rather of the Christ who has risen from the dead, “the first fruits of them that sleep.”

Our Ideal Christ is not to be a Christ hanging upon a cross, but the Risen Christ.

Oh, may we all know the Power of His Resurrection, that He may endow us with Power for Service, so that we may be able to withstand all the temptations of Satan as we go to our daily work, whatever it may be!

Let us think always of the Christ, not as the Jesus who is risen in an ordinary fleshly body, but as the Christ who sitteth at the right hand of God the Father Almighty in a glorified body; the Christ who is the King of kings and Lord of lords, crowned with glory and honor, the Holy, King’s Christ.

I think that our prayer, at such a time as this, cannot be better expressed than in the words of Chrysostom, one of the oldest prayers preserved:

“Grant us in this world knowledge of Thyself, and in the world to come Life Everlasting.” Amen.

Overseer Jane Dowie then said:

Those who desire today to give themselves to God, spirit, soul and body, and to repent of sin and get right with God, please rise and repeat with me the PRAYER OF CONSECRATION.

My God and Father, in Jesus Name I come to Thee. Take me as I am and make me what I ought to be; clean in spirit, clean in soul, and clean in body.
DO YOU KNOW GOD'S WAY OF HEALING?

BY REV. JOHN ALICE DOWIE.

Let it be supposed that the following words are a conversation between the reader (A) and Overseer Jane Dowie (B).

A. What does this question mean? Do you really suppose that God has some easy way of healing in these days, of which you have written so much in your book "Leaves of Healing"?

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

A. You should rather ask, "Is God's Way of the Path of a Person, not a thing. I will speak about this question in my own words, "A man is a Way, and the Truth, and the Life; no one cometh unto the Father, but by Me." These words were spoken by our Lord Jesus, the Christ, the Eternal Son of God, who is the Way of Salvation, and He is our Leader. (John 14:6.)

A. But always I thought that those words only referred to Him as the Way of Salvation, and in the church, that they refer to the church as the Way of Healing also.

B. Because He cannot change. He is "the same yesterday and today, and for ever." (Hebrews 13:8.) He said that He came to this earth not only to save souls to the Father, but to the earth.

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

B. No; but to show to the world that He was a true Son of God, and that He was able and willing to do all good.

A. For He said, "Lo, I am with you all the Days, even unto the Consummation of the Age," and so He is with us now.

B. Yes; but there is one difference. He said, "I will go to you," and is now with us spiritually.

A. But, for the rest I am willing to use the whole Bible for our good, and therefore I may wish to be healed.

B. No, that cannot possibly be; for diseases of every kind are the Devil's work, and his power cannot be God's will. (John 8:44.) He is the enemy of our souls, and the devil is the author of lies. (1 John 2:22.)

B. Yes, all our sins, and now we see that this is so. Amen.

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

B. Yes; and Jesus never in one single instance said any person that sickness was God's will or will, but the very God of all comfort and healing has given us the power to heal.

A. If this is true, how can I know where to find this power?

B. You can find the power in the power of God's Word, and believing in the power of God's Word, you will find the power of God's Word in the power of God's Word. (Acts 19:12.)

B. Yes; it was said to me in the text of the Scriptures, that it is written: "Belief cometh of hearing, and hearing by the word of the Christ." (Romans 10:17.)

B. Yes; if you believe in the power of the Christ, you will find that you are able to do all things through Christ who strengthens you. (Philippians 4:13.)

A. But could it be that by this way of doing this work, or the work of healing, that you believe in the power of God's Word, and that the power of God's Word is the power of God's Word, and the power of God's Word is the power of God's Word?

B. Yes, and when you believe in the power of the Christ, you will find that you are able to do all things through Christ who strengthens you. (Philippians 4:13.)

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

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

B. Yes; these can be obtained at the office of Zion Printing and Publishing House, Chicago, Illinois. A. Do you see the sick, and lay hands upon them in the Mission?

B. Yes; after we felt satisfied that they are fully resting in the Lord alone for the healing of their own souls, so far as time permits, and under all circumstances do we claim the power to heal, and a power to heal through God's Word.

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DEDICATION DAY of the new Chicago & North-Western passenger depot, Monday May 11, 1903, dawned a perfect delight of sunshine, balmy air, and sweet melody of bird's song.

Shortly after noon the children began to mass themselves at their respective schools, and all were soon on their way to the starting point on Shiloh boulevard, whence they proceeded to the new depot.

They headed the procession. Zion College students, the Zion City Band, the General Overseer, Overseer Jane Dowie, and Overseer J. G. Speicher followed them.

In the meantime Deacon J. F. Peters, Superintendent of Zion Transportation and Railway Affairs, Deacon E. O. Myers, Depot-master and Deacon S. H. DePew, Special Officer, were busy at the new depot seating the officials of Zion's Ecclesiastical and Industrial departments, and the guests who had been coming into Zion on the morning train.

As the train from Chicago arrived at 12:37 p.m., there was a solid line of children, three deep, extending the length of the platform, to welcome the railroad officials as they stepped off their car at the rear end of the train.

By this time every point of vantage inside and out was taken, crowds of people were standing on the opposite platform, while others were in the grounds back of the depot.

As soon as officials and guests were comfortably seated, the Junior Choir, under the guidance of Elder Brassfield, Deacons Sayrs and Rice, were marched into the depot while the band played.

The General Overseer had sitting to his right, Overseer Jane Dowie and his business and ecclesiastical cabinet, on the left, Overseer Speicher, Deacon Stern, the railroad officials, the employees of Zion Transportation bureau and the employees of the new depot.

The services were opened by the General Overseer, who announced Zion's stirring, marching song.

Two portions of Scripture were read, Psalm 24th, and a part of the last chapter of Daniel.

The hymn, "They That Be Wise Shall Shine," was sung with great spirit.

The General Overseer prayed the blessing of God upon the city and upon the consecration service of the little depot, and gave thanks for the safe transportation of the thousands and tens of thousands, who had been carried in safety over the road, with never an accident; and for the excellent conduct of the people.

The blessing of God was invoked upon the president of the North-Western railway and all the officials connected with it, especially upon the representatives of the road who were present, together with the vast company in attendance. The thousands chanted the Disciples' Prayer.

The Junior Choir, under the leadership of Conductor B. M. Rice, rendered very beautifully, "Brightly Beams Our Banner."

The General Overseer then said:

Telegrams From Railway Officials.

Before I say the few words which are in my heart to speak at the dedication of this building, I desire to say that I have received a large number of telegrams from the officials of the Chicago & North-Western Railway company. I will read only one, and then just read the names of the others.

This is addressed to our Superintendent of Transportation and the Agent for Railway affairs, Deacon Peters.

Mr. McCullough was with me last week and intended, I know, to be with me today, as did also Mr. Gardner, General Manager, who sent a similar telegram.

I think it well to say that telegrams have come to us from:

H. R. McCullough, Third Vice-president.
W. A. Gardner, General Manager.
R. H. Atkinson, Assistant General Manager.
W. D. Cantillon, General Superintendent.
F. H. Pickin, Superintendent.
N. O'Brien, Assistant Superintendent.
C. A. Cairncs, General Passenger Agent.
J. L. Ferguson, Assistant General Passenger Agent.
W. B. Kneisker, Passenger Traffic Manager.
C. T. Dike, Division Engineer.
J. O. Clifford, Freight Auditor.
E. J. Burgan, General Traveling Auditor.

**DEDICATION ADDRESS: “MANY SHALL RUN TO AND FRO.”**

**INVOCATION.**

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, O God, beneficial to this people, and to all to whom these words shall come, in this and every land, Till Jesus Comes. (Amen.)

It is very hard to get a text for dedicating a depot, because it does not seem to have been provided for in the Bible, although I had a suggestion made to me today, that one of the best texts (? ) that I could possibly have for this occasion is:

"BLEST BE THE TIE THAT BINDS."

**Pleasant Business Relations With the Railroad Company.**

I suppose that is a reference to the railway ties, but I do not know but that it is a very good text for Zion City and the Railway company which is associated with us.

We have had the most pleasant business association with every one, with some few exceptions; but we have had the most pleasant associations with the Chicago & North-Western Railway company, without any exceptions.

I should hope there would be something in the tie that binds, too. I would like them all to be bound up with us in Christian love, in the "fellowship of Christian minds," which is "like to that above."

**An Analogy.**

There is one good thought brought out by that suggestion of this morning, and that is that these railway ties bind the rails together and keep them exactly in place, so that they cannot shift, and will carry the swiftly-rolling wheels over them without accident.

That is just what we should be.

We should be bound to each other as these rails are bound to each other.

We should keep exactly in the same place, and not move from the right, true, even position, so that there never shall be any going off the line.

Let me say a few words, however, upon the text that has been in my mind.

I read it to you,
DEDICATION OF ZION CITY PASSENGER DEPOT.

Zion City, Illinois, Monday, May 11, 1903

It is one of the beautiful words of Daniel, concerning whose words, "Thy that be wise shall shine," we have been singing. These are the words:

**TEXT.**

'But thou, O Daniel, shut up the words, and seal the Book, even to the Time of the End: many shall run to and fro, and knowledge shall be increased.

**Running To and Fro.**

If I had not been running to and fro over this world, I never would have struck Chicago.

I have had many years of ministry. I was the kind of minister who left his pulpit only on rare exceptions. They could not get me even to deliver an Anniversary Sermon in a neighboring church.

I would say, "No, I have my own flock to attend to, and I have twenty-five invitations to preach anniversary sermons, so I would have struck Chicago.

But the time came when God showed me that I must lay down my beautiful church and all its very pleasant surroundings.

Mrs. Dowie and I thought we had far too nice furniture, and too many beautiful things about us, to do the work we wanted to do, so we gradually sold the beautiful pictures, books and fine furniture, and went deeper and deeper down to the people, until we got to the very poorest. There we labored through every strata of humanity to the very humblest.

When we got there, we saw that we could not help them if we stayed there, but that it was necessary, to help the poor, to get on our own proper plane. So we came up again, and asked God to help us establish a Strong Church.

We did establish a Strong Church in Australia.

We called it the Tabernacle, the Free Christian Tabernacle. The people used to throw up their hands in astonishment when they saw it. Sometimes there would be more people, by two or three and sometimes ten times, outside than inside.

Then God used us in that wonderful Ministry of Healing. In Australia, thousands upon thousands came and got blessing.

I told my people, when I built a very beautiful Tabernacle for them, that they must not expect me to stay longer than three years, because I had had a vision from God, and believed in the world that would reach the whole world.

**ComingToChicago.**

I never thought that Chicago would be the place, because Chicago is not an attractive place to live in after one has lived in beautiful Australia.

There is little in Chicago but dirt and mud and mud and dirt.

There was a very crabbed newspaper editor, who was very powerful and very rich, and had been Mayor of Chicago. He thought that he was the whole thing.

He began writing against me in the paper.

He said, "Dowie must go."

That settled it.

I said, "Dowie must stay," and I stayed.

I do not think that I would have stayed, perhaps, if he had not said, "Dowie must go."

If I am in any difficulty at all as to what the right road is, I always know it by one thing. When the Devil says, "You go," I say, "Thank you, Mr. Devil, I was not quite sure that I was in the right place; now I know it, and I thank you."

**I Love to Have a Fight with the Devil.**

He and I have had many fights.

The Devil and I, we can't agree. I hate him and he hates me.

*Glory Hallelujah.*

A fight with the Devil is a good fight.

I hope girls and boys, you will always fight the Devil.

There is a little devil that gets inside of you sometimes, the devil that wants you to be naughty; the devil that wants you to be disobedient; the devil that wants you to be lazy and not learn your lessons; the devil that gets into a fellow that is working for so much per hour, and gets him to waste so much time, that, everybody else in Zion City were to do the same, about one hundred hours would be wasted in just a few minutes.

That is a lazy devil. That is a talkative devil, a nasty, sneaking, time-stealing, money-stealing devil.

**The Devil of Laziness Makes Thieves.**

I saw a man in Zion City, in my employ (they are all in my employ) who had his hands in his pockets.

I went up to him and said, "Take your hands out of my pockets, please."

"What, Doctor?"

"Take your hands out of Zion's pocket. Do you not know that a man who stands around during business hours with his hands in his pockets is a thief? He is getting paid for time he is not using for Zion."

I love to give this hour, for instance; I love to give many things, but a man who has his hands in his pocket, when he should be working, is a thief.

That is a devil that I do not want in Zion.

**God Showed Me the Need for Zion City.**

God brought me from that distant land, and I had a little knowledge to bring to this land.

I found, when I came to this land, that it needed the knowledge I had.

I went to and fro, and up and down throughout the land, until at last, as I told you, I came to Chicago.

It came to me more and more, as the years rolled on, that I could not take care of my people, or build up a strong community, to send forth the Gospel to the whole world, unless I took them out of the cities, unless I brought them from their distant farms, and unless I brought them from many lands.

God put that thought into my heart, and enabled me to carry it out—and here is Zion City.

Within one year and nine months we have, I suppose, about ten thousand people of seventy different nationalities in this city.

**Peace and Unity in Zion City.**

We have yet to have the first quarrel of any kind.

The City Council meets and attends to business diligently and never has a contrary vote.

Dear children, youths and widows, you will remember this day when you are gray-headed old men and women, and when I have passed away to be with the Lord, you will say, "We were at the dedication of the third passenger depot in Zion City."

**Zion City's Three Passenger Depots—and Prospects for the Fourth.**

We have had three depots in Zion City.

First, we had a depot about half the size of that ticket office. Then we had a depot across the way about twice the size of that office.

Now we have a depot that they think is very big. I tell them it will do for a waiting room on this side of the tracks, but they will have to build a $250,000 depot on the other side, and (turning to the officials of the Chicago & North-Western Railway company present) you will see that you will have to do that within two years.

I often think what Zion City will be when you dear little men and women grow up into big men and women, and we have passed on.

Twenty-five years hence, the factories will sweep down to the lake, and the beautiful harbor will be there, with beautiful vessels coming from all points.

We will have that inside of five years.

**People Coming to Zion City from all the Lands.**

We are a very remarkable people here. We have nearly one hundred people from Australia, and this morning I received a letter from Overseer Volia, saying there are thirty-three starting by the steamer Aorangi.

We have a number from New Zealand, many from South Africa, and people from all parts of the world. My text is, therefore, a good one:

*May shall run to and fro, and knowledge shall be increased."

We thank God, do we not, that we live in Zion?

People—"Yes."

General Overseer—"If you are not good what have I to do?

Children—"Send us out."

General Overseer—"They cannot do that in Chicago. If you
were to send all the wicked people out there, you would have little population left.

A Tithe of the Children as God's Messengers.

We love the people, and we do what we can for them. I do not know how many of you will leave this depot some day for distant lands. I told the people some time ago, that they were to give a tithe to God. They do, and they are richer for it, because we do not give any tithes to the Devil. We do not spend it in tobacco, and beer and skittles, and champagne at night and real pain in the morning. (Laughter.) We do not have that at all, but we do live for God and give God His portion.

I said to the mothers and fathers that I wanted a tenth of their children; that I wanted one out of every ten of their children to be a Messenger for God from Zion. Do you think that is right? People—"Yes." General Overseer—Children, would you like to go? Children—"Yes." General Overseer—When the time comes, I will select you, and we will send out a great many thousands and tens of thousands.

There are 4,000 of us going to New York next October.

The Best of All Knowledge.

Many shall run to and fro, and knowledge shall be increased.


Do you not want to know more of Him? People—"Yes." General Overseer—I do not know who wrote our motto over the ticket window, but it is very nice to have it there:

"TILL HE COME."

The Lord is coming soon, is He not? People—"Yes." General Overseer—Then He will own the North-Western railway.

Meanwhile, until He comes let us do the best we can for every one.

I ask our friends, the officials, to carry back to their headquarters the very kindest wishes on behalf of Zion City for all the officials of the line.

Zion Prays for the Railroad Men.

There are more prayers going up from this city for the safety of the men that run the engines than perhaps from anywhere, and we have never had an accident—not one child hurt.

There are 4,000 of us going to New York next October.

ZION SECURITIES and INVESTMENTS

A Bureau of Help for Investors in the wonderful City of Zion, through correspondence and interviews, as well as by visits of Zion's Special Financial Messengers, is now established in connection with Zion Commercial Agencies.

WHICH WILL list (or sale for) and town property of the members and friends of Zion everywhere, who are coming to Zion.

WHICH WILL induce godly people by gifts and conveyances to devote their property to the glorification of God, to be used by Zion, and not be controlled by enemies of Righteousness.

These things are contributory to the rebuilding of Zion City, the maintenance of the health, happiness and prosperity of Zion people, and the extension of Zion Restoration and Evangelization Work throughout the world.

Good Earnings and Profits are assured on these Investments.

Descriptive printed matter, with full particulars, mailed upon application. Correspondence solicited, and personal interviews invited.

DEACON DANIEL SLOAN, Manager, Zion Securities and Investments, Zion Administration Building, ZION CITY, ILLINOIS.
Notes of Thanksgiving from the Whole World

By J. G. EXCELL, Secretary to the General Overseer

Who offereth the sacrifice of thanksgiving glorifieth God; and to him that ordereth his conversation aright will I shew the salvation of God.—Psalm 50:21.

It is good to give thanks unto the Lord, and to call upon His Name. Every one who has been saved from sin should live a life of thanksgiving and praise.

The people of Zion, however, have additional cause to render thanksgiving and praise unto God, for they have not only been saved from their sins, but have been healed of their diseases, and, living daily in accordance with the Divine command, they are, by the power of the Holy Spirit, being cleansed from all unrighteousness.

We are taught in the Holy Scripture to glorify God in all things; and since "whoever offereth the sacrifice of thanksgiving glorifieth God," we feel that it is indeed good to tell of His loving-kindness and tender mercy, and to make known His marvelous works to the children of men.

Many wonderful testimonies to the goodness of God in healing all manner of sickness and disease, reach us continually.

The people of Zion are taught to ask our Heavenly Father for healing, knowing that His tender mercies are for all of them that fear Him.

As a child comes to an earthly parent so they come to God, knowing that they will be cared for; they look to God to give them that which is necessary for life, health, and peace of mind.

Like as a father pitieth his children, so Jehovah pitieth them that fear Him. For He knoweth our frame; He remembereth that we are dust.

So Jehovah pitieth them that fear Him. Like as a father pitieth his children, so Jehovah pitieth them that fear Him.

For He knoweth our frame; He remembereth that we are dust.

Knowing our frame, He knows how to heal all our diseases.

Being the Author of all life and health, He can impart life and health to those who meet the Divine conditions.

We rejoice to have a part in sounding the praise of the Lord throughout the whole world by printing these testimonies to the goodness and mercy of God.

We know that God's blessing will accompany them, and that those who are oppressed by sin, and bound by afflictions, will be saved and healed, and thus be led to glorify Jehovah.

Sickness Came Through Disobedience.

He that is steadfast in righteousness shall attain unto life; and he that passeth evil doth it to his own death.—Proverbs 10:27.

East Wilton, Maine, April 17, 1903.

My Dear General Overseer:—I read a testimony in Leaves of Healing concerning swine's flesh which interested me very much and gave me a desire to send my testimony.

We had always kept two hogs.

We thought that we must.

Our fathers did before us, and our neighbors did; but after we were converted we never felt exactly right about the pigs.

Still we kept on the same as ever, until a friend sent us a copy of Leaves of Healing, the first we had ever seen.

How gladly we received the teachings.

We would not eat pork or lard, still we kept the hogs and sold them; bought more and fed them; and occasionally my wife would buy a piece of pork and put it on the table when some of the boarders would want it.

We believed that God was the Healer, and that the atonement was for sickness as well as for sin; but having no teaching we made many blunders.

But for all that, God has many times graciously answered our prayers in raising the sick.

Now, through the teaching of the General Overseer, God has opened our eyes and showed us that we were sinning.

One day in February, 1903, we were both taken with grip. It was the first time in our lives that we had been sick in bed.

We suffered intensely for two weeks. We had very bad coughs, could eat nothing and grew very thin in flesh.

I was constantly growing worse. All this time God was striving with me and showing me that it was just as much a sin to sell the hogs for others to eat as to eat them ourselves.

Every time I would think of those hogs I would grow worse; and finally God said: *Will you obey Me or not?*

I replied: *Yes, dear Lord, I will,* and immediately sent for my sons in Phillips.

They soon came and told me my experience, and that I wanted them to get some one to kill and bury the hogs.

They did as I requested, and oh, what a peace and joyfulness to be delivered from the trouble about the hogs which I had for so long been sinning.

We believed that the power of God goeth through the next morning my wife and I both dressed and ate breakfast with the family.

In a short time I went into the shop to work. God strengthened me in a wonderful manner, and I fully realized that "they that wait upon Jehovah shall renew their strength."

We give God the glory, and thank you, dear General Overseer, for the teaching.

We believe that you are the prophet sent by God by sending you my testimony.

Yours in the Christ, (Mrs.) Mary DePen.

Safe Delivery in Childbirth.

To give thanks unto Jehovah.

Evanston, Illinois, April 15, 1903.

Mrs. George W. Atwood.

Evanston, Illinois, April 15, 1903.

Dear General Overseer:—I sent you a request for prayer on April 8th.

I had a severe cough, fever, and my whole body was in pain.

I was very weak.

I was constantly growing worse.

I thought it was pneumonia.

Every time I would think of those hogs I would grow worse; and finally God said: *Will you obey Me or not?*

I replied: *Yes, dear Lord, I will,* and immediately sent for my sons in Phillips.

They soon came and told me my experience, and that I wanted them to get some one to kill and bury the hogs.

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We believe that you are the prophet sent by God.

Yours in the Christ, (Mrs.) Mary DePen.

Safe Delivery in Confinement.

To give thanks unto Jehovah.

Zion City, Illinois, April 15, 1903.

Dear General Overseer:—I desire to truthfully God by sending you my testimony.

I have recently had two wonderful answers to prayer.

In December, 1902, I was in Indiana with my daughter, who was confined.

Her husband, not being a Christian, would have a physician; but we prayed that he might arrive too late, and, praise the Lord, God answered our prayers.

In April, 1903, I was with my other daughter in confinement, and we are confident that there would have been similar trouble in this case had it not been for our prayers and confidence in God.

Soon after sending you the telegram to praise she was delivered.

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I was very weak.

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We believe that you are the prophet sent by God.

Yours in the Christ, (Mrs.) Mary DePen.

Safe Deliverance in Confinement.

To give thanks unto Jehovah.

Eskridge, Kansas, April 17, 1903.

Dear General Overseer:—It is with gratitude to God our Heavenly Father that I write this testimony to all His goodness to me.

On the 20th of last November I was still delivered of a twelve-pound baby boy, without any doctor near me.

Our youngest child then was nearly eighteen years old.

I am forty years old.

I was sick about three hours; while with my daughter, who was confined.

My earnest prayer to God is that He will keep you and yours from the power of the enemy, and spare you Till Jesus Comes.

Yours in the Christ, (Mrs.) Mary DePen.
other two children I was sick twenty and twenty-five hours. At the birth of my first two children we employed a doctor, for we knew nothing of God as our Healer. Both times I was left weak. When my last baby was born I was unusually strong. I do not feel in any way that I have a young baby. Our Zion boy is very strong and healthy. He is now about four months old and weighs twenty pounds. God honored your prayers and those of Overseer Jane Dowie in my behalf a number of times. When our baby came God also healed me of large veins that were ruptured when the other two were born, for which I praise His Name, for I suffered so much with them. All sorts of lies were told about us at this time. When I was asleep and resting they were telling around that I was suffering severely, and that my husband would not get a doctor. Now my looks and strength are simply a marvel to the people. Praying God to bless you and keep you Till He Come, I am,

Yours faithfully in the Christ,

(MRS.) V. J. GURTLE.

Healed in Helping Others.

Is not this the thing that I have chosen, to hallow my mercy: and to make known my righteousness in the sight of the heathen, and of the Gentiles, to manifest mine holiness in them? Therefore shall the land be ensnared by the captivity of Egypt. —Isaiah 58:8.

ZION CITY, ILLINOIS, April 26, 1903.

My DEAR GENERAL OVERSEER:—I praise God for His love and mercy to me, and for the innumerable blessings which have come to me in Zion through your ministry. About two weeks ago I was taken ill with grip and other troubles combined; but God speedily delivered me in answer to your prayers and Zion’s. I praise God who has been such a present help in trouble. He has siven me from many terrible things and has spared my life that I might serve Him in this wonderful time of the restoration of all things which He has so plainly foretold by His prophets down through all the ages. I realize that it is a wonderful privilege to live in this time, as well as a great responsibility.

I also praise God for the blessings which have come to me since I went on Restoration work last fall. I felt very weak when I began last August. I have received healing of internal trouble, which had curbed my life for a long time. It seemed to me that if I could not serve God and be of some blessing, it were better for me to die. So I committed my life to God, looking away from myself and to God alone. God has wonderfully blessed me since I took that step. I never enjoyed the work so much. May God abundantly bless you and Overseer Jane Dowie, and enable you to finish the work entrusted to you.

Your sister in the Christ,

CHRISTINE ERIKSON.

Healed of Many Diseases Through Faith in the Christ.


REDMOND, WASHINGTON, April 15, 1903.

DEAR GENERAL OVERSEER:—Peace to thee and thine. I have felt for some time that I ought to honor God, by giving my testimony to His love and willingness to answer the cry of His afflicted children for help. He is indeed not only our Savior, but Healer and Keeper. In September, 1895, I had a cancer in the large gland under my tongue. I had not heard of the General Overseer, and did not know any organization that believed in Divine Healing, except one in Massachusetts. I knew that the doctors could do nothing, but either cut or burn it out, and such treatment would affect my articulation. I began to study my Bible, determined to trust God for healing and claim his promises, as I knew God’s covenants with His people were sure if they met the conditions. I praised God I received the healing I sought. I then knew that I could be healed of every illness. I asked to be delivered from a disease of over thirty years’ standing for which I had used medicine and had been treated by doctors to no purpose. The Lord answered my prayer again. I have also been healed of pneumonia, sore throat, rheumatism, scalded hand and torpid liver, and had a thumb reattaching that was out of joint. I was a Presbyterian and did what was required of me in that church. How different I feel about serving my Heavenly Father now! How much I thank God for the teaching of the Full Gospel, and that I live in the age that brought Elijah the Restorer to give us the true teaching for spirit, soul and body! It took nearly a year to clear away the debris of the Presbyterian doctrine before the beautiful structure of faith, and love which cast out all fear, could be built on the foundation of the Christ, who is All and in all to me. It is a pleasure to give this teaching to those who do not understand what the full atonement means. I thank my dear Heavenly Father for every victory over the Devil. I know that if I fail, the fault is all my own. I thank God for the Christian Catholic Church in Zion and pray God to bless and uphold all the workers in the field throughout the world. I thank God for our dear General Overseer and Overseer Jane Dowie and ask God daily to bless and protect them and all Zion. Your sister in the Christ,

EMMA STARR LIVINGOOD.

Injured Hand Healed.

Blessed are all they that put their trust in Him.—Psalm 2:10.

MAIDEN ROCK, WISCONSIN, April 14, 1903.

DEAR GENERAL OVERSEER:—Peace to thee be multiplied. I have felt it my duty to testify to God’s goodness in answering your prayer in my behalf. One year ago last winter I was tipped over in a cutter, and hurt my left hand. It did not pain me much until after I went to bed. It seemed that I could not hold my hand in any way to be easy. I prayed, but received no relief until I got out of bed and knelt down before God, asking Him in Jesus’ Name to take away the pain. Praise His Holy Name, I went to bed and slept well till morning. Just as the threshing machine came to our place last fall I ran a nail in my foot, but had to be on my feet continuously. God healed it perfectly. After being in Zion City last February and receiving great spiritual blessing, the Devil attacked me in giving me great pain in my head, such as I had not had for a long time. God gave me complete victory.

Your sister in the Christ,

(MRS.) CHARLOTTE STEVENS.

Child Healed of Yellow Jaundice.

And we shall teach them your children, tilling then in sowing-time, and when they walk by the way, and when thou liest down, and when thou risest up.—Deuteronomy 11:18.

119 FOURTEENTH STREET, SAN FRANCISCO, CALIFORNIA, March 5, 1903.

DEAR GENERAL OVERSEER:—I want to tell you what the dear Lord has done for me. I am a little boy eight years old, but God hears my prayers just the same. I had the whooping-cough, and was very sick with it. Aunt Laura and Uncle George prayed for me, and I was healed right away. I also was healed of toothache, through my own prayers.

I was healed of sore throat and yellow jaundice through the prayers of dear Elder Taylor and my grandmother. I wish all little children knew how to trust God and not take any bad medicine.

I thank God that Dr. Dowie teaches little children how to be good.

With much love, I am,

HERBERT TATE.

Baby Healed, and Parents Brought Into Zion.

Our Zion boy is very strong and healthy.

ADVISOR, MARYLAND, March 26, 1903.

DEAR DR. DOWIE—I have received Blatter der Heilung and have read the testimonies of so many of those who have been healed by the power of God in Zions. I therefore ask you to pray for our child who is very sick. It is an eight months old and has had the whooping-cough for eight weeks.

The little body is all wasted away. It looks as if we may lose our darling. We are trusting in God alone for deliverance, but our faith is weak, and our prayers have not been answered. We want to become members of the Christian Catholic Church in Zion and obey God in all things. Please pray for our baby as soon as you can.

Yours sincerely,

EDWARD WAGNER.
NOTES FROM ZION'S HARVEST FIELD

By REV. J. G. EXCELL, General Ecclastical Secretary

Marinette, Wisconsin.
Zion Tabernacle, 209 Main street.
Rev. A. W. McClurkin, 453 Terrace avenue, Elder-in-
charge.
Services—Sunday 10 a. m., 7:30 p. m.; Thurs-
day 7:30 p. m.

Our readers will remember that Elder McClurkin was for a considerable time Elder-in-charge of the Christian Catholic Church in Zion, North Parish, Chicago, Illinois.

About the 1st of February he was placed in charge of the Branch at Marinette, Wisconsin, and we are pleased to print the following report which he sends:

April 15, 1903.

DEAR ELDER:—The work in Marinette, Wis-
consin, and Menominee, Michigan, came into our
charge February 1st.

There is here a faithful people in Zion who love the Lord and delight to do His will.

The testimonies in Leaves of Healing show that the Lord has blessed the faithful work of the officers who were used of God in establishing the work here.

As is natural, the love of the people is very deep and tender for Elder and Evangelist Bryan, who were so largely used and blessed in this work.

The foundations were well laid in giving to the people the “sound teaching” of the Word of the Living God.

The many testimonies to the saving, healing, cleansing and keeping power of God, which have been published in Leaves of Healing, show that the Lord confirmed His Word, and the signs followed.

Some of those who went out in Zion Restoration work during the first few weeks are now going forth with the Zion Restorationists from Zion City.

We have two cottage-meetings held weekly in homes of people who are not members of the Christian Catholic Church in Zion.

God has blessed in both of these, as well as in all our meetings.

We have workers who go forth with Leaves of Healing into the saloons and haunts of iniquity, and are receiving Divine courage, and by the grace of God are enabled to silence the scoff, when a young man, who proved to be one of Buffalo Bill’s rough riders, stopped them by saying: “What Dr. Dowie says is all right. I have heard him preach.”

In another saloon one of the men said: “I know who is in your book. It says I shall go to hell and burn forever. Your God is a cruel God.”

He was completely silenced when Miss Whitley replied: “No; that is not in the book. The writer of this paper does not teach nor believe in such a thing.”

The men were completely dumbfounded when they entered a room where perhaps a dozen or more men were sitting, and told them they must repent and turn to God.

They listened with respect and bought the Leaves.

In one of the saloons the men began to jeer and scoff, when a young man, who proved to be one of Buffalo Bill’s rough riders, stopped them by saying: “If What Dr. Dowie says is all right, I have heard him preach.”

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“My Message to you is, that you must repent and turn to God.”

He was so taken by surprise he could say nothing more.

They all came back late at night, tired, but re-
joicing.

A great deal of Zion literature has been dis-
tributed and sold here, and all the houses have
been visited twice, and some much oftener.

We have just had a visit from Evangelist Can-
tel. He always helps and encourages us.

We had some very helpful addresses, and last
followed their Lord in Baptism.

(Miss Ellen Harrison.

Manchester, England.

We rejoice in the blessing which is
attending the ministry of Evangelist Can-
tel in the British Isles.

It will be seen, by the following report from Deaconess Harrison, that God is
blessing the Branch at Chorlton-cum-
Hardy.

People are being saved and healed. We are glad to know that our members are receiving Divine courage, and by the grace of God are enabled to silence the scoffing and ridicule of the ungodly.

May God continue to bless the faithful Zion Restorationists, who are willing to endure reproach for the cause of the Christ.

Deaconess Harrison writes as follows:

(Wilbraham Road, Chorlton-cum-Hardy.

Manchester, England.

My Dear Elder:—On Lord’s Day our morn-
ing service begins at 10:30.

In the afternoon there is a meeting for the Juniors, which I take while the other Zion Restorationists go out with the Literature.

Service in the evening begins at 6:30.

On Wednesday night we have a Bible reading.

Saloon visiting is done on Saturday night.

We have special cause for thankfulness for many blessings received this past month.

One of our members, whose baby boy was taken very ill with bronchitis, is rejoicing in his perfect healing.

While the baby was at the worst, she was kept without fear, knowing that God would heal him.

Very soon the deliverance came in answer to prayer.

Mrs. Walter Hulme, another of our members, is the happy mother of a dear little Zion baby.

Both have got on splendidly, though naturally complications might have been expected, owing to the serious illness she had before coming into Zion.

But she trusted God and all went well.

Another who was most reluctant to do Restoration work, has now gone into it most heartily, and has great joy and blessing in the work.

On Easter Monday six of the Zion Restorationists visited the saloons and had some lively ex-
periences.

About thirty were visited and fifty copies of Leaves of Healing were sold.

Buffalo Bill’s Wild West show is in our neighbor-
hood, and in almost all the saloons which they visited, some of his men were found drinking.

Most of them knew Leaves of Healing and our General Overseer.

One of our Restorationists, Miss Whitley, went on this work for the first time.

He met with great success, not only in selling the Leafs, but she had great liberty in speaking to the men upon repentance.

The men were completely dumbfounded when she entered a room where perhaps a dozen or more men were sitting, and told them they must repent and turn to God.

They listened with respect and bought the Leafs.

In one of the saloons the men began to jeer and scoff, when a young man, who proved to be one of Buffalo Bill’s rough riders, stopped them by saying: “What Dr. Dowie says is all right. I have heard him preach.”

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We had some very helpful addresses, and last
followed their Lord in Baptism.

(Miss Ellen Harrison.

Wichita, Kansas.
Zion Tabernacle, 211 South Water street.
Rev. David A. Reed, 45 South Water street, Elder-in-
charge.

Rev. W. C. Reed, Evangelist, Assisting.
Services:—Sunday 10:00 a. m. and 7:00 p. m.; Tuesday 7:00 p. m. and 7:30 p. m.

The standard in Zion is very high.

Those who have been professing Chris-
tians in the apostate denominations, even
although they were members in good and
regard standing, find that they need to be converted before coming into Zion.

The standard among the apostasies is so low that God has ceased to bless them as organizations. Elder Evangelist Reed is laboring in Wichita, Kansas, to advance the Kingdom of God.

The result is that the people who have made a high profession in the denominations are taught the necessity of a more thorough consecration.

Those who have never been united with any denomination see the necessity of a thorough repentance.

They are commanded to repent. They find in the Christian Catholic Church in Zion that unity of spirit which characterizes the true Church of God.

The Gospel is still the power of God unto salvation.

It is so proclaimed by our representatives in Wichita that drunkards and harlots, as well as those professing Christianity, are saved from their sins.

Evangelist Reed writes as follows:

"234 South Water Street, 
VICHITA, KANSAS."

Dear Elder:—God is wonderfully blessing us in teaching the glorious, everlasting, Full Gospel, and there has been great prejudice, mostly coming from the apostate churches. However, some of those who have been the most bitter, and have said very bitter things, have been in our meetings and much prejudice is being wiped out through the teaching of the Full Gospel, and in reading Zion Literature.

Some who have been making a high profession are beginning to see, since reading Zion Literature, that they were not born of the Spirit. A confession was made to us not long ago, by one who has been preaching the Gospel.

He claims to have seen hundreds led to God through his preaching.

Since reading Leaves of Healing his own life has been changed, and he has been led to confess his sins and make restitution and call upon God to save him, and is coming into the Light.

One man told us that he had not been in a church for three years, as he could not bear the hypocrisy existing in most of them.

He heard of Zion on the street through the singing of our little daughter. He was led to stop, and from there came to the Tabernacle and gave himself to God.

He said that at last he had found a people of God.

Another arose in the meeting and said that he had been striving to get the Kingdom of God into him for thirty years.

He claims to have been a member of the Methodist Episcopal church, but could not believe that he was saved.

No one had ever been able to lead him where he could know that he was a child of God.

He stayed with Elder Reed after the services and listened to the teaching of the Word.

The doubting demon was cast out, and he has been on his way rejoicing ever since.

A poor drunkard who had helped Elder Reed do some work when he was sober, hunted him up when he had been converted, and asked for an hour at the Tabernacle to see him, for he believed that he could help him get away from the power of the Devil.

He confessed his sins and gave up a highway robber's weapon.

He wanted it hung on the walls of Zion.

The Elder took this man home to his wife, and prayed with them, promising them that God had promised to obey God.

Many sick and sorrowing ones have been healed through the teaching and prayer from house to house.

We have been able to do quite an amount of sewing and to give out clothing to the needy.

Our saloon work is being greatly blessed by God.

We often meet the people who tell us that they would live a better life.

Then we have a grand opportunity to tell them how, and get them to read the Leaves.

When we see on every side, people who dare not preach even what they know is Gospel, it makes our hearts rejoice that God has founded Zion.

We rejoice that He is setting His people free, destroying the fear to preach the whole Gospel.

The poor hear the Gospel gladly.

We have found in the work a living witness, and two little girls, who, when we found them, were very destitute.

She obeyed the Gospel, turned to God and was healed of asthma and has never lost one day's work since.

She is tithing faithfully. Zion members here are faithful in this, and some are paying tithes on their property. Others who are not members, are beginning to tithe.

Yours Till He Comes, (MRS.) M. C. REED.

God Restores to Health One Whom the Physic-ians Said Could Not Live.

2622 Montgomery Street, 
LOUISVILLE, KENTUCKY, April 7, 1903.

DEAR GENERAL OVERSEER:—I desire to add my testimony to that of my mother, Mrs. L. J. Harris, and to thank you for your prayers in her behalf.

The half I can never tell of, all God has wrought in her life.

While the surgeon, referred to by mother, was making his examination, I stood by her bedside, holding her poor, little wasted hands in my own, watching the surgeon's face.

I knew by its expression that he found the case a very serious one.

When the two physicians left the room my sister and I stood looking into each other's faces, waiting for—we feared to think what.

Finally the doctors requested us to join them, and as we left the sick-room a cry went up from my heart to God for mercy.

The surgeon could not look into our anxious, sorrowful faces, and tell us that we were to lose our beloved mother, so he bowed his head and said: "I fear that I can give you very little encouragement."

He then explained that only an operation would relieve mother, and that, on account of her advanced years and feebleness, an operation was impossible.

We told them neither mother nor ourselves would consent to such a resort even were it possible, and that we could not believe that there was no hope, while God was able to raise her up.

Then it was that I wrote you, dear General Overseer, and I shall never cease to thank God that I did so.

I knew that the Great Physician, whom my dear mother accepted as her Lord three years ago, and whom she has continued to trust for healing all those years, could raise her up from this terrible illness just as easily as from lesser ills.

Only the dear Savior knows all we suffered in those dark days.

We are even more to each other than mother and daughters usually are, and the thought of giving her up was agonizing.

When you had offered prayer and the healing began, oh, how we did rejoice and thank God for His goodness to us.

During her illness mother had subsisted for weeks on a small portion of broth and the raw white of an egg each day, her stomach and liver being in such condition that she could take no solid food.

When her healing began she at once craved, and was able to take, more of everything that God loves. She did not fear to give her what she desired, in the way of food, but she assured us that God would provide for her, if it pleased Him, or that He had done.

She is gaining strength and flesh, the delicate nourishment putting new life into her body, which ten days ago was emaciated beyond expression.

May God abundantly bless you and yours, and also your glorious work for Him. I only wish all suffering humanity could know and be benefited by the prayers of God's Messenger.

Gratefully yours, (MRS.) Bessie Saunders.
MID-WEEK BIBLE CLASS LESSON, JUNE 3d or 4th.

A Body Meet for God's Use.

1. It must be without vehement speech.—Leviticus 21:15, 17.

2. God makes the body perfect. Those who represent God's work must be perfect. There is redemption for sin's blights.

3. It must be kept clean.—Isaiah 52:7, 12.

4. The hands must be clean. They must be washed with pure water. Frequent washing is necessary.

5. It must be purged of dishonor.—1 Timothy 2:19-23.

6. The Spirit of God will strengthen the body by resurrection power.—2 Corinthians 3:18.

7. It must never be overcome by faults, failings, or sin.—Mark 7:14-23.

8. It must be purged of dishonor.—1 Timothy 2:19-23.

9. One must not indulge its passions. It is subject to sin and delusions.

10. It must be under control.—1 Corinthians 9:19-27.

11. It must be sustained by life-giving power.—Psalm 103:8-18.

12. The body must be used honorably. It is His temple.

13. He will keep it clean and strong.

14. The eye shows physical forces. Animation shines through it.

15. Loss of energy is always manifest.

16. Every thought must be controlled.

17. All food should pass censorship.

18. Frequent washing is necessary.

19. The Lord our God is a bountiful, redeeming God.

Sunday, May 16, 1903

LEAVES OF HEALING.

ZION'S BIBLE CLASS
Conducted by DEACON DANIEL SLOAN

SUNDAY BIBLE CLASS LESSON, JUNE 7th.

The Body's Frailty.

1. Most all spend its strength for naught.—Isaiah 49:1-4.

2. They gratify some vain ambition. They indulge some selfish pleasure. They practice some known sin.

3. The Lord fadest because of the way it is spent.—Psalm 103:8-18.

4. It is so bound to the earth.

5. It is no bond to the earth.

6. The spirit may overtax the body. One can work beyond his powers.

7. The Lord is a Body-perfecting God.

8. Zeal for God sometimes drives one to work the body too hard.

9. We are saved by hope.

10. God promises full redemption for the body.

11. Our earnest prayer should be to know more of resurrection now.—Philippians 3:7-16.

12. Resurrection power is now real.

13. Jesus said, "I am the Resurrection." Seek until the Fountain of Life is obtained.

14. God's Holy People are Body-perfecting People.

Notice to Officers and Members of the Christian Catholic Church.

Send all newspaper clippings concerning the General Overseer, the Elders, or any department of the work in connection with the Christian Catholic Church in Zion, to Deacon Carl F. Stern, Zion City, Illinois. Send as soon as possible after publication, and carefully mark name and date of the paper clipped from each article. If this is not done, the clippings are absolutely useless.

Program of Meetings in Shiloh Tabernacle, Twenty-sixth Street Tabernacle and Gilgal Avenue Tabernacle.

SHILOH TABERNACLE.

Sunday, 6:30 a. m.—Early Consecration, General Overseer.
Sunday, 9:30 a. m.—Juniors.
Sunday, 2:30 p. m.—Overseer Jane Dowie.
Sunday, 7:30 p. m.
Monday, 8:00 p. m.—Restoration Host. (Every other Monday.)
Monday, 8:00 p. m.—Officers of Restoration Host. (Every other Monday.)
Tuesday, 2:00 p. m.—Divine Healing, General Overseer.
Wednesday, 7:00 p. m.—Baptism.
Wednesday, 8:00 p. m.—Rally, General Overseer.
Thursday, 2:00 p. m.—Divine Healing.
Friday, 8:00 p. m.—Officers of Christian Catholic Church in Zion.

The second Sunday of each month—Communion.
The third Sunday of each month—Baptism.
The fourth Sunday of each month—Consecration of children.

TWENTY-SIXTH STREET TABERNACLE.

Sunday, 9:00 a. m.—Juniors, Deacon Rodda.
Sunday, 10:00 a. m.—(German) Elder Dietrich.
Thursday, 8:00 p. m.—(Swedish) Evangelist Barklund.

GILGAL AVENUE AND TWENTY-FIRST STREET TABERNACLE.

Tuesday, 8:00 p. m.—(Danish and Norwegian) Deacon John W. Stockholm.

Notice of Removal.

The Offices of the General Recorder and Financial Secretary of the Christian Catholic Church in Zion have been removed from 1201 Michigan avenue, Chicago, to Temple Cottage, Zion City, Lake county, Illinois. As per instructions of the General Overseer in LEAVES OF HEALING of April 5, 1902, pages 1017 and 1018, all remittances for tithes and offerings, and all reports and correspondence relating thereto, should be addressed to General Recorder of the Christian Catholic Church in Zion, Zion City, Illinois. Checks, drafts, express orders and postal money-orders should still be made out in the name of Rev. John Alex. Dowie. Drafts should be drawn upon Chicago, New York, Philadelphia or Boston. Drafts drawn upon other points, and personal checks drawn upon banks outside of Chicago and Zion City, should contain ten cents for exchange. Postoffice money-orders should be drawn upon Zion City, which is now a money-order office. Never send silver through the mails, and never send bills if it is possible to get an order; if not, it must be safer to register the letter containing the bills.

Warning.

I am directed by the General Overseer to warn our members and officers throughout the world against giving money to persons claiming to be members of the Christian Catholic Church. All benevolence must be given either from Headquarters or under the direction of same. Even though the applicant for benevolence be known to be a member of the Christian Catholic Church, financial aid must not be given except in extreme cases, and then only in small amounts. Requests for help must be made to the officer-in-charge. In cases where there is no such officer, requests should be made directly to Headquarters, accompanied by recommendations from one or two members of Zion in good standing.

J. G. EXCEILL,
General Ecclesiastical Secretary.
OBEYING GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Ghost."

Fifteen Thousand Two Hundred Sixty-seven Baptisms by Triune Immersion Since March 14, 1897.

The following-named twenty believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Wednesday, May 6, 1903, by Overseer J. G. Speicher:

- Burke, John S. Zion City, Illinois
- Burrel, Marie D. Y. Zion City, Illinois
- Crowder, Lenneal H. Zion City, Illinois
- Gould, Joseph. Zion City, Illinois
- Gould, Mrs. Elizabeth. Zion City, Illinois
- Holena, A. Zion City, Illinois
- Holmes, Grace M. Zion City, Illinois
- Korn, Myrtle. Zion City, Illinois
- Lebe, Mrs. Carrie. Zion City, Illinois
- Leonard, Frances. Darlington, Wisconsin
- Leonard, Mrs. Emily. Darlington, Wisconsin
- Ramsey, William James. Zion City, Illinois
- Rowley, L. C. Darlington, Wisconsin
- Rowley, Lucind. Darlington, Wisconsin
- Salisbury, Charles. Prairie Farm, Wisconsin
- Schmidt, Herman. Zion City, Illinois
- Sutherland, E. J. Zion City, Illinois
- Van Horn, Marjatta. Lime, New York
- West, F. L. Winfield, Kansas
- Wilson, Zalia. Zion City, Illinois

The following-named two believers were baptized in the South Side Zion Tabernacle, Lord's Day, May 10, 1903, by Overseer G. L. Mason:

- Koch, Edward. 1292 Wahlath avenue, Chicago, Illinois
- Mayfield, T. A. Marion, Kansas

The following-named one believer was baptized in the South Side Zion Tabernacle, Ohio, Lord's Day, May 10, 1903, by Elder E. G. Farr:

- Norman, Clyde. 624 Ada street, Chicago, Illinois

The following-named one believer was baptized in the South Side Tabernacle, Chicago, Lord's Day evening, May 3, 1903, by Elder G. E. Farr:


CONSECRATION OF CHILDREN.

The following-named nine believers were baptized at Caledonian road, Bath, London, England, Lord's Day, April 26, 1903, by Evangelist H. E. Caustel:

- Allen, Mrs. Elizabeth. 34 St. Paul's Crescent, Camden road, N. W., London, England
- Crowhurst, Miss Elizabeth Mary. 45 Lanark Villas, Maida Vale, W., London, England
- Drane, Richard James. 31 Wynford road, Caledonian road, N., London, England
- Green, Miss Edith Anna. 13 Rosslyn Hill, Hampstead, N. W., London, England
- Smith, Miss Ada. 118A Pentonville road, N. London, England
- Shelton, Mrs. Eliza. 48 Vernon road, North Bow, E., London, England
- Stringer, Miss Priscilla. 47 Victoria road, Kibburn, W., London, England

The following-named three believers were baptized in San Francisco, California, Lord's Day, May 3, 1903, by Elder D. T. Taylor:

- Glessner, Alice Gray. 707 Mission street, San Francisco, California
- Ivers, Sarah Eugenia. 707 Mission street, San Francisco, California
- Jewell, Nellie Eugenia. 707 Mission street, San Francisco, California

The following-named two believers were baptized in Benton Harbor, Michigan, Wednesday, April 22, 1903, by Elder James R. Adams:

- Shaw, Miss Angeline R. 159 Beard street, Benton Harbor, Michigan
- Shaw, Mrs. Rhoda Ann. 159 Beard street, Benton Harbor, Michigan

ZION IN DANVILLE, ILLINOIS.

Elder S. B. Osborn will hold meetings in Danville, Illinois, from Lord's Day evening, May 24th, until Tuesday evening, May 26th, inclusive, at the home of E. Warbrittian, 605 Robinson street.

Let all friends and members of Zion have due notice.

Approved advertisements are accepted and published at reasonable rates, which will be mailed upon application.

The present subscription rate to The Zion Banner is $1 for six months, or 60 cents for three months.

Subscribe now, addressing:

ZION PRINTING AND PUBLISHING HOUSE,
19 East Twelfth street, Chicago, Illinois.
The Restoration of All Things Must Be Done Throughout the World Very Largely by LEAVES OF HEALING

Increasing the circulation of Leaves of Healing is, therefore, one of the most important and effective ways of doing Zion Restoration Work...

How To Do It...

PRAY! Increase Your Order for LEAVES OF HEALING for Sale and Distribution in Your Restoration Work.

Increase the Number of Subscriptions Which You Pay to Have Sent to Friends from This Office.

Urge Those Whom You Find Interested in Zion Teaching to Become Subscribers.

Send Sample Copies and Personal Letters to Friends at a Distance, Calling Their Attention to the Great Value of the Paper.

Talk LEAVES OF HEALING to People Whom You Meet in Your Business and Travels. Many Subscribers Have Been Gained in This Way.

Use Your Knowledge of Zion City in Interesting People in Zion and LEAVES OF HEALING. The Whole World is Intensely Interested in the City.

Pray Every Day That ZION PRINTING AND PUBLISHING HOUSE, by God's Grace, May Attain the Mark Set in its Watchword for 1903: One Hundred Thousand Yearly Subscribers to LEAVES OF HEALING
A NEW ZION CITY SUBDIVISION

WILL BE READY FOR ALLOTMENT DURING

The Third Annual Feast of Tabernacles....July 11 to 19, 1903

The land to be offered embraces more than 200 acres, and lies adjoining and northwest of Shiloh Park, between Salem Boulevard and Twenty-first Street. It is high, uniform, well drained, and altogether one of the most beautiful and best located tracts within the whole of Zion City Site.

Shareholders in this Association

Will, as usual, have a 10 per cent. Discount from regular rentals of lots in that location, for a limited time; and those holding Certificates in THE NEW FIFTH SERIES offered for sale, beginning April 1, 1903, will have the right to make first selection of lots, according to Certificate Numbers. Shares may be bought at the Par Value of $100. Each, bear interest at the rate of eight per cent., payable semi-annually, and may be held as an interest-bearing investment, if lots are not wanted now or at some later date.

The Unprecedented Profits

Already realized by Zion City Leaseholders will strongly appeal to earnest Christians throughout the World, who are seeking Clean Investments, or who desire to live in a Clean City, where their families may be brought up and educated in an atmosphere of righteousness.

Write for Articles of Agreement for Shares, Illustrated Booklet, copy of 1100-Year Lease, and any further information desired.

Address ZION LAND AND INVESTMENT ASSOCIATION

JOHN ALEX. DOWIE
ZION CITY, ILLINOIS, U. S. A.

FIELDING H. WILHITE, assistant Secretary
H. WORTHINGTON JUDD, Secretary and Manager.

ARE YOU THINKING OF TAKING UP
A COURSE OF READING?

THE ELEVEN Bound Volumes of LEAVES OF HEALING are a History of the most important events of the last years of the Nineteenth Century and the first of the Twentieth. They contain the best and wisest comments on Current Events in the world; they are a safe guide in Business and Politics; they contain the best thoughts about Art, Music, Literature, and Science; they tell of things far more strange and interesting than fiction, and all true; they are an inspired Bible Commentary and the safest and best works extant on Theology. The Most Blessed Opportunity of these latter days was to live in Zion Headquarters from the beginning until now. Comparative few bad that opportunity. The next best opportunity is that of reading these Eleven Volumes. That is within the reach of almost every one. No member of the Christian Catholic Church in Zion can afford to miss that opportunity.

$27.50

Single Volumes, each $3.50

SEND ALL ORDERS TO
ZION PRINTING and PUBLISHING HOUSE
19 Twelfth Street, Chicago, Illinois, U. S. A.

ZION IN CHICAGO

Rev. John Alexander DOWIE
(ELIJAH THE RESTORER)
General Overseer of the Christian Catholic Church in Zion

will conduct divine services

Lord's Day Afternoon
May 17, 1903

at the
CHICAGO AUDITORIUM

Doors open at 2:30 p. m.
Services at 3 p. m.

Message:
The Declaration of Jesus the Christ:
"Elijah indeed cometh, and shall restore All Things."

All Welcome Seats Free Free-will Offering

CHRIST IS ALL AND IN ALL
In this great building, the Auditorium of which seats 16,000 people, Rev. John Alexander Dowie, Elijah the Restorer, General Overseer of the Christian Catholic Church in Zion, will conduct a great mission from October 18th to November 1, 1903, Inclusive. It is expected that he will be accompanied by Zion White Robed Choir of Hundreds of Voices, Zion City Brass Band, Hundreds of Officers of the Church, and by at least Four Thousand members of Zion Restoration Host.
GOD'S WITNESSES TO DIVINE HEALING.

QUICKLY HEALED OF LAMENESS, TUMOR, RHEUMATIC GOUT, AND SPINAL CURVATURE.

THE LAME WALK!

This is a part of the description which the Christ gave of His work as "He that should come." It was a work worthy of the Son of God.

As He walked the weary ways of Palestine, and saw everywhere the lame, the halt, the blind, the sick and the sorrowing, His great, loving, Divine heart was touched.

His strong yet tender sympathy went out to the suffering ones.

Again and again, the writers of the Four Gospels use the beautiful expression, so full of meaning, "He had Compassion on them."

He taught the multitudes God's Way of Healing.

He preached, with mighty power, the beginning of the Gospel, "Repent!"

Men and women heard, heeded and came to Him with their sins and their sicknesses. He forgave their sins.

Then He laid His strong, firm but gentle hands upon them.

In that Divine touch there was healing.

Men who profess to love that great Teacher, Preacher and Healer, and to be ministers of His Gospel, are saying that He has changed. They are saying that He does not heal now. But God's Word says, "Jesus, the Christ, is the same yesterday and today, yea, and forever." He Himself, just before His ascension into the heavens, said: "Lo, I am with you All the Days, even unto the Consummation of the Age."

His love is as mighty, His sympathy is as deep and gentle, His power is as infinite as when He stood upon the earth in the flesh, saying of His work, "the lame walk."

Men who name His Name, but have little faith, say that He heals now through doctors' drugs and surgeons' knives.

But doctors' drugs do not heal.

The doctors themselves say that they more often kill.

Surgeons' knives do not heal.

The modern operating table is a modern altar of Moloch, upon which human sacrifices are made to the god, Science—a god who, his high priests themselves being witness, has no existence.

The Christ never used drugs or knives when He healed the multitudes in the days of His flesh.

He does not use them now.
God has sent His Messenger, whose Voice rings out in all the lands, proclaiming Him as the unchanging and all-powerful Savior, Healer, Cleanser and Keeper of His people.

Lovingly and patiently, this Messenger has taught this Wonderful Truth, almost lost sight of through unbelief.

Earnestly and faithfully, he has prayed for the sick and afflicted, with laying on of hands, in accordance with the Words of Jesus, "They shall lay hands on the sick and they shall recover."

The healing comes.

The woman whose portrait appears upon the front page of this paper tells the story of a most wonderful healing through the power of the Son of God.

She tells how for years she was lame, unable to get about without the use of crutches. Humanly speaking, she was doomed to go down to her grave a hopeless cripple.

She tells how she was afflicted with a terrible tumor, which threatened her to go down to her grave a hopeless cripple.

The healing comes.

She showed her trust by putting aside for the sick and afflicted, with laying on of hands, in accordance with the Words of Jesus, "They shall lay hands on the sick and they shall recover."

The healing comes.

That is the work that He is doing in these Latter Days in Zion.

**LEAVES OF HEALING**

**WRITTEN TESTIMONY OF MRS. E. RANCEPEAD.**

**71 Canterbury Road. Folkestone, Kent, England. March 5, 1903.**

**The Rev. E. Cantel, St. Eaton Road, London, N. W.**

**Dear Evangelist.**—Peace to thee!

With my testimony, Sister Pitt will give you the last link in the chain of testimonies (a pair of crutches), that now belong to Zion. The crutches, spinal support, electric vest, gloves and belt, make the chain complete.

It is with a grateful heart to our Triune God that I praise His Holy Name for His great goodness to me. He has indeed proved Himself to be Jehovah-righteous to me.

In a few words, the story of God's wondrous dealings with me is as follows:

Nearly three years ago, my right foot was badly injured in a bicycle accident; so much so that a neighbor who saw it said it had lost all shape of a foot, and she thought I should never walk on it again.

After weary months of waiting and suffering, I fully expected to be a cripple for the rest of my days, as my foot got no better.

To the horror of many around me, who thought that I was positively wicked, I refused to have medical aid for it.

No one could conduct my business for me, so I struggled on, often upon one foot and a crutch, serving my customers, or else seated in a chair directing my young assistant.

To add to my care another trouble arose, at which time my Heavenly Father, in His mercy, showed me His people in Zion who trust Him for healing.

A large lump formed under my right ear. I accordingly went to London to consult a medical man.

He voiced the serious looks by using even more serious words, and intimated that my life itself was in danger.

He advised that as a specialist's opinion be sought, at which time our Heavenly Father, in His mercy, showed me His people in Zion who trust Him for healing.

To Him be all the glory!

Zion's Conflict with Methodist Apostasy.

This book of 300 pages, issued by Zion Publishing House, contains nine powerful discourses delivered in Central Zion Tabernacle by the General Overseer, a year ago last May, during the session of the Methodist General Conference. They are of especial value for the full and fearless exposure of Freemasonry.

The Methodist Church the Property of the Masonic Order; "Freemasonry: A Heathen and Antichristian Abomination," and "Degrees of Masonic Devility" ought to be read by every Lodge man. The iniquity of the Mystic Shrine is laid bare.

"The Christian's Duty in Breaking a Bad Oath" is the address which preceded the public working of Masonic and Odd Fellow degrees in Central Zion Tabernacle, a full account of which is given. Buy one of these books and keep lending it.

No honest and intelligent man can read the book and still remain a Freemason. Sent by mail, postpaid, for twenty-five cents.

Address Zion Printing and Publishing House, 12 Twelfth Street, Chicago, Illinois, U. S. A.

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**LEAVES OF HEALING**

That is the work that He is doing in these Latter Days in Zion.

**A. W. N.**

**Saturday, May 23, 1903.**

Mrs. E. Rancepead.

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EDITORIAL NOTES.

“OH, THAT THE SALVATION OF ISRAEL WERE COME OUT OF ZION!”

WHEN JENOVY BRINGETH BACK THE CAPTIVITY OF HIS PEOPLE, THEN SHALL JACOB REJOICE, AND ISRAEL SHALL BE GLAD.

THE SALVATION of the Ancient People of God must come out of Zion.

HOLDING FIRMLY, as we do, the Anglo-Israelist origin of the British and American Nations, we gladly record the fact that Salvation has already come to Israel out of Zion.

ALTHOUGH MULTITUDES, both in the British possessions and in the American, fail to realize that Personal Salvation which Jesus came to bring, yet true Christianity has its Center and its Power in these Nations.

AND NOW it is high time that the Salvation be extended to Judah; for Judah is sorrowing all over the Earth, in sympathy with her slaughtered and her persecuted children in Bessarabia, and in other parts of so-called "Holy" Russia.

IT IS IMPOSSIBLE for Judah to rejoice under the Flag of the Greek Apostasy.

COLD, INDEED, must be the heart that can read the terrible story, which is now admitted as not being exaggerated in the Press Dispatches, without a thrill of righteous indignation against the fiendish wretches who perpetrated these massacres.

THE BESSARABIAN ATROCITIES, under so-called Christian Rule, are even more horrible than the Bulgarian Horrors under Mohammedan Rule, which aroused the indignation of
the entire civilized world in 1876, and which drew forth from that great English statesman, William Ewart Gladstone, his eloquent pamphlets on "The Bulgarian Horrors, and the Question in the East;" and "Lessons in Massacre."

The words of Count Tolstoi, which are said to have been written by him a few days ago, and which appear in the European cable dispatches of yesterday, strike at the source of the whole Terrible Crime.

He says:

Above all, I was horrified at the Real Culprit, namely, the Government, with its Foolish Fanatical Priesthood and Gang of Robber Officials. The crime was a consequence of Preaching Lies and Violence, which the Government carries on with such stubborn energy, and is proof of its complete ineptitude, which is like that of the Turkish Government toward the Armenian Massacres and the most horrible atrocities, if only its interests remain untouched.

The Anti-Christian nature of the State Religion of Russia, with its mummeries and empty formalities, is once more made manifest to all the world, and the utterly Heartless and Cruel Military Despotism, which rules that Country, is also revealed.

But there is no hope for Judah under the standard of the Vultures of the Slavonic Empire.

The entire Jewish people should be helped to emigrate to British and American Countries where, humanly speaking, such wide-spread atrocities are almost an impossibility—although we cannot forget the Afro-American murders in the Southern States, and the racial hatreds which exist.

We shall have much to say concerning this matter in our Discourse in the Chicago Auditorium tomorrow, entitled "Elijah's Call to the Jewish People in All the World."

We shall make a special appeal, at the close of the Service, to our audience on that occasion, and to our people at other times, for help for the sufferers from the Unspeakable Barbarities which were committed under the eyes of the Greek Church, and the Russian Garrisons not only without protest, but, apparently, under their protection.

May the God of Abraham, and of Isaac, and of Jacob, the God and Father of our Lord Jesus, the Messiah, help us to make plain to our brethren, the Jews, the Love which all in Zion feel toward them, and the deep sympathy that is in all our hearts, ever remembering, as we do, the words of our Master, at Jacob's Well:

"Salvation is from the Jews."

The week now ending has been an exceedingly busy one, in all Departments of Zion.

The record of this is, in part, to be seen in this issue of the Leaves.

But again we remind our readers, far and near, that if they desire tidings of the details connected with the progress and business of the City of Zion, they must subscribe for The Zion Banner, which is published twice every week.

It is our Business Paper, and contains many matters of interest connected with the progress of the work of the City, for which we could not find room, and which are unsuited to these columns but which are of much interest to Zion everywhere.

Again we have been placed under deep obligations to our Beloved People in Zion, and to many sympathetic hearts outside, who, last Saturday, gathered in Many Thousands around the Grave of our Departed Daughter.

We feel that while much of the smart of the Wound has passed away, yet we realize the loss and the separation, in some respects, more keenly from day to day.

But the comforts of God are never absent, and we receive the strength we need from hour to hour, to go onward for the "little while" that lies between us and our reunion. Not only shall we meet with her, but with all the loved ones who have gone before to that sweet Land beyond the Sea where the Hosts of God are gathering for the Glorious Manifestation of our Savior, when He comes in the Clouds to call from the World His Own.

A full Report and several Photoengravings, connected with this Anniversary, will be found in this issue on Pages 148 to 153.
We had the pleasure of receiving last Wednesday, in our Council Room in Zion City Administration Building, Fourteen of our people from far distant Australia.

Another Company of over thirty are on the Ocean, and when they arrive, we shall publish a complete list of the Australasian arrivals in Zion City from the beginning, so that our friends in these distant lands may know of their safe arrival here.

At our large Weekly Rally in Shiloh Tabernacle last Wednesday Evening, we found that about One Hundred persons had come into Zion City from distant places and Foreign Lands during the previous week.

We had the joy of welcoming them as they stood up in all parts of the Audience Room, to tell us whence they came.

The ease with which we are able to absorb so many into the population and business of our City, and to find employment, almost immediately, for all who come, has been an element of surprise to many, and is a source of much satisfaction to us.

We would, however, remind those who desire to come, that there are limitations to our power to find occupation for all; and yet we have never found that we have had one too many, of those who were able and willing to work, even when they came without notice.

It is well, however, for those who are wholly dependent upon their labor, to correspond with us before they leave their homes.

Careful readers of this issue will see that we are apparently on the eve of a Conflict of a very peculiar nature, with Rome in Chicago.

Violent and Drunken Priests, taking the cue from their Archbishop, incite rowdies to mob and injure the members of Zion Restoration Host.

In the Stockyards District, last Lord's Day, several of our people were assaulted, and one very severely injured.

None of these things, however, move us, and we shall continue to do our work for God and claim the protection of the Law.

But above all things, we shall trust in Divine Protection; for it is God who has cared for our people, and preserved them from many dangers.

The young man, who was so severely injured that he lay unconscious for half an hour in the street, where he had been so cruelly struck by the Popish mob, is now well and able to attend to his daily business, although the shock and the blows have left their mark upon him.

As Paul, the Apostle, wrote to the Church in Philippi, we also can say today:

To us it hath been granted in the behalf of the Christ,
Not only to believe on Him,
But also to suffer in His behalf.

We rejoice to say that the members of Zion Restoration Host have never shrunk from going again and again into Districts where they have been threatened, and even injured.

Nor will they shrink from revisiting, on the coming Lord's Day, the very same District where they were injured last Lord's Day.

But we have taken occasion to remind Archbishop Quigley and his Priests, that they will be held strictly responsible by the Law for their incitement to crime.

We have shown this in our quotation on page 141, from the Decisions of the Supreme Court of Illinois, in the case of the Anarchists, who were sentenced to death, and whose appeal was rejected.

In addition to the passage which we have quoted from the instruction of Judge Gary to the Jury, we may say that the construction of the Law, given by him, was sustained very fully by the Supreme Court.

The Opinion of the Court was delivered by Mr. Justice Magruder, who, quoting from the case of Regina v. Sharpe, 3 Cox's C.C. 288, says:

He who inflames people's minds and induces them by violent means to accomplish an illegal object, is himself a rioter, though he take no part in the riot.

And, again, quoting from Bishop on Criminal Law, Sec. 641, the Court says:

One is responsible for what of wrong flows directly from his corrupt intentions. If he set in motion the physical power of another, he is liable
for its result. If he contemplated the result, he is answerable, though it is produced in a manner he did not contemplate. . . . If he spoke into action an indiscriminate power, he is responsible.

And again, page 242 of 122 Illinois, the Court says:

Under our statute and the construction given to it by the decisions of this court (Baxter v. The People, 3 Gilm. 368, and other cases), the man, who, "not being present aiding, abetting or assisting, hath advised, encouraged, aided, or abetted the perpetration of the crime," may be considered as the principal in the commission of the crime, may be indicted as principal and may be punished as principal. The indictment need not say anything about his having aided and abetted either a known principal or an unknown principal. It may simply charge him with having committed the murder as principal. Then, if upon the trial, the proof shows, that he aided, abetted, assisted, advised or encouraged the perpetration of the crime, the charge, that he committed it as principal, is established against him. It would make no difference, whether the proof showed that he so aided and abetted, etc., a known principal or an unknown principal.

We feel it our duty to publish these Legal Decisions, so that the Roman Catholic Clergy in Chicago may know the penalty of their crime, and that they will be held strictly accountable to the Law for incitement to murder.

We have a right, and we shall exercise it, to see that the civil and religious liberty which we are guaranteed under the American Constitution shall not be destroyed by that Evil Power, which defies Law, threatens Life and destroys Liberty wherever it has the Supremacy; for the Church of Rome concedes no real liberty and demands Absolute Submission to her Corrupt and Apostate Authority.

Much blessing continues to follow the operations of Zion Restoration Host throughout all parts of the World.

We rejoice to know that thousands upon thousands are diligently carrying the Christ's Message of "Peace" every week, to tens of thousands of homes in many of the great cities of the World, in Villages, in Country Districts, on board Ships, and Trains, and among all kinds and conditions of men.

Zion's Industries continue to go forward, and it will interest our readers to read the last Report which we have received from our Manager:

Zion Lace Industries

Zion City, Lake County, Illinois, May 20, 1903.


Dear General Overseer:—It is with great pleasure that we are able to report the continued success of Zion Lace Industries.

Although we have had no travelers on the road since the third week in January, we have never been without orders on the books, and some of the patterns we have not been able to keep in stock at all. Just as fast as we have been able to make them they have been shipped off to customers.

We have had to increase the working hours to eighteen per day, two men working each machine eighteen hours, which are divided into two shifts of nine hours each.

We are daily receiving repeat rush orders, and altogether the state of the market is very healthful for us.

We are glad to say that the six new machines that we are installing will shortly be at work, and will materially increase our output.

The prestige of our Lace*s have gained is an enviable one, as the seven pages of commendations which I sent you, prove. These were all from our customers who were delighted with our production, and who are eagerly looking for our fall line of goods. Of these we have numerous new sets of patterns nearly ready, some of which are a finer grade than we have ever made, and which we anticipate will uphold our reputation.

No concern in the world need wish for a better outlook than that which the Zion Lace Industries has before it.

We are glad for the promise of an increase in the machinery as, of course, every new machine brought in will help us to meet the ever-increasing demand for our Lace*s.

Our help is daily increasing in efficiency, and the output of the work grows larger every week. Everything goes along easily and smoothly with the help, and we have had no labor troubles of any kind such as have to be met by the outside world. We are thankful for the peace and unity which is in Zion.

Praying for God to bless you and all Zion, believe us,

Yours faithfully, in Jesus,

Arthur Stevenson.

We are now nearing the Close of our long Series of Services in the Chicago Auditorium, and we invite attention to the Announcement made on Page 159, both for our Services of tomorrow, and for the Closing Service on the following Lord's Day, May 31st.

We anticipate a very large attendance on the latter occasion.

Officers of the Church, Members of Zion White-robed Choir, Members of Zion Band, and Members of Zion Restoration Host, will be admitted at 2 o'clock on Lord's Day, May 31st, by the rear entrance to the Auditorium, from Michigan avenue, at the North End of the Auditorium Building, by a covered lane, which leads to the back of the Auditorium.

It will be very desirable that all those whom we have named should be in their places not later than 2:15, for we cannot guarantee them entrance later than 2:30.

It will be well for all others who desire to obtain seats to apply for Free Tickets to Boxes and Reserved Seats, which will be placed in the hands of the Clerk of Zion Hospice No. 1, 1201 Michigan Avenue, at the various Zion Tabernacles and Meeting Places in Chicago and at the Administration Building, Zion City.
EART APPLICATION is necessary, and on no account must any tickets be applied for excepting by members of the Christian Catholic Church in Zion, either for themselves or for their friends.

WE MUST ALSO ASK our friends to take care that they do not ask for more tickets than they can really use. It may be necessary to limit the number given to any one person.

APPLICATION can be made for these tickets by letter or in person.

There is every possibility that our last Service will be one of our largest.

MAY GOD make it the best in Spiritual Results.

BRETHREN, PRAY FOR US.

Read “The Zion Banner.”

The only publication which contains complete and truthful reports of the wonderful events which are daily transpiring at Zion City, Illinois, is THE ZION BANNER.

This is an eight-page, four-column, local newspaper, published on Tuesday and Friday of each week. It contains all the news of Zion City, brightly and interestingly written, and all the news of the world that is fit to print, carefully and discriminatingly gathered, and concisely put.

It is the Official Organ of the City of Zion, and contains the official reports of the meetings of the City Council, and all the Ordinances of the city as they are passed.

Each number also contains editorials dealing briefly, from a Zion standpoint, with the practical affairs of every-day life, and with topics of the day.

Approved advertisements are accepted and published at reasonable rates, which will be mailed upon application.

The present subscription rate to THE ZION BANNER is $1 for six months, or 60 cents for three months.

Subscribe now, addressing ZION PRINTING and PUBLISHING HOUSE, 19 East Twelfth street, Chicago, Illinois.

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 “/ am Jehovah that Healeth thee.” (John 14:6; Exodus 15:28.)

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

He cannot change, for “Jesus, the Christ, is the same yesterday and today, and forever”; and He is still with us, for He said: “Lo, I am with you all the Days, even unto the Consummation of the Age.” (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 the 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. The 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 sufferers are expressly declared to have been “oppressed of the Devil.” (1 John 3:8; Matthew 4:23; Acts 10:36.)

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

Divine Healing Is Opposed by Diabolical Counterfeits.

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

Multitudes Have Been Healed Through Faith in Jesus.

The writer knows of thousands of cases and has personally laid hands on scores of thousands of persons. Full information can be obtained at the meetings held in the Zion Tabernacles in Chicago, and in 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, and also at the Branch Office, Shiloh Boulevard, Zion City.

“Belief Cometh of Hearing, and Hearing by the Word of the Christ.”

You are heartily invited to attend and hear for yourself.
Miss Vinhora D. Guthrie, 1201 Michigan avenue—I used to have sick headaches and took a great deal of patent medicines.

Miss M. N. Price, 1201 Michigan avenue—I praise God for salvation and for healing. I have been healed of partial paralysis of the left side.

Deacon A. L. Angell, 1201 Michigan avenue—I am thankful for the great blessings that came to me in 1900.

When in the mountains of New Mexico I received Leaves of Healing and rejoiced in God.

Deaconess E. K. Mason, Elder assisting.

Overseer George L. Mason, although acting Overseer for Chicago, has been given special charge over the work in the Central Parish.

The work is being greatly strengthened, and our members in this parish are now receiving the pastoral care of Overseer and Elder Mason.

The following interesting testimonies were recently given at a testimony meeting in Central Parish.

Thomas McKee, late of Charleston, Victoria, Australia, said—A party of eleven of us have been drinking beer.

Mr. Harvey, who many years ago attended Ballarat.

Healing, and I saw the light and obeyed.

Nothing was impossible. In answer to prayer I learned to read my German Bible.

Brought out of the Lutheran church where I was in beer-drinking and snuff-taking.

I used to have sick headaches and took a great deal of patent medicines.

I am forgiven and blessed.

I am thankful for the great blessings that came to me in 1900.

Deaconess E. K. Mason, Elder assisting.

The General Overseer made the call to prayer.

The physician had said I could never bear a child again, but I gave birth to a beautiful, healthy child.

I used to have cramps but have not had any since I joined Zion Seventies.

I took my boy to a Seventy meeting and he was healed.

My son, Edward Hiller, was disobedient and got drunk in the knee with a piece of brick, which cut the cord and made the knee stiff; but God wonderfully healed him.

Mrs. Susie C. Nelson, 3220 Dearborn street, Chicago, Illinois—God saved me from the opium habit, which I had for several years, and also from beer-drinking and snuff-taking.

In February, 1890, the doctors said that I had inflammation of the stomach and uterus, and a complication of diseases.

The medico-scientists gave me opium in it, and I soon found that I could not do without the medicine.

I learned to take opium in liquid form regularly.

Some told me that I could get more pleasure out of smoking an opium pipe, so I learned to do it.

I used to have sick headaches and took a great deal of patent medicines.

Mrs. Louise Kemman, 4540 Wentworth avenue—I was brought out of the Methodist church into the Lutheran church.

I then thought I would take only one glass.

I smashed the bowl of the opium pipe, and burned it in the stove, and threw the tray in the ash-barrel.

I gathered all the beer and whisky bottles and threw them away.

My husband used to offer me all kinds of presents.

Later I had bronchitis and rheumatism and could see with difficulty, even with glasses.

Mrs. Susie C. Nelson, 3220 Dearborn street—When I was a slave girl, fifty years ago, God heard my cry and saved me.

I went home from the meeting, but did not want any opium pipe or any opium cure medicine that night.

I have had no appetite for it since. God took it all away.

The next morning a voice seemed to say: "If you intend doing what you said you would, you must destroy that temptation."

I smashed the bowl of the opium pipe, and burned it in the stove, and threw the tray in the ash-barrel.

I gathered all the beer and whisky bottles and threw them away.

My husband used to offer me all kinds of presents if I would stop smoking opium, but nothing but the power of God could stop me.

The snuff was the hardest to give up.

I would not give in, but God gave me the victory over that.

Now my complexion is better, my appetite has returned, and I have gained ten pounds in four weeks.

My sight had failed. I was going blind and could see with difficulty.

God healed my eyes, and I do not need glasses.

I was so deaf that people had to shout to make me hear.

There was a buzzing in my head.

Sometimes I thought that it was thundering, and would ask if it were.

When I obeyed God in Triune Immersion, the third time I went under the water all these noises immediately left my ears.

Now I can hear almost as well as any one.

I am now reading the Bible and paying my tithes. I used to be a Roman Catholic.

I am so happy, and my husband is happy too.
One thing is certain; that the King is coming, and coming as He does to reign, the present Commercial, the Political, the Educational and the Ecclesiastical organizations must pass away. He will have none of them. ... The people cannot rule where God rules. Tyrants cannot rule where God rules. Apostate churches and false priests cannot rule where God rules. Where God rules, Love reigns; Life and Light reign; and Liberty is the possession of all whom God makes free.

I stand here and say, and I care not what the consequences of saying it may be, that the time has come for men everywhere to recognize the failure of every form of human government; of every attempt of man to rule man, either by hereditary statecraft, priestcraft, or any other craft. ... Hence my Mission is to show you that the Elijah must be the Restorer of all Things, and that which is to be first Restored is the Rule of the Law of God.

—The Voice of Elijah the Restorer in Chicago Auditorium, Lord's Day Afternoon, May 17, 1903.

ELIJAH THE RESTORER FORETAINS THE OVERTHROW OF HUMAN GOVERNMENT BY THEOCRATIC PRINCIPLES.
ELIJAH indeed cometh and shall Restore All Things.

Through all the centuries since those words were uttered by the Son of God, as He came down from the Mount of Transfiguration, apostles and prophets, saints and sages, have been looking through the darkness for the Dawn of the glorious Times of Restoration, which the words foretold.

As the gloom of the night has deepened, and true men of God have seen even His church fallen away, and besmirched with shameful compromises with the World, the Flesh and the Devil, they have bowed with anguished hearts and streaming eyes, and prayed unto God for the coming of that promised Restorer, Elijah the Prophet.

God, in the Fulness of Time has kept His word. The Age is hastening to its Consummation. Already the Golden Light of the long-looked-for Dawn is streaming over land and sea.

Its rays have given joy unspeakable to those who, with Faith, Hope and Love, have been watching and working through the long night.

They have struck terror to those skulking creatures of the night who “Love the darkness rather than the light, for their works are evil.”

Elijah the Prophet, the promised Restorer, has begun the fulfillment of his mission!

“Seasons of Refreshing from the Presence of the Lord” have come.

The Lord is at hand!

The King draws near!

More strikingly and startlingly clear than ever before, these glorious truths appeared to thousands of God’s children who gathered in the Chicago Auditorium Lord’s Day afternoon, May 17, 1903.

The words of Jesus, “Elijah indeed cometh and shall Restore All Things,” formed the basis of the Message of Elijah the Restorer.

In plain, practical terms, he told of the wonderful meaning of the prophetic words, “the Restoration of All Things.”

Briefly, with a recital of known facts that brought conviction, he pointed out the fact that this wonderful work of Restoration had indeed begun.

With hearts full of praise and thankfulness to God, that they were permitted the privilege of living in these times, and of having a share in this work, nearly all the great audience arose and simply and humbly, yet with intense earnestness, reconsecrated themselves to God, and besought Him for all needed grace to do their part in the Restoration, first of all in their own lives, and then in the lives of all those to whom God should send them.

In the Prelude to this Message, the General Overseer read a brief communication from one of the members of Zion Restoration Host, who had been assaulted and painfully injured by a mob in the Stockyards’ district of Chicago that morning, the mob having been incited to violence by a Roman Catholic priest.

Commenting upon this occurrence, the man of God called attention to the decision of Judge Gary in the anarchist cases, a decision upheld by the highest courts of the land, holding those guilty of murder who, by spoken or written words, incited others to the act.

Referring to threats made by Archbishop Quigley, who is at the head of the Roman Catholic church in Chicago, he solemnly warned that, in case of any further violence, attempted upon members of Zion Restoration Host, the force and effect of that decision would be brought to bear upon him, and upon his priests.

As usual, there was a very large and representative audience present, and many went away because they could not obtain seats without climbing the stairways to the balcony.

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

PROCESSIONAL.

Ten thousand times ten thousand
In sparkling raiment bright,
The armies of the ransomed saints
Throng up the steps of light;
’Tis finished! all is finished,
Their fight with death and sin:
Fling open wide the golden gates,
And let the victors in.

What rush of alleluias
Fills all the earth and sky!
What ringing of a thousand harps
Bespeaks the triumphs nigh!
Oh, day for which creation
And all its tribes were made!
Oh, joy, for all its former woes,
A thousand-fold repaid!
Oh, then what raptur'd greetings;
On Canaan's happy shore;
What knitting sever'd friendships up,
Where partings are no more!
Then eyes with joy shall sparkle
That bemo'd with tears of late;
Orphans so longer fatherless,
Nor widows desolate.
Bring near Thy great Salvation,
That Lamb for sinners slain;
Fill up the roll of Thine elect,
Then take Thy power, and reign:
Appear, Desire of nations,
Thine exiles long for home:
Show in the heavens Thy promised sign:
Thou Prince and Savior, come!

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

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

PRAISE.
All then joined in singing Hymn No. 63:
"For God so loved!" Oh, wondrous theme
Oh, wondrous key to wondrous scheme!
A Savior sent to sinful men—
Glory to God, the Father!

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,
And in Jesus, the Christ, His only Son, our Lord;
Who was conceived by the Holy Ghost;
Baptized in the water under the earth:
the 17th chapter of the Gospel according to St. Matthew,
the 100th Psalm; the 4th chapter of Malachi, and also from
him that he would be the father of a son whose name was to
be called John.

Baptist.

When the scribes asked if he was Elijah, he said, "I am
not;" but John the Baptist did not then know a great many
things about himself that he afterwards knew.

Diligent Application in Daily Duties Best Preparation for the Future.
It would not have been a good thing if Abraham Lincoln
had known that he was to be President of the United States.
It would not be best for us to know our own destiny, because
we would not be wise.
We would make all kinds of foolish preparations for it,
instead of going on and doing our daily work.

Scripture Reading and Exposition.
The General Overseer read, in the Inspired Word of God,
the 100th Psalm; the 4th chapter of Malachi, and also from
the 17th chapter of the Gospel according to St. Matthew,
beginning with the first verse, and commenting as follows on the
13th verse:
Then understood the disciples that He spake unto them of John the
Baptist.
When the Angel Gabriel spake to Zacharias, the priest of the
order of Abijah, in the Temple of God at Jerusalem, he told
him that he would be the father of a son whose name was to
be called John.
He said that this son would come "in the spirit and power of
Elijah."

John the Baptist Not Cognizant of the Significance of His Own
Mission.
In due time that son was born, but he did not know his own
mission.
When the scribes asked if he was Elijah, he said, "I am
not;" but John the Baptist did not then know a great many
things about himself that he afterwards knew.
It is best that we do not know what is in the future.
It would not have been a good thing if Abraham Lincoln
had known that he was to be President of the United States.
It would not be best for us to know our own destiny, because
we would not be wise.
We would make all kinds of foolish preparations for it,
instead of going on and doing our daily work.

Diligent Application in Daily Duties Best Preparation for the Future.
The best preparation for any destiny that may be yours is
to fulfill your daily duty, and take the place that God gives
you from hour to hour and from day to day without any con sideration whatever as to what the future may have in store. What fate would condition, calling, or destiny may be, God wants us to do our daily duty.

There was no better preparation for the Christ, the Messiah's Great Work, all of which was crowded into three years, than that from day to day He should be humbly subject unto Joseph and Mary, until in the course of time He took the departed father's place in that humble village home.

He patiently cared for James and Jospe, Simons and Jude, and three sisters — seven besides Himself with a widowed mother. Thus He lived and worked and did his duty until he was thirty years of age, which was the best preparation for the Messianic ministry.

"What! Is He not to go to college? Is He not to study with the great rabbis?" some may have asked.

It were better not. He could fulfill all righteousness better by doing His duty where God had put Him.

This is also true of John the Baptist.

He did not know that Jesus was the Christ until he baptized Him.

God had given him this sign:

Upon whomsoever thou shalt see the Spirit descending and abiding upon Him, the same is He that batheth with the Holy Spirit.

But he did not know until the sign came, that the son of Mary, who was his mother's cousin, was the Christ.

It was best he should not know.

He might have proclaimed Him prematurely.

He might have thought of Him otherwise than he ought.

No man has a right to receive the Power until he is endowed with the Office and assumes its Responsibility.

No man can anticipate power.

Power Comes at the Divinely-appointed Time, and Must Not be Anticipated.

John the Baptist came in the spirit and power of Elijah; but he was not the Elijah of the Restoration.

He was the Elijah of the Preparation, just as Jesus was not the Messiah who had come to reign.

Jesus was the Messiah who had come to suffer; but He comes again to reign, and therefore comes at the Time of the Restoration.

The General Overseer then read from the Gospel according to St. Mark, in the 9th chapter, beginning with the 9th verse and reading through the 13th.

Prayer was offered by the General Overseer.

The General Overseer in making the announcements said:

Cruel Outrages Perpetrated Against Zion Restorationists by Roman Catholics.

I very reluctantly refer to a matter which is in my hand; but I believe it to be my duty to do so.

A few minutes before I came upon this platform I received this letter, which I instructed the writer to address to me.

I saw him about 1130 o'clock with the gash on his face which is described here. I will read his letter, and then make a few comments upon it.

ZION HOSPICE NO. 1, CHICAGO, ILLINOIS, MAY 17, 1903.

REV. JOHN ALEX. DOWIE, CHICAGO AUDITORIUM.

Dear General Overseer — I was out with Zion Restoration Host on Restoration work today in the Stockyards' district near Forty-fourth street when I received very severe injury from the hands of rowdies.

They were twenty to thirty in number, pounced upon us, and pummelled us around for quite a while; but I believe that I was the only one who received serious injury. I was knocked down twice, and lay insensible from twenty to thirty minutes.

The rowdies were led on by one who was from all appearances a priest, and who threatened us.

He directed us to get out of the district as quickly as we could with the remark that we would do it if we knew what was good for us. Otherwise serious damage would be done to us.

I also told a man to whom we had given a Message, that he should not read it but throw it away. He continued to follow us.

There were in our party Deacons Dow and Kilbourn, and Messrs. Johnson, Matz, Holter and Mann, and one other, all of whom were struck, and some badly hurt.

I was struck by some one's fist and knocked down. After I was down they came at me with bricks, from which I received a severe blow under the jaw. Where I was struck first I do not know, but I was insensible.

The others told me that I was unconscious close to half an hour.

Faithfully yours in the Christ,

FRANK G. WILCOX.

I shall ask Deacons Dow, Kilbourn and the others whom I have mentioned to please stand.

Deacon Kilbourn, is that a correct account as far as you know?

Deacon Kilbourn — "Entirely correct."

General Overseer — Deacon Dow, is that correct?

Deacon Dow — "Yes, sir, it is correct."

General Overseer — Mr. Mann, is it true?

Mr. Mann — "Yes, sir."

Roman Catholic Priest Believed to Be the Ringleader and Instigator.

General Overseer — Mr. Wilcox, do you know the name of the priest who followed you?

Mr. Wilcox — "I heard the name Regal, but I cannot say positively whether that is his name or not."

General Overseer — Had he the ordinary garments of a priest?

Mr. Wilcox — "He had no robe on."

General Overseer — Does any one know absolutely that he was a priest?

Deacon Dow — "A little girl called him Father R—,
or something like that."

General Overseer — Was she a part of the little mob that went around with him?

Deacon Dow — "She was one of the little children who surrounded him."

General Overseer — Was he with the mob?

Deacon Dow — "Yes, sir."

General Overseer — Was he inciting them?

Deacon Dow — "Yes, he was standing near them."

General Overseer — Was he saying?

Deacon Dow — "I walked up, and I said: 'Is that what you teach your flock to do?—is that the work of God?'"

Zion Restorationists Fiercely Attacked While Carrying God's Message of Peace From Door to Door.

General Overseer — What had you been doing, Mr. Wilcox?

Mr. Wilcox — "We were going to the homes and saying 'Peace be to this house; that was all."

General Overseer — Were you giving a Zion Restoration Message which says: 'Except ye repent ye shall all likewise perish.?'

Mr. Wilcox — "Yes, sir."

General Overseer — Were you speaking kindly to the people?

Mr. Wilcox — "Yes, sir. He told us to get off his ground."

General Overseer — Then that part of Chicago belongs entirely to Rome, does it?

I have now a few words which I shall address especially to Archbishop Quigley.

Final Words of Warning to Archbishop Quigley.

I desire to tell the Archbishop a few plain things, and to let him understand that he has come up against a very hard proposition when he has Zion to deal with.

I do not want to speak harshly about such a chief representative of the Roman Catholic Apostasy in Chicago, who, in his insanity, is rushing upon the Christian Catholic Church in Rome.

However, I desire to remind him once more of the ruling of Judge Gary in the anarchist trial, namely: That the man who incites another to commit a crime by spoken or by written words is guilty of that crime when it is committed by people whom he has incited. The exact words of that famous judicial ruling will be found in Illinois Reports, Vol. CXII, pages 87, 88, and as are follows:

In any event, however, the gist and pith of all is, that if advice and encouragement to murder was given, if murder was done in pursuance of, and materially induced by, such evidence and encouragement, then those who gave such advice and encouragement are guilty of the murder.

Therefore, if a crime of murder is committed as a consequence of spoken or written words, the worst criminal is the one who incites to the crime.

He ought to be hanged as well as the murderer.

I therefore tell Archbishop Quigley that there is a rope in his sight for him and his priests if they incite to murder, for Rome can never rule America. (Applause.)

I tell him that if that young man had been killed today I should have that priest, who is one of Archbishop Quigley's priests, behind prison bars by this time.
I desire to say that while we shall not arrest him today, nor perhaps tomorrow, this is the last warning.

Liberty is Essential to the Permanence of the American Constitution.

The next time that a priest in the Stockyards or any other district incites a mob to strike an American citizen who is simply saying "Peace to thee," that man will be arrested, and placed behind prison bars, even if his name is Quigley.

(Applause.)

I give plain notice.

This is your work, Archbishop Quigley, in my opinion, and, if you say it is not, prove your innocence by punishing your lawless and cowardly priest who led the mob.

I do not threaten; this is the last warning.

I gave you a warning before, when your priests made threats. You cannot put your priest upon the steps of the altar to tell your people to treat the members of the Christian Catholic Church in Zion with violence without bearing the responsibilities for such an illegal and anarchistic action.

You are the anarchist: for Rome is ever Lawless.

Rome's World-wide Supremacy Will Never Be Realized.

You have recently said, Archbishop Quigley, that America will rule the world, and that Rome will rule America.

Therefore, says the archbishop, Rome will rule the world.

You and Archbishop Quigley.

The day has gone by for Rome to rule the world.

Thanks be to God, the day has come when the people are escaping from your hands.

An ex-Roman Catholic and his secretary, representing ten thousand people, who have come out of Rome, waited upon me this last week in Zion City, and asked me to help them to bring their people fully to the Christ, and more completely away from Rome.

Archbishop Quigley, it is too late: for the Man of Sin is revealed in your master.

(Applause.)

Dignified Conduct of An Intoxicated Priest of Rome.

[A message was brought to the General Overseer stating that Father Egan, Roman Catholic priest, of Auburn Park met Deacons Shaw and Pelton last Friday night and said some threatening things.]

Will the Deacons please come forward and tell us what was said.

[Deacons Shaw and Pelton then came upon the platform.]

General Overseer—Deacon Pelton, where did you meet Father Egan?

Deacon Pelton—"I met Father Egan at Sixty-fifth street and Wentworth avenue."

General Overseer—Of what parish is he the priest?

Deacon Pelton—"St. Leo, Auburn Park."

General Overseer—Leo? Well he is a lion, whose teeth have all been pulled out. (Laughter and applause.)

Deacon Pelton, will you please tell us exactly what happened?

Deacon Pelton—"Deacon Shaw had been talking with Father Egan on the street-car, and they both got off the car together.

"Deacon Shaw came up to me at the corner of Sixty-fifth street and Father Egan followed."

Odiouus and Wicked Accusations Made by This Priest.

"This was the priest's greeting to me, although I had never seen the man before and he did not know me: 'I tell you that Dowie is a dirty old skunk.'

"Then he continued with such abuse. He said: 'Not a decent man would go there to hear him; he is a skunk, and so are all those associated with him.'"

General Overseer—Now all present know their character.

(Applause and laughter.)

In what condition was Father Egan?

Deacon Pelton—"He was intoxicated, and his breath was very strong of whiskey.

"He kept up his harangue for about twenty minutes."

General Overseer—How did he know you?

Deacon Pelton—"He knew me by my greeting Deacon Shaw."

General Overseer—Deacon Shaw, what can you remember of what he said?

Deacon Shaw—"I have known Father Egan for twelve years.

I did some work for him about twelve years ago in building part of his 'sacred place."

"As I got on the street-car Friday night I nodded to him. He not only saluted me by bowing, but he took off his hat.

"I knew immediately that he was the worse for liquor; because he had been in my house years ago when he was intoxicated.

Drunken Priest Able to Identify Neither Himself Nor Acquaintances.

Then he beckoned me to come over to the vacant seat at his side.

"He mistook me for another person. He wanted to know when I was coming over to be confirmed.

"I said, 'You have surely made a mistake.' He replied, 'Probably so.'

"He asked my name. He had known me for a long time.

He was so intoxicated that his breath was sickening.

"He asked me: 'What are you?' To humor the man rather than enter into an argument with him I asked him what he meant.

"'I mean what are you?' he said again.

"'I am a man,' I replied. (Laughter.)

General Overseer—if you had been a Scotchman you would have said: 'And what are you?' (Laughter.) The Scotchman answers one question by asking another.

"He might have had some difficulty in telling you what he was.

Deacon Shaw—"He wanted to know from me what religion I followed.

"I told him that I was a member of the Christian Catholic Church in Zion.

"Do you know the history of that church? he asked.

"Very well,' I said. 'I know it from the beginning, because I was there when it was organized.'

"He wanted to know who the priest or pastor was.

"I told him and he became very angry."

A Name Which Fills the Emissaries of Rome With Rage and Terror.

General Overseer—What did you tell him?

Deacon Shaw—"I told him that the Rev. John Alexander Dowie was the pastor, and that the Son of God, Jesus, the Christ, was the Head of it.

"He became so angry that he could not keep still.

"His eyes blazed at me; but being on the inside of the car, he could only abuse me by calling me names."

General Overseer—Let us have some of them. We may as well have a few specimens of what these priests say when the whisky is in.

Deacon Shaw—"He first said that the General Overseer was a very immoral man and that he was a skunk and a scoundrel.

"I asked him if he was personally acquainted with the General Overseer.

"'No,' he replied, and I do not want to be.

"'I have you there,' I said, 'for I have been personally acquainted with him for years, and I know him to be a Christian gentleman. I am sorry that you would speak in that way concerning any one with whom you are not acquainted.'

"When we got to Sixty-fifth street, where we got off the car, he said, 'I tell you again that any one who has anything to do with Dr. Dowie, or is associated with him in any way, is a skunk and a scoundrel.'"

A Disgrace to Rome.

"You are a disgrace to your office as a priest,' I said, loud enough for all in the crowded car to hear.

Deacon Pelton had stepped on the car at Sixty-ninth street and said 'Peace to thee,' to which I replied 'Peace to thee be multiplied.' In that way he knew that we knew each other.

"He got off the car with us at Sixty-fifth street, and continued his insulting remarks.

"He stood on the corner of the street and spoke about his religion being the only religion. Deacon Pelton asked him if he had baptism in the church.

"The Deacon got after him about baptism, which so provoked the priest that we left.

"We walked from the corner of Sixty-fifth street to the South Side Zion Tabernacle.

"When we reached there he was still shaking his stick at us and calling after us.

"He could have been heard a block away."
General Overseer—When did all this happen?
Deacon Shaw—"Friday evening, May 15, when we went
down to practice with the Zion Brass Band at the South Side
Zion Tabernacle."
General Overseer—About what time?
Deacon Shaw—"About a quarter to eight."
General Overseer—Is his church far from our South Side
Tabernacle?
Deacon Shaw—"His church is on the corner of Seventy-
eighth street and Emerald avenue, about five or six blocks
from my home."
General Overseer—You gathered from his remarks that he
was willing to proceed, if it were possible, to violence?
Deacon Shaw—"His remarks would indicate that."
General Overseer—Did he give you any idea of what he
was contemplating, or were they just the words of a drunken
man?
Deacon Shaw—"He was swinging his cane around, but I do
not say that he intended to strike us."
Deacon Pelton—"He was swinging it very close and in a
threatening manner."

A Good Name That Dare Not Be Sullied by Wicked Accusations of
Immorality.

General Overseer—Father Egan, you reprove, I will talk
to you for a minute.
If you will say when you are sober what you said when you
were drunk, I will guarantee to put you behind prison bars as
quickly as I can get out a warrant.
You shall not say that I am immoral, with impunity. I dare
you to say it when you are sober. (Applause.)
That is one thing the press of this city, with all its lies,
has not dared to say.
No man shall ever be permitted to say it without having at
once a warrant issued for his apprehension on the charge of
criminal libel.
I appeal from Egan drunk to Egan sober. (Laughter.)
It is possible that it may be difficult to find Egan sober.
I cannot take any notice of a drunken priest's mouthings on
the street, but if Father Egan will repeat or write what he
said, when he is sober, I will accommodate him, in the Name
of the Lord, with a first-class fight.
It will not be a fight with blackthorn shillalahs.
He shall answer to the law for daring to say what is abso-
lutely false: that I am other than a faithful husband and father,
and minister of God.
I will not permit any one to say otherwise, no matter who
it is.
You can tell these lies on the street when you are drunk, and
no one will suppose for a moment that they are worth listening
to; but say them when you are sober and I will deal with you
quickly.

Archbishop Quigley Will Be Made to Answer for Crimes Committed
at His Instigation.

Ever since Archbishop Quigley came like a wild buffalo from
Buffalo to this city, he has been determined to make trouble
in every part of the city for the Christian Catholic Church in
Zion.
I have held off, but let our people be injured once more by
priests or at the instigation of a priest in any part of the city,
and they shall not escape the consequences of their crime.
I will run the crime up to the Archbishop's throne, if possible,
and hold him responsible for any illegal order he may have
given to his priests.
Powerful as the Roman Catholic Church seems to be, it is
rotten to the very heart's core.
It is frightened by the little Christian Catholic Church in
Zion, because it is striking Rome hard in every country in the
world.
The Power of Rome Blasted and Crumbling.
All over Europe the real power of Rome is falling to pieces,
despite the recent antics of certain so-called "Protestant"
psychologies at Rome.
We have officers here who came to us from Budapest—our
Deacon Kosch and wife, who represent a Congregation of
900 in that city and Zion is making headway in all parts of
Europe, especially among Lutherans, Roman Catholics and
the Greek Church.

I am especially glad to tell you that the shackles of Rome
are falling from the hearts of Roman Catholics all over
Hungary and Austria.
May God bless them and deliver them from their priests.
Archbishop Quigley, you are wrong.
Rome will never get control of America.
Perhaps you said it when in the hiliarious condition of Father
Egan, and you are not to be taken soberly.
Archbishop Quigley, take notice that we shall go down into
the Stockyards' district whenever we like and carry Christ's
Message of Peace to all whom we can reach in a lawful, peace-
ful, and kind manner.
No part of Chicago belongs to you, Mayor Harrison, gradu-
ate of a Jesuit College, notwithstanding that you have made
coventions with death and hell, so that Chicago is full of crime
with several murders daily. I helped to check you for six
years, but now you have sold out to Rome, and there are no
restraints.
It was not for nothing that Carter H. Harrison was trained
under the priests who follow Ignatius Loyola.
Since I have unveiled him, I have begun to understand him
better, and those associated with him in the Carnival of Mis-
rule to which Chicago is now abandoned.
Archbishop Quigley, you run up against too hard a proposi-
tion when you run up against Zion, because we shall defend
every liberty that belongs to us and to the people of this city;
and God will give us Victory again and again, through Faith
in the Christ our King.
After the offerings and tithe had been received, the General
Overseer delivered his Message.

THE DECLARATION OF JESUS, THE CHRIST: "ELIJAH COMETH, AND SHALL RESTORE
ALL THINGS."

Invocation.
Let the words of my mouth and the meditation of my heart be accept-
able in Thy sight, profitable unto this people, and unto all whom these
words shall come, in this and every land, in this and all the coming time,
Till Jesus Come. Amen.

I desire to continue the discourse of last Lord's Day, which
was on the Question of the Disciples of Jesus in the 10th verse
of the 17th chapter of St. Matthew: "Why then say the
scribes that Elijah must first come?"
I shall speak briefly today concerning Christ's reply:

TEXT.
And Jesus answered and said, Elijah indeed cometh, and shall restore all
things.
In the last issue of Leaves of Healing, which was published
yesterday, you will find a carefully-revised report of my dis-
course of last Lord's Day.
I have very carefully quoted and referred to the commen-
tators in the Holy Catholic Church throughout the ages.
I believe in the Holy Catholic Church.
I do not believe in the Roman Catholic church or the Greek
Catholic church, because they have apostatized.
Reports of Pious Atrocities Committed Without the Interference
of Either the Greek or Roman Catholic Church.
If only a tithe of the stories of the Kishinef massacre is
correct, then the most horrible outrage in modern times has
been committed with the direct connivance of the Greek, or
Russian, Church and State.
I shall wait to see whether these press cables are confirmed;
because it is exceedingly difficult to trust the press.
We who have lived to read of the ambassadors in Pekin
being murdered with the most fiendish cruelty, then cut up and
even boiled, have also lived to read that none of these things
happened, but were all press lies.
Therefore, I shall not at length regarding that which is
on every man's heart and lips—the terrible atrocities com-
mitted upon the Jews in Russia.
However it would not be inconsistent with the previous
actions of the Russians.
Next Lord's Day afternoon, however, my subject will be
GENERAL OVERSEER, OVERSEER JANE DOWIE, DEACON A. J. GLADSTONE DOWIE, ZION ROBEI
MISS ESTHER A. DOWIE, LAKE MOUND CEMET
OFFICERS, ZION WHITE-ROBED CHOIR AND AUDIENCE AT FIRST ANNIVERSARY OF BURIAL OF
Y, ZION CITY, ILLINOIS, SATURDAY, MAY 16, 1903.
"Elijah's Call to the Jewish People in all the World," and I will then deal with the Bessarbian Atrocities.

**Statements From All Ages Concerning the Coming of Elijah.**

You will find in LEAVES OF HEALING a very careful statement of the Theology of the Holy Catholic Church in all the ages upon the question of the coming of Elijah. With a few exceptions, and these are insignificant, comparatively, the piety and scholarship of all the ages, present the passage which I just read as referring to a Third Appearance of Elijah the prophet.

I have made this matter very clear in the discourse to which I have referred. While I did not want to burden it with an immense number of quotations, I have given the names of early Christian writers of the rank of Chrysostom and Augustine, together with those of present day commentators of the rank of Dean Stanley, dean of Westminster; Dean Alford, who was so able an expositor of the New Testament, and is the author of that marvelous work, "Alford's Greek Testament;" Dean Farrar, of Canterbury, and others to which are added those great Jewish names, such as Edersheim, all of whom concur in affirming what the scribes of the Christ's time stated, and what He, Himself, stated: that before the coming of the Messiah to reign, the Elijah must come.

I desire to defer any discussion of myself in this matter until I have disposed of the theology concerning it.

There is no question whatever as to the fact that Jesus did say, "Elijah indeed cometh"; and that He also declared that he was to be the Restorer of All Things.

**At the Time of the Christ's Earthly Ministry, Elijah the Restorer Had Not Yet Come.**

I have already shown you that Elijah the Tishbite as the Destroyer, and Elijah the Preparer, in the person of John the Baptist do not fill the Declaration of Jesus, as Restorers. The ministry of John the Baptist probably did not last more than eleven months beyond the declaration of the Christ as the Messiah.

It was a brief ministry during which multitudes came to repentance, and the people were so impressed that it became a universal conviction that John was a prophet.

But for these eleven months there is nothing to say beyond that he was a man of prayer who taught his disciples to pray; he was a great preacher, a teacher of righteousness, and the forerunner and preparer for the First Coming of our Lord.

When these words were spoken by Jesus at the foot of the Mount of Transfiguration, or on the way down, you can see clearly by the chronology that they could have no reference to John the Baptist.

John the Baptist was dead, and the story of his execution by Herod is told three chapters previous to this—in the 14th chapter.

He could not be referring to him as the Restorer, for they had done unto him as he said they would, and they would do unto the Christ the same.

Referring to His coming again He said that Elijah must first come.

I desire to deal briefly this afternoon with a positive certainty that this prophecy must be fulfilled.

It was just as impossible for the Christ to have been proclaimed as the Christ without the Elijah ministry, when He came as Savior, as it will be for the Christ to come as King without the Elijah ministry.

All Admit That Elijah Has a Unique Place in the Prophetic Order.

Canon Webster has lately said: "Elijah is the prophet of all Time."

The orthodox Jew everywhere is looking for the coming of Elijah.

At every circumcision a chair is set near him, and at every paschal feast the cup of unfermented wine and the unleavened bread is set in front of an empty chair, while they cry to God for the coming of Elijah.

They know that the Messiah cannot come until Elijah comes.

This then is the conviction both of Jew and Christian.

Those denying it do so in their crass ignorance of the Scriptures.

It is no answer to an intelligent man to say, "I do not believe it."

It Is Useless for Ignorant People to Deny the Existence of a Law of Which They Have No Knowledge.

Your saying of anything, "I do not believe it," does not affect the truth.

A man may deny the law of gravity, or all the principles connected with cohesion, or the strange oppositions of forces, which keep things in perpetual order throughout the universe, such as the centrifugal and the centripetal powers, the one causing the thing to fly off, and the other to fly in, thereby creating an equipoise which keeps everything in its place.

It is easy for them to say, "I do not believe," but that does not alter the fact.

You might say, "I do not believe that you can get a marconi-gram across the ocean to a vessel that is out of sight, or that you can get a message from Europe by means of a cable, which is buried in the ocean;" but your saying that you do not believe does not affect the fact at all.

The fact is there, and it exists utterly regardless of your opinion.

There Must Be an Authority for Facts.

Facts, of course, can be fully known only to a comparative few.

The facts are made known to the multitudes through these few.

Take, for example, the facts connected with the wondrous powers that are now being harnessed to all kinds of machinery, and which we call electricity, for the want of a better name.

Electricity is a very poor name, inasmuch as it is an attempt to give one word to that which is undoubtedly a very many-sided, peculiar, invisible power.

Call it a fluid or what you may, it is a power by means of which, in one-tenth of a second, this whole earth may be girdled and thought passed around the globe quicker than you can possibly utter it in words.

We are, I believe, upon the eve of great revelations in connection with the Hidings of God's Power in the Natural World; and we are on the eve of far greater revelations of the Hidings of God's Power in the Spiritual World.

**It Is Not the Natural That Dominates the Spiritual World, But the Spiritual That Dominates the Natural World.**

If Henry Drummond had only reversed the words in his famous book, "Natural Law in the Spiritual World," he would have spoken of the Spiritual Law in the Natural World.

The Natural World is subordinate to the Spiritual, just as my natural hand is subordinate to my spiritual thought, and as the tongue, intellect, and every psychical and physical power are subordinate to the Spiritual.

It which controls the Universe is not a Psychical or Physical Power.

These are transient. These are in themselves without powers of spiritual expression.

It is the Spirit that dominates the natural—the physical and the psychical realm.

Discoveries of Hidden Powers and Their Applications Have Not Ameliorated Humanity's Spiritual Condition.

At this stage of the world's history, it is universally conceded that all discoveries which have come to make the world better, have failed to ameliorate the spiritual conditions of humanity.

Discoveries of hidden powers and their application have only involved the toiler and the possessor of these powers in strife.

There is no reverence for the discovery.

There is no reverence for the man who has toiled that he might apply the wonderful discoveries that he has made in such a manner as to promote human welfare.

The sentiment of thanksgiving is completely swallowed up in Commercial Strife, the profits to be made out of the invention.

Edison, the inventor, has to fight for everything that he invents, for thieves are following him everywhere, eager to steal the fruit of his mental and manual toil.

To patent an invention is often the way to get it stolen.

None of the discoveries that men have made in connection with pneumatic or other appliances are making people spiritually happier.
They do not affect spiritual and moral conditions favorably; for the mere possession of a Scientific Power, unless it is under the control of the Spirit of God and being used for God, makes the conflict sharper and keener between the Masses and the Classes.

All Present Organizations Pass Away at the King's Coming.

One thing is certain, that the King is coming, and, coming as He does to reign, the present Commercial, the Political, the Educational and the Ecclesiastical organizations must pass away.

He will have none of them.

The principles that the Christ, the King, has laid down make it impossible for Him to affiliate His government either with a Democracy or an Autocracy, an Oligarchy or a limited Monarchy.

There is no possibility of making peace between a pure Theocratic principle and any other principle of government.

The Theocracy is the only form of government which God can tolerate upon this world, which means a Revolution that will overthrow All Other Forms of Government.

The people cannot rule where God rules.

Tyants cannot rule where God rules.

Apostate churches and false priests cannot rule where God rules.

Where God rules, Love reigns; Life and Light reign; and Liberty is the possession of all whom God makes free.

The Future Government of this World is a Theocracy.

The Prophet of the Coming King must be a Theocrat out and out, without a possibility of compromise, and by the grace of God, I am that kind of a Theocrat. (Applause and Amens.)

All Forms of Human Government Are Failures.

I stand here and say, and I care not what the consequences of saying it may be, that the time has come for men everywhere to recognize the failure of every form of human government; of every attempt of man to rule man, either by hereditary statecraft, priestcraft or any other craft.

You cannot rule men by gold, and you cannot rule men by majority.

Neither can you rule them by the tyrannies of injunctions, or the tyrannies of strikes, and unions.

Men cannot be ruled by one another and prosperity.

Men can be ruled wisely only when, in all conditions, they submit to the Eternal Laws of God.

No nation can ever Repeal or Amend the Ten Commandments.

Remember ye the law of Moses My servant, which I commanded unto him in Horeb for all Israel, even statutes and judgments.

The Christ never abrogated one of these Commandments.

He said concerning the Ten Commandments:

Whoever therefore shall break one of these least Commandments, and teach others to do the same, shall be called least in the Kingdom of Heaven.

Those who will teach men to abrogate the Law of God, no matter what position they occupy, whether it is a kaiser, or a king, or a president, or any other, must perish for the Law of God, the Creator of this world, and the Creator of all men, is the Supreme Law of this Earth, as it is the Supreme Law of the Universe.

The Mission is to show you that the Elijah must be the Restorer of All Things, and

That Which Is to Be First Restored Is the Rule of the Law of God.

It is the application of a Right Principle which is the solution of every difficulty, whether it be in material or spiritual things.

The only hope for humanity is obedience to and conformity with true principles of action.

These principles cannot be modified.

They cannot be made to adapt themselves to your whims or mine.

The laws are as inflexible as God Himself.

They are perfect.

They are incapable of modification or amendment of any kind.

The Constitution of God's Universe does not require fifteen amendments.

It can never be altered.

The Constitution of the Universe began rightly, it continues rightly, and no Word that God has spoken has ever yet been broken.

I stand here merely to proclaim the Absolute Supremacy of Law—the Law of God.

The law of Jehovah is perfect, restoring the soul:

The testimony of Jehovah is sure, making wise the simple.

The precepts of Jehovah are right, rejoicing the heart:

The commandment of Jehovah is pure, enlightening the eyes.

The fear of Jehovah is clean, enduring forever:

The judgments of Jehovah are true, and righteous altogether.

More to be desired are they than gold, yea, than much fine gold:

Sweeter also than honey and the honeycomb.

A corrupt and filthy church; a corrupt and filthy state; a corrupt and filthy society can never be conformed to God's Law until it abandons the rebellion that makes it to be ruled by passion and sin, which is the transgression of law, and by the Devil through whom the Law of Sin and Disease and Death and Hell reigns in this world.

Restoration Must Come by Going Back to Primitive Principles, and to the Absolute Rule of God.

It begins by going back to what God has said, and by obeying the Divine Instructions that were broken in Paradise, and that brought the curse and ban upon man which has continued to this day.

The Times of the Restoration have dawned.

They begin of necessity with the Restoration of the Individual Soul, with the Restoration from Sin to Righteousness, from Disease to Health, from Death to Life, from Hell to Heaven, and with the Restoration of the recognition of the Supremacy of the Christ as the Eternal Logos, the Ratio, the Word who was in the beginning with God, through whom all things came into being, and without whom nothing has come into being which has come into being.

They begin with the recognition that the Eternal Logos became flesh; that in Him dwelt the fulness of the Godhead bodily; that He who loved and lived, died and rose again and reascended, is coming back to rule, and that our business is not merely to wait, but to work; Till He Come, and to prepare the world and the Church for His coming.

The Restoration Has a Beginning and an Ending. The Beginning of the Restoration Has Come.

It is but the morning dawn, but the sun is rising; the light is in the eastern sky; the Message is ringing through all the earth, and the Restoration has begun.

It begins with me.

It begins with you.

It begins in every humble heart where the supremacy of God is recognized, and the Absolute Surrender of the Whole Being to God is made.

Shall it therefore begin in us?

Shall it continue in us? If so, rise and tell God so. (Nearly all rose.)

Prayer of Consecration.

My God and Father, in Jesus' Name I come to Thee. Let Thy Kingdom come within me, ruling in my soul, spirit, and body; in my busi-

ness, my relations to my family, that God may be first, last and all the time, the Ruler of my life. Help me to understand Thy Will, and with an humble, honest heart to do it, keeping that as I do it Thou wilt bless me, that Thy Kingdom shall come as Thy Will is done in me on earth in the same way as it is done in heaven. Give me this spirit of perfect obedience that I may live, love and serve Thee and my fellow men for Jesus' sake, preparing for His coming and waiting till He is the King comes. For His sake. Amen. (All repeat the Dox. clause by clause, after the General Overseer.)

General Overseer—Do you believe that?

Audience—"Yes."

General Overseer—Will you live it?

Audience—"Yes."

General Overseer—Keep at it and live it every day.

After Hymn No. 20 had been sung, the service was closed with the following

Prayer and Benediction.

Father, command thy blessing upon this people, and upon all to whom these simple words of truth shall come. May they consider how far-reaching these principles of action are, and how benefit to humanity and to both the ruler and the ruled everywhere. For Jesus' sake.

Benediction.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole spirit and soul and body be preserved entire, without blame, unto the coming of our Lord Jesus, the Christ. Faithful is He that calleth you, who also will do it. The grace of our Lord Jesus the Christ be with you. May the fellowship of the Holy Spirit our Comforter and Guide, eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.
ONE YEAR IN HEAVEN
First Anniversary of Burial of Miss Esther A. Dowie
Lake Mound Cemetery, Zion City, Illinois, May 16, 1903

REPORTED BY L. M. E. A. C., AND A. V. R.

AS ON THAT DAY, just one year before, when in the midst of nature's most beautiful reawakening, and surrounded by thousands of people weeping in loving sympathy, the General Overseer and his wife and son laid away the mortal body of their daughter and sister, not with the bitter, despairing sorrow of those without hope, but with hearts comforted and uplifted with the most radiant Divine expectation, so, on the anniversary of her burial they gathered about her grave in loving remembrance.

There was sorrow and sadness in that memorial service—the poignant grief of separation—but its sharpness soon passed away, and hearts were filled with joy, as the spiritual vision of the weeping multitude was opened, by the wonderful words which the Spirit of God inspired, and they caught a fleeting glimpse of the glories of that Heavenly City where the loved one gone before had dwelt in Fullness of Joy, in the presence of her Savior, for one blissful year.

There was a triumphant note in the clear, confident expression of the thought that the separation would be but for a little while; that there would soon be a joyous reunion, either in the coming of the Christ with His saints to reign on earth, or in His taking home to Himself those left behind.

As there was an inspiration to Purity and Service to God, in her brief but noble life; as there was an inspiration to Faith and Courage in her triumphant death; so there was a renewed inspiration to a Brighter Hope, a Stronger Faith, a Nobler Consecration, a Holier Living, in the beautiful service which marked the First Anniversary of the burial of this beloved daughter of Zion.

The service was set for 2 o'clock and all business was suspended in Zion City from an hour before that time.

Zion White-robed Choir and the Officers of the Christian Catholic Church in Zion in their robes, gathered in Shiloh Tabernacle at 1:30 o'clock, and at 2 o'clock began the procession to Lake Mound Cemetery.

The following was the order:

While the band played softly, with muffled drums, this procession of hundreds, a most wonderful sight, moved slowly down Shiloh boulevard.

At Shiloh House, the General Overseer's carriage, containing the General Overseer, Overseer Jane Dowie and Deacon A. J. Gladstone Dowie, swung into line directly behind the Choir and in front of the Officers.

The procession then moved down Elijah avenue to the cemetery.

On reaching the gate the Choir began singing the processionals, "For All the Saints Who From Their Labors Rest."

For all the saints who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesus, be forever blest,
Alleluia! Alleluia!
Thou wast their Rock, their Fortress and their Might:
Thou, Lord, their Captain in the well-fought fight:
Thou, in the darkness drear, their Light of light.
Alleluia! Alleluia!

Oh, may Thy soldiers, faithful, true and bold,
Fight as the saints who nobly fought of old,
And win, with them, the victor's crown of gold.
Alleluia! Alleluia!

Oh, blest communion, fellowship divine!
We feebly struggle, they in glory shine;
Yet all are one in Thee, for all are Thine.
Alleluia! Alleluia!

And when the strife is fierce, the warfare long,
Steals on the ear the distant triumph-song,
And hearts are brave again, and arms are strong.
Alleluia! Alleluia!

The golden evening brightens in the west;
Soon, soon to the faithful warriors comes the rest;
Sweet is the calm of Paradise the blest.
Alleluia! Alleluia!
ONE YEAR IN HEAVEN.

Let the words of my mouth, and the meditation of我的心 be acceptable
in Thy sight, and profitable unto me, this beloved 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.

TEXT.

And His servants shall do His service, and shall see His face; and
His Name shall be on their foreheads. And there shall be night no more;
and they need no light of lamp, neither light of sun, for the Lord God
shall give them light: and they shall reign forever and ever—Revelation,
22:3,5.

Our Sorrow Is Sorrow of All in Zion.

Beloved, had we three on this little platform consulted only
the feelings of our own hearts we should not have seen here
today. We should have gone to some solitude and remembered
our darling, and thought quietly and wept and rejoiced apart.

But the memory of this day last year was so present with us,
and we knew so well that your sorrow and our sorrow were
one sorrow, that we could not resist the desire to
make the Anniversary one in which we could weep together, and
rejoice together, and get strength to Go Forward.

"Talitha, Our Child."

Looking back upon the last year, I have often thought of
that Sweet Story of old, when the Master, surrounded by
a weeping father and mother and by sympathetic Apostles,
entered into the chamber of death, and touched the hand of
a sweet maiden, saying to her, "Talitha Cumi," and the maid
arose. The Master has often been with me as I thought
over that Sweet Story. Every time I would think of my loss
and this grave, I would hear Him say, "Talitha Cumi, Talitha
Cumi, Talitha Cumi!"

Eyes wet and hearts bleeding
We laid her to rest—
Her little hands, pleading
The Cross, on her breast.
Thou bliter our weeping,
No murmur we made;
We knew in whose keeping
Our darling was laid.
We trusted, heart broken;
Tear-blinded, we smiled,
And carried for a token,
"Talitha"—our child.

Talitha! Talitha! Our child! for the Master has bid
her rise, only it was higher than our eyes could see, and our
poor, tear-blinded spirits could at first reach!

But now we see more clearly,
Talitha! Talitha Cumi!—the maid has risen!
The Master, who knew how much we loved Him, permitted
our darling to be taken to His arms that we might look up,
look beyond, and understand better when he says, Talitha,
Talitha, Cumi!

We Cannot Forget Our Loss, But We Rejoice In Her Happiness.

We cannot for a moment let it be imagined that we can
cease to feel, but oh, how that word rings out—Talitha!
It was our Father’s Voice, speaking through our Savior that
bade us rejoice, and we rejoice still more as the River of Time
rolls on.

While we were earnestly plodding through last spring; while
we cannot but say that the flowers have not been so beautiful as
they had been; while there has been a note of sadness even in
the song-birds’ notes; while the work has been harder to do—
for we thought of her, and we felt the longing, the longing
which the Master Himself knows is so often in the hearts
of His loved ones—the desire to depart and be with the Christ,
which is far better, yet it was expedient for you, and perhaps millions, too, that we should stay, and so we asked the grace—and we record today that we received it—to Go Forward.

But who is there who has a true Christian heart who does not feel, as friend after friend departs, and our store in Paradise grows greater, who does not feel that they can sing with that sweet poet Frederick Faber?

O Paradise! O Paradise!
Who doth not crave for rest?
Who would not seek the happy land,
Where they that loved are biet?
Where loyal hearts, and true,
Stand ever in the light;
All rapture through and through,
In God's most Holy sight?

O Paradise! O Paradise!
The world is growing old;
Who would not be at rest and free
Where love is never cold?

O Paradise! O Paradise!
'Tis weary waiting here;
I long to be where Jesus is,
To feel, to see Him near.

O Paradise! O Paradise!
I want to sin no more;
I want to be as pure on earth
As on Thy spotless shore.

O Paradise! O Paradise!
I feel 'twill not be long;
Patience! I almost think I hear
Faint fragments of thy song.
Where loyal hearts are true,
Stand ever in the light,
All rapture through and through,
In God's Most Holy Sight.

Oh, who is there, no matter how beautiful our City on earth may be—no matter how sweet the service here may be—who is there who has ever caught one note of the Song of Paradise—of the Song of Heaven—who would not be with God and with the blessed there?

It is Good for Us to Think of the Life in the Land Beyond the Sea.

'Tis good for us, who have known some lands beyond the seas, where there is no winter cold; where the leaves are ever on the trees; where, bright and beautiful, even here on earth, there are perennial flowers, perennial fruits, perennial flowing streams, perennial songs of happy birds, through all the year. There are such lands on earth, and we have lived in them. Beyond the sea, we go, if God shall permit in a few months, to revisit one of them, yea, pass through many. But we shall never forget the Sacred Memories of this land and this spot.

We look to another Land Beyond the Sea, beyond this unclouded sky which is above us today, beyond Life's Sea, and think of how they live beyond these Oceans of Earth, where storms sweep, thunders roll and lightnings flash and the tumult of the people is forever heard.

We thank God that we can think without sin of that happy land.

The Land Beyond the Sea!
When will our toil be done?
Slow-footed years! more swiftly run
Into the goal of that Unsetting Sun!
Homesick we are for thee,
Calm Land Beyond the Sea!

That Heavenly City.

And so, beloved one, while your dust is here, your spirit dwells with God in the Happy Land. We believe every word of the Apocalyptic Vision that we have read.

You are among the servants of God there, who serve Him, who see His face; for He had already written His Name on your heart—sometimes we could almost see it on your forehead. We know that where you are there is no night, we know that you need no lamp nor light of sun, we know that God gives you the Light that never fades into darkness; that there is no night there, no sorrow, no crying, no death, no grave, and that all is Glory, Peace, Beauty, Rapture, Joy, Progress, Life, Light, and all that is meant by words we so faintly understand when we say "Perfect Love."

Three Hundred and Sixty-Five Thousand Years of Bliss.

Since "one day is with the Lord as a thousand years," and a thousand years is as one day, I think she is on the side of the sea where the one day is as a thousand years of earth. Three hundred and sixty-five thousand years of bliss are crowded, I believe, in Heaven, into the three hundred and sixty-five days of a year on earth.

I thank God for that word, "and God shall wipe away every tear from their eyes."

I wanted My Darling Always to Be Happy! I Know She Is.

Three hundred and sixty-five thousand years of bliss as compared to the three hundred and sixty-five days with shadows, and with sorrow too often in them, has she passed since she went Beyond the Sea to enter upon her First Year in Heaven.

We sometimes thought, and, in fact, we knew, and she knew, to fit her for the work of Zion City, for the position, perhaps some day, of Dean of the Women's College in Zion City University which we planned, and plan still, our darling would have to pass beyond the seas and live in lands where other languages were spoken, and learn what she could not learn here.

But we would have been comforted with the thought that she would come back again and that she would be with us in many happy years of labor in Zion, preparing a people for the Coming of the Master—the King in His Glory.

In the University of the Universe.

I am comforted by that still; for when I spoke to her, as it were yesterday, a year two days ago, in the long hours that we spent by her, every moment of them full of consciousness and bright spiritual and intellectual life, never once losing her consciousness until she fell asleep, I talked with her of that life, and said: "Darling, we would have had to part with you for some years and send you into lands where they speak other languages, to learn things which we could not teach you here, and we should have thought all the time of how beautiful it would be when you came back, and so would you."

She said, "I would."

"And now darling," I said "we are thinking that you are simply going to the Great Master, to the University of the Universe, into the Land where all the tongues of Earth are blended into the one tongue of Heaven. You are coming back with Jesus and we may meet you in the air, or we may come home to meet you there, but, beloved, we will come back to earth, we will come back to Zion City, we will come back to be with the Lord in the Zion in the Holy Land."

"You will come back with us to live and reign with the Christ through all the Millennium, and to do His Will."

"Perhaps He will let us take a little time in our lovely little City of Zion."

Her eye became brighter as she turned to me and said, "I should like that, Papa."

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"The Land Beyond the Sea!"

"Slow-footed years! more swiftly run
Into the goal of that Unsetting Sun!
Homesick we are for thee,
Calm Land Beyond the Sea!"
GRAVE OF MISS ESTHER A. DOWIE,
Lake Mound Cemetery, Zion City, Illinois, Saturday, May 16, 1903.

TWO VIEWS OF PROCESSION TO LAKE MOUND CEMETERY, ELIJAH AVENUE,
Zion City, Illinois, Saturday May 16, 1903.
I said, "It shall be, dear. We would have you back from Europe, and we will have you back from Heaven, for they that sleep in Jesus, God will bring with him."

"I know it, papa," she said.

"Stay and Do God's Work, Papa!"

Then we talked about it, and at last my heart was very sorrowful, sorrowful unto death it almost seemed, as I saw that the hours were passing into minutes.

She at last said to me with a little touch, not of impatience, but of weariness, "Will it be long, papa?"

Oh, that went to my heart so, for I knew it could not be long!

While I kept back the tears long enough to say, "Not long, dear, only a little while," I had to go away and weep, because I knew it could not be so soon.

When I came back, and my heart was very sore, and I felt as if it would be easy for the bowl to be broken at the fountain, I said, feeling that the silver cord of life could be easily snatched no more, and you shall gather almost like asking, our Father in Heaven to let me go with you, only I feel my work is not done. And yet I know not. What do you think?"

I knew where she was, I knew with a sense of surprise in her great beautiful eyes, through which her beautiful spirit looked into mine, and with a touch of almost reproving in her tone, she said, "O papa, of course you must stay and do God's work."

She was a little girl not seven years old, when her mamma and I had passed from Australia beyond the sea and gone down to the lovely Islands of New Zealand in the Pacific to carry forward the work of God there.

We had been away months when her grandmother came from Adelaide to Melbourne, and saw the wistful little face in the home where there was no father or mother.

Looking at her, she said: "They have been away a long time."

She said, "Yes," and she tried hard to keep from crying.

The grandmother said, "Would you not like papa and mamma to come back?"

She paused and choked down the sobs, and then she looked up at grandma and said, "Yes, grandma; but I must not, because they must do God's work and then come back. I do not want them to come back until they have done God's work.

And the grandmother lifted the sweet little maid, and kissed her, and comforted her, and said it was brave of her.

It was brave of her as a child, and when a lovely woman leaving her child behind. It was her chief concern, and so she said: "No, papa, you must stay and do God's work."

**Life Is to Do the Will of God.**

She had always said it—God's work first, last and all the time, was uppermost in her thought and heart.

Is it in yours?

Voices—"Yes."

**General Overseeer—Her life was to do the Will of God, is it your life?**

Voices—"Yes."

**General Overseeer—It was hers, it is ours. She is serving God in Heaven. Are you serving Him on earth? I tarry until my work is done, and I know not when the work will be done, but I know it will one day be done. The night will come perhaps on earth when I shall sleep to waken in my own grave; but know, beloved, that I did my work up to the last moment, and that I have gone to serve Him whom my spirit loves. I know not where she is, I know what she is doing, for she is doing Him service, I know not where, perhaps she is nearer us at this time than we think. Perhaps she is doing service among the ministering spirits that are sent forth to them that shall be heirs of Salvation. Perhaps chariots are sweeping low, and she may be watching the fight as we carry it over land and sea to win this earth back to God and to the Christ who made it and who redeemed it. That is all that is worth living for—to live for God, to live for His work in winning men to love and serve Him.**

**It is the Work of God That Makes Zion City Supreme Beautiful.**

It is the work of God—every stroke of the hammer, every push and pull of the saw, every stone or brick the builder builds, every time the people see their houses finished it is to God.

Tabernacles will rise, Schools, and a Temple, but they are all for God.

Were it not for God I would not have any desire to labor or stay.

One year of three hundred and sixty-five days, each day equal to a thousand years with God as compared to this life here on earth! Oh how the Redeemed grow in Heaven, in the radiance of the glory of that perfect life!

Not she alone has departed. These are graves of Zion's children (indicating several graves near by), some the little babies, some the old men and women who came desiring that they might be laid here, one a youth suddenly taken, who passed away when the spring of his life had scarce opened, but there are not any quite as she in age, as far as I can remember now.

I thank God for our dear ones from Zion City who have gone into the land where she is, and that our Zion on earth has a number who love it in the Zion above, and doubtless they know each other there and talk of the loved ones here.

O Paradise! Paradise!

Who doth not crave for rest?

Who would not seek the happy land Where they that loved are blest?

It seems to me so sweet to think that

We Each Have a Place There.

As I close, I want to say with Faber once more:

O Paradise! O Paradise! I greatly long to see

The special Place my dearest Lord

Is destined for me;

Where loyal hearts, and true,

Stand ever in the light,

All capture through and through,

In God's Most Holy Sight.

I said to her, shortly before she passed away, "Darling, Jesus told us He was going to prepare a place for us."

"You know when I came to France to the Villa mon Desir, in St. Cloud, you and mamma had prepared a delightful place for me. The day I came I made it so beautiful that it was full of joy to us even in our sorrow (for we had sorrow at that time for a beloved one who had died and been buried at sea.)"

"You will meet with Auntie, and with the loved ones gone before, and perhaps the Lord will permit you to help in getting a place ready for papa and mamma."

"I should like that, papa," she said.

Oh, the loving thought of service! How we look forward to that Villa mon Desir in Zion above!

My brothers, my sisters,

We Have Not Lost Her.

She has but gone before.

We shall meet. At the longest it will not be long.

Let us catch the inspiration of her purity, her loyalty, her willingness, with a wonderful self-abnegation to efface herself, to go away and stay long years in distant lands to till for preparation here, for that is what she looked forward to; not spending days and weeks and months with papa and mamma and brother, but to go away amongst strangers to learn how to do the work of God in Zion,—that was her Plan for years to come.

O brothers, O sisters, let us be willing to go beyond all the seas and into all the lands with God's Message with the same spirit of self-effacement and self-abnegation and willingness to toil for God and for humanity.

She in Heaven, and they in Heaven will rejoice.

Daughters of Zion, Sons of Zion, I bid you be of hope. Rally around us. Our hearts are more than ever bent on spreading the Everlasting Gospel, until, like a flood of glory, it rolls from pole to pole.

Till o'er our ransomed nature. The Lamb, for sinners slain, Redeemer, King, Creator,

In bliss returns to reign.

Hallelujah!

I believe that all we want to do that work, do we not?

Voices—"Yes."
ONE YEAR IN HEAVEN.

Let us all then heartily sing the last verse of Hymn No. 20:

Then let us go forth to the Work yet to do
With Zeal that shall never decline,
Be Strong in the Lord, and the Promise believe
That "they that be wise shall shine as the stars." (Psalms 36:9.)

And then the Chorus, sung by thousands upon thousands,
pealed forth in triumph over the flower-covered grave—
They shall shine as bright as the stars,
In the Firmament jeweled with Light;
And they that turn many to Righteousness
As the Stars forever bright.

The General Overseer pronounced the Benediction, and the Recessional, "Who Follows in His Train?" was sung by the Officers and Choir as they passed out of the Cemetery to Shiloh Tabernacle, where they disbanded.

But the words of the Recessional lingered long on the ears of the multitude, and the last verse sank deeply into their hearts—

A noble army, men and boys,
The matron and the maid,
Around the Throne of God rejoice,
In Robes of Light arrayed.
They climbed the steep ascent of Heav'n
Oh, God, to us may grace be giv'n
To enter into its gates.
Thus ended the First Anniversary of the Burial of the Body of the Daughter of Zion, Esther A. Dowie, whose glorified spirit has now dwelt with God for One Year in Heaven; and there was a Divine Joy in thousands of faces as they went to their homes in the City of Zion.

ZION IN NEW ENGLAND.

Rev. William Hammer Piper, Overseer Christian Catholic Church in New England, conducts services as follows:

BOSTON.

Hall 410, Huntington Chambers, 30 Huntington avenue, near Copley Square: Lord's Days, 10:30 a. m. and 3:30 p. m., Thursdays, 2:30 and 7:30 p. m.

BAPTISM.

Baptism for all believers, whether or not members of the Christian Catholic Church in Zion will be administered June 13, 1903. Let all candidates send their names to Overseer William Hammer Piper, 27 Blake street, North Cambridge, Massachusetts.

Worcester.

Hall 19, Day building, 306 Main street: Tuesday, 3:30 and 7:30 p. m.

LAWRENCE.

407 Broadway: Wednesday, 3:30 and 7:30 p. m.

Overseer Piper will hold services anywhere in New England, if expenses are paid. Communicate with him at once for baptisal and other services during spring and summer.


ZION IN NEW ENGLAND.

The General Ecclesiastical Secretary.

J. G. EXCELL,

DO YOU KNOW GOD'S WAY OF HEALING?

BY THE REV. JOHN ALEX. DOWIN.

Let it be supposed that the following words are a conversation between the reader [A] and the writer [B], who are conversing together on the subject of Divine Healing.

A. But did He not work these miracles of healing when on earth only to prove that these words were His Words?

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

A. But He promised to go to the Father, and they should see Him no more, and He did not return. (John 14:28.) Wherefore, do you say that He was sent to heal our sicknesses as well as our sins?

B. Do you mean that He was sent only to heal our sicknesses? Then you are not following the spirit of His Words. He might have used the words of prophecy on this subject given in the Scriptures, and said, "I have not come to call the righteous, but sinners to repentance." (Luke 5:32.)

A. But the words of the Recessional lingered long on the ears of the multitude, and the last verse sank deeply into their hearts—

They shall shine as bright as the stars,
In the Firmament jeweled with Light;
And they that turn many to Righteousness
As the Stars forever bright.

B. Yes, because these words were chosen for the purpose of emphasizing the fact that He came not only to save our souls, but to heal our bodies also; to prove that He is "the way, and the truth, and the life;" that He is "the Eternal Son of God, who is both our Savior and our Healer." (John 14:6.)

A. It is true that in the Bible healing is ascribed to God; but how can you prove that it is a part of His Divine Will that He should come to earth to heal us, as He did in the days when He walked upon the earth, and the blind and the lame and the lepers and the paralytic and the sick were healed by His touch and by His Word.

B. As far as I am concerned, I have no dogmas on this subject; I have no creed on this subject; I have no opinions on this subject; I have no preconceived ideas on this subject. I am simply following the Scripture record of Divine Healing, and the Scriptural doxology which celebrates the Healer of men, the Healer of sick and suffering humanity, which doxology is recorded in the closing verses of the New Testament.

DO YOU KNOW GOD'S WAY OF HEALING?

BY THE REV. JOHN ALEX. DOWIN.

A. What is your creed on this subject?

B. It is simply that which is recorded in the Bible, and which we find there; that is, the creed of the Church, which is the Church of Christ, the Church of the New Testament.

A. But is your creed on this subject the same as that of the Church of Christ, the Church of the New Testament?

B. No, it is not. I believe that Divine Healing is a part of the Divine Will, and that it is to be sought by all who believe in God, and who are members of His Church.

A. Is it not a fact that Divine Healing is a part of the Divine Will?

B. Yes, it is.

A. And what is your creed on this subject as to Divine Healing?

B. It is simply that which is recorded in the Bible, and which we find there; that is, the creed of the Church, which is the Church of Christ, the Church of the New Testament.

A. But is your creed on this subject the same as that of the Church of Christ, the Church of the New Testament?

B. Yes, I believe that Divine Healing is a part of the Divine Will, and that it is to be sought by all who believe in God, and who are members of His Church.
ZION RESTORATION HOST
Elder A. F. LEE, Recorder

But thus has it ever pleased God to manifest His love toward a sinful and rebellious people, until He has been compelled finally to give them over to the Devil, whom they delight to serve and from whose prison-house there is no escape till the last farthing has been paid.

Vast Amount of Free Literature Distributed.

The following figures will give some idea of the faithful work done by Zion Restoration Host in Chicago since the opening of services by the General Overseer in the Auditorium, September 1, 1902:

- Total number of messages and cards distributed: 2,858
- Total number of leaves of Healing distributed: 64,760
- Total number of pieces of literature distributed: 2,003,752
- Total weight of something over sixteen (16) tons.

Following is a tabulated report of the Host for the month of April, showing the number of workers and the literature distributed by them at various places, according to reports which have reached us to date. There are many important points, however, yet to hear from:

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<th>Number of Workers</th>
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Personal Reports.

It is most pleasing to note the effective personal work which is being done by the Restorationists.

One of these faithful workers who has served as captain of one of the Companies of Ten, during all the Chicago Campaign, is now training a company for the New York Mission, which will be made up of persons who have been saved, healed and brought into Zion as the result of Restoration work in Chicago during the last few months.
Saturday, May 23, 1903

ZION RESTORATION HOST.

Following is the report of some of the personal work of Deaconess Pansy C. Mason among those who have been received into the Church of Zion. This was given by her to the Branch of the Pastors and Deaconess, and has already been published. Mrs. Mason is always ready to do the best that she can, no matter what the circumstances. Wherever she goes, she leaves her mark, and that mark is always for good. She is a brave, good man, and speaks well of Zion, but does not yet see Triune Immersion.

NOTES OF THANKSGIVING FROM THE WHOLE WORLD

Healing in Answer to the Prayer of Faith.

And she said unto her husband, Behold now, I perceive that this is my holy man of God. — 1 Kings 18:20.

Williamsport, Indiana, April 13, 1903.

Dear Overseer Jane Dowie: I wrote to you last week about my daughter's eyes.

At that time I had sent her glasses away to be mended. I disliked to do it, as I knew that they would have to be changed, for they were troubling her.

I began to think: "What can I do to bring my daughter to see that it is right for her to ask and expect healing for her eyes," and God directed me to write to you.

When her glasses were brought home, she said: "Mamma, my glasses have come, but I cannot wear them," and she has not had any trouble from them since.

We thank God for this healing, and all the many blessings He has given us.

Next to God, we thank you and the General Overseer. We pray God to bless and keep you both, and your dear son from all harm.

Three or four years ago I was subject to spells with my stomach. I took medicine, although the doctors did not know what the trouble was.

The second time we were at Zion Headquarters I received healing.

I believe that if I did not have any more trouble, I would not have had any more trouble. But for the last two or three days it has been threatening me, and this morning, after my daughter had gone to school, it came on me with all force. I thought that it was because I had not testified for the healing, so I promised God that if he would heal me, I would write at once.

I called my daughter up over the phone, and asked her to pray with me. While we were yet speaking, God answered.

Four years ago I wrote to the General Overseer about the healing my daughter, Sarah, had received when he prayed for her.

I had been severely bitten by a dog in many places on her body.

She has never had any trouble from this since; only the scars are there.

My husband wanted to have a doctor, but Sarah said: "O Mamma, do not let papa make me take medicine."

We sent a telegram to the General Overseer and prayer was answered. She never lost sleep, and the wounds healed up quickly.

Your sister in the Christ,

(Mrs.) Hattie B. Harvey.

Gives Thanks for a Zion Baby.

I have in hand a beautiful baby. So are the children of Zion. — Psalm 127:5.

ZION CITY, ILLINOIS, April 23, 1903.

BELIEVED GENERAL OVERSEER: — Enclosed find a "thank-offering" for the safe delivery in childbirth of another beautiful baby, the very speedy recovery of the mother, and the rapid progress our baby is making.

Truly God has "opened the windows of heaven," and poured out the blessing in time of need.

Kindly accept our thank-offering to God and our gratitude to you and Zion for your earnest prayers and sympathy in time of need.

Continuing steadfast in the faith, we remain Yours and His,

GEORGE E. WIEDMANN,
Deacon in the Christian Catholic Church in Zion.

Publisher's Notice.

The reminiscence must accompany receipt of subscriptions at the Publishing House, no difference by or for whom or for whatever time they may be given, or whether forwarded through Ordained Officers, Branches, or Gatherings of the Christian Catholic Church in Zion. Accounts will be carried with Ordained Officers, Branches, or Gatherings, on quantity orders of periodicals consigned on sale for monthly settlement, but to include only such articles as bear the imprint of Zion. All orders for Bibles, books, buttons, pictures (except prints done by the Publishing House), lace souvenirs, etc., must be sent to the General Store, Zion City, Lake County, Illinois.
LEAVES OF HEALING.

ZION'S BIBLE CLASS
Conducted by DEACON DANIEL SLOAN

MID-WEEK BIBLE CLASS LESSON, JUNE 10th or 11th.

The Person Who Gets Angry.
1. The habit is formed in youth.—Ecclesiastes 11:9, 10. Youth is the formative time of life. Habits are then begun. Self-willed sins manifest themselves.
2. It makes one act like a fool.—Proverbs 20:19-22. No one should answer in return. Never reply without first thinking. Anger is only the beginning of trouble.
3. A man becomes like his actions.—Ecclesiastes 7:7-10. No one can justly anger. Unwise things are done when angry. The wise are slow to give answer.

An angry person says too much.—Proverbs 14:29-33. Anger multiplies words. A man becomes like his actions.—Ecclesiastes 7:7-10. A hasty person exaggerates. Anger is only the beginning of trouble.

Kindness even to the unthankful is always best.—Proverbs 15:1-5. One must control his anger. A rest in God alone will overcome it.— Psalm 37:7-11. Unwise things are done when angry. Self-willed sins manifest themselves.

An angry person destroys confidence and dishonors relations.—Proverbs 27:2-6. Get a wise tongue of the Lord. Do not let the heart empty itself. Study to give soft answers to all.

Consider what is gained by not getting angry.—Proverbs 19:8-13. The repose has gone out of the soul. No one can justify anger. Anger comes from a restless spirit. No one should answer in retort.

The tongue has blighting power in it. He is first talkative, then destructive.—Proverbs 26:17-28. To associate with such shuts out of heaven.— Psalm 15:1-3. Those without self-control are under his sway.—James 2:3-9. They will not enter heaven.

It turns society into ferocious demons.—Proverbs 22:18-28. It turns society into ferocious demons. It comes from the Devil, the Devourer. He who backbites is an ungodly creature. He hates both men and God. He will go to hell with all the wicked.

The deadly poison is harmful.— Romans 3:12-16. There is death to reputation in his tongue. How deadly his poison is! How unruly a backbiter is!

It turns society into ferocious demons. It turns society into ferocious demons. It turns society into ferocious demons.

ZION SECURITIES and INVESTMENTS

This beautiful Hospice, where Divine Services are conducted morning and evening, has been opened by the General Overseer of the Christian Catholic Church in Zion for Christians and friends of Zion visiting Zion City. There using tobacco, alcohol, or drugs will not be permitted. It is equipped with hot and cold water, baths, steam heat, electric lights, telephones, barber shop and many other comforts. The Restaurant is open from 6 a.m. to 9 p.m.

MID-WEEK BIBLE CLASS LESSON, JUNE 10th or 11th.

That Backbiter Demon.
1. It injures two or more people at once.—Galatians 5:13-18. Do not bite as a serpent or dog. A ravenous nature is not true. It comes from the Devil, the Devourer. The backbiter will not enter heavens.
2. The deadly poison is harmful.—Romans 3:12-16. Words can be sweet or poisonous. The tongue can be full of fire. The tongue has blighting power in it.
3. A backbiter is in bad company.—Romans 1:29-32. He who backbites is an ungodly creature. He hates both men and God. He will go to hell with all the wicked.
4. He is first talkative, then destructive.—Proverbs 26:17-28. He gets to talking about some one. He takes offense at some one. He has revenge for some one.

5. Those without self-control are under his sway.—James 2:3-9. They will not enter heaven. They will not enter heaven. They will not enter heaven.

6. To associate with such shuts out of heaven.— Psalm 15:1-3. The backbiter will not enter heavens. The man who injures his neighbor does not love God. The man who reproaches his neighbor is a curse.

7. He turns society into ferocious demons.—Proverbs 22:18-28. Wars grow out of such work. Backbiters are to be driven to cover.

8. It turns assemblies of saints into followers of the Devil.— 2 Corinthians 12:21. Even the people of God get to backbiting. Such people offend God and hurt His work. Such sins should be rebuked harshly. God's Holy People are a Gentile People.

ZION CITY, ILLINOIS

LEAVES OF HEALING.

Two Dollars will bring to you the weekly visits of the "Little White Dove" for a year or two for $2.00, and send it to your minister, or to the post office. This is a trade mark of the Christian Catholic Church in Zion on wings, and we keep out everything that would detract the reader's mind from all except the Kingdom of God, which alone it exists. If we cannot see it sent to you, write our "Little White Dove" without solicits to wings with the name of the CHurch in Zion Restoration and Evangelization Work throughout the world.

Good Earnings and Profits are assured on these Investments.

Deacon Daniel Sloan, Manager, Zion Securities and Investments, Zion Administration Building, ZION CITY, ILLINOIS
OBEDIENT GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Ghost."

Fifteen Thousand Three Hundred Nineteen Baptisms by Triune Immersion Since March 14, 1897.

Fifteen Thousand Three Hundred Nineteen Believers have joyfully followed their Lord in the Ordinance of Believers' Baptism by Triune Immersion since the first Baptism in Central Zion Tabernacle on March 14, 1897, Baptized in Zion City by Elder Cossum 8.

Baptized in places outside of Headquarters by the Overseers, Elders, Evangelists, and Deacons at Headquarters (Chicago and Zion City), Total Baptized at Headquarters, 861.

Total Baptized in six years, 14,923.

The following-named two hundred believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Lord's Day, May 17, 1903, by Elder Percy Clibborn:

Aitchison, Hugh, Zion City, Illinois.
Allen, John Henry, Zion City, Illinois.
Andrews, James, Zion City, Illinois.
Beem, Mary Elizabeth, Zion City, Illinois.
Beem, William C, Zion City, Illinois.
Biddle, Allison Roy, Zion City, Illinois.
Biddle, Ellis Jeanette, Zion City, Illinois.
Biddle, Mrs. Leola Mae, Zion City, Illinois.
Danks, Albert H, Zion City, Illinois.
De Vee, Mrs. Adaia, Zion City, Illinois.
Fish, Mrs. Sarah, Battle Creek, Michigan.
Fletcher, Johnson, Zion City, Illinois.
Higgins, Homer Hallock, Russell, Illinois.
Hosack, Elza Zentha, Zion City, Illinois.
Levin, Mary J, Zion City, Illinois.
Manning, Mrs. Belle, Klamath Falls, Oregon.
Manning, Grover, Klamath Falls, Oregon.
Nerdel, Blanche, Zion City, Illinois.
Mears, Hazel, Zion City, Illinois.
Ross, Clinton J, Zion City, Illinois.
Sloan, William, Zion City, Illinois.
Skeens, Edward Alvin, Zion City, Illinois.
Wilson, Létitia, Zion City, Illinois.

The following-named four believers were baptized at Toronto, Ontario, Canada, Lord's Day, May 17, 1903, by Elder Eugene Brooks:

Leggett, Benjamin T, 190 Terrace Hill street, Brantford, Ontario, Canada.
Leggett, Mrs. Mary E, 190 Terrace Hill street, Brantford, Ontario, Canada.
Leads, Mrs. Alice, 239 Niagara street, Toronto, Ontario, Canada.

PROGRAM OF MEETINGS IN SHILOH TABERNACLE, TWENTY-SIXTH STREET TABERNACLE AND GILGAL AVENUE TABERNACLE.

SHILOH TABERNACLE.

Sunday, 6:30 a.m.—Early Consecration, General Overseer.
Sunday, 9:30 a.m.—Juniors.
Sunday, 2:30 p.m.—Overseer Jane Dowie.
Sunday, 7:30 p.m.

MONDAY, 8:00 p.m.—Restoration Host. (Every other Monday.)
MONDAY, 8:00 p.m.—Officers of Restoration Host. (Every other Monday.)

TUESDAY, 2:00 p.m.—Divine Healing, General Overseer.

WEDNESDAY, 7:00 p.m.—Baptism.

WEDNESDAY, 8:00 p.m.—Rally, General Overseer.

THURSDAY, 2:00 p.m.—Divine Healing.

FRIDAY, 8:00 p.m.—Officers of Christian Catholic Church in Zion.

The second Sunday of each month—Communion.
The third Sunday of each month—Baptism.
The fourth Sunday of each month—Consecration of children.

TWENTY-SIXTH STREET TABERNACLE.

SUNDAY, 9:00 a.m.—Juniors, Deacon Rodda.
SUNDAY, 10:00 a.m.—(German) Elder Dietrich.
THURSDAY, 8:00 p.m.—(Swedish) Evangelist Burkland.

GILGAL AVENUE AND TWENTY-FIRST STREET TABERNACLE.

WEDNESDAY, 8:00 p.m.—(Danish and Norwegian) Deacon John W. Stochholm.

NOTICE TO OFFICERS AND MEMBERS OF THE CHRISTIAN CATHOLIC CHURCH.

Send all newspaper clippings concerning the General Overseer, the Elders, or any department of the work in connection with the Christian Catholic Church in Zion, to Deacon Carl F. Stern, Zion City, Illinois. Send as soon as possible after publication, and carefully mark name and date of the paper clipped from on each article. If this is not done, the clippings are absolutely useless.
Count Your Many Blessings

IT DOWN and Prayerfully name over all the wonderful things that God has done for you in your spirit, your soul and your body, in your family, and in your business, through LEAVES OF HEALING...

You can never repay God for those free gifts.

Your time, your talents, your money, your life itself, would be presents far too small.

You can best show your gratitude to God by passing along the Blessing to others.

Since God so wonderfully used LEAVES OF HEALING in bringing Salvation, Healing, Cleansing, Keeping, Happiness, Prosperity, and innumerable other mercies into your life, He can use it to bring these things into the lives of others; hence, you cannot find a better way to pass on the Blessings than to help to increase the circulation of LEAVES OF HEALING.

You ought to make your effort in this work so earnest and determined that it will cost you time, strength, and money.

Remember the Watchword of Zion Printing and Publishing House for 1903:

One Hundred Thousand Yearly Subscribers to LEAVES OF HEALING
Close of Auditorium Mission

Rev. John Alex. Dowie (ELIJAH THE RESTORER)
General Overseer of the Christian Catholic Church in Zion

Will Conduct Services

Lord's Day Afternoon, MAY 24, 1903
at the
CHICAGO AUDITORIUM

Doors open at 2:30 p.m. Services at 3:00 p.m.

MESSAGE....

Elijah's Call to the Jewish People in all the World

On Lord's Day Afternoon, MAY 31, 1903
The final service of the two years' Mission in the Chicago Auditorium will be held

Rev. John Alex. Dowie (ELIJAH THE RESTORER)
General Overseer of the Christian Catholic Church in Zion

Will deliver a most important Message entitled "At Midnight Comes the Cry"

Music will be furnished by Zion City Band of thirty-five pieces; and by the full Zion Whitened Junior and Adult Choir of several hundred voices.

The General Overseer requests all officers and members of the Christian Catholic Church in Zion within reach of Chicago to attend this important service.

ALL WELCOME SEATS FREE FREE-WILL OFFERING THE CHRIST IS ALL AND IN ALL

A NEW ZION CITY SUBDIVISION

WILL BE READY FOR ALLOTMENT DURING

The Third Annual Feast of Tabernacles....July 11 to 19, 1903

The land to be offered embraces more than 200 acres, and lies adjoining and northwest of Shiloh Park, between Salem Boulevard and Twenty-first Street. It is high, uniform, well drained, and altogether one of the most beautiful and best located tracts within the whole of Zion City Site .......

Shareholders in this Association

Will, as usual, have a 10 per cent. Discount from regular rentals of lots in that location, for a limited time; and those holding Certificates in THE NEW FIFTH SERIES offered for sale, beginning April 1, 1903, will have the right to make first selection of lots, according to Certificate Numbers. Shares may be bought at the Par Value of $100. Each, bear interest at the rate of eight per cent., payable semi-annually, and may be held as an interest-bearing investment, if lots are not wanted now or at some later date.

The Unprecedented Profits

Already realized by Zion City Leaseholders will strongly appeal to earnest Christians throughout the World, who are seeking Clean Investments, or who desire to live in a Clean City, where their families may be brought up and educated in an atmosphere of righteousness.

Write for Articles of Agreement for Shares, Illustrated Booklet, copy of 1100-Year Lease, and any further information desired

Address ZION LAND AND INVESTMENT ASSOCIATION

JOHN ALEX. DOWIE

ZION CITY, ILLINOIS, U. S. A.

FIELDING H. WILHITE, assistant Secretary

N. WORTHINGTON JUDD, Secretary and Manager
MADISON SQUARE GARDEN, NEW YORK CITY, NEW YORK

In this great building, the Auditorium of which seats 16,000 people, Rev. John Alexander Dowle, Elijah the Restorer, General Overseer of the Christian Catholic Church in Zion, will conduct a great mission from October 18th to November 1, 1903, Inclusive. It is expected that he will be accompanied by Zion White Robed Choir of Hundreds of Voices, Zion City Brass Band, Hundreds of Officers of the Church, and by at least Four Thousand members of Zion Restoration Host.
A ZION EVANGELISTIC TOUR IN GERMANY

The lifting up of the Banner of Zion in Germany is very largely the result of two principal agencies under God: BLATTER DER HEILUNG and the mission of the General Overseer in Zürich, in December, 1900.

To these must be added the faithful and earnest work of many loyal and true members of the Christian Catholic Church in Zion, in all parts of that great empire, who, through the powerful testimony, not only of lips consecrated to God, but of lives transformed by His Power, and the undeniable evidence of bodies healed in answer to prayer, shine forth as lights in the midst of the gathering darkness of Roman and Lutheran apostasy, and anti-Christian philosophy.

The great majority of these faithful workers in God’s vineyard are but lay members, who exemplify Zion’s great principles in their everyday lives, but great credit is due, under God, to that little nucleus of Ordained Officers of the Christian Catholic Church in Zion, Elder and Evangelist Hodler, Evangelist Hertrich and Deaconess Baliff, whose headquarters are at Zürich, in Switzerland.

From this beautiful Alpine city, streams of Divine Life and Truth are flowing to all parts of the great Continent of Europe. Many in Switzerland, Austria and Germany now rejoicing in the blessings in spirit, soul, and body, which have come to them from God the Father, through faith in Jesus, the Christ, His Son, and in the Power of His Holy Spirit, in answer to Prayer of Faith, which they first learned through the Word of God as it is taught in Zion, owe sincere gratitude to the unerring seal and effective work of Evangelist Marie Brieger-Hodler.

Her work was very largely the pioneering for God and for Zion of these continental nations, wrought in the face of many difficulties.

As a result of her work, and of the circulation of BLATTER DER HEILUNG, of which she was translator and assistant editor, throughout German-speaking Europe, the way was prepared for the mission of the Messenger of God’s Covenant in Zürich, when representatives of many European nations were present, and when seventy believers obeyed their Lord in Baptism by Triune Immersion, the Ordinance being administered by the General Overseer.

Today, in many towns and cities throughout Germany, members of Zion are centers of light and truth.

In some places only “one of a city and two of a family” have
come into Zion, while in others there are
strong gatherings of the members of the Christian Catholic Church in Zion, one of
the latter cities being Berlin, the great
capital of the German empire.

We give below a very interesting account of a two months' Evangelistic Tour to a large number of these places, written by Evangelist Sophia J. Hettrich, who was accompanied on part of the jour-
ney by Evangelist Hodler.

**Zionsheim, Schloss Lieburg.**

B. KREUZLINGEN, THURGIO.

I am sure it will be of interest to you to know something of the two months' trip through
germany.

On the 17th of January I left Lieburg and ar-
ived at Naugold in Württemberg, where I met Miss
Rose Wall, who is a consecrated worker and a joyful
member of Zion Restoration Host.

She took me to visit several places, and there
would be much to tell about how God has blessed
these dear girls' work among the poor and the
sick, and how joyfully she is bearing the bitter
persecutions that are being heaped upon her.

Her father went with me to visit five families,
and we had two meetings in his home.

Her pastor was so wild because she told the
people that God had healed her, that he sued
her for saying things that were not true. But after
he went to her doctor and got a written testimon-y
from him as to the condition she was in when he
treated her, and also of her present condition, the
pastor concluded to withdraw his complaint.

But the bitterness and personal persecution was
so great when her brother was baptized and joined
Zion that he lost his position.

He was a clerk in the court house. Subsequently
he got a better place at Ludwigswagen, and through
his quiet and firm adherence to Zion principles, he
won the love and confidence of a very nice family
for whom he worked.

They invited his sister and myself to visit them,
and that was how a little Zion fire got started in them.

Before going to Ludwigswagen we went to make
a visit, had a long ride in a farm wagon through a
part of the renowned Schwarzwald, Black Forest.

We went up the mountains and down into the
valleys (I thought of Deacon Sloan's horse-back
ride), but felt perfectly safe, although it looked
rather steep at times.

It was somewhat tiresome, but the sight of these
great, majestic pine forests was inspiring.

More than all the joy the beautiful scenes of
gate can give, however, is that of being able to
minister to the sinful, sick and sorrowing, and to
present to them the Full Gospel through the Living
Christ.

From Ludwigswagen I went to Karlsruhe, where
Mr. Papapiopulos is finishing his studies as civil
ingenir.

He gave all his time to the work while we were
there.

He took me to Baden-Baden, where we made
several visits, admiring the beautiful places and
taking a drink from the hot water fountain.

Evangelist Hodler joined me in Karlsruhe, and
came also to Baden-Baden, where we visited Mr.
Muggly, who has been for some years the Secre-
tary of the German Tract Society under Baron
von Gumpe, who is a consecrated and devoted
worker.

He lately resigned, and will soon be able to
come to Ulrich and help us in the work.

On Lord's Day morning Mr. Papapiopulos
accompanied me to find our way.

There was a strange sensation coming over me
as we crossed the Rhine, and I was again in Alsace,
the home of my birth, where I spent nearly seven
years of my childhood.

We had a little meeting in the parlor of Deacon
Burnett's brother's mother-in-law, with a very
intelligent class of people.

We went back to Karlsruhe, where we had our
first public hall for Lord's Day evening.

After Evangelist Hodler and myself had spoken,
it was so o'clock; but there was a preacher who
wished to ask some questions, so the meeting
lasted until after 11.

There were two men who got up in the audience
to confirm what I had said against the preacher's
objections, by biblical and historical quotations.

It was a victorious meeting. The preacher said
at the close of the meeting that he was glad to
know the facts, and admitted that he had been
misinformed.

On Monday morning I had a long interview
with another minister, and then we started for
Taizellen, where we arrived late at night.

We were nicely entertained for two days by
Mr. and Mrs. Bungger and son, who live in a wing
of the royal palace, at Ludwigsburg.

The next day after we arrived was the Kaiser's
birthday, January 17th.

In the morning, I went to church with Mr.
Bungger, where I bathed in the royal church and
to, and staff and soldiers usually attend. The Kaiser
does not live there now, but they honored his
birthday with a big parade.

I think, if I was correctly informed, that there
were ten thousand soldiers and officers all in
uniform.

How made my heart ache to see those
soldier boys who are being trained to take life,
instead of being trained to save life!

In the afternoon, we had a nice little visit with
a countess.

She very kindly invited us to tea at her home,
with Mr. and Mrs. Bungger.

We met the count and their four children.

At the table, the countess asked me to tell
about Zion children, which I was glad to do.

The next day, we were taken for a drive in the
city, to see some of the natural scenery at this
place.

The supper hour is between 9 an 10 o'clock at
night, and second breakfast about the
same time in the morning.

The first breakfast was served in bed (which
of course I refused), dinner was served about 2
o'clock, tea at 6, and plenty of fruit between. So
you see we fared sumptuously.

We had a delicious roast, and I did not wonder
that we could not guess what kind of meat it was
when I learned that it was reinder.

Mr. Bungger, junior, is the only child, a nice
young man, who was home on a vacation.

How my heart aches for him, and many like
him who do not have the pure and uplifting influ-
ence about them that our young men enjoy in
Zion City!

The scenery on our route to and from Coblenz
was very lovely.

Along the beautiful Rhine there are great
mountains which are terraced all the way with
vinyards and vine,yards, and many.question-inducing
castles on the top, which give to it a very romantic
appearance.

Our next stopping place was Brüsselwiek. This
is a very ancient city and contains much of
interest, but we had not time to stop long.

We visited a dear saint who was from Hamburg
and pleased to have some Zion Restoration Host
workers sent to Hamburg.

We were very sorry not to have Attorney Dr.
Ottos Bricker's address, as we would have been
glad to have visited him.

From here we went to Ueleen, where we
received a hearty welcome in the home of Dr. Ulrich,
whose wife and daughter are zealous members of
the Christian Catholic Church in Zion.

We had several little meetings in their home,
but the daughter, Miss Hannah Ulrich, insisted on
having a public hall, which we did.

For two evenings, we had a good audience and
also an interesting time with a minister at the
close. The cry was that we stay longer.

From Ueleen, we went to Liibeck where we
were met by Mr. and Mrs. Ulrich, brother to Dr.
Ulrich, and made to feel that we were welcome to
everything in the house during the entire eight
gig days. This lovely home.

About sixty people gathered in the parlor
every evening during our stay, with the exception
of two, when we had a public hall.

We were met by Mr. Asmussen, who had been
for a long time the pastor there, and Mr. Christian-
onn (who is a fine photographer) as Conductor.

I baptized him, with his wife and Miss Anna
Asmussen, who helps him in his work, and Miss
Rosa Ulrich, their daughter, with Mr. Christian-
onn, who came from Hamburg.

Mr. Asmussen took our pictures. The group
consists of himself, wife, and their three children,
whom I consecrated, Miss Asmussen, Mr. and
Mrs. Ulrich, their daughter Rosa, Miss Hannah Ulrich,
their niece, Evangelist Hodler and myself.

From Liibeck, we went to Ludwigsburg, where
we were made welcome and entertained by Mr. and
Mrs. Krahn.

Mr. Krahn is a Deacon and a very prominent
member of the Baptist church.

He was expelled because he entertained us
and let us have meetings in his house.

His wife, who seems to be a really consecrated
woman, was also expelled, because she sent
Leaves of Healing to some people and wrote
letters telling how much blessing she had derived
from it.

Evangelist Hodler stayed there and did some
Restoration work.

Miss Ulrich went with me to Nennitr and
Radeberg. We had some long, cold rides in the
wagon, but the people were very kind and we had
good meetings.

I have since heard that a great awakening is
going on, and the bitter persecutions by the Bap-
tists is only intensifying the interest of the people.

Mr. Albert, who lives in a large house, has
a hall in it where the Baptists have been holding
their meetings, in which he is now holding Zion
meetings.

He is very much beloved and respected as a
consecrated Christian, and is planning to have
a meeting and invite the people from the sur-
rounding country next summer, when he hopes
that some one will come from Zion to help him
in the work.

From here we went to Belgrad, where we first
had meetings in a private house.

But Miss Ulrich hunted over the whole town
until she got a large hall, where we had about 150
people present and a scene deeply interested.

We ought to have more time at all these
places.

When we went back to Nennitr the police
wanted to see our passports, so it was a good
thing that we had them with us.

We had two policemen and the mayor in the
meeting.
The mayor said that he found everything was all right except what we said about tobacco, alcohol and swine.

The last night the police wanted to close the meeting because he said it was unhealthy for so many people to be crowded in the hall.

In Stettin we could obtain a very large hall, but I had taken a severe cold so that it seemed to me impossible to speak in public. I sent a wire to the General Overseer.

In the afternoon the oppression was lifted, and they told me that no one would have known by my voice that I had a cold.

My heart was filled with gratitude to God for His goodness to me, a sweet peace filled my heart with the thought that in our beloved Overseer we have one that intercedes for us in the Christ’s Name.

We went back to Stettin and held several more meetings.

Mr. Herzog has since sent sixteen applications for membership, and there are more to follow, especially when they get their Restoration Work started as they expect to.

From there we went to Berlin, where we stayed eleven days, held fourteen services, visited the sick and consecrated one baby, whose mother had a wonderful deliverance.

God also graciously answered our prayer for a wonderful deliverance.

I was pleased to hear them give each other with the Zion Greeting as naturally as if they had been used to it all their lives.

On my way home I enjoyed some beautiful scenery.

I thought of the pictured rocks and of the twin scenery.

I thought of the time when I drove home all alone over that lonely road in the stillness of the midnight hour, after holding a little Bible reading.

I asked myself the question: Wherein have I changed since that time?

I know that my love for my dear friends and humanity in general is deeper and stronger than ever before: because I know that there is more of the power of the Christ in my life than ever before.

I am not satisfied with myself, and feel that I need and must have, more of the power of the Christ in my life.

I have a deeper hungering after righteousness.

There is so much sin and suffering in this world and so few that know positively that it is the Father’s Will to deliver from all fear and all bondage, that one is constantly reminded of the words of Jesus, Matthew 10:37, 38.

On the 14th of March, Elder Hodler met us at Friedrichshafen, where we had a lovely ride on the lake to Constanz. From there I took the train to St. Gall and Herisau, where we had two meetings for the Lord’s Day and on Monday.

I was glad to get back home again to receive a loving welcome from dear Mrs. and Miss Hofer, Mother Brei, Mrs. Cordes and many guests.

I must close my long letter, feeling that I have told you only a part of all of God’s goodness to me.

With much love to you all, I am,

Yours in the Master’s service,

SOPHIA J. HERTRICH.

**PROGRAM OF MEETINGS IN SHILOH TABERNACLE, TWENTY-SIXTH STREET TABERNACLE AND GILGAL AVENUE TABERNACLE.**

**SHILOH TABERNACLE.**

Sunday, 6:30 a. m.—Early Consecration, General Overseer.

Sunday, 9:30 a. m.—Juniors.

Sunday, 2:30 p. m.—Overseer Jane Dowie.

Sunday, 7:30 p. m.

Monday, 8:00 p. m.—Restoration Host. (Every other Monday.)

Monday, 8:00 p. m.—Officers of Restoration Host. (Every other Monday.)

Tuesday, 2:00 p. m.—Divine Healing, General Overseer.

Wednesday, 7:00 p. m.—Baptism.

Wednesday, 8:00 p. m.—Rally, General Overseer.

Thursday, 2:00 p. m.—Divine Healing.

Friday, 8:00 p. m.—Officers of Christian Catholic Church in Zion.

The second Sunday of each month—Communion.

The third Sunday of each month—Baptism.

The fourth Sunday of each month—Consecration of children.

**TWENTY-SIXTH STREET TABERNACLE.**

Sunday, 9:00 a. m.—Juniors, Deacon Rodda.

Sunday, 10:00 a. m.—(German) Elder Dietrich.

Thursday, 8:00 p. m.—(Swedish) Evangelist Burkland.

**GILGAL AVENUE AND TWENTY-FIRST STREET TABERNACLE.**

Tuesday, 8:00 p. m.—(Danish and Norwegian) Deacon John W. Stochholm.

Read “The Zion Banner.”

The only publication which contains complete and truthful reports of the wonderful events which are daily transpiring at Zion City, Illinois, is The Zion Banner.

This is an eight-page, four-column, local newspaper, published on Tuesday and Friday of each week. It contains all the news of Zion City, bright and interestingly written, and all the news of the world that is fit to print, carefully and discriminatingly gathered, and concisely put.

It is the Official Organ of the City of Zion, and contains the official reports of the meetings of the City Council, and all the Ordinances of the city as they are passed.

Each number also contains editorials dealing briefly, from a Zion standpoint, with the practical affairs of every-day life, and with topics of the day.

Approved advertisements are accepted and published at reasonable rates, which will be mailed upon application.

The present subscription rate to The Zion Banner is $1 for six months, or 60 cents for three months.


Zion’s Conflict with Methodist Apostasy.

This book of 200 pages, issued by Zion Publishing House, contains nine powerful discourses delivered in Central Zion Tabernacle by the General Overseer, a year ago last May, during the session of the Methodist General Conference. They are of especial value for the full and fearless exposure of Freemasonry.

“The Methodist Church the Property of the Masonic Order,” “Freemasonry: A Heathen and Antichristian Abomination,” and “Degrees of Masonic Devilry” ought to be read by every lodge man. The iniquity of the Mystic Shrine is laid bare.

“The Christian’s Duty in Breaking a Bad Oath” is the address which preceded the public working of Masonic and Odd Fellow degrees in Central Zion Tabernacle, a full account of which is given.

Buy one of these books and keep lending it. No honest and intelligent man can read the book and still remain a Freemason.

Sent by mail, postpaid, for twenty-five cents.

Address, Zion Printing and Publishing House, 19 East Twelfth Street, Chicago, Illinois, U. S. A.
EDITORIAL NOTES.

O ZION, LET NOT THINE HANDS BE SLACK.

IN DILIGENCE NOT SLOTHFUL; FERVENT IN SPIRIT; SERVING THE LORD.

WHILEST THERE is danger in undue Self-appreciation, either in a Man or an Institution, there is also danger in a lack of Appreciation.

We feel it to be our Duty to record, as being a fact well-pleasing in God's sight, the fact that Zion's Hands are not slack, and that the Apostolic Injunction quoted above, is earnestly obeyed in Zion.

THE ARTICLE in our last issue, by Elder A. F. Lee, Recorder of Zion Restoration Host, must have been of great Interest to all Thoughtful Readers.

It showed, among many other things, that the Members of the Host in Chicago alone have distributed, within the last Nine Months, more than Two Millions of Messages, LEAVES OF HEALING, etc., representing a Weight of over Sixteen Tons.

But that work represents a Self-denying and Toil and Expenditure of Money by each Individual Member, as well as by the Storehouse of the Christian Catholic Church in Zion, which cannot be expressed in any Figures.

PROBABLY MORE than Two Millions of Visits have been made by Officers of the Church, and Members of the Host, to Homes in the City of Chicago, within these Nine Months. Think what these words represent—two millions of Visits in the Christ's Name with His Message—"Peace be to this house!"

TENS OF THOUSANDS of Dollars have been spent by the Restorationists in the payment of their own fares and expenses; and the mere physical toil of Walking the Streets...
for Hours, and going up and down long flights of stairs, not
to speak of occasional harsh and even violent treatment,
combine to make the Record a most remarkable one of Self-
denying Zeal and Patient Love in the Service of God.

THE RESULTS cannot be tabulated in figures.
But they are still more wonderful than the Toll.
There is not one single Member of the Host, who does not
have Joyful Remembrances of these Happy Days of Service
for the King.

WHEN WE CLOSE our Early Morning Meeting every
Lord's Day, in Zion City, with the thousands who assemble,
we frequently sing together these lines:

Then let us go forth to the work yet to do,
With zeal that shall never decline.
Be strong in the Lord, and the Promise believe,
That "they that be wise shall shine."

And as the Chorus rings out from the earnest hearts of
thousands upon thousands present:

They shall shine as bright as the stars,
In the armament jeweled with light;
And they that turn many to righteousness
As the stars forever bright —

the Inspiration to Holy Service in the great and wicked city
forty-two miles distant is visible in the Flashing Eye and
Earnest Face and Calm, Quiet Devotion which marks these
thousands of Busy Toilers, as without a thought of other than
Joy in God's Service, they walk down to the Railway Depot
immediately, and go into Chicago to do a long Morning's
Work in the Streets and Lanes of that City.

ALL OVER THE WORLD we know that this is the Record of
Zion Restoration Host.
The Host in its present form numbers an Actual Enrolment
of over Six Thousand, and with the unenrolled but active
members, probably Two or Three Thousand more.

IT IS A JOY to know that this Host, which it has been our
Privilege, as Elijah the Restorer, to gather around us, is going
forth in front of the ranks of the Christian Catholic Church
in Zion, and is becoming one of the most effective and powerful
Legions of Messengers of God that the World has ever seen.

THERE IS A wonderful Calmness and a Strength, a Contin-
uous Persistence and Unweariedness in this Well-Doing,
which marks thousands of these Workers.
Especially has this been so since September 21st last,
when Zion Restoration Host was formed, principally from
among the Zion Seventies.
There is an apparent Strength and Unity of Orderly Pur-
pose and Solidity in the Organization, and an evident sense
of increasing Individual Responsibility, which is very Delightful to us, and very productive of Results.

AND THE SAME spirit extends into all the Operations of
Zion, not only in our work in direct Evangelization of the
People, but in the Educational Work, and in all our Com-
mmercial and Political Institutions.
There is a Quiet Zeal which never declines, but which
grows, and intensifies, and keeps plodding persistently at the
Work of God in ways that are so numerous and diverse that
it is impossible to attempt to record them all.

ZION DILIGENCE AND FEVER, and Patient Continuance
in well-doing, finds its Spring and Delight in the constant
Realization of the fact that the People are serving the Lord in
all they do.

ONLY SIX WEEKS lie between us and the completion of the
Second Year since the Opening of the Gates of the City by
the selection of the First Lots.
As we see the Activity of the People in all directions, and
the rapid Growth of the City through their Diligent, Skilful,
and Earnest Toil, we feel it our Duty to express our Grat-
tude to God that we are permitted to Lead and to Cooperate
with such a People.
Gathered from all the Ends of the Earth, of more than
Seventy Nationalities, they manifest in all things a Humility,
a Unity, a Simplicity and a Purity of Faith and Earnestness
of Purpose, that cannot be excelled, and that we do not
believe has at any time been equaled in the History of the
Church of God.

AND YET WITH ALL THIS, we all are far from being per-
fect, and realize our many imperfections.
We are only in the Infancy of Zion City Building.

STILL IT IS A JOY to live with such City Builders, and
to realize, as we do, that in no sense has our labor been
in vain in the Lord.
WE HAVE NOT been without the presence, in our City, of persons who have either "gone out from us," or been sent away by us, because "they were not of us; for if they had been of us, they would have continued with us." But these are, in proportion to the Thousands of Zion in this City, an Insignificantly Small Percentage, probably less than five persons in the thousand.

THESE ARE VERY BUSY DAYS for all the workers in the City of Zion.

Every advantage is being taken of the Beautiful Weather to press on with the Construction of both Zion Institutional Buildings and Private Dwellings, of which latter Hundreds are going up around us.

SHILOH TABERNACLE is being extended on the North, East, and West Sides, and, God willing, the Alterations and Additions will all be Completed for the Feast of Tabernacles. It will then seat about Eight Thousand Three Hundred (8,300).

THE EXTENSION of over One Hundred Rooms to Elijah Hospice is now almost under roof; and the extension of the Administration Building is also approaching completion, externally.

EXCELLENT PROGRESS is being made in the construction of the First Section of Zion Printing and Publishing House, a portion of which is being roofed in to enable us, in a few days, to put a number of our large presses in position.

Work is rapidly proceeding upon the Outer Walls of the Building, and it will be an Excellent Structure for the purpose.

But it amazes us when we look at the Thousands upon Thousands of Square Feet that we shall now occupy, even in this First Section.

WORK IS ALSO rapidly proceeding upon, the Buildings connected with Zion Building and Manufacturing Association Headquarters, etc.

A LARGE NEW SCHOOLHOUSE on Ezra Avenue is also completed outwardly, and is being rapidly finished within.

The work upon the first section of the Zion College Buildings, which now tower up over the City with their Beautiful Stone Frontages, is going forward, and will, we trust, result in the building being perfectly ready for Zion Higher Schools and College in the Fall.

IT IS DELIGHTFUL to see the Zeal with which the People are laying out their Little Gardens, and beautifying their Homes on every side.

THE PEOPLE, who do not spend a single cent upon Liquor or Tobacco, Theaters, Concerts, or Follies of any kind, are able to spend both Time and Money in doing the Work of God, and also in Caring for their Families and Beautifying their Homes.

"IN DILIGENCE not Slothful; Fervent in Spirit; Serving the Lord."

ZION IS GOING FORWARD, and our hands are not Slack.

PREPARATIONS are being made, on a very extensive scale, for our Closing Gathering in the Chicago Auditorium on next Lord's Day, when we shall deliver our closing Restoration Message: "AT MIDNIGHT THERE IS A CRY."

IT IS LIKELY that we shall have with the Zion City Band and Zion White Robed Choir nearly Seven Hundred Zion Vocalists and Instrumentalists on the Platform.
EDITORIAL NOTES.

With the Hundreds of Officers and Thousands of Members of the Restoration Host, and members of the Church, we shall go far to fill the Building with our own people.

But we have reserved many seats for outside friends.

THE RUSH FOR TICKETS from Outside Friends exhausted all that were available very early in the week, and we look forward with regret to the fact that we shall not be able to accommodate one-fourth of the Friends of Zion who desire to attend these Closing Exercises.

WE ASK THOSE of our Readers whom these Words shall reach before these Services are held, to pray very earnestly to our God and Father, that He will grant unto us Special Grace for the Message that we have then to deliver, and that He will make it a blessing, not only to those who shall hear, but unto all those to whom these words shall come, in this and every Land, in this and all the coming Time, Till Jesus Come.

BRETHREN, PRAY FOR US.

PUBLISHER'S NOTICE.

The remittance must accompany receipt of subscriptions at the Publishing House, no difference by or for whom or for whatever time they may be given, or whether forwarded through Ordained Officers, Branches, or Gatherings of the Christian Catholic Church in Zion. Accounts will be carried with Ordained Officers, Branches, or Gatherings, on quantity orders (by the Publishing House), lace souvenirs, etc., must be sent to the General Stores, Zion City, Lake County, Illinois.

Notice to Officers and Members of the Christian Catholic Church.

Send all newspaper clippings concerning the General Overseer, the Elders, or any department of the work in connection with the Christian Catholic Church in Zion, to Deacon Carl F. Stern, Zion City, Illinois. Send as soon as possible after publication, and carefully mark name and date of the paper clipped from on each article. If this is not done, the clippings are absolutely useless.

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 Jehovah that Healeth thee." (John 14:6; Exodus 15:28)

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

No cannot change, for " Jesus, the Christ, is the same yesterday and today, yea and forever"; and He is still with us, for He said: " Lo, I am with you all the Days, even unto the Consummation of the Age." (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 the 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. The 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 sufferers are expressly declared to have been " oppressed of the Devil." (1 John 3:8; Matthew 4:23; Acts 10:36.)

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

Divine Healing Is Opposed by Diabolical Counterfeits.

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

Multitudes Have Been Healed Through Faith in Jesus.

The writer knows of thousands of cases and has personally laid hands on scores of thousands of persons. Full information can be obtained at the meetings held in the Zion Tabernacles in Chicago, and in 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, and also at the Branch Office, Shiloh Boulevard, Zion City.

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

You are heartily invited to attend and hear for yourself.
LEAVES OF HEALING.

Saturday, May 30, 1903

ELIJAH THE RESTORER'S CALL TO THE JEWS.

[Cartoon illustration showing a scene with text boxes and figures, including a flag and historical figures representing Jews and Christians.]

(Transcribed text not legible due to the nature of the cartoon and handwriting.)

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Original from
NEW YORK PUBLIC LIBRARY
Elijah the Prophet pleading with Israel for Judah!

This was the meaning of the Message Lord's Day afternoon, May 24, 1903, at the Chicago Auditorium.

It was not a Message of Elijah the Tishbite, the Destroyer. His Message was to Israel.

It was a Message of Elijah the Preparer, John the Baptist. His Message was to Judah.

But it was a Message of one who came in the same great spirit, in the same mighty power, with a Message to both.

It was a Message of Elijah the Restorer, the Prophet of the Last Times—of the Consummation of the Age.

It was a Message of the Prophet, promised by God, twenty-four centuries ago, who should turn the hearts of the fathers to their children and of the children to their fathers.

It was a Message of the mighty Prophet who comes to Restore the Ancient United Kingdom of Israel and Judah to the final power and glory promised to that Nation in the most exalted inspirations of all the prophets of God in all the ages.

The Unchanging Truth of the Word of God, in both the Old and the New Testaments; the undeniable Facts of History, in all the ages; the incontrovertible Logic of Current Events, and the Unerring Vision of the Divine Gift of Prophecy were marshaled with the power of a master, their vital relation one to another was made startlingly clear, and the practical application was boldly and fearlessly made.

Then came that mighty Plea.

It was a Plea for Justice to the persecuted Jew in all the world.

It was the Plea for the putting aside of blind and wicked prejudice.

It was a plea for the recognition of the high place given the Jewish people in God's plan for the Salvation of man.

It was a Plea to Israel to unite, throughout the earth, and roll back the cruel, demoniacal, and hypocritical Slavonic and Latin powers, which were oppressing the Jews and threatening to seize the Gates of the World, which must ever remain in the hands of God's Israel.

It was a Plea to the Jews to hearken to the Voice of Elijah, for whose appearing they have so long been praying; to recognize and receive their Messiah, whom they have so long rejected; to combine their great intellectual power with the strength of the Israelitish (Anglo-Saxon) race for the preparation of an Imperial People to restore Jerusalem, and be ready for the Coming of the King.

The audience was one of the largest that has gathered in the Chicago Auditorium, at these services, during the last few weeks of steadily increasing attendance.

Among those present were many Jews, who heard the Message with the closest attention, and apparently with deep interest and conviction.

At the close of his Message, the General Overseer made an appeal for free-will offerings to make up a sum of $1,000 to be carried by an Elder of the Christian Catholic Church in Zion, now in Europe, in person into Bessarabia for the relief of the sufferers of the fiendish massacre of Jews at Kishinef.

The response was liberal.

In the Prelude to his Message, the General Overseer again referred to the assaults made upon members of Zion Restoration Host in Chicago, caused by inflammatory utterances of Archbishop Quigley and his priests, and again warned these ecclesiastics that they, more than the actual participators in these riots, would be held responsible before the law for any resulting injury or death.

The great throng of members of Zion Restoration Host present, received, with enthusiasm, the announcement of their leader, that, although the regular visits of Zion Restorationists from Zion City to Chicago would cease with next Lord's Day, this work, in every district in the city, would never cease till the final victory was won.
Oh, blest communion, fellowship Divine!
We feebly struggle, they in glory shine;
Yet all are one in Thee, for all are Thine.

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

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

RAISE.
All then joined in singing Hymn No. 291:
Holy, holy, holy is the Lord!
Sing, O ye people, gladly adore Him;
Let the mountains tremble at His Word;
Let the hills be joyful before Him;
Mighty in wisdom, boundless in mercy,
Great is Jehovah, King over all.

CHORUS—Holy, holy, holy is the Lord,
And we worship Thy Name ever, world without end.

RECITATION OF CREED.
The General Overseer then led the Choir and Congregation
in the recitation of the Apostles' Creed:
I believe in the God the Father Almighty,
Maker of heaven and earth;
And in Jesus, the 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.

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

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

V. Honor thy father and thy mother: that thy days may be long upon
the land which Jehovah 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 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 sang

TE DEUM LAUDAMUS.
We praise Thee, O God; we acknowledge Thee to be the Lord.
All the earth doth worship Thee, the Father Everlasting.
To Thee all angels cry aloud, the Heavens and all the Powers therein.
To Thee Cherubim and Seraphim continually do cry:
Holy, Holy, Holy Lord God of Sabaoth,
Heaven and earth are full of the Majesty of Thy Glory.
The glorious company of the Apostles praise Thee.
The Holy Church throughout all the world doth acknowledge Thee,
The Father of an infinite majesty;
Thine Adorable, True and Only Son;
Thou art the King of Glory,
Thine Everlasting Son of the Father.
To Thee all angels cry aloud, the Heavens and earth are full of Thy Majesty.
Thou dost open the Kingdom of Heaven to all believers.
The King of glory passes on His way.

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

Scripture Reading and Exposition.
The General Overseer read in the Inspired Word of God,
first in the 50th chapter of the book of the Prophet Jeremiah,
beginning with the first verse and commenting as follows on the
fourth verse:
In those days, and in that time, saith Jehovah, the children of Israel
shall come, they and the children of Judah together.
I desire to remind you that after the dismemberment of the
kingdom under Rehoboam, son of Solomon, when he said:
"My father chastised you with whips, but I will chastise you
with scorpions," causing Jeroboam to tear away in rebellion.
The Ten Tribes were, from that time called the kingdom of
Israel, and the Two Tribes the kingdom of Judah.

All Jews Are Israelites, But All Israelites Are Not Jews.
The Jewish people are comprised of the tribes of Judah and
of Benjamin and such part of Levi as belong to them.
Levi was the ecclesiastical tribe scattered throughout all the
other tribes.
Do not forget that the words Israelite and Jew do not mean
the same in Scripture.

LEAVES OF HEALING.
Saturday, May 30, is LEAVES OF HEALING.
In all these prophecies Judah refers only to the kingdom of Judah, and does not cover Israel.

The Ten Tribes must first be gathered, and then with Judah inherit the Holy Land.

Do not imagine that all Israel is comprised in the Jewish people. They are merely two Tribes, while "all Israel" is composed of twelve Tribes. Therefore there are yet ten Tribes to be gathered. I hold with many that the Anglo-Saxon people are the chief representatives of the Ten Tribes in accordance with the prophecy which says that in the Latter Days God's people shall "be called by a New Name," and "in Isaac shall thy Seed be called."
The Saxon is Isaac's-son.

All God's Children Have Become Israelites Through the Christ.

Many bear that name today. If we are not by lineal descent Israelites, we are, through the Christ, Abraham's seed and heirs, according to the promise that God gave to Abraham. So, it does not matter if the historical contention that the Anglo-Saxon people are the Ten Tribes or their chief representatives is not true, for if you are the Christ's then you are Israelites, and there is no Salvation out of Israel.

Salvation comes in and through Israel and through that portion of "all Israel" known as Judah. They shall go on their way weeping, and shall seek Jehovah their God. They shall inquire concerning Zion with their faces thitherward, saying, Come ye, and join yourselves to Jehovah in an Everlasting Covenant that shall not be forgotten.

The General Overseer then read from the 10th and the 11th chapters of the Epistle of Paul, the Apostle, to the Romans, beginning with the first verse of the 10th chapter.

Brethren, my heart's desire and my supplication to God is for them, that they may be saved. For I bear them witness that they have a zeal for God but not according to knowledge.

Paul knew what he was writing. Do not forget that all through the first century Christian leaders were like the Christ Himself, Israelites, and most of them Jews.

The Christ the Messiah for Whom the Jews Wait.

For I bear them witness that they have a zeal for God, but not according to knowledge. For being ignorant of God's righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God. For the Christ is the end of the law unto righteousness to every one that believeth.

I believe it would help a good deal if the word Christ were properly understood. It is from the Greek word Christos, meaning the Anointed. It is the exact equivalent of the Hebrew word Messiah. I wish that we would often use the word Messiah. It might make it clearer to our brethren the Jews, to know that we hold that in the Christ is the Messiah.

All the hope of the world is in the Hope of Israel, the Messiah of God.

The General Overseer continued the reading from the 4th verse, pausing to comment as follows upon the 15th verse:

And how shall they preach, except they be sent? Even as it is written, How beautiful are the feet of them that bring Glad Tidings of Good Things! But they did not all turn to the Glad Tidings. For Isaiah saith, Lord, who hath believed our report? And how shall they preach, except they be sent? even as it is written, How beautiful are the feet of them that bring Glad Tidings of Good Things!

You cannot make a preacher, and send him out to preach unless God has made him and ordained him.

And how shall they preach, except they be sent? even as it is written, How beautiful are the feet of them that bring Glad Tidings of Good Things!

You cannot make a preacher, and send him out to preach unless God has made him and ordained him. And how shall they preach, except they be sent? even as it is written, How beautiful are the feet of them that bring Glad Tidings of Good Things!

But they did not all turn to the Glad Tidings. For Isaiah saith, Lord, who hath believed our report? And how shall they preach, except they be sent? even as it is written, How beautiful are the feet of them that bring Glad Tidings of Good Things!

So belief cometh by hearing, and hearing by the Word of the Christ. Faith does not come by praying for it. It is a miserable error to imagine that faith comes by praying for it.

Faith comes by hearing and receiving the Word of God, and obeying it. It is right to pray, "Lord, increase our faith," but faith is born in the heart which obeys the Word of God, and exercises true repentance.

Obedience is the Proof of the Presence of Faith.

Faith that is inactive is not Faith at all. An intellectual comprehension which has no spiritual expression beyond words is merely a verbal credo and not Faith at all.

Love is the expression of Faith. Faith worketh by Love, and Love is diligent.

Love is very beautiful in her work of Faith and her Labor of Love. "So belief cometh by hearing, and hearing by the Word of the Christ."

I take the reading in the Revision to be correct. It is not merely the Word of God, but it is the Word of the Christ of God.

All things were made by Him; and without Him was not anything made that hath been made.

He is the Laver of God. The Christ is the Word of God which is "living, and active, and sharper than any two-edged sword."

The Words that He speaks are Spirit and Life. They are not the Dead Letter that killeth, but the Spirit that liveth and giveth Life.

That is the difference between an effete and worn-out Ceremonial and a Living Word.

Jesus said: "The words that I have spoken unto you are spirit, and are life."

Therefore, it is a great Christian Principle, a Divine Principle, that

It is Life That Creates Light, and Not Light That Creates Life.

Light may shine upon a corpse, but it cannot create Life. Life will never come to a dead body by Light.

It is Life that creates Light, and that energizes Light. You can have either sunlight, moonlight, starlight or electric light, but there is no Life in these at all.

Life is in God, Light proceeds from Life in all things—Spiritual, Psychical and Physical, which is the Divine Order.

But I say, Did they not hear? Yea, verily, Their sound went out into all the earth. And their words unto the ends of the world. But I say, Did Israel not know? First Moses saith, I will provoke you to jealousy with that which is no nation, With a nation void of understanding will I anger you. And Isaiah is very bold, and saith, I was found of them that sought Me not; I became manifest unto them that asked not of Me. But as to Israel He saith, All the day long did I spread out My hands unto a disobedient and gain-saying people. I say then, Did God cast off His people?

God Cannot Break His Covenant.

Do not forget that God has never cast off His people. We may break the Covenant; but God's Covenant depends upon Himself, and it cannot be broken.

The children of Abraham may disobey and cast away the Covenants, but God's Covenants can never be broken, because God cannot break them. He cannot deny Himself.

I say then, Did God cast off His people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

God did not cast off His people which He foreknew. Or wot ye not what the Scripture saith of Elijah? How he pleaded with God against Israel. Lord, they have killed Thy prophets, they have digged down Thine altars, and I am left alone. Elijah did not know everything. He thought that he was alone.

However, I do not wonder at it because, even if there were
7,000 people who had not bowed the knee to Baal, they were 7,000 cowards.

They never stood by him before he came to Mount Carmel. He may well be excused for the presumption that he was standing alone.

It is presumption, however, because God never left Elijah or any other prophet alone; for no one is alone whom God is with, as He is with all His faithful ones.

The General Overseer then continued the reading from the 3d verse through the 15th upon which he commented as follows:

For if the casting away of them is the reconciling of the world, what shall the receiving of them be, but life from the dead?

Life will come to the world when Israel and Judah are restored to God.

And if the firstfruit is holy, so is the lump; and if the root is holy, so are the branches. But if some of the branches were broken off, and thou, being a wild olive, wast grafted in among them—

Were not the Romans wild olives?

The Latin races are wild to this day—wild in their passions.

But if some of the branches were broken off, and thou, being a wild olive, wast grafted in among them, and didst become partner with them, and hadst partaken of the root and the stock; glory not over the branches: but if thou gloriest, it is not thou that bearest the root, but the root thee.

The Tree Does Not Bear the Root; the Root Bears the Tree.

The tree may be old and gnarled and its roots may have been tested by thousands of years of storms; the tree may seem to be almost dead; nevertheless it is the root that bears the tree.

The Root of Israel bears all the branches of the Christian tree today.

You mean Jew-haters must get that into your small minds.

The Root is everything, and the Root of all true religion is in Israel. Jesus the Christ is "the Root and the Offspring of David," and He is also "the Bright and Morning Star."

Thou wilt say then, Branches were broken off, that I might be grafted in. Well, by their unbelief they were broken off, and thou standest by thy faith. Be not highminded, but fear:

For if God spared not the natural branches, neither will He spare thee. Behold then the goodness and severity of God: toward them that fell, severity; but toward thee, God’s goodness, if thou continue in His goodness: otherwise thou also shalt be cut off.

And Rome has not been spared.

You, who are high-minded in other Nations, have a care. If God spared not the natural branches, neither will He spare you if you sin.

The Roman Catholic Apostasy the Curse of Christianity.

It is cast off, withered, utterly fruitless, thine plucked up and dead.

It is the despair of human reason, intelligence and piety.

You have a shameful spectacle in that wicked old pope who blasphemously says: "I am infallible."

You have a shameful spectacle in a mouthing, blustering, spouting priesthood which says, "I take that piece of wet dough; in the sacrifice of the mass; in the altar; in the prayer, the Lord’s Supper, the Eucharist, the Holy Communion, and the priestly oracles that even exceeded in authority those at Zion."

They never stood by him before he came to Mount Carmel. Under the shadow of that temple, at Jacob’s well, Jesus the Messiah talked to the sinful Samaritan woman.

She said to Him: "Our fathers worshiped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship."

He replied: "Ye worship that which ye know not: we worship that which we know: for Salvation is from the Jews."

But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and truth."

He explained to her that independent of time or place, wherever they called upon Him, they would find the Living Water—the Spirit of God—supplying all their needs.

O Rome, you who were once the best of all the Churches, are today the Niobe of Nations!

The urn within your hands holds nothing but ashes.

And they also, (Israel) if they continue not in their unbelief, shall be grafted in: for God is able to graft them in again.

Do not forget that the moment man surrenders his unbelief God is able to graft him in again.

For if thou wast cut out of that out of which is by nature a wild olive tree, and wast grafted contrary to nature into a good olive tree: how much more shall these, which are the natural branches, be grafted into their own olive tree?

For I would not, brethren, have you ignorant of this mystery, lest ye be wise in your own conceits, that a hardening in part hath befallen Israel, until the fulness of the Gentiles be come in;

And so All Israel shall be saved: even as it is written, There shall come out of Zion the Deliverer; He shall turn away ungodliness from Jacob.

All Israel Shall Be Saved.

Write it between your eyes and never forget it.

God will seek them until He finds them.

He will seek them on earth and in hell.

David says: "If I make my bed in sheol, behold, Thou art there."

Thanks be to God that He will seek His lost ones through all the Universe—through all the Earths and all the Hells until He has found and saved them all. (Amen.)

"All Israel shall be Saved!"

Do not forget it, you who mock, or oppress, or damn the Jews.

All Israel shall be saved: even as it is written,

There shall come out of Zion the Deliverer;

He shall turn away ungodliness from Jacob;

And this is my Covenant unto them,

When I shall take away their sins.

May God bless His Word.

Overseer Mason then offered the general supplication, after which the General Overseer prayed for thee sick and sorrowing.

The announcements were made and the tithes and offerings received.

The General Overseer then delivered his message.

ELIJAH'S CALL TO THE JEWISH PEOPLE IN ALL THE WORLD.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, profitable unto this people and unto our brethren and unto all people who look to the Word.

They shall inquire concerning Zion with their faces thitherward, saying, Come ye, and join yourselves to Jehovah in an everlasting Covenant that shall not be forgotten.—Jeremiah 30:4, 5.

And so All Israel shall be Saved; even as it is written,

There shall come out of Zion the Deliverer;

He shall turn away ungodliness from Jacob;

And this is my Covenant unto them.

When I shall take away their sins.—Romans 11:26, 27.

Salvation Is From the Jews.

On Mount Gerizim the Samaritans had erected a temple; established a worship and declared that they had sacred oracles that even exceeded in authority those at Zion.

Under the shadow of that temple; at Jacob’s well, Jesus the Messiah talked to the sinful Samaritan woman.

She said to Him: "Our fathers worshiped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship."

But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and truth."

He explained to her that independent of time or place, wherever they called upon Him, they would find the Living Water—the Spirit of God—supplying all their needs.
The Great Truth which He expressed that day is one that I desire to emphasize in this city, and as far as my voice can reach to All the Nations of the Earth.

Chicago Deprived of the Truth Because of Its Execrable Press.

It cannot reach far through the press in Chicago, because you have a priest-ridden press; a press that is afraid to speak the truth, and to let any one's else utterances that are true reach the people.

It is a vile, Mammon-ridden press, the writers for which are a generation of Vipers who will not escape the damnation of hell.

I have not spared them and I never will: for they are the foes of God and His Salvation, the foes of the Christ and His Messengers in the beginning of the Times of the Restoration of All Things.

I make no peace with them and I never will; but I will fight that press to the very end; until they surrender unconditionally to God.

God help me to see the end of it.

The Daily News, that is what I call the Daily News, said some time ago:

"If Dowie gets his commission, some of us will have to get off the earth."

The Daily News was right.

If, when the Christ comes to put things in order, I receive a commission from God to deal with the press of Chicago, I will clean out the Daily News in half an hour. (Laughter.)

If, when my Lord comes, He shall honor me with the government of Chicago, they will soon learn a few things.

They will have to get off the earth or repent, sure!

The day is coming when every villainous liar will have to get off the earth or repent.

May God hasten that day. (Amens.)

I thank God that we are living in the Latter Times. We are living in the times of greatest conflict; yet the conflicts that we have seen are but preliminary to the conflict for supremacy in which the nations will soon be engaged for the Empire of the world—which none of them can have: for it belongs to the Christ of God, whose claims we maintain are just and right and will prevail.

They are engaged in that conflict now.

Ever since the middle of the last century the pace has been accelerated.

Great Exhibitions Always the Harbingers of Terrible Wars.

The foolishness of the statement that the exhibition of 1851, for bringing the nations together in harmony and exhibiting their skill, would make them to love each other, has been proved.

Instead, it has been followed by a succession of the most terrible wars.

The Long Peace following the fall of Napoleon was broken up by the great exhibition of 1851.

Every exhibition that has followed since has been the prelude of a war, not forgetting the last great exhibition in Chicago.

Commercial people are great fighters.

They are fighting for the supremacy of themselves and of their country in arts, sciences, commerce and in the getting of money.

Men see this nowadays more than ever before.

The consequence is that the outlook is darker than ever.

No one can look with anything like intelligence upon the condition of the world, without being struck with the fact that not only has the pace accelerated, but it has become a pace of terrible velocity.

The Great Truth which He expressed that day is one that I desire to emphasize in this city, and as far as my voice can reach to All the Nations of the Earth.

The rulers of the nations are utterly unable to curb the passions of the people; and, in some cases, they personify them.

Neither the Czar nor the Czarina Accountable for the Bessarabian Atrocities.

No one, who knows anything at all of the Czar, Nicolas, would believe for a single moment that he and the Czarina, the granddaughter of good Queen Victoria and the daughter of the Princess Louise of Hesse, a most delightful and pious princess—the Czarina herself a godly and thoughtful woman—have anything whatever to do with the horrible butcheries of the Bessarabian atrocities in which the Russian Government and the Russian Church has been convicted before all the world not only of winking at the awful crime, but of facilitating it.

The indictment is drawn by the ablest Russian of the times, Count Tolstoi, in that eloquent letter from which I quoted in my Editorial Notes in the last issue of Leaves of Home, and which reached us and the world about the end of last week.

His words are as follows:

Above all, I was horrified at the Real Culprit, namely, the Government, with its Foolish Fanatical Priesthood and Gang of Rubber Officials. The crime was a consequence of Preaching Lies and Violence, which the Government carries on with such superb energy. The Government's relation to the affair is new proof of its rude egotism, hesitating at no atrocity when it is a question of crushing movements regarded as dangerous, and proof of its complete contempt for the safety of its subjects—be it by Government toward the Armenian Massacres and the most horrible atrocities, it only its interests lie with the truth.

This Jewish question is the Crucial Question of All Time.

Everything will speedily be seen to turn upon an axis, the Center of all Conflict, Jerusalem, the City of the Great King.

France wants Jerusalem.

Russia wants Jerusalem.

Germany wants Jerusalem.

Austria and Italy want Jerusalem.

I will tell you who will get it.

Israel—as represented by the Anglo-Saxon Peoples—will get Jerusalem.

The Flags of Great Britain and America Will Float Over the City of Jerusalem.

It cannot be permitted—and you will admit what I say to be true—that either Russia or any of the other nations shall get Jerusalem; for they could not use it as Israel can, and will, to open up the Way for Judah to return in millions from all the earth to the Holy Land— their own land—given "forever" by God to Israel, and only lost awhile through sin, and especially the sin of unbelief.

Russia hates the Jew; but she does not stand alone in that.

The Slavonic races are no worse in their hatred for the Jew than the Latin races.

The butcheries of Kishinef and of the Roumanian Principalities are only a part of the cycle of a long series of similar crimes.

None in middle life can forget the horrible atrocities of 1881, when Russia not only connived at, but even directed the horrible butcheries and atrocities of that time.

The Revolting Bessarabian Massacre, Following so Close the Czar's Proclamation, a Horrible Incongruity.

It is a strange comment upon the Czar's little proclamation directing his officials to bring before him decrees that would grant religious tolerance to all the people of that empire, that when the Bishop of the Greek Orthodox church in Kishinef, the capital of Bessarabia, was appealed to on grounds of mere humanity, to interfere to save the 100,000 Jews that were exposed to massacre, both he and the general in command of the garrison said, "No," and allowed the butchers to go on with their vile, fiendish and unspeakable wickedness.

I cannot recall these things to you without feeling the indignation that every one who has a spark of humanity must feel for the Barbaric Power whose church and army could stand by and see the vile ravishings, the horrible murders of babes, and the barbarous tortures of innocent people, by bands of blood-thirsty wretches, who had come from greater Russia and were unknown to Bessarabia.

They came there at first with the words: "Poor brethren, we are sorry that we have to kill you, but it is so ordered," and then when the Tartar was aroused—you have only to scratch the Russian a little, and you will find the Tartar near the
butcher's blood—the cowardly blood of the nomad murderers comes to the surface, and you see the result.

**RUSSIA, a Barbaric Power Hateful to God and to Every Christian Heart.**

If only one tithe of the story is true—and I fear me that one tithe of the story has not been told—then America must rise up and, standing alongside of Britain, must rebuke that Babylon and drive her back to the coasts of Asia and all Europe, back into the wilderness of the steppes, there to repent and reform.

She has no right to be recognized as a Christian Power. They tell me there are 5,000 spies of Russia in this country. They also tell me that what I have already said would cause my assassination if I entered upon Russian soil.

Sometimes I get back from Russia copies of Leaves of Healing, in which the censor, with his blacking brush, has viciously stamped out some words that I have said concerning Russia and the abominations of the Apostate Greek church. It is an Apostate Church which is rotten to the core, and will pass away.

May God hasten the day. (Amen.)

**ZION HATED BY RUSSIA FOR A CAUSE.**

I think that I have earned the hatred of the holy office, for I have, by the Grace of God, members of the Christian Catholic Church in Zion who are also members of the Royal Court in St. Petersburg.

I am thankful that I have earned the hatred of the Greek Orthodox church, for there are members of the Christian Catholic Church in Zion in the Caesar's bodyguard. (Applause.)

There are noble Russians who love Zion, and, when the people are enlightened, millions of Russians will throw off the yoke of military and ecclesiastical oppression.

I am as little afraid of the Greek Orthodox church as I am of Rome; for it is an Apostate Church which is rotten to the core, and will pass away.

May God hasten the day. (Amen.)

The Jew Has a Right to Complain of Both Latin and Greek Catholicism.

If I knew nothing more about Christianity than that which is presented by the Greek Orthodox church, or the Latin Roman Catholic church, I would prefer to be a Mohammedan; I would prefer to be a Jew; I would prefer to be a Confucian; I would prefer, I believe, even to be a Taoist.

I believe that there is no religion that I would not prefer to the religion that tells me that infallibility is bound up in any yoke of military and ecclesiastical oppression.

Orthodox church, for there are members of the Christian Catholic Church in Zion in the Caesar's bodyguard. (Applause.)

I have, by the Grace of God, members of the Christian Catholic Church in Zion in Possession of Facts That Cannot Be Refuted.

I therefore am with the Jew in his contempt for all their ecclesiastical oppression; or that God is to be approached by means of sacred icons, winking or weeping Madonnas, or through the intercession of such brutes as are canonized in both churches.

Zion in Possession of Facts That Cannot Be Refuted.

I speak advisedly.

I am not speaking ignorantly.

I cannot plead ignorance, because I know whereof I speak.

I am in close touch with the Roman and the Greek Catholic Church of today through some of its highest officials.

I am in close touch with them through an intimate knowledge of their present day theology and past history.

When I say these words of denunciation, I speak far less than ought to be spoken; for if I were really to say all that the Greek and Roman Catholic Churches are, I should say something like this: they are the last and most cruel up-to-date developments of hell that have ever cursed this earth.

I therefore am with the Jew in his contempt for all their abomination and lying.

Nor is it possible for the Jew, or any honest man, wholly to conceal his hatred of this idolatry.

What has caused these massacres?

Rome, the Insidious Foe of True Education.

They are not new things.

They may have to the young generation that is ignorant of history, and young people are very ignorant of history in Chicago.

The Public School Board takes care of that.

The Roman Catholic church that controls it takes care that history is untaught, and that the masses of the people in Chicago do not understand the history of the past.

The little that they are taught are lies or compromises with facts instead of history.

The Time is coming when the God who hears your cry in All the Lands will bring you out and gather you in, with a cold blood.

I prophesy that when the united powers of Japan, Great Britain, the United States of America and the Protestant Powers of Northern Europe, including Germany—for it also must come into that confederation—fall upon Russia and France, then the principal Slavonic and Latin Roman Catholic foes of Judah will be utterly driven back and broken to pieces.

I say to the Jewish people throughout the world:

**Lift Up Your Heads, Redemption Draweth Nigh.**

The Jews Must Recognize and Accept Jesus as the Messiah.

However, the Jew everywhere will have to take up the Word of God and read it again; and, setting aside the travesty of the Greek and Roman church, read the words, "A virgin shall conceive, and bear a son." Then they will rejoice in the Incarnation.

He must read the Word in the 53rd chapter of Isaiah which tells of Him who "as a Lamb that is led to the slaughter, and as a sheep that before her shearers is dumb;" who "hath borne our griefs, and carried our sorrows;" who gave His life for all humanity; who came as Savior and is coming back as King, and will "Restore the Kingdom to Israel," in these Latter Times.

My Mission is to prepare for and declare His Coming, and to bid the Jew, and the "Ten Tribes of the Dispersion of Israel," to remember what Paul, the Jew and Apostle of Jesus the Messiah, said: "All Israel shall be saved."

They can be saved only through Jesus, the Messiah, the Jew, who was born in Bethlehem of Judah, and died on Calvary, who rose from the dead, who is the Intercessor and High Priest, who has entered within the Veil, and who is coming again.

This is my Message to the Jew throughout the world sent in these Last Days before the Great and Terrible Day of Jehovah shall come: "Let the hearts of the fathers be turned to the children, and the hearts of the children to the fathers."

I turn my heart to the Jewish fathers, and I ask the same of my brethren.

The Time is coming when the God who hears your cry in All the Lands will bring you out and gather you in, with a cold blood.

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I turn my heart to the Jewish fathers, and I ask the same of my brethren.

You who are of Israel and had wandered so far from God into heathenism, and were scattered among the nations, but who have now the knowledge of God and His Christ, I ask you to turn your heart to the Jewish fathers who have suffered so much of God and have rejected the Messiah, and implore them to look once more upon Him whom they pierced; to bow be-
ELIJAH’S CALL TO THE JEWISH PEOPLE.

Lord’s Day Afternoon, May 24, 1903

ELIJAH’S CALL TO THE JEWISH PEOPLE.

ELIJAH: THE ARMS OF GOD.

IF you do not know that, you do not have the facts.

There is no “jargon” proverb of the middle ages which says:

Save me from the Christian Koach (strength).
Save me from the Jewish Moach (brains).

But if the Christian’s strength and the Jewish brains should unite, there is little hope for the success of any opposing force.

Let the Christian Strength and the Jewish Intellectual Powers unite and the Barbaric Powers, which oppose God and offer Venered Heathenism for Christianity, will disappear, and the Restoration to God under the Banner of Zion of the Slavonic, Latin, Chinese, Mongolian, and all other races will proceed rapidly.

Israel and Judah have come together in Zion.

The “Koach” of the Christian, and the “Moach” of the Jew are the strongest powers in the world today, united and they are invincible.

Those who laugh at this statement are laughing as the ignorant, for they do not know.

Take, for example the story so recently told by two very able writers, Messrs. C. Russell, B. A., and H. S. Lewis, M. A., in a carefully written little book, entitled: “The Jew in London.”

There are about 110,000 Jews in that City, of whom about 60,000 were born in other countries.

Probably nearly 40,000 of these are Russian and Polish Jews who came to England exiled from Russia and Germany.

Note the wonderful story of ignorant people, so far as the English language was concerned.

THE JEW IN POSSESSION OF VAST INTELECTUAL POWER.

They were poor people who had been robbed of everything and crushed in the Ghettos of Poland, Russia and Germany.

Consider the wonderful story of that 40,000 people of whom the poorest and most outcast have risen and prospered within the last twenty years, and then tell me whether or not it is an Imperial Race.

Look at the Jewish people in both England and America, who have escaped from the oppression of the Latin, Slavonic and even Teutonic powers for long Centuries, and tell me are they not worthy of all admiration from a social, commercial, intellectual, legal and good-citizen standpoint?

They are the marvel of the world.

Deprived for so long in England of all social status, and all political position, the moment that the bonds are taken from them, they spring into prominence in every direction.

Today in all the great field of thought and endeavor, and in all great commercial and financial enterprises of the world, with scare an exception, the Jew is amongst those who are leading.

THE JEW AMONG THE WORLD’S GREATEST STATESMEN.

You have forgotten the Jew, Benjamin Disraeli, Earl of Baconsfield, who led England against the greatest statesman of his day, William Ewart Gladstone, into that tremendously successful policy of Imperial Expansion which inside of one generation has made England the ruler of almost one-third of the entire Human Race?

You have forgotten that it was this Jew who seized upon the Suez Canal, and, driving the Latin and other races from it, control, made it an open highway of commerce, free to all the world, by paying in British hard cash.

You have forgotten that Jewish policy has made England the strongest, largest and most progressive power not only in Europe, but in Asia, in Africa, and in Australia?

She is building all the Gates of the World by her navy, and has affiliated with this country, into which she has poured without limit her vast resources of gold, developing all the great industries of the United States, until perhaps one-tenth of all the profits of American Industries finds its way into British coffers.

You have forgotten that all this tremendous power of empire which has been so manifest in the development of both Great Britain and America has been the work of the Jews, and, lack of everything, is still largely controlled by Jews, financially?

The British Monarch a Lineal Descendent of the House of David.

I will tell you more: It is an Israelite who is sitting on the Throne of Great Britain, and who was crowned on the Coronation Chair in Westminster Abbey which has beneath it Jacob’s Stone, the pillow upon which Jacob rested his head in the wilderness.

This Stone was probably taken to Ireland by Jeremiah, and is the Stone upon which the kings of Scotland were crowned in Iona, Scone, and elsewhere, for many centuries.

The British monarch has in his blood, I think it can be genealogically demonstrated, in direct lineal descent, the blood of David, King of All Israel.

You may not know it, but there are many tens of thousands of us who have examined that subject who believe it is true.

Those who have studied it carefully have no difficulty in identifying the British and American people with the Ten Tribes of Israel, and in seeing the fulfillment of the prophecy concerning the lineage of David.

Although the King who sits upon the throne is a sinful monarch, yet the blood of Israel is in his veins.

It is the Root of David, Jesus, the Christ, that sustains the offspring of David, even when the branches become corrupt.

A CALL FOR THE JEWS TO LEAVE THE BANNERS OF THE VULTURES AND THE CROSS.

I say to the Jew throughout the world: Leave these banners where the vultures and crows are shamefully entwined.

As the Christ told you, the carcasses of your nation are always ready to be devoured, where the eagles are gathered together.

Leave that combine of the vultures and crosses, and seek for Home and Happiness, and Progress, and Preparation for your return to your own land under the banner of Great Britain and America. (Applause.)

This is my Message as Elijah the Restorer.

May God bless every Jew everywhere.

I love the Jews.

My heart responds; my eye kindles; and my spirit soars to God in gratitude for the Jew.

It was Jesus, the Messiah, the Jew, who opened to me the kingdom of Heaven.

It was Mary, the Jewess, who was the only Pure Maiden, whom the God of Heaven could use to fulfil the Hebrew prophecy: “A virgin shall conceive, and bear the Son.”

I believe with the angel Gabriel that the Holy Mother, the Jewess Mary, should be honored in every age.

I love the Jew, Simeon, prophet in the Temple, beautiful Müller, the prophetic statesman; Joseph the deliverer of this people; and the glorious company of Jewish apostles and martyrs.

There Have Always Been Some to Witness for God in the Jewish Nation.

I love the Jew, for, though he wandered far from God, there was never a remnant in the nation that would listen to the Voice of the Prophet of God.

There never was a time when God, who elsewhere was unknown, was left without a Witness wherever there was a Jew in all the ages from Abraham to Malachi, from Malachi to Jesus, from Jesus till now.

"Salvation is from the Jews."

The Gospel came to us from the Christ the Jew, Matthew the Jew, Peter the Jew, James the Jew, and John the loving Evangelist, who wrote for us the Apocalyptic Vision, the Epistles and the Gospel.

Our entire Bible is, with few exceptions, written by the Jew.

How can we, whose hearts have any human gratitude, do other than love the Jew?

He may differ from us, or even despise and hate us.
DO YOU KNOW GOD'S WAY OF HEALING?

BY THE REV. JOHN ALEX. DOWIE,

LEAVES OF HEALING.

Saturday, May 30, 1903

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

A. What does this question mean? Do you really suppose that God has one new especial work of power in these days, which is so distinct from all that has been in the past?

B. That is mainly my meaning, and I wish very much that you should know God's Way of Healing as I have known it. Any one who, like myself, has seen many people healed, will have no difficulty in answering this question.

A. What is the way, in essence?

B. You should call it the Way of Jesus. It is the work of Jesus, the Way Jesus. The Eternal Son of God, who, in the flesh, laid His life down for man, as no one could--not even His Father, the God of all, unless by the Father. So none could come into the Father, but by Me. [John 14:6.]

A. But I always thought that these words only referred to Him as the Way of Salvation. How can you refer to Him as the Way of Healing also? [John 14:6.]

B. Because He cannot change. He is "the same yesterday, today, and forever." [Heb. 13:8.]

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

B. No, there was still another great purpose than that. He healed the sick who trusted in Him in order that He came to deal not only for our sins, but for our sicknesses, and to deliver up from both. You see me today with my sin, carried my sorrow and gave Himself for me. Bless me today with Amen.

A. It seems that the Jews were very critical of Christ's healings. How are we to deal with them in the City of Zion.

B. May we do our part with them, and with all the afflicted who shall seek grace of our Lord Jesus, the Christ, the love of God our Father, the fellow of grace of our Lord Jesus, the Christ. Faithful is He that calleth you, who also will do it. [1 John 3:18.]

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

B. Yes, in thousands of cases. [John 4:46.]

A. But does disease never come from God? [1 John 5:16.]

B. No.

A. But you do not think that sickness comes from God? [2 Peter 2:9.]

B. No.

A. But do you see the sick and lay hands upon them in this Mission? [Mark 6:13.]

B. Yes; these can be obtained at the office of Zion Printing and Publishing House, and the way can never cease to be used, since this is 'the work of the Devil.' [1 John 3:8.]

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

B. Yes; for if there had been no sin (which came through Satan) there never would have been any disease; and Jesus never healed any one that sin was taken away from.

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

B. Yes.

A. That is very different from the teachings which I have received all my life from ministers in the church. Do you think that sickness and disease can exist without the Devil's work and activity?

B. Every sickness and disease that does not prove that they are not, but that the faith to exercise them is lacking in the afflicted. [Acts 10:38.]

A. But what about this word 'sickness'? It is not a word that I have heard much about, and I do not even know what it means.

B. It is a word to be understood in this manner.

A. It is not a word which is used in the Bible?

B. Yes.

A. But the word 'sickness' is used.

B. No.

A. But how can you prove that all sickness is the Devil's work?

B. By the Rev. John Alex. Dowie.

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Important Notice.

It is of great importance that all mail for all departments of Zion Printing and Publishing House should be addressed as indicated below. This address is sufficient, and any addition to it of any kind will only complicate the delivery of mail, and cause delay, inconvenience, and loss. All correspondents are very urgently requested to bear this matter in mind.

All checks, drafts, and money orders must be payable to John Alex. Dowie.

Drafts and checks must be drawn on Chicago, New York, Philadelphia, or Boston, or must contain ten cents for exchange if drawn on other places.

ZION PRINTING AND PUBLISHING HOUSE,
19 Twelfth Street, Chicago, Illinois, U. S. A.
ON Lord's Day afternoon, December 7, 1902, Overseer Jane Dowie began a series of discourses, in Shiloh Tabernacle, on the wonderful truths of God's Word, declaring the Mission of Jesus, the Christ, the Son of God, as the Divine Savior, Healer, Cleanser, and Keeper. This deep fundamental truth, underlying all the plan of God for His children, was made very clear and plain, in simple, logical exposition. As in all her discourses, the Overseer made the application of the truth to every day life with a directness that was effective.

It was fitting that the first of this series should be from that wonderful prophetic utterance in the 53d chapter of Isaiah: "Surely He hath borne our griefs and carried our sorrows.

God greatly blessed her words to the very large congregation present, drawing the people closer to Himself.

THE CHRIST'S SACRIFICE FOR US.

Shiloh Tabernacle, Zion City, Lord's Day, December 7, 1902.

The service was opened by the usual Processional Hymn, recitation of the Apostles' Creed and reading of the Commandments.

Deacon A. J. Gladstone Dowie then read in the Inspired Word of God in the 52d chapter of the Book of the Prophet Isaiah beginning at the 13th verse and reading through the 53d chapter. Prayer was offered by Overseer Jane Dowie.

The announcements were made by Rev. W. O. Dinius, after which the tithes and offerings were received.

Overseer Jane Dowie then delivered her discourse.

Surely He hath borne our griefs and carried our sorrows.

What Would We Do Without the Christ, the Son of God, in Times of Sorrow?

"Surely He hath borne our griefs and carried our sorrows." He comes into the home in times of sorrow; but we should have Him there at all times.

OVERSEER JANE DOWIE

If you have not had the Christ in the home until sorrow comes, it is difficult then to get in touch with Him. When Death enters, if there is no Christ there, no hope—oh, what a terrible condition that is.

I have never been at a death-bed where there was no hope in the Christ. I am so thankful for that.

I have known of those who have died without hope.

What a terrible death!

I have known of those who, even although they have had an intellectual perception of God, at the end were groping after, and grasping to know Him.

But how different it is with us, who have the Christ with us in our every day life.

How different it is with the people of Zion!

Even those who have erred and gone astray must come back again to God.

When the Spirit of God has once entered into their hearts and lives, they cannot get away from Him.

You Cannot Hide from the Convictions of the Holy Spirit.

You may try to get away from the conviction of the Holy Spirit but you cannot do so.

He is always there.

He is watching over you.

He is looking for you and seeking to have you restored to God.

But when we have God's Holy Spirit not only in our heads, but in our spirit, soul and body, and we have Him come into touch with us physically, we cannot have such death-beds as those who die without hope in God.

We do not merely have hope, but we have a sure and certain hope.

We have a sure and certain knowledge of Him.

It seems to me as if it is impossible for those who have been partakers of this blessed truth, and have this blessed Gospel—that the Christ not only bears our sins but that He also bears our sorrows and our sicknesses—to doubt our God.

Today these words come to me with more power than ever before: "Surely He hath borne our griefs and carried our sorrows." Every heart knows its own sorrow. You know individually just what is the greatest sorrow that you have.

You Cannot Go Through This Life Without Coming in Touch With Sorrow and Grief.

If you have not your own griefs and sorrows, there are the griefs and sorrows, the sicknesses and sins of others, and we
must help them. We must know more of the love of the Christ, because the Christ's love was greater than the love of any other one.

He loved us better than Himself, because He gave His life as a ransom for sin, through which He procured forgiveness for us. The 8th chapter of Matthew we read in the 16th and 17th verses:

And when even was come, they brought unto Him many possessed with devils: and He cast out the spirits with a Word, and healed all that were sick.

That might be fulfilled which was spoken by Isaiah, the prophet, saying, Himself took our infirmities, and bare our sicknesses.

This chapter is the one that is referred to, and these are the words: "Surely He hath borne our griefs, and carried our sorrows." In the margin of the Bible you will find the word sicknesses in place of griefs. So it would read: "Surely He hath borne our sicknesses, and carried our sorrows."

Unbelief a Curse in the Church and in the World.

The Christ did this for us; but have the people believed it? I know that our Zion people believe this. I know that they have faith, and that they believe that Jesus is doing this for them.

But do most of the people throughout the world, or even the so-called Christians believe it? Who hath believed our report? Surely not! Is the strength of Jehovah revealed to those who do not believe? It is to those who believe. If you do not believe how can you expect to get the blessing of God?

Today we pray that God will enable you to believe the Word that was made Flesh and dwell among us. He sendeth His Word, and healeth them, and delivereth them from their destructions. Oh that men would praise Jehovah for His goodness, and for His wonderful works to the children of men.

Ask yourselves the question, do you believe? I know that I believe the report. Let the Holy Spirit ask you that question today. When those words were uttered the Christ had not yet come in the flesh. They were uttered as a prophecy and that wonderful prophetic chapter was fulfilled in every part by Jesus of Nazareth.

Real Beauty Depends Upon Character.

In the previous chapter in the 14th verse we read:

And delivereth them from their destructions.

I believe that that refers to the marring of His visage when He was crucified on the cross, because we know that the face of the Christ must have been a good face, and we know that where there is goodness there must be beauty. The beauty of the Christ's face when He suffered on the cross must have been wonderful. Those who looked at Him were awed. There was the crown of thorns that pierced His brow, and the marks of the nails that were driven through His hands and feet, as He hung there on the cross, put to death as a malefactor—the death that they considered the worst, and one that none would have chosen.

He made His grave with the wicked, and He was crucified with two thieves, one on either side. When asked the question whether He should be released, they cried out, "Away with Him! Crucify Him!" They would rather have Barabbas, a noted robber of the worst kind, released, than have Jesus released.

When they were asked what evil He had done, they had nothing; but they bore false witness against Him. They smote Him, spat upon Him, gnashed their teeth at Him, and struck Him while He was on the cross.

The True Light Given to the World by the Death of the Christ.

Is that a beautiful scene? Verily, no, it is a terrible scene, but a true one.

"All the light of Sacred Story gathers round that Head sublime."

Oh, what Light that awful death has given to the world, and why was it? Because He conquered death and hell. He was the only Sinless Being that ever lived upon this earth. He alone could be made a sacrifice for Sin; and He gave up His life so that we might be redeemed from Sin.

Who hath believed our report? When you read the stories of the lives and deaths of men and women who have been of most use in the world for God and for humanity, do you not find that they have been inspired by the Light that shone around that sacred Head? Have they not been inspired by the Life and Death and Resurrection of Jesus?

We can know that it took place, we can know that the Christ died, but we do not need to have a picture of the crucified Christ always before our eyes.

I am glad that we do not have to gaze on the marred visage. It is best not to look at the sorrowful side of things all the time.

The Story of Jesus' Life the Most Interesting Book for Children.

When our dear daughter was just a little child—she had a very sympathetic heart—she had a little child's Bible in which were the pictures of the life of Jesus, and we were reading this book to her.

It was before she was able to read. How she did love Jesus, the Savior, all her life! She never doubted Him. I remember that the dear little child, as she looked at the pictures and heard these beautiful stories read, put her little finger on the picture of Jesus one day, and as she said to me: "Mamma, that is God."

She knew that He was God manifested in the flesh. At that time she had been attending the Sunday-school, and the General Overseer was giving some addresses concerning the Word being made flesh, and she got her idea from that. She said: "Dear, that is a picture of God's Son, and God was in Him. He was God Himself, made manifest in the flesh."

She understood that truth when she was a very little child. She did not know about the crucifixion. I did not want to tell her then. I had decided to wait a little while before telling her.

At that time she did not know anything about sin. Sin had not entered her sweet life and she did not know about it.

Careful Judgment Required in Showing Pictures of the Crucifixion to Little Ones.

In the Sunday-school which she was attending, they were showing the pictures of the life of Jesus to the little ones. I did not know that the teacher had time to get to the study of the Crucifixion; but one day they told her:

Oh, what a terrible picture for the little ones to see! Dear Esther came to me after the Sunday-school service in such great sorrow, with the tears running down her face, and she sobbed: "O mamma, they 'trustified' Jesus!"

Then she began to describe this picture to me. She had seen the beautiful picture of Jesus calling the little children to Him, and now she had seen Him with His visage marred. It nearly broke her little heart, and sobbing she said: "O mamma, He had to die. He died for us because we were sinners. We had to have a Savior die for us."

Then she told me the story as the man had told it to her. That was the first impression that was put into her little heart of the Crucifixion.

So when she came to me with the story I said to her: "Dear, did he not tell you what came after that?"

"No, mamma," and she sobbed, "nothing more."

That man had left that impression on the little one's mind.
and he had not said a word about the Resurrection—not one word, only the Crucifixion.

When You Tell Children for the First Time the Story of the Crucifixion, Tell Them Immediately After About the Resurrection.

Dwell on the Resurrection, and show the Christ's Triumph over Death.

Oh, if we had to stop at the Crucifixion, would that not be terrible?

We thank God that we do not have to stop at the Crucifixion, but that we go on and see the Resurrection—see the Glorified Savior, and know that He rose again from the dead, and was the "firstfruits of them that are asleep."

We thank God that we know that "as in Adam all die, so also in Christ shall all be made alive."

We are looking for life.

We want life in our physical being, but it must first come into the spiritual being.

The physical and the temporal are nothing compared to the spiritual.

Still we need healing.

While we dwell in this body we should be free from disease.

We need salvation for the body as well as for the spirit, and we are so glad that the Christ has provided both.

"Surely He hath borne our sicknesses and carried our sorrows."

We could not bear our sorrows if we had not God, and did not know the Christ.

I feel so sorry for the people who do not know the Christ and have no one to bear their sorrows and sicknesses.

They cannot bear them.

That word surely is so good!

There is no sound of doubt about that.

It is sure! Sure!! SURE!!!

We have a Sure Foundation when we are founded on the Rock—the Rock, Christ Jesus.

Keep that in your mind: "Surely He hath borne our sicknesses and carried our sorrows."

Many of you have been taught the awful doctrine that God does evil things, that He killed His own Son.

God did not do that.

Jesus came to give up His life as a ransom for sin; God did not put Him to death.

Who was it that put the Christ to death?

The Jews say they did not do it.

They do not like you to say that they crucified the Christ, but they did.

They say that they did not crucify the Christ, it was the Romans who did it.

They say that they had not the power to do so, for they were under the Romans at that time.

The Romans Would Not Have Put the Christ to Death Had It Not Been for the Jews.

The Jews made the accusation against Him, that brought Him before their own Ecclesiastical council, and then brought Him before the Romans.

He was not put to death by the Roman law.

They said, "We have a law, and by our law He must die, because He made Himself the Son of God."

The Romans did not have a law which said that people should be put to death for that, or even for blasphemy—had He committed it—or made unsupported claims.

They had nothing to do with that.

Pilate wanted to please the Jews.

Pilate's wife had had a dream that night, and sent him word to have nothing to do with that Righteous Man.

Nevertheless, he was weak, and gave way to the Jews, but before he washed his hands, thinking that washing his hands could wash away his guilt.

The Blood of the Christ upon the Jews.

He said: "I am innocent of the blood of this Righteous Man; see to it."

They replied, "His blood be on us and on our children."

Has it not been?

It has passed down through the ages into the present time.

It is so hard to get a Jew or Jewess to believe that Jesus is the Son of God, the Messiah for whom they are still looking.

They will not believe that He died, was crucified and ascended into the heavens, and that He is coming again.

Will they recognize Him when He comes again to receive from the world His own?

Oh, will it not be glorious if they do?

But they will have to recognize Him as the One whom they pierced; and they will have to repent.

God the Father Not Amenable for the Crucifixion of the Son.

Some Christians teach that God killed His own Son. If that were true it would look as if God Himself would have to repent.

God did not put to death His own Son.

The Christ gave up His life.

He was crucified by the hands of sinful men.

The Apostles said on the day of Pentecost, that His life was taken "by the hand of lawless men," His life was delivered up unjustly; and that wonderful prophecy in the book of Isaiah was literally fulfilled.

He was crucified between two thieves; "He made His bed with the wicked, and with the rich in His death."

Joseph of Arimathea, a rich man, begged for the body of Jesus.

When Jesus' body was given to him, he put it in his own new tomb.

The Christ Miraculously Rose from the Dead.

When the women came with the spices and embalming material, they could not find Him, because He had risen.

The Jews taught that the disciples had come and stolen the body away.

They knew that Jesus had taught that if they destroyed the temple it would be raised up again in three days.

They said that He meant the temple at Jerusalem.

Instead of that, He made it very plain that the temple that was to be destroyed was His body.

The Jews seemed to have known this, because they said: "That deceiver said, while He was yet alive, After three days I rise again.

Command therefore that the sepulchre be made sure until the third day, rest hapy His disciples come and steal Him away and say unto the people, He is risen from the dead."

They put a guard there so no one could steal His body.

They had thrust the sword into His side, and there came out blood and water, so they knew that He was dead.

They did it, not to keep the sepulchre sure, but to prove that He was dead.

The Jews who put Him to death said when He was on the cross: "He made His bed with the wicked, and with the rich in His death."

They put a guard there so no one could steal His body.

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They put a guard there so no one could steal His body.
So with Stephen. He asked the Father to forgive them.
He made intercessory for the transgressors just as the Christ did.
So it has been with all who have been martyrs for the truth.
They have not failed because they were put to death; but they have asked the Father to forgive those who did it.
What wrong perceptions people have had of Jesus of God and of God, when they thought that He smote His Son?
God never does anything that is evil.
Evil is from the Evil One.
God is good.
God is Life.
God is Light.
God is Love; and in Him there is no darkness at all.
We do not want to live in the darkness, but we want to live in the light.
Cannot we have the light of God in us, and will He not live in us?
Surely He does live in His children.

A Story of One of the General Overseer’s Missions in New Zealand.

I will give you an illustration which may help you to retain this in your mind.
Some years ago when the General Overseer was speaking in New Zealand on this subject in one of the theaters, there was a Presbyterian minister present, whose daughter had been an invalid a great many years, and he desired to have her healed.
There were some members of his church who believed in Divine Healing.
He knew that they had been healed by God in answer to prayer, and were helping others who attended our meetings to get blessing also.
At first this Presbyterian minister offered us his church to hold our meetings.
But the General Overseer thought that he would be more free to speak if he engaged the theater for this purpose.
We have often noticed that ministers sit away in the back, because they fear it might become known that they were there, and it would look as if they endorsed the General Overseer’s teaching, which would cause trouble.
But this man came in late and he could not get a seat, so he went into the back gallery.
He brought his Bible with him.

Presbyterian Minister Heard Teaching from the Word of God With Incredulity.

Our friends had told him that all the General Overseer’s teaching was in accordance with the Bible, and, although it seemed unusually strange to him, it was the teaching of the Lord Jesus the Christ.
So he made up his mind to verify everything by the Bible.
He was busy looking up passages in his Bible when the General Overseer showed that disease was the work of the Devil, and that Jesus of Nazareth was about doing good and healing all that were oppressed of the Devil; for God was with Him.
He could not say that that was not true; yet it did not quite accord with his previous ideas.

Then the General Overseer went on to say that God did not smite His Son.
The minister became very indignant, and thought that now he had him; for he felt sure that it said in the 53d chapter of Isaiah “He was smitten of God and afflicted.”
So he jumped up and said: “Sir, you’re wrong there, because the 53d chapter of Isaiah says, ‘He was smitten of God and afflicted.’”

“Is that what your Bible says?” the General Overseer asked.
“Yes, all the Bibles say that,” the minister answered.
Then the General Overseer said: “Will you please read to me the whole verse and context?”
So he began to read: “Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted.”

He read it again very slowly.

You are one of those who esteemed Him stricken, smitten of God, and afflicted,” said the General Overseer.

“You say that He was; but does this Book say so?

“Wr did esteem Him.” Who are ‘We?’ Is that God?”
The man could not say another word and he sat down.

But he was wounded for our transgressions and He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed.
We will close with the words, “With His stripes we are healed.”
The stripes did not come from God.
They were the work of the Devil.

The Resurrection and the Overcoming of Death was the Work of God.

All who are true Christians, all who truly know God, when they come to the place where they have to cross the River of Death, can get comfort for their sorrows and healing for their pains.
We have to pass out of this life into life eternal, but death is swallowed up in victory, because the Christ hath conquered Death.
He said: “If a man keep My Word, he shall never taste of death.
The beautiful spirit of our daughter, who went out from our home, never saw death: for the Christ was with her.
You need not see death, if you have Him with you.
He can take you right through the dark valley of the shadow of death.
She did not even see that.
She was not afraid, because He was with her.
So it is with all who triumph over death.
We get that triumph, because with His stripes we are healed.
We do not say that there is no sorrow in the world.
The world is full of grief and sorrow; but we can conquer through Him who has made us more than conquerors.
We have overcome by the blood of the Lamb.
Those of you who want to overcome Sin and Death and Hell and all the powers of the Evil One, and want to live to serve God here, as well as to serve Him in eternity and to give yourselves fully to God, stand and tell Him so. (The entire audience rose.)

PRAYER OF CONSECRATION.

My God and Father, I come to Thee in the Name of Jesus. Take me as I am and make me what I ought to be. Help me to give myself fully to Thee and fully to repent and restore to any whom I may have wronged. Help me to do what is right in Thy sight. Forgive my sins. Help me to know Thee as the Savior, Healer and Cleanser. Help me, O Lord, to trust Thee and bless me, so that I may go forth to better service than ever before; and that whether living or dying I may serve Thee with all my heart, with all my soul, and with all my strength. For Jesus sake, Amen. (All repeat the prayer, clause by clause, after Overseer Jane Dowie.)

Overseer Jane Dowie—Beloved brothers and sisters in the Lord, if you have truly believed these words that you have spoken, if you have just now repented of your sins, and vowed to God to do right, and you mean to keep that vow, the God has promised that He is faithful and just to forgive you your sins and to cleanse you from all unrighteousness.
We do believe that at this moment your sins are forgiven.
We say to you the words of Jesus: “Sin no more, lest a worse thing befal thee.”
We do not desire that any worse thing shall come upon us; but we do desire that we shall be able to serve Thee, our Father, in this beautiful City of Zion, and in the life to come in the beautiful Zion above, where there is no more sin, no more sorrow, but where all is joy and light and life.
We ask this for Jesus’ sake.
The choir then sang very softly, “Sun of my soul, Thou Savior dear.”

Sun of my soul, Thou Savior dear,
It is not night if Thou be near;
Oh, may no earth-born cloud arise
To hide Thee from Thy servant’s eyes.

After the Recessional had been sung the service was closed by Overseer Jane Dowie pronouncing the Benediction.

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, into the coming of our Lord Jesus, the Christ.
Faithful is He that calleth you, who also will do it.
The grace of our Lord Jesus Christ, the love of God our Father, and 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.
I observe you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual worship. — Romans 12:1.

The Apostle Paul here tells us what constitutes spiritual worship.

It is the worship of God by man's spirit. But man's spirit cannot worship God if he is under the flesh, for his spirit is then held in subjection to material things. Then he loves the things of the world more than the things of God. Because the ruling of the flesh is enmity against God; for it is not subject to the Law of God, neither indeed can it be. And they that are in the flesh cannot please God. — Romans 8:7, 8.

The nature of the flesh is material. It was made to work with material things. When God's people in ancient times worshiped Him by offering animals in sacrifice, they first poured out the blood which is the life of the animal. But the apostle tells us to offer our bodies a living, not a dead, sacrifice. The body and soul of man constitute his animal being.

When man offers this a sacrifice to God, he must pour out his soul continually in service to God. As he does this, the Holy Spirit comes into his being to renew him with life and health and power for service. The Holy Spirit's power transforms him by the renewing of his mind, so that, in time, he learns what the perfect Will of God is, and he is ruled by God.

When the flesh rules man, he becomes fashioned according to this world. (Romans 12:2.)

But the Holy Spirit will restore God's image in man through the regeneration of man's nature. (Colossians 3:10.)

The method of worship given by God to His people under the Mosaic law, contained three orders of sacrifice. These were the sin offering, the burnt offering and the peace offering.

All of these sacrifices had relation to a Covenant between God and man. In the sin offering, which comes first in the Covenant of Salvation, Healing and Holy Living, the animal in this sacrifice

restored man to his Covenant relations with God.

The burnt offering must follow the sin offering, for the leading thought in it is that of self-dedication.

After man has accepted the Atonement of the Christ for his sins, he must then offer his whole being to God for His service. It is this symbol of the burnt offering that the apostle refers to in beseeching God's people to offer their bodies a living sacrifice to Him. When man's animal being is ruled by God then his spirit is free to worship God in spiritual worship. Then he is at peace with God. This is represented by the peace offering, which was eaten by the offerer. It is a symbol of the Christ as the Bread of God, who came to give life to the world. (John 6:33.)

Jesus said: "Except ye eat the flesh of the Son of Man and drink His blood, ye have not life in yourselves." He tells us that His Life and His Spirit are in His Words, and we get these by keeping His commandments. His meat and drink was to do the Will of the Father and accomplish His work. (John 6:55-63; 4:34.) It is man's part of this work to offer to God for his sins the sacrifice of the Lamb of God who taketh away the sin of the world and to accept the Atonement thus made for him, and then to offer his soul and body a living sacrifice as the Apostle commands us. God will work in man and through him as he keeps himself on the altar.

This means the keeping of the Covenant.

God has sent to the world in these Latter Days, His Prophet, Elijah the Restorer, to teach the people how to keep the Covenant of Salvation, Healing and Holy Living. Zion Literature Mission desires your help, dear reader, to send this teaching over the world.

The Little White Dove Carries Zion's Message to a Cabin in Alaska.

The letter which follows was written to our General Overseer from Alaska:

Dear General Overseer:—Without having seen you I feel that I know you, and wish to tell you how the power of the Holy Spirit is working through you to the glory of God, even in these icy regions.

I want to tell you how I came to know you. In the months of March, 1897, I was a small boy in McLean county, Illinois, and at a Methodist revival I found the Christ as my Savior. As long as I remained at home I lived the best I knew, but shortly after my conversion my mother died, and I went to Texas. There I went to work as a cowboy on a ranch, and soon forgot the Christ and home, and fell from grace, down, down, down.

I became a slave to tobacco, and could not get enough bad whisky, and debased myself by telling lies. I came to Alaska in the spring of 1900 to get gold, and by the mercy of God I have one claim that is going to prove rich. But, dear General Overseer, I have got more than gold or gold mines. By some means or other, (by a heavenly messenger,) I found a part of your Leavés of Healing among some novels and want papers in a desolate cabin.

I devoured the papers to kindle a fire at home—a lone cabin not far away—and when I arrived at my cabin I was cold and not in a good humor. I threw the papers on the cabin floor, and while they were still warm, and prepared the wood for fire. I tore up one novel after another, until I could not start the fire. I picked up a piece of Leavés of Healing, and read it all, and something came over me to burn that paper, so I laid it by.

After a while I got several others of Leavés, I have them yet—and while the fire was burning, and before I got my breakfast, my fist and my mouth both full of tobacco, I read that the Christ can heal the sick.

I thought of how I had not been sick one day in years, but the Spirit came to me with the knowledge that love of tobacco, whisky and lying was a disease.

After breakfast, a blizzard set in to blow and snow, and I filled my pipe and sat down to have a good smoke, but I read all of Leavés of Healing.

That night when all alone in my cabin I lit my pipe to have another good smoke, and I began to look back at my past life. What a horrid picture! I thought if I could only have the spirit I once had.

I thought of the man who wrote Leavés of Healing, and thought that if he would only pray for me, the Christ could heal the sin of tobacco for if He can make a man He can surely heal him. At that moment a Spirit, or an Angel or a Power was somewhere about me—I know not where—but then and there in the Name of the Father and the Son and the Holy Spirit, I turned down my lamp, hid myself behind the stove and got down on my knees and did something I had not done for years.

I prayed and cried, and cried and prayed. The Message in Leavés of Healing had reached its destination! When I rose to my feet the desire for tobacco was gone, the desire for whisky was gone and the desire to lie was gone. Then I went to my Bible and opened it, and there was a chapter for me, that led me to burn a piece of Leavés of Healing.

These were the sin offering, the burnt offering and the peace offering.

The Holy Spirit's power transforms him by the renewing of his mind, so that, in time, he learns what the perfect Will of God is, and he is ruled by God.

When the flesh rules man, he becomes fashioned according to this world. (Romans 12:2.)

But the Holy Spirit will restore God's image in man through the regeneration of man's nature. (Colossians 3:10.) The method of worship given by God to His people under the Mosaic law, contained three orders of sacrifice. These were the sin offering, the burnt offering and the peace offering. All of these sacrifices had relation to a Covenant between God and man. In the sin offering, which comes first in the Covenant of Salvation, Healing and Holy Living, the animal in this sacrifice.
ZION'S BIBLE CLASS
Conducted by DEACON DANIEL SLOAN

MID-WEEK BIBLE CLASS LESSON, JUNE 17th or 18th.

Are You Dominated by Temporal or Eternal Realities?

1. While in the world we are not to live for idleness—John 15:17.
   Its customs are vain. Its ways are deceitful. In end is destruction.
2. If we live for the world our work will all perish—John 13:27-29.
   The work of God is forever. The work of God is needful. God cares for us for life. God cares for us when young.
3. Anxiety about food and raiment proves one has no faith—Matthew 6:31-34.
4. A person's one object can be to serve God, even amid a busy life—Romans 12:1-2.
   There is no reason that win God. God loves a man who works. One can work, yet be full of the fullness of God.
5. All temporal things change and pass away. 2 Corinthians 1:11-18.
   The body is ever changing. The best venture decays without use. Everything of dust returns to dust.
6. Riches, health, and all, though strenuous for, pass away—James 1:9-12.
   The one who departs from sin has health. Walk humbly with thy God. Seek not for great things. The Crown of Life comes to the faithful.
7. Sojourns that are human are scarce in some cities. Solomon 3:1-5.
   Those apart from Him are restless. Those apart from Him are restless. No treasure compares with Him.
8. Life is void without Him—Songs of Solomon 3:1-5.
   Those apart from Him are restless. Those apart from Him are restless. He is everywhere.
9. So by the God of the Word abides. The one who seeks God's Truth is blessed. The Lord's good work is a world-saving God.
10. He only can satisfy.—Psalm 42:1-8.
   His goodness is incomparable.—Psalm 36:5-10. There is none good save He.
   God gives His beloved sleep. The one who departs from sin has health. He follows until He finds the lost.
12. Life is void without Him. 2 Corinthians 1:11-18.
   Those apart from Him are restless. Those apart from Him are restless. Life is void without Him.
13. The one whose seeks God's Truth is blessed. The Lord's good work is a world-saving God.
14. Men find knowledge of things beneath the earth. Every one in one way can find God.
   Every one in one way can find God. Men find knowledge of things beneath the earth. He alone can satisfy. He is everywhere.
15. Every one in one way can find God. Men find knowledge of things beneath the earth.
   Every one in one way can find God. Men find knowledge of things beneath the earth. He follows until He finds the lost.

LEAVES OF HEALING.

Two Dollars will bring to you the weekly visits of the "Little White Dove" for a year.

ZION'S BIBLE CLASS

SUNDAY BIBLE CLASS LESSON, JUNE 31st.
A Constant Bent Towards God.

   He is the Light of life. He is the Strength of life. He is the Hope of life.
   So near is He. He is with us. He is coming nearer.
3. Life is void without Him. —Songs of Solomon 3:1-5.
   Those apart from Him are restless. He gives His beloved sleep. He is everywhere.
4. No treasure compares with Him. —Songs of Solomon 5:9-16.
   His beauty ravishes one. He is everywhere. He is everywhere. He is everywhere.
   The one who departs from sin has health. He is everywhere. He is everywhere. He is everywhere.
   So near is He. He is with us. He is coming nearer.
7. So by the God of the Word abides. —Songs of Solomon 3:1-5.
   The one who departs from sin has health. The Lord's good work is a world-saving God.
8. Life is void without Him. —Songs of Solomon 3:1-5.
   Those apart from Him are restless. Those apart from Him are restless. Life is void without Him.
9. The one whose seeks God's Truth is blessed. —The Lord's good work is a world-saving God.
   The one who departs from sin has health. The Lord's good work is a world-saving God.
10. Men find knowledge of things beneath the earth. —Every one in one way can find God.
    Every one in one way can find God. Men find knowledge of things beneath the earth. He only can satisfy. He is everywhere.
11. Every one in one way can find God. Men find knowledge of things beneath the earth.
    Every one in one way can find God. Men find knowledge of things beneath the earth. He follows until He finds the lost.

ZION SEcurities and INVESTMENTS

A Bureau of Help for Investors in the Wonderful City of Zion, through correspondents and interview, as well as by solicitation of Zion's Special Financial Messengers, is maintained in connection with Zion Commercial Agencies.

WHICH WILL list all farm and town properties of the members and friends of Zion everywhere, who are coming to Zion.

WHICH WILL present to men of means and business affairs the claims and the opportunities which Zion offers to experienced persons.

WHICH WILL secure from Zion's people advances of money to be employed in the channels of its municipal and world-wide work.

WHICH WILL induce godly people by gifts and convervances to devote their property to the glory of God, to be used by Zion, and not be controlled in matters of righteousness.

WHICH WILL induce gods by gifts and convervances to devote their property to the glory of God, to be used by Zion, and not be controlled in matters of righteousness.

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ZION CITY, ILLINOIS

Good Earnings and Profits are assured on these Investments.

DEACON DANIEL SLOAN, Manager.
LEAVES OF HEALING.

OBEYING GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Ghost."

Fifteen Thousand Three Hundred Thirty-five Baptisms by Triune Immersion Since March 14, 1887.

Fifteen Thousand Three Hundred Thirty-five Believers have joyfully followed their Lord in the Ordinance of Believers' Baptism by Triune Immersion since the first Baptism in Central Zion Tabernacle on March 14, 1897.

Baptized in Central Zion Tabernacle from March 14, 1897, to December 14, 1901, by the General Overseer... 4754
Baptized in South Side Zion Tabernacle from January 1, 1902, to March 14, 1902, by the General Overseer... 37
Baptized at Zion City by the General Overseer... 583
Baptized by Overseers, Elders, Evangelists, and Deacons at Headquarters (Chicago and Zion City)... 3250
Total Baptized at Headquarters... 8624
Baptized in places outside of Headquarters by the General Overseer... 641
Baptized in six years... 5999
Total Baptized... 14,023

Baptized since March 14, 1903:
Baptized in Zion City by Elder Cossum... 8
Baptized in Zion City by Elder Cibbom... 75
Baptized in Zion City by Elder Lee... 10
Baptized in Zion City by Elder Royal... 39
Baptized in Zion City by Elder Hoffman... 12
Baptized in Zion City by Elder Excell... 159
Baptized in Zion City by Overseer Spitler... 20
Baptized in Chicago by Overseer Mason... 2
Baptized in Chicago by Elder Farr... 48
Baptized in Australia by Overseer Voliva... 10
Baptized in Australia by Deacon McCullagh... 4
Baptized in California by Elder Taylor... 3
Baptized in Canada by Elder Simon... 6
Baptized in Canada by Elder Brooks... 6
Baptized in England by Evangelist Cantel... 66
Baptized in Illinois by Elder Royal... 110
Baptized in Kansas by Deacon Robinson... 5
Baptized in Missouri by Deacon Robinson... 5
Baptized in Michigan by Elder Adams... 3
Baptized in Ohio by Elder Bouch... 5
Baptized in Ohio by Deacon Bryant... 13
Baptized in Ohio by Deacon Sprecher... 7
Baptized in Ontario, Canada, by Elder Brooks... 9
Baptized in Pennsylvania by Elder Hammond by the General Overseer... 10
Baptized in Washington by Elder Ernst... 150
Total Baptized since March 14, 1903... 75,335

The following-named sixteen believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Wednesday, May 20, 1903, by Elder Daniel Bryant:

Ault, Effie M. ... Zion City, Illinois
Barley, Edward ... Zion City, Illinois
Bartolomew, Eliza ... Zion City, Illinois
Bassett, Mrs. ... Compton, Illinois
Burnette, Harry Lacedell ... Zion City, Illinois
Davis, Kolla ... Zion City, Illinois
Lappinett, Herbert ... Zion City, Illinois
Kicke, Mrs. Elizabeth ... Zion City, Illinois
Kicke, Ethel ... Zion City, Illinois
Seals, Otto ... Zion City, Illinois
Siemens, Jacob F. ... Grema, Manitoba, Canada
Siemens, Mrs. J. F ... Grema, Manitoba, Canada
Simpson, Stella E ... Pana, Illinois
Sinclair, Crawford ... Zion City, Illinois
Tambling, Mary L. ... Zion City, Illinois
Ward, G. H. ... Winona, Minnesota

NOTICE TO CORRESPONDENTS.

In writing to Headquarters it is absolutely essential that the writer give his full address.
Failure to comply with this request necessitates looking up or referring to the Church Records, which involves much time, and is very frequently fruitless.
Friends and members of the Christian Catholic Church in Zion everywhere will please bear this in mind, especially those in foreign lands.
Faithfully yours in the Master's Service,
J. G. Excell,
General Ecclesiastical Secretary.

CONSECRATION OF CHILDREN.

The following names are those of young children consecrated at Shiloh Tabernacle, Zion City, Illinois, Lord's Day, May 24, 1903, by Overseer Jane Dow:

Hiddle, Pearl S. ... Zion City, Illinois
Grieve, Mary Helen ... Zion City, Illinois
Grieve, Anna Ellen ... Zion City, Illinois
Hancock, Cora ... Zion City, Illinois
Hancock, Elsie ... Zion City, Illinois
Kreps, Hazel ... Zion City, Illinois
Kreps, Darwin ... Zion City, Illinois
Martin, Laura ... Zion City, Illinois
Matson, Jerome David ... Zion City, Illinois
Moundt, Howard ... Zion City, Illinois
Ramsay, Ada May Jessie ... Zion City, Illinois
Rees, Delwyn W. ... Zion City, Illinois
Rees, Caryl Ludvig George ... Zion City, Illinois
Reesor, William Gordon ... Zion City, Illinois
Ross, Lloyd ... Zion City, Illinois
Thirion, Philip Cecil ... Zion City, Illinois
Ziegler, Ruth Esther ... Zion City, Illinois
Ziegler, Ralph Wesley ... Zion City, Illinois

The following are the names of young children consecrated at Cincinnati, Ohio, Lord's Day, May 3, 1903, by Elder Daniel Bryant:

Krueger, Charles B. ... Cincinnati, Ohio
Krueger, Wilbur D. ... Cincinnati, Ohio
Kremler, Edward Paul ... Cincinnati, Ohio
Kremler, Caryl Ludwig George ... Cincinnati, Ohio
Reesor, Gladys Dagner Henriette ... Cincinnati, Ohio

ZION IN NEW ENGLAND.

Rev. William Hamner Piper, Overseer Christian Catholic Church in New England, conducts services as follows:

BOSTON.
Hall 410, Huntington Chambers, 30 Huntington Avenue, near Copley Square: Lord's Days, 10:30 a.m. and 3:00 p.m., Thursdays, 2:30 and 7:30 p.m.

Special Baptism
Baptism for all believers, whether or not members of the Christian Catholic Church in Zion will be administered June 14, 1903. Let all candidates send their names to Overseer William Hamner Piper, 27 Blake street, North Cambridge, Massachusetts.

WORCESTER.
Hall 15, Day building, 306 Main street: Tuesday, 3:30 and 7:30 p.m.

LAWRENCE.
407 Broadway: Wednesday, 3:30 and 7:30 p.m.

Overseer Piper will hold services anywhere in New England, if expenses are paid. Communicate with him at once for baptismal and other services during spring and summer.

Warning.
I am directed by the General Overseer to warn our members and officers throughout the world against giving money to persons claiming to be members of the Christian Catholic Church. All benevolence must be given either from Headquarters or under the direction of same. Even though the applicant for benevolence be known to be a member of the Christian Catholic Church, financial aid must not be given except in extreme cases, and then only in small amounts. Requests for help must be made to the officer-in-charge. In cases where there is no such officer, requests should be made direct to Headquarters, accompanied by recommendations from one or two members of Zion in good standing.

J. G. Excell,
General Ecclesiastical Secretary.
STIRRING TRUTHS FOR WIDE-AWAKE CHRISTIANS

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General Overseer of the Christian Catholic Church
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Foreign, $0.75 per year.

The Zion Banner.
A semi-weekly secular paper devoted to the extension of the Kingdom of God, containing accounts of Miracles of Healing; Stenographic Reports of Sermons by the Editor; with Testimonials of Blessing realized by God's people through the ministry of the Christian Catholic Church in Zion, of which the Rev. John Alexander Dowie is the General Overseer.

Subscription price, $2 per year; $1.75 for six months; $0.75 for three months. Clubs of ten, $15.00 per year. Foreign subscriptions, $3.00 per year.

Bound Volumes, 1, II, III, IV, V, VI, VII, VIII, IX, and XI, $5.00 each, and three or more Volumes, $3.00 each. Entire set, $77.50.

Carriage on bound volumes always to be paid by purchaser.

A Voice From Zion.

Monthly, containing leading German Sermons by the Rev. John Alexander Dowie.

Foreign, $0.25 per year.

Volume I.
Bound Volumes, 1, II, III, IV, V, VI, VII, VIII, IX, and XI, $5.00 each, and three or more Volumes, $3.00 each. Entire set, $77.50.

Carriage on bound volumes always to be paid by purchaser.

A weekly paper for the extension of the Kingdom of God: Containing accounts of Miracles of Healing; Stenographic Reports of Sermons by the Editor; with Testimonials of Blessing realized by God's people through the ministry of the Christian Catholic Church in Zion, of which the Rev. John Alexander Dowie is the General Overseer.

Subscription price, $1 per year; $0.75 per year.

Foreign, $0.75 per year.

Zion's Second Feast of Tabernacles.

A book of over 500 pages, nicely bound in cloth, year by year. By mail, to cents extra.

Leaves of Healing.

Zion's Second Feast of Tabernacles.

A book of over 500 pages, nicely bound in cloth, year by year. By mail, to cents extra.

Leaves of Healing.
PLAN OF INTERIOR OF MADISON SQUARE GARDEN AUDITORIUM, NEW YORK CITY, NEW YORK.
LEAVES OF HEALING.

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Saturday, May 30, 1903

Notice of Removal.

The Offices of the General Recorder and Financial Secretary of the Christian Catholic Church in Zion have been removed from 1201 Michigan avenue, Chicago, to Temple Cottage, Zion City, Lake county, Illinois. As per instructions of the General Overseer in LEAVES OF HEALING of April 5, 1902, pages 1017 and 1018, all remittances for tithes and offerings, and all reports and correspondence relating thereto, should be addressed to General Recorder of the Christian Catholic Church in Zion, Zion City, Illinois. Checks, drafts, express orders and postal money-orders should still be made out in the name of Rev. John Alex. Dowie. Drafts should be drawn upon Chicago, New York, Philadelphia or Boston. Drafts drawn upon other points, and personal checks drawn upon banks outside of Chicago and Zion City, should contain ten cents for exchange. Postoffice money-orders should be drawn upon Zion City, which is now a money-order office. Never send silver through the mails, and never send bills if it is possible to get an order; if not, it is much safer to register the letter containing the bills.

Subscribers, Read This.

On every subscriber's copy of LEAVES OF HEALING or THE ZION BANNER we attach a yellow label bearing his name, address, and number with which the subscription will expire. Thus, should your label number happen to be XIII—25, you may know that your subscription expires with Volume XIII, Number 25. Also take notice that LEAVES OF HEALING now contains a hundred and fifty-two numbers, as LEAVES OF HEALING had fewer pages in those days. It is now our custom to give all subscribers notice of expiration by circular letter a few weeks before their subscriptions expire, and to discontinue the papers to their address unless renewal is received by time of the expiration.

By making yourselves familiar with these customs and remitting promptly you need never allow your subscription to lapse.

Send money only by Bank Draft, Postoffice or Express Money Order in favor of John Alexander Dowie, and address all letters intended for us to ZION PRINTING and PUBLISHING HOUSE, 19 Twelfth Street, Chicago, Illinois.

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Zion Securities for 1903

Zion City Bank
Zion Lace Industries

These reach during 1903 a per cent earning period. These reach during 1903 a per cent earning period.

shares

Zion Sugar and Confection Shares

These pay per cent interest, and per cent of the surplus earnings. These pay per cent interest, and per cent of the surplus earnings.

Zion Building and Manufacturing Shares

These pay per cent interest, and per cent of the surplus earnings. These pay per cent interest, and per cent of the surplus earnings.

Zion Administration Building
ZION CITY, ILLINOIS

ZION PRINTING and PUBLISHING HOUSE
19 Twelfth Street, Chicago, Illinois, U. S. A.

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NEW YORK PUBLIC LIBRARY
Form of Application for Membership in
the Christian Catholic Church in Zion

To all who are desirous of entering into Fellowship with the Christian Catholic Church in Zion.

MY DEAR BROTHERS AND SISTERS:—The Principles of the Christian Catholic Church in Zion have been fully set forth in the Reports of Two Conferences on Organization, held in Zion Tabernacle No. 2, which are fully reported in LEAVES OF HEALING for January 31 and February 7, 1896. The Basis of Fellowship is set forth in the Second Section of the Resolution passed on February 5th (see LEAVES OF HEALING, Volume II, Number 17, Page 267):

First—That we recognize the infallible inspiration and sufficiency of the Holy Scriptures as the rule of faith and practice.

Second—That we recognize that no persons can be members of the Church who have not repented of their sins and have not trusted in Christ for Salvation.

Third—That such persons must also be able to make a good profession, and declare that they do know, in their own hearts, that they have truly repented, and are truly trusting Christ, and have the witness, in a measure, of the Holy Spirit.

Fourth—That all other questions of every kind shall be held to be matters of opinion and not matters that are essential to Church unity.

All who are conscious of fulfilling these conditions, no matter where they may reside, are invited to fill up the following blank and answer all the questions contained therein.

I am, faithfully yours in Jesus,

General Overseer of the Christian Catholic Church in Zion.

AS FAR AS POSSIBLE THE APPLICANT HIMSELF SHOULD FILL OUT THIS BLANK. WRITE PLAINLY AND WITH INK.

Address ........................................ Date ........................................

TO THE REV. JOHN ALFRED DOWIE, General Overseer of the Christian Catholic Church in Zion,
Zion City, Lake County, Illinois, U.S.A.

I hereby make application to be received as a member of the Christian Catholic Church in Zion, and declare my agreement with the Basis of Fellowship agreed upon at a Conference held February 5, 1896, as set forth in your Circular Letter of February 7, 1896.

What is your full name?........................................

Where is your residence?........................................

What is your age last birthday?........................................

Are you married, unmarried, widowed, or divorced?........................................

How many children have you living?........................................

What is your occupation, profession, or trade?........................................

What nationality are you? Also give date and year of birth.

Where were you born?........................................

What language or languages do you speak?........................................

How long have you lived in America (or the country where you are now living)?

When and where were you converted to God?........................................

Are you conscious that you are saved through faith in Jesus?........................................

When and where were you immersed by TRINE immersion?........................................

By whom were you immersed?........................................

With what religious organization were you formerly connected?........................................

Recommended by ........................................

Signature of Applicant ........................................

REMARKS ........................................

Extra Copies of this Form will be sent to intending members on application to the General Recorder of the Christian Catholic Church in Zion,
Zion City, Lake County, Illinois, U.S.A.
ZION'S PRAYER REMINDER

Open your windows toward Zion, O people.
Lift up your heart to the God of all grace.
Pray that the glory Shekinah may cover the Temple, and enter the holiest place.
Pray for long life for our high honoured leader.
Pray for the City now almost in sight.
Pray for Salvation and healing of millions.
Pray as did Daniel—Now morning and night.

From the rising of the sun unto the going down of the same, the Lord's Name is to be praised.
Psalms 113:3

Daniel went into his house and his windows being opened in his chambers towards Jerusalem he kneeled upon his knees three times a day and prayed and gave thanks before his God.
Dan 6:10

Pray, Brethren, pray, the sands are falling.
Pray, Brethren, pray, God's voice is calling.
Pray, Brethren, pray, the day is breaking.
Pray, Brethren, pray, the dead are waking.

Behold, the glory draweth near.
The King Himself will soon appear.
Eternity is drawing nigh!
Eternity is drawing nigh!

THE GENERAL OVERSEER OF THE CHRISTIAN CATHOLIC CHURCH PRAYS EVERY MORNING AND EVENING AT NINE O'CLOCK

LET ZION EVERYWHERE BOW THE KNEE
AT THE SAME TIME IN EARNEST SUPPLICATION FOR GOD'S BLESSING

FOR ZION
FOR THE SINNER
AND FOR THE SICK

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A lone man in a cabin read LEAVES OF HEALING for the first time. Two months later he wrote:

"I read all of Leaves of Healing. . . . . . . . . . . . . .

"Then and there, in the Name of the Christ and Zion, I . . . got down on my knees and did something that I had not done for years.

"I prayed and cried, and cried and prayed.

"The Message in LEAVES OF HEALING had reached its destination!

"When I rose to my feet, the desire for tobacco was gone, the desire for whisky was gone, and the desire to lie wilfully was gone; hence this testimony is true."

What Would You Give

To have been the one used of God in sending that copy of LEAVES OF HEALING?

Give As Much

To send LEAVES OF HEALING to others.....

God is similarly using LEAVES OF HEALING everywhere.
GREAT CLOSING SERVICE

On Lord's Day Afternoon, May 31, 1903

The Final Service of the Two Years' Mission in the Chicago Auditorium will be Held

Rev. John Alex. Dowie
(ELIJAH THE RESTORER)
General Overseer of the Christian Catholic Church in Zion

Will Deliver a Most Important Message
Entitled

"At Midnight Comes the Cry"

Music will be furnished by Zion City Band of thirty-five pieces, and by the full Zion White-robed Junior and Adult Choir of several hundred voices.

The General Overseer requests all officers and members of the Christian Catholic Church in Zion within reach of Chicago to attend this important service.

ALL WELCOME ** SEATS FREE ** FREE-WILL OFFERING

THE CHRIST IS ALL AND IN ALL

A NEW ZION CITY SUBDIVISION
WILL BE READY FOR ALLOTMENT DURING
The Third Annual Feast of Tabernacles....July 11 to 19, 1903

The land to be offered embraces more than 200 acres, and lies adjoining and northwest of Shiloh Park, between Salem Boulevard and Twenty-first Street. It is high, uniform, well drained, and altogether one of the most beautiful and best located tracts within the whole of Zion City Site . . . .

Shareholders in this Association

Will, as usual, have a 10 per cent. Discount from regular rentals of lots in that location, for a limited time; and those holding Certificates in THE NEW FIFTH SERIES offered for sale, beginning April 1, 1903, will have the right to make first selection of lots, according to Certificate Numbers. Shares may be bought at the Par Value of $100 each, bear interest at the rate of eight per cent., payable semi-annually, and may be held as an interest-bearing investment, if lots are not wanted now or at some later date.

The Unprecedented Profits

Already realized by Zion City Leaseholders will strongly appeal to earnest Christians throughout the World, who are seeking Clean Investments, or who desire to live in a Clean City, where their families may be brought up and educated in an atmosphere of righteousness.

Write for Articles of Agreement for Shares, Illustrated Booklet, copy of 1100-Year Lease, and any further information desired

Address ZION LAND AND INVESTMENT ASSOCIATION

Rev. Alex. Dowie

ZION CITY, ILLINOIS, U. S. A.

Fielding H. Wilhite, Assistant Secretary

H. Worthington Judd, Secretary and Manager
In this great building, the Auditorium of which seats 16,000 people, Rev. John Alexander Dowie, Elijah the Restorer, General Overseer of the Christian Catholic Church in Zion, will conduct a great mission from October 18th to November 1, 1903, inclusive. It is expected that he will be accompanied by Zion White Robed Choir of Hundreds of Voices, Zion City Brass Band, Hundreds of Officers of the Church, and by at least Four Thousand members of Zion Restoration Host.
And the leaves of the tree
were for the healing
of the nations.

ONE OF THE FIVE TRAINS OF ZION RESTORATIONISTS LOADING AT THE CHICAGO AND NORTH-WESTERN DEPOT,
ZION CITY, ILLINOIS, LORD'S DAY MORNING, MAY 31, 1903.
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CHICAGO, ILLINOIS, SATURDAY, JUNE 6, 1903.

SUNDAY BIBLE CLASS LESSON, JUNE 24th or 25th.

The Rapturous Glory Beyond.

1. The joy set before us should be inspiring.—John 14:1-6.
   Never lose sight of the glory beyond.
   Then we can lose all and be joyful.
   An inheritance undeserved awaits us.

2. We shall have in all the Christ has.—John 17:1-26.
   The Christ has all things for us.
   Hence all things are ours.
   For we are the Christ's and He is ours.

3. All will be ours for His own sake and to be ours. —Revelation 21:1-7.
   No poverty will be there.
   No distress will be there.
   No discord will be there.

4. Seek an abundant entrance whatever the cost.—2 Peter 1:3-12.
   Some are saved by fire.
   Some go in empty-handed.
   A high station there depends on fruitfulness here.

5. We shall be exalted to reign forever over all.—Hebrews 2:5-12.
   We shall not only be with Him.
   We shall reign with Him.
   We shall share in His glory.

6. The vision of it now is wonderful to behold.—2 Corinthians 12:1-4.
   How near Paradise is, even now!
   It is not to be measured by distance.
   The Spirit will lift us up to behold it.

7. The pledge of that glorious realization can be ours.—Ephesians 1:18-22.
   The indwelling Spirit makes it real.
   He is the earnest of what is to come.
   Step by step we obey, and by faith we enter.

   The Lord our God is the Glory-unveiling God.

ZION'S BIBLE CLASS

MID-WEEK BIBLE CLASS LESSON, JUNE 34th or 35th.

The Heavens Above Us.

1. God made more than one.—Genesis 2:1-7.
   There is more than one heavens.
   There is more than one hell.
   What God says, and truth teaches, differ.

2. They were established for Divine purposes.—Psalm 94:19.
   Each heaven has its specific use.
   He is full of praise.
   Heaven is for saints, not sinners.

   They praise Him from the heights.
   The angels praise Him.
   The saints worship Him.

4. The earth must be changed to be like it.—Psalm 21:6.
   The Lord sits in the heavens.
   He is never filled with perplexity.
   He knows all He will do.

5. God will soon come to the earth.—Psalm 50:1-6.
   He came first as Creator.
   He came again as Savior.
   Soon He will come as Judge.

6. God must become All and in All.—Psalm 103:16-22.
   He will pluck out all that offend.
   The last enemy will be destroyed.
   God will be supreme in earth, hell, and heaven.

7. The Heavens cannot contain Him.—1 Kings 8:25-30.
   He is here and there.
   He is everywhere.
   He is in every contrite heart.

8. The Heavens will come down to earth, even the New Jerusalem.—Revel 21:1-5.
   Heaven descends on earth.
   Heaven pours down righteousness.
   Righteousness will dwell on earth.

God's Holy People are a Heavenly-seeing People.

LEAVES OF HEALING.

ZION'S PUBLISHING HOUSE, Rue de Mont Thabor, Australia. Zion Publishing House, Rue de Mont Thabor, Australia.

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Group of Three Thousand of the Zion City Legion of Zion

The Christ has all things for us.

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They praise Him from the heights.

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LEAVES OF HEALING.
A General Letter from the General Overseer

CONCERNING

His Mission as Elijah the Restorer

"Ben MacDhui,"
Montague, Michigan,
U. S. A.,
June 3, 1903.

TO THE OVERSEERS, ELDERs, EVANGELISTS, DEACONS, DEACONesses, ZION RESTORATION HOST, AND MEMBERS OF THE CHRISTIAN CATHOLIC CHURCH IN ZION THROUGHOUT THE WORLD, AND TO ALL LOVERS OF GOD.

Beloved Brethren and Sisters in Jesus, the Christ, our Lord and Coming King:

"Grace to you, and peace from God, our Father, And the Lord Jesus, the Christ."

Two years ago, yesterday, June 2, 1901, I delivered a Discourse to an audience estimated at Seven Thousand persons, in the Chicago Auditorium, entitled:

"The Coming of Elijah the Restorer of All Things."

In that discourse I made my solemn Declaration as Elijah the Restorer.

The Time was a Critical One.

No one in my position at that time would have chosen such a Period for such a Declaration, endangering, as many would suppose, the Great Financial, and above all, the Great Ecclesiastical Interests and Institutions committed to my charge.

In about six weeks from that time the Gates of Zion City were to be opened, and the first lots apportioned, on Leases of Eleven Hundred Years, to the first purchasers.

With shouts of malignant triumph the World, the Apostate Churches and the Devil shrieked in chorus: "He has destroyed his influence;" "Zion is doomed;" "Zion City will never be more than a name."

The so-called "religious organs" of the Apostasies in tunes of every variety of Editorial Discord, announced the death and approaching burial of Zion.

The din which was made would have sounded very formidable to us had we been ignorant of Satan's devices. But we had heard that contemptible conglomeration of "sound and fury signifying nothing" too often to be deceived by it.

We knew that there were none who were true to God in Zion, who would be affected by the ignorant and malignant clamor which utterly ignored the words that we had spoken, and misrepresented the Declaration, myself, and my people.

They manufactured a comic opera and sent it round the world, inventing words and scenes and conditions which had no other foundation than their own crude imaginations.

They were soon detected, however, and the true Nature of the Declaration began to appear.

The supposed triumph of Zion's enemies was very short-lived.

Somehow, they could not keep it up, and Zion continued to Go Forward utterly heedless of all the uproar.

And nobly did our people bear the test.

And nobly did they rally around me In doing the Work of God.

And wondrous were the Victories of the First Feast of Tabernacles which then followed, and the Wonderful Fact that the establishment of the City was assured from the first moment that the Gates were Opened.

The Story of the Last Two Years is written in the Records of Heaven as we never can write it on Earth.

But no earthly critic can read the Story, even as it is recorded in LEAVES OF HEALING, and as it is visible to all, since the date of the Declaration, without being compelled to admit that the Success of every Department of God's Work in Zion has been more glorious than ever, and that the City of Zion has become one of the most Wonderful Facts in this new century, already full of wonders—with endless change in sight.

Surely the Gathering in the Chicago Auditorium of last Lord's Day is an Epoch in Zion.

How the World views it!

Only today I received a private letter from one of the most distinguished literary men of the world, who writes:

DEAR DOCTOR DOWIE—I attended, with great interest, your wonderful Auditorium service last Sunday.
GENERAL LETTER.

Such achievement as yours is almost without parallel in the history of the world.

This writer is absolutely impartial, and is the General Director of the Polyglot Publication Company, with Branches in Bombay, Berlin, Melbourne, London, and Paris.

I quote only these lines, which have followed me here to Ben MacDhui, to show the view that even intelligent men of the world take of the general aspect of the work; and this is continually shown in numerous articles in magazines and newspapers all over the world.

But the silence of our enemies in all lands upon the "Elijah Question," as it is now commonly called, is most significant, as is also the friendly attitude of thousands of Jews, who are, as a people, firm believers in the Coming of Elijah before the Coming of the Messiah.

But the Best of All is that God is With Us.

And He is blessing us above all that we could have asked or even thought.

In sending forth this issue of Leaves of Healing, with the Wonderful Story of the Closing Service in the Chicago Auditorium, where I have delivered for Two Years, except in the Summer months of June, July, and August, a Continuous Series of Restoration Messages in the fulfilment of my Office as Elijah the Restorer, I can only praise and thank God, and those who love Him, who have gathered around me in this Great Work.

GREETINGS TO ZION IN ALL THE WORLD.

I have no time to write further than to send the kindliest Greetings to the friends, both far and near, and to ask them to pray for me in the few weeks of retirement which I intend to have, if God permit, at Ben MacDhui, and in which I must prepare not only the Program for Zion's Third Feast of Tabernacles, from July 11th to 19th, but for the Great Mission with Zion Restoration Host, in Madison Square Garden, New York City, from October 18th to November 1st.

I have a vast amount of private correspondence and literary work to attend to even here, but I have also the quiet and rest beside our little Galilee, with my dear wife, who has also been toiling with me, and who has been so gloriously successful in her work during the year of our great sorrow.

Praying earnestly for you all, and asking for your prayers in return, I am,

Faithfully your friend and fellow-servant in Jesus, the Christ, our Lord and Coming King,

[Signature]

General Overseer Christian Catholic Church in Zion.

Jesus said:

"Elijah indeed Cometh, and Shall Restore All Things."

The Holy Spirit said, through Peter:

"Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord;

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

"Whom the heaven must receive until the Times of Restoration of All Things, Whereof God Spake by the Mouth of His Holy Prophets Which Have Been Since the World Began."
Dark as is the Midnight, the Cry is already resounding through the night: Behold the Bridegroom! This is the Cry of the Messenger of the Covenant. It is the Cry of all who love and desire to extend the Kingdom of our God. This is the Cry of the True Church of God, the General Assembly and Church of the Firstborn whose Names are Enrolled in Heaven. This is the Cry that is ringing through the earth today in the ministry of Elijah the Restorer: "Behold your God! Behold the Bridegroom! Behold the Messiah, the Anointed, the Christ of God!"

I believe that now is the time when talents being entrusted to you and to me, the Master has said: "Train ye yourselves till I come." Every talent of spirit, soul and body, time and energy must be invested for God and bring about a blessing to the World. ... Work! work! Prepare for the Coming of the King by preparing a Throne for Him within your heart. I bid you work for God and for Humanity, led and strengthened by the Holy Spirit, in the Faith and Hope and Love of God in the Christ.

—The Voice of Elijah the Restorer in Chicago Auditorium, Lord's Day Afternoon, May 31, 1903.

THE MESSAGE OF ELIJAH THE RESTORER CONCERNING THE MIDNIGHT CRY.
THE end had come!
For more than ten years, the Voice of the Prophet had been ringing out almost continuously in the City of Chicago.

For more than ten years, that city had been the scene of the most terrific battles of Righteousness against Iniquity; of Truth against Falsehood and Error; of Light against Darkness; of the Messenger of God, with none, at times, save God, on his side, against the united forces of an Apostate Pulpit, a filthy, malicious and cowardly Press, a malignant Medical Fraternity, and a cruel, unprincipled Political Power.

For more than ten years, Chicago had been the field of almost unprecedented labors for humanity; of bold, uncompromising and effective denunciation of evil of every kind; of patient and loving, simple and powerful teaching; of untiring personal ministrations, relieving the poor, comforting the sorrowful, lifting up the fallen, leading the sinful to their Savior, and laying hands upon the sick with the Prayer of Faith for their Healing.

For more than ten years, the man of God and the faithful, consecrated people whom he gathered about him, had been a rapidly-increasing Power for Righteousness in Religious, Social and Municipal life.

And now the time had come when the personal ministry of the Prophet of the Last Times, could no longer be confined to any one city or country.

His parish had become the Whole World.

The time had come when the center of the world-wide work which was to usher in the coming of the Messiah to reign as King, could no longer be in the midst of the abounding wickedness and worldliness of Chicago, but must be transferred to the City which God had built and which God was keeping pure—the City of Zion.

For months, Chicago had felt that the end of that ministry was at hand.

At first it had received the man of God with sneers, execration and violence, but later had learned to look upon him with respect and gratitude.

For years, therefore, his ministry had been attended by constantly-increasing audiences and with ever-growing interest.

For months, the work of the hundreds of members of Zion Restoration Host, who had gone about throughout the city from house to house, week after week, had been attended with greater and greater blessing.

On Lord's Day, May 31, 1903, not only the months of special interest, but the whole ten years of his personal work, reached not only its end but its summit.

The Early Morning Gathering in Zion City.
The great day began at half-past six o'clock in the morning at Zion City, when more than three thousand people gathered in Shiloh Tabernacle, at the early morning meeting.

What memories will cluster about that meeting!
For the last time the great Zion City Legion of Zion Restoration Host, as an adjunct of this ministry, delivered their Message, "Peace be to this house," in the great city.

For the last time!
The work will still go on by the Chicago Legion of the Host, occasionally assisted from Zion City. Other and even greater fields await the workers from Zion City.

As their great leader, Elijah the Restorer, the chosen Prophet of God of these Latter Times, once more appeared before the great audience, and gave the sweet, familiar greeting, "Peace to thee," every face in that mighty assembly lightened with love and joy, and, like the roll of many waters, came the response, "Peace to thee be multiplied."

Five long trains of ten coaches each were found necessary to carry into the city the Host and others from Zion City on this last day. The whole number who went from Zion City to Chicago was estimated at 3,000.

The strength and power of Zion was dimly guessed at when the long line of moving people was surveyed, stretching without a break from Shiloh Tabernacle, the place of meeting to the trains awaiting at the depot of the Chicago & North Western line.

Immediately preceding the departure for the trains, an outdoor photograph of the early morning gathering was taken, which shows the scene, as it has so often been presented, of these great early morning audiences as they pour out of the Tabernacle at the close of the services.

The Zion City Band was stationed in the gallery of the house and played as the people filed out, in beautiful order, the strong giving place to the weak, and, in many instances, vigorous young shoulders supporting the aged and infirm.

And the last Message!
It was the same Message, the same powerful, simple, Divine Message, which, by the Life-giving Power of the Holy Spir...
through the servant of God, has wrought this miracle of a people and city for God.

The Last Great Gathering in the Auditorium.

But the great feature of this day was the last of the two years' meetings at the Chicago Auditorium, at 3 o'clock in the afternoon.

As well might an artist attempt to catch the effulgent glory of a summer sunset and reproduce it in black and white upon his canvas, as to attempt to portray in cold type the faintest idea of the joyousness, beauty and spiritual glory and power of that never-to-be-forgotten service.

There was, first of all, the inspiration which is always in a great, orderly throng.

For two hours before the time set for the meeting, every line of transportation in the city seemed to be crowded with people who were hurrying to the Auditorium.

As the doors were not yet open, they filled the great vestibule, spread out in both directions along the broad pavement, and then began to fill the street itself.

Although compelled to stand and wait so long, the people were patient and happy.

At half-past two o'clock, the five great double doors were thrown open, and a great surge of humanity rolled in.

That first tidal wave of people filled the ground floor, the boxes, and the lower section of the balcony.

Like the rebound of a billow, a few scores dropped back, unwilling to climb the stairs to higher seats.

Then followed the great second surge, and another, and another, each carrying the people higher, until practically every seat in the great Auditorium, even to the topmost gallery was filled.

Still the people continued to pour into the building.

They gathered in thousands in the broad foyer, in the rear of the parquet circle and in every other point of vantage throughout the building, many even standing in the passageway, at the rear of the next to the highest gallery.

With over seven hundred on the stage, four thousand three hundred seated in the body of the house, fully three thousand who stood in various parts of the building, and the many thousands who came and went away, unable to find even desirable standing room, it is probable that fully Ten Thousand people attended this great service.

A large majority of them bore in their spirits, souls and bodies the wonderful results of the work of God's Messenger in Chicago, and represented homes where love, peace, joy and prosperity have come to take the place of sin, hatred, misery, sickness and poverty.

The great assemblage was hushed into perfect silence and reverence as the clear, sweet voices of the little girls of Zion Junior Choir were heard, at first very faintly and then with increasing volume, as the long lines of white-robed singers slowly entered the room and mounted the stage. As they marched they sang:

**Refrain**—Brightly gleams our banner,
Pointing to the sky,
Waving on Christ's soldiers
To their home on high.

Brightly gleams our banner,
Pointing to the sky,
Waving on Christ's soldiers
To their home on high.

At the same time, down the side aisles came the hundreds of Deaconesses and Deacons, followed by Evangelists, Elders and Overseers, swaying in time to the music as they filed into the places reserved for them in front of the platform.

The children finished their beautiful song, with a victorious burst of music.

A triumphant strain rang out from the great organ, and the hundreds of strong clear voices of the Adult Choir took up the glorious and appropriate words of their processional hymn:

*O Zion, haste, thy mission high fulfilling,*
*To tell to all the world that God is Light;*
*That He who made all nations is not willing*
*One soul should perish, lost in shades of night.*

*Refrain—Publish glad tidings of peace,*
*Tidings of Jesus, redemption and release.*

*Behold how many thousands still are lying*
*Bound in the darksome prison-house of sin,*
*With none to tell them of the Savior's dying,*
*Or of the Life He died for them to win.*

*Proclaim to every people, tongue and nation*
*That God, in whom they live and move, is Love:*
*Tell how He stooped to save His lost creation,*
*And died on earth that man might live above.*

*Give of thy sons to bear the Message glorious;*
*Give of thy wealth to speed them on their way;*
*Pour out thy soul for them in prayer victorious;*
*And all thou spendest Jesus will repay.*

*He comes again: O Zion, ere thou meet Him,*
*Make known to every heart His saving grace;*
*Let none whom He hath ransomed fail to greet Him,*
*Through thy neglect, unfit to see His face.*

Again and again, each time with an added meaning to the multitude of earnest hearers, rang out the refrain:

*Publish glad tidings, tidings of peace,*
*Tidings of Jesus, redemption and release.*

Beginning with this Solemn Act of Praise and Worship, the service increased in impressiveness and power as it approached its climax, the prophetic utterance of the Prophet foretold by Moses, the Messenger of God's Covenant, Elijah the Restorer.

The Parables of the Ten Virgins and the Talents, and the words of Jesus concerning the separation of the sheep from the goats, in the 25th chapter of Matthew, were read by God's Messenger, in a manner that made them real.
Just preceding the Message, Zion City band, which was stationed in the center of the first balcony, and had been playing splendidly while the audience was gathering, hushed all hearts with the wonderful music of "The Holy City."

Singularly fitting to this occasion were the inspired words and music of the grand "Hallelujah Chorus," from Handel's oratorio, "The Messiah."

Hearts were lifted up in praises to God which words could never express, as the prophetic words rang out from 600 joyous, consecrated voices, all in glorious harmony:

Hallelujah. For the Lord God Omnipotent reigneth. The Kingdom of this world is become the Kingdom of our Lord, and of His Christ; and He shall reign forever and ever.

King of Kings, and Lord of Lords. Hallelujah!

And then came the Message.

"At Midnight There Is a Cry!"

Simple, direct and unembellished it was, as are the great Messages of all the prophets, in all the ages.

And yet it was one of those Momentous Messages delivered in these Times of the End, in fulfillment of the words "which God spake by the mouth of His Holy Prophets, which have been since the world began."

At the close of that Message, there came a scene, the inspiration and power of which will never fade from the memories and lives of the thousands who participated in and witnessed it.

With a deep earnestness, befitting the intense significance of the expression for which he called, God's Prophet asked all those who believed that the Message of the afternoon was a Message from God, through Elijah the Restorer, to stand.

It was not an audience of visionary fanatics, but of earnest, sober, intelligent, clear-headed and clear-eyed, practical, hard-working people with many from all classes in society, and of the most diverse professions.

They eagerly sprang to their feet almost as one man, with unspoken joy written on their faces.

He saw that great throng, so full of praise to God and love and loyalty to His Prophet, one's mind ran back over the marvelous events of the last ten years in Chicago, back to the Little Wooden Hut, where Zion stood despised and rejected at the gates of the World's Fair, and one felt that this indeed was a fitting close to these ten years of toil, trial, privation, persecution and calumny, which had been, also, ten years of joyous service, untold blessings and innumerable glorious victories.

Chicago Auditorium, Lord's Day Afternoon, May 31, 1903.

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

INVOCATION.

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

PRAISE.

All then joined in singing Hymn No. 151:

Come, we that love the Lord, Let us all lift up our voice, and join in a song with sweet accord, And thus surround the Throne.

CHORUS—We're marching to Zion, Beautiful, beautiful Zion; We're marching upward to Zion, The beautiful City 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;
O Lord, save Thy people and bless Thine heritage; 
Governs them and lift them up forever.
Day by day we magnify Thee; 
And we worship Thy Name ever, world without end.
Vouchsafe, O Lord, to keep us this day without sin.
O Lord, let Thy mercy be upon us, have mercy upon us.
O Lord, let Thy mercy be upon us, our trust is in Thee.
O Lord in Thee have I trusted, let me never be confounded.

Scripture Reading and Explanation.

The General Overseer read in the Inspired Word of God, 
first the 67th Psalm, also the 25th chapter of Matthew.

The General Overseer then said:

The Rule of God to Be Universal Through the Work of His Son.

I thank God that the aëonian punishment itself has its age, 
and when it has wrought its destined and righteous work, when 
at last He who concluded all under sin shall have mercy upon 
all, then at last He who has been lifted up will draw all unto 
Him.

For as in Adam all die, so also in the Christ shall all be made alive.
The Messiah who came into this world to save sinners, even 
the chief of sinners, will ever seek through earth and hell 
to save the lost until His gracious Will is fulfilled.

In His last prayer He said: “Father, I thank Thee that 
Thou hast given the Son authority over all flesh, that whosoever 
Thou hast given Him, to them He should give eternal life.” 
The Father gave All Flesh to His Son.

And His Son will seek you, even though you make your bed 
in hell, and there His right hand will find you.

May God bless the reading of His Word.

Prayer was then offered by Overseer Speicher, after which 
the General Overseer prayed for the sick and sorrowing

The General Overseer said:

I desire to say a few words in announcing that this is the 
closing Gathering of this long Series of Services.

I thank God and the people that I have had the privilege, 
in 104 Lord’s Days, including the six months from April, 1895, 
to October, 1895, of speaking to over 400,000, possibly 500,000 
people—the attendances within these walls.

Within ten years or since May, 1893, I have spoken in Zion 
Tabernacle No. 1, in Sixty-second street, near Stony Island 
avenue; Zion Tabernacle No. 2; Central Zion Tabernacle; 
North Side, West Side and South Side Tabernacles; and also 
in the Bohemian, Oak Park, South Chicago, Hammond, 
Evanston and other Zion Tabernacles in and around Chicago.

I have also spoken in the Coliseum, Central Music Hall, 
Battery D Hall, Washington Hall, First M. E. Church, old 
Fourth Baptist Church, as well as in this Auditorium, and 
many other places—addressing as many as 16,000 or more in 
one day, and sometimes more than 20,000 in one week.

Probable during these ten years I have stood before audiences 
in and around Chicago of more than three Millions of people 
who have seen my face and heard my voice proclaiming

the Everlasting Gospel.

The Work In Chicago Has Been a Willing and Joyful Service.

I thank God for the cooperation of my people in the work, 
especially during the last seven years, who have frequently 
visited within a month 500,000 houses.

Through winter and summer, spring and fall, Zion Restoration 
Host has gone from house to house and street to street 
with the beautiful Message of our Lord Jesus, the Christ, 
“Peace be to this house.”

Now that we close these Services and concentrate upon our 
Headquarters at Zion City, we can only say concerning all that 
have been done, “Let all the glory be given to God alone.”

We have done only what it was our duty and our joy to do.

And I thank God for any part that I may have taken in this city 
in making it better; and wherein I have not been able to help 
the people, it has been from no want of will, but from want of 
power.

Multitudes, however, have been saved, healed, cleansed, 
kept and built up during these years, by the Power of 
God through Faith in Jesus.

The Prophecy of a Virulent and Filthy Press Has Been Proved to 

Be a Wicked Lie.

I thank God, however, that bad as things are in Chicago, 
they are not as bad as they were when in 1893 we began to 
speak in our first Tabernacle outside the World’s Fair grounds.

We were not listened to by very many then, and were told 
by the press of this city that we would never be listened to.

Thanks be to God, we have overcome and we have been 
listened to and believed by millions, while the press is not 
believed at all; but is generally despised in Chicago.

I am thankful to God that the power of an ungodly, unscrupulous, 
menacing, virulent, malignant and shamefully cruel 
press has been broken, and may God soon forever destroy it. 
(Appause and Amen.)

I shall not cease to send my continuous protest over all the 
world against an unclean, ignorant, filthy and shamefully 
filthful press. It is the curse of every nation.

I do not expect a single kind or true word in tomorrow’s 
papers reporting this great service, but a continuation of 
the malignant lies of more than ten years.

Services Close In Chicago to Enable Concentration Upon Zion City.

I cannot speak to you longer in this place, for I shall con 
centrate my work upon our City of Zion.

I very heartily invite you there.

We have provided for you, through the kindness of the 
Chicago & North-Western Railway, which runs through Zion 
City, Zion Excursion Express Trains which will leave Chicago 
every Lord’s Day morning at 11:30 and 11:45.

They will run straight out to Zion City without stopping.

You can come down to the Depot at Wells street, and get 
a ticket which will take you for two miles there and 
the forty-two miles back for thirty cents.

Children between five and twelve can go for half price, 
and the little children below that age can go free.

The whole family of about five or six can come out for a 
dollar or less, and spend a quiet Lord’s Day with us in Shiloh 
Park.

Shiloh Tabernacle which we built of wood a year ago, seating 
about 5,500, is far too small, and we are increasing it to 
seating capacity of 8,300.

We are now constructing into the city a mile and a quarter 
of railway to bring up the heavy steel and building material, 
to build a New Shiloh Tabernacle, seating 16,000 persons.

After that I hope to have the joy of some day laying the foun 
dation stones of the Zion Temple which is planned to seat 
40,000 persons.

No place in which we have held services has ever been 
found large enough.

In the Influence of Zion Fading Away?

I call upon the press which has been saying that our influence 
in Chicago has been fading away to look at this magnificent 
audience and this Choir of between six and seven hundred 
voices.

Look at this audience that fills the topmost gallery, and the 
many, many hundreds standing. I appeal from the lies 
of the press to the fact that is shown here today, that the people 
of Chicago are kind and friendly in their disposition to their 
servant, John Alexander Dowie. (Applause.)

I thank you for the privilege of being your servant for the 
Christ’s sake.

Although I leave the City of Chicago, I have a Long 
Literary Gun in Zion City by means of which I can send a shot 
right into the County Building and the City Hall. (Applause.)

I have still many thousands of friends and members of the 
Christian Catholic Church in Zion in this city and around it, 
and, although my headquarters will be henceforth in Zion 
City, I hope to continue to take part in working for God, 
for the People, and for Righteousness and Purity in the City of 
Chicago. (Applause.)

Chicago Will Not Always Be Cursed With a Shameful and Wicked 
Administration.

I shall take a little part in this Judicial Fight today.

If I had told the story concerning the present municipal 
leaders just two weeks earlier, I feel sure that I could have 
got the three or four thousand votes that would have saved 
you from the shameful administration which Carter Harrison 
is giving this city, filling it as he is with gamblers, thieves 
and people who make the city to be a shame and a disgrace, 
where dangers to life, liberty, and property are found on every 
side.

Business and manufacturers are almost paralyzed by the 
shameful administration, but, thanks be to God, Chicago will
The General Overseer Advises Concerning Chicago's Judicial Election.

Meanwhile I desire to take part in this Judicial Contest and give a little help.

Will the men of Zion take pencils and a bit of paper, and note the names that I now give you, with my counsel that you shall vote tomorrow for them as Judges in this city?

We have Four Councils in Zion, although we have no communities.

We have Advisory Councils, and yesterday I talked with certain members of my Ecclesiastical and Educational, Commercial and Political Councils, with the result that I give you this list recommending that you shall vote for these men tomorrow.

For Superior Court Judge, Theodore Bantano.

For Circuit Court Judges, on the Republican list: Messrs. Collins, Burke, Tuthill, Gibbons, Baldwin and Neeley.


Note the Prohibition ticket we recommend: Messrs. Gault and Miller.

On the Provisonal or Supplementary list of Judges we recommend two Republicans: Messrs. Condee and Sprogle, and one Democrat, G. M. Rogers.

I trust that this selection, which has been made with much care, may help Zion to cast a vote for the most important of all officers in this city and county—the Superior and Circuit Court Judges.

I am very glad to know that I can freely recommend these.

If they were better we should have been still more glad.

However, there are many splendid men on that list.

There is one whose name I read on the Democratic ticket whom I very much desire to see elected, and that is the Jewish lawyer, Julian M. Mack.

I ask you all to show by your vote tomorrow that the citizens of Chicago know how to honor a Good Citizen, an Able Lawyer, and a Jew. (Applause.)

Room and Welcome for All Who Come to Zion City.

I shall always take an interest in Chicago and hope that you will come out to Zion City and see us.

We can find plenty of trains for you.

They tell me that five trains with ten coaches each, came in today from Zion City on the Chicago & North-Western line.

There must be many thousands outside who cannot get into this building, and many thousands, I am told, came up, saw the waiting crowds, and went away.

I will find room for you, however, in Zion City.

You will find an auditorium seating eight thousand three hundred and eighty thousand next year, and forty thousand by-and-by; and if that is too small we have a park of two hundred fifty acres and a number of other smaller parks, besides some thousands of acres unbuilt upon, that will surely hold you for a while. (Applause and laughter.)

We are grateful to God that our city of many thousands, possibly more than ten thousand, is now so delightful.

We want you to come and see us; and by-and-by, if you will get to see that it is a good thing to live as we do without Liquid Fire and Distilled Damnation, Satan's Consuming Fire, Tobacco, the Unspeaking Pig, and a good many other Unspeaking Bad Things, we will welcome you all to live good, clean, quiet and peaceful lives in Zion City.

If you want to live other kind of lives we cannot invite you.

We can only sorrowfully say that we must leave you behind; but we do not want to do so.

Come out and see us, and spend the Lord's Day with us.

Come on the Saturday, if it is possible, and stay at Elijah and Edina Hospices and remain until the 6:45 a.m. train on Monday morning, which will bring you into Chicago shortly after 8 o'clock. You can get special tickets, at 50 cents for a round trip, at our Zion City Bank agency at 1201 Michigan avenue. That would enable you to take in all the Sabbath at Zion City beginning with our great Early Morning Gathering at 6:30 a.m.

The General Overseer Will Take a Much Needed Rest.

However I desire to be perfectly fair to you and say that if you expect to find me in Zion City next Lord's Day, my impression is that you will be mistaken.

I do not mind telling you that after two years of tussling with the Devil in this Auditorium and all my other work besides, I feel it is time that I should have a rest.

Do you not think so?

Voices—"Yes."

General Overseer—I shall take one whether I think I need it or not. (Laughter.)

I intend to start at midnight tonight upon that rest at Ben MacDhu, and take all of June, working, of course; at my correspondence and at Leaves of Healing, etc., but free for a time from continuous speaking or giving of endless interviews, etc., at headquarters.

We will be pulling down the sides of Shiloh Tabernacle, and I am quite sure that we will not be in a very nice condition to receive you in great numbers.

But on the first Lord's Day in July you will find me there, God willing, and I shall come back in splendid fighting trim; and we shall then be able to seat thousands more than we do in this auditorium today.

I hope to do some good, and be of use to you all.

Meanwhile you can go out, if you wish, every Lord's Day and find excellent Overseers and Elders conducting the services.

You will hear this beautiful Choir, and find the city bright and pleasant in every way.

Interest In Zion Does Not Cease After Curiosity Has Been Satisfied.

I do not want to deceive you, but I know that many of you come not only to see Zion City, but you come to see me.

I am very much obliged to you; and I find that although I am so very insignificant, after a while, when you get over your first disappointment, you come back again to see me, and keep coming back.

At one time in Australia, I had a very beautiful seaside parish, and the people used to come down from Sydney to Manly Beach on the Lord's Day.

I was a sort of curiosity then as I am here (laughing); and when the last boat-load on the big steamer which carried the people to and from the services was about to sail one Saturday evening for the Beach, I heard a very sweet-voiced lady say to one of my deacons: "Mr. B—, I am coming down to Manly Beach to hear your great Mr. Dowie."

"Hush!" said B—; "he is quite close to us, madam, and he might hear you.

He then pointed me out, apparently, for I heard her say in a loud whisper, "Oh, Mr. B—, you don't say that little man is your great Mr. Dowie! Why, I looked at him several times, and wondered who he was—but never thought he was"—etc., etc.

I did hear her, but I did not let them know it.

However, after I had been aboard the steamer sometime, Mr. B— came up to me and said that there was a lady who, among many others, was coming down to spend from Saturday to Monday to hear me preach, and asked if I would receive her.

"Certainly," I replied.

When I stood up to receive her she towered over me, she was so tall and stately. I offered the madam a seat; then I was a sort of curiosity there as I am here (laughter); and though she was a lady who, among many others, was coming down to spend from Saturday to Monday to hear me preach, and asked if I would receive her.

"Certainly," I replied.

When I stood up to receive her she towered over me, she was so tall and stately. I offered the madam a seat; then I sat down, too.
Future Plans.

Besides I still have ten Zion Tabernacles, and a large number of other meeting places in Chicago, and I shall come in and look after my flock and its shepherds, from time to time. Some day too, we may build a large Central Zion Tabernacle where I may speak occasionally.

But I shall, probably, never again speak continuously, for at the close of the Millennial Reign, that Reign of One Thousand Years, the triumph will not have been won; for it will not be until the End of the Millennium that the last and fiercest battle will be fought and won. It may be well for me here and now to quote from the Book of Revelation the Divinely inspired words that prove my assertion. You will find them in the 20th chapter, verses 7 to 10 as follows:

And when the thousand years are finished, Satan shall be loosed out of his prison, and shall come forth to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to the war: then shall the nations be gathered together to show the power of the Lord Jesus Christ. And he shall send the Angel which destroyeth with the sword: and he shall gather them together into the battle, as one gathereth sheep in a fold. And he shall stand in the flock, and they shall hear him as the firstling of the flock. And the raptures of the nations are gathered together as the raptures of the sword which giveth him the heifer out of Egypt. And his raptures are as the raptures of a man, and they shall run to and fro over the breadth of the earth, and compass the camp of the saints about, and devoured them. And the Devil which deceived them was cast into the Lake of Fire and Brimstone, where are also the beast and the false prophet; and shall be tormented day and night unto the Ages of the Ages.

When that Last Battle is fought the End has come. The Powers of Darkness and of Error are forever overcome; and the Kingdom is delivered up by the Son to the Eternal Father in accordance with Paul's prophecy in 1 Corinthians 15:24, 25:

Then cometh the End, when He shall deliver up the Kingdom to God, even the Father; when He shall have abolished all Rule and Authority and Power.

And He must reign, till He hath put all His enemies under His feet. The last enemy that shall be abolished is death.

For He put all things in subjection under His feet. But when He saith, All things are put in subjection, it is evident that He is excepted who did subject all things unto Him.

And when All Things have been subjected unto Him, then shall the Son also Himself be subjected to Him that did subject All Things unto Him, that God may be All in All.

It will not be long.

A Thousand Years are but as a day with God, and one day is as a Thousand Years.
AT MIDNIGHT THERE IS A CRY.

It will not be long until the Triumph Song will ring over the Earth, and through the Skies: "Hallelujah, Jehovah, God Omnipotent Reigneth."

My Message Today is a Message of a Prophet of God.

I say to all the world as far as my Voice can reach: Listen! Do you not hear the Cry which rings over the land? Listen! Soon it will swell into a Mighty Chorus. Listen!

High above the cry of battle, and the thunder of cannon! Listen!

It is the Voice that cries: "Behold the Bridegroom!"

When that Voice has ceased, Listen!

Another Voice will be heard, the Voice of the Archangel who with the Trump of God shall come and bid His people rise to meet Him in the skies.

I believe in God the Father Almighty, Maker of heaven and earth, and just as truly and simply do I believe in Jesus, the Christ, His only Son our Lord, and in every word that He has spoken.

A Time When All Talents Should Be Faithfully Used in God's Service.

I believe that now is the time when, talents being entrusted to you, the Master has said "Trade ye henceherr till I come."

Every talent of spirit, soul and body, time and energy must be invested for God and bring about a Blessing to the World.

Then when the Master comes and asks for the answer we shall give a good account, and hear the "Well done."

I believe that beyond that reckoning there is the Final Judgment, when you will be judged not by what you have spoken, but by what you have done.

The Master said: "Not every one that saith unto Me, Lord, I come."

The Master said: "Not every one that saith unto Me, Lord, shall enter into the Kingdom of Heaven; but he that doeth the Will of My Father which is in heaven;"

There is No Place on God's Earth for the Trifler and the Failer.

I desire to do that Will.

I desire the Minimum of Talk, and the Maximum of Work.

Work! Work! WORK! for God and Humanity, using every Talent and every Power that is being unfolded and unveiled to us from the Hidings of God's Power.

Work! Work! Work! Forget it not!

While earnest thou guesst,
Comes boding of terror,
Comes phantasm and error;
Perplexes the bravest
In Eternity's stillness;
Here eyes do regard you.
Brief, and yet endless.

But heard are the Voices,
Heard are the Sages,
The Worlds and the Ages:
'Choose well; your choice is
Brief, and yet endless.

Here eyes do regard you
In Eternity's stillness;
Here is allfulness;
Ye brave, to reward you;
Work, and despair not!

Work! For the night is coming.

Elijah the Restorer says to you today: Work! Work!!

My work in this city as a center of residence is finished.

A New Center is established for this work; but by-and-by this work will swing around the world's Great Center of Zion at Jerusalem, the City of the Great King, and may God favor us to put it if were but one stone in that Beautiful Temple into which the Messiah shall soon come—the Eternal Prophet, Priest and King—and from there He shall direct the Conquest of All Nations for God.

Work! work! Prepare for the Coming of the King by preparing a Throne for Him within your heart.

I bid you work for God and for Humanity, led and strengthened by the Holy Spirit, in the Faith and Hope and Love of God in the Christ.

Elijah the Restorer Calls you to Work from the Ends of the Earth.

I call you once more to submit to God.

God has given me His Last Message to the Church and to the World, ere the Christ come.

God help me to speak it better and louder, that All the World may hear; for God has said, "Behold, I will send you Elijah the prophet before the Great and Terrible Day of Jehovah come. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers; lest I come and smite the earth with a curse."

O God! avert the Curse and bring the Blessing.

All who believe that it is Elijah the Restorer who speaks, stand. [The vast audience of fully eight thousand rose in a moment, with but few exceptions, and faced the Prophet of God, amidst a solemn silence.]

Do you believe that as Elijah the Restorer I have a right to speak this Message?

Audience—"Yes."

General Overseer—Then go forth and obey it!

All stand and give yourselves to God.

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, and in body. Give me power to do right, no matter what it costs. Give me Thy Holy Spirit that I may restore what is not mine; that I may confess and do right in Thy sight, to Thee and to all men. For the sake of Jesus, the Lamb of God who taketh away the sin of the world, take away my sin, my sickness, and my impurity.

Give Thy Holy life that I may go forth with the Restoration Message to all the world. Help Thy servant to do his work. For Jesus' sake. (All repeat the prayer, clause by clause after the General Overseer.)

After Hymn No. 20 had been sung, the Service was closed by the General Overseer's 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, the Christ. Faithful is He that calleth you, who also will do it. The grace of our Lord Jesus, the Christ, 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.

Warning.

I am directed by the General Overseer to warn our members and officers throughout the world against giving money to persons claiming to be members of the Christian Catholic Church. All benevolence must be given either from Headquarters or under the direction of same. Even though the applicant for benevolence be known to be a member of the Christian Catholic Church, financial aid must not be given except in extreme cases, and then only in small amounts. Requests for help must be made to the officer-in-charge. In cases where there is no such officer, requests should be made direct to Headquarters, accompanied by recommendations from one or two members of Zion in good standing.

J. G. Excell,
General Ecclesiastical Secretary.

Notice to Correspondents.

In writing to Headquarters it is absolutely essential that the writer give his full address.

Failure to comply with this request necessitates looking up-notice to officers and members of the Christian Catholic Church.

Send all newspaper clippings concerning the General Overseer, the Elders, or any department of the work in connection with the Christian Catholic Church in Zion, to Deacon Carl F. Stern, Zion City, Illinois. Send as soon as possible after publication, and carefully mark name and date of the paper clipped from on each article. If this is not done, the clippings are absolutely useless.
Early Morning Meeting in Shiloh Tabernacle

THE sweet consciousness of the presence of the Spirit of God is not more real at any time in Zion, than in those precious moments, in the hush of the Sabbath morning, in Shiloh Tabernacle.

In no services of the week is there more close and loving fellowship between the Messenger of God, Elijah the Restorer, and his people, than in these hallowed assemblies for praise and prayer and the study of God's Word.

So highly has this privilege been held that thousands of the citizens of Zion City have risen in the early morning of the Lord's Days, month after month, and have made their way to Shiloh Tabernacle even through rain and snow and wind and bitter cold.

For months Zion, throughout the world, caught the echo of that wonderful service, and received a measure of its power through the reports published in LEAVES OF HEALING.

Then the pressure of the work upon the General Overseer grew so great that he could no longer find time to revise his messages, and their publication was discontinued.

Ever since that time there has been an appealing cry for them from all over the world.

We rejoice to tell our readers that we have obtained the consent of the General Overseer to publish these reports, without his revision, during his absence, for a time of rest and communion with God, at Ben MacDhui, on the shores of White Lake, near Montague, Michigan.

We ask the prayers of all our readers that God may guide us in the preparation of these reports, and that He may greatly bless them by His Spirit's Power, wherever the Little White Dove takes its Divine Messages.

THE PRAYERS OF JESUS.

Shiloh Tabernacle, Lord's Day Morning, February 8, 1903.

When the light came out of the East Lord's Day morning, February 8, 1903, it showed the little city hidden under a blanket of white.

The soft, feathery flakes piled themselves in huge drifts along the roadways, settled on the house tops, crept into crevices and nooks and doorways, clung to the roughened trees, swept like a misty veil around the electric lights—every where, above and below, until one walked in a world of white.

And the Message, as given by the Prophet of God to the great audience assembled in Shiloh Tabernacle, seemed a White Message.

The humanity of the Christ, from which the Message was drawn, covered, like snow, poor, frail, sinful, erring humanity, over all the sad old earth.

At the close of the service, many hundreds of Zion Restoration Host went into Chicago and spent the morning hours in carrying the Message to all.

The sun shone brightly, all through the day, casting its warm rays into mansion and hovel alike, as went the happy Host, saying, "Peace be to this house."

The service was opened by the Congregation singing Hymn No. 414:

Do you see the Hebrew captive kneeling, At morning, noon, and night to pray? In his chamber he remembers Zion, Though in exile far away.

CHORUS.

Are your windows open toward Jerusalem, Though as captives here a little while we stay? For the coming of the King in His glory, Are you watching day by day?

The General Overseer read from the 6th chapter of the Gospel according to St. Luke, beginning at the 12th verse.

And it came to pass in these days, that He went out into the mountain to pray; and He continued all night in prayer to God. And when it was day, He called His disciples: and He chose from them twelve, whom also He named Apostles; Simon, whom He also named Peter, and Andrew his brother, and James and John, and Philip and Bartholomew; And Matthew and Thomas, and James the son of Alphæus, and Simon which was called the Zealot, And Judas the son of James, and Judas Iscariot, which was the traitor.

The service was opened by the Congregation singing Hymn No. 414:

Do you see the Hebrew captive kneeling, At morning, noon, and night to pray? In his chamber he remembers Zion, Though in exile far away.

INTERIOR OF SHILOH TABERNACLE.

And it is strange that we know so little of Simon, the Zealot.

For that matter we do not know very much about many of the other apostles.

This list in Luke is a little different from the list in Matthew, and presents quite a little difficulty sometimes. Evidently these apostles went by different names.

For instance I do not see here Lebbaeus whose surname was Thaddæus, and I suppose Simon the Canaanite was the same as Simon the Zealot.

He is called the Canaanite in Matthew.

Lack of Perfect Agreement a Proof of Genuineness of Gospels.

One of the surpassing proofs of the genuineness of the Gospels is that they do not agree perfectly.

Whenever I find two witnesses who agree most perfectly, I think that their testimony is made up.

They are scheming.

They have had a little private talk with each other beforehand as to what they would say.

I sometimes very plainly say: "You talked this matter over, did you not?"

"Oh, well, just a little," they will answer.

They had agreed exactly upon what to say.

Whenever witnesses come before one in that way their testimony is tainted right from the start because it is not genuine, but effected by collusion and conspiracy.

I like the New Testament for its seeming discrepancies. The Gospel presents itself to me all the more powerfully because the stories are told by independent witnesses in different words, as all true stories are.
The Need of Experience.

I say this because I want you to remember in reading the Bible that they who wrote it were human agents. They were used by God to tell the story in a perfectly human way.

We did not have angels, who never sinned and never fell, to write the Bible. I would not like a Bible written by them.

The number of people who are ready to find the mote in their brother's eye is astonishing. An angel who never fell might see many things amiss in us. If he were here and commented upon us, men might say to him: "Look you here, you are no help."

We want a man to talk to us who can understand us. We want someone who sympathizes with us.

We want Jesus; He was in the flesh. He knows what sore temptation means. You go away.

I would not care to have instructions from angels who never fell, never were tempted, never were tried, and never knew anything about human necessity's troubles. They would not be much help.

I am somewhat inclined to think that angels of that kind are very ignorant in a great many things. Quite a number of angels desire to look into things. They do not know how to look into them.

The Need of Experience.

There is no use in asking a man who has no engineering capacity to look into a disabled engine, and tell me what is wrong with it.

He might desire to help me, but he would better keep away if he does not understand engines.

He might get his finger cut off if he fool around there. Many people who desire to look into things are not competent to look into them.

I do not want any one to look into my watch when it is not going right, unless he understands how to look into watches.

I will not turn my watch over to a butcher, or baker, or candelstick maker. I turn it over to a man who has the instruments to work with and understands how to handle the delicate parts.

Much depends upon having the faculty of looking into things.

Even perfectly pure people are babes in the wood in some things.

"Dost thou teach us?" they said to the blind man whose sight Jesus had restored.

The blind man was talking straight, good sense, and said: "We know that God heareth not sinners: but if any man be a worshiper of God, and do His Will, him He heareth."

We did, after I had got started. I asked them a few questions.

I do not believe that I ever told the story of that ordination of a candidate I ever saw. He examined us.

I decided, after I had got started, I asked them a few questions.

A Remarkable Examination for Ordination.

I told them that there was no use for any of them to attempt to ordain me unless they could tell me that they believed that the Holy Spirit would use their hands, and that when they said: "Receive thou the Holy Ghost for the work of the ministry," they believed God Almighty would use their hands.

Then I asked: "Are your hands clean?"

I am so glad that the Bible is an intensely human Book. It is intensely human even in its differences.

This ministry of reconciliation was not committed to angels. I am glad it was not.

Divine Use of Human Agency.

It was committed to men; first of all to the Man Christ Jesus, the Sinless Man.

Then He employed human creatures to spread the Gospel. He did not take them from Yale and Harvard, the University of Chicago, or the schools of learning in His day answering to those institutions.

He did not consult Caiaphas as to who should be apostles, even though he was the High Priest,

He took fishermen, and an honest taxgatherer,

He took men from the humblest ranks, and taught them the Divine Way,

He could not have taught those Pharisees.

They were unteachable.

"Dost thou teach us?" they said to the blind man whose sight Jesus had restored.

The blind man was talking straight, good sense, and said: "We know that God heareth not sinners: but if any man be a worshiper of God, and do His Will, him He heareth."

Since the world began, it was never heard that any one opened the eyes of a man born blind. If this man were not from God He could do nothing.

"Dost thou teach us?" they said; and flung him out.

No, you cannot teach them anything.

Sometimes I wonder how much we can teach a man who has been in the ministry.

God Almighty taught me, and found it quite a task, too.

My opinions differed from those held by some men.

I broke lances with my brethren long before I entered the ministry.

I remember talking to a number of ministers, a representa-

I turned over to a man who had the instruments to work with and understood how to handle the delicate parts.

One of them afterwards said: "That was the rarest examination of a candidate I ever saw. He examined us."

I did, after I had got started. I asked them a few questions.

A Remarkable Examination for Ordination.

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Then I asked: "Are your hands clean?"

I told them that there was no use for any of them to attempt to ordain me unless they could tell me that they believed that the Holy Spirit would use their hands, and that when they said: "Receive thou the Holy Ghost for the work of the ministry," they believed that God Almighty would use their hands.
LEAVES OF HEALING.

I have no doubt that at first there will be many who will doubt His Divinity, and deny it.

The Christ Will Be Compelled to Establish His Kingdom by Force.

There are many clear indications of that.

For instance, in the passage in Thessalonians to which we so often refer, we read concerning the Lawless One whom the Lord Jesus will destroy, or bring to naught with the breath of His mouth in the manifestation of His coming.

In the 15th chapter of 1 Corinthians we read:

For He must reign, till He has put all enemies under His feet.

If the Christ came today to reign at Jerusalem, there would be a great many in Chicago who would say: "We will not have this Man reign over us.

"We are Republicans.

"We are Democrats.

"We would not allow a man in London to reign over us, and we will not allow a Jew in Jerusalem to do it.

"You may take back the message to that Jesus at Jerusalem and say that we will not have Him.

He will just have to come and whip you out, that is all.

Either He will have to give up being King, or you will have to submit.

That is what it will come to.

The Gospel of the Kingdom of God will meet with intense resistance in Democratic America and in Canada.

There will be a big fight.

They will not have Him in the Bowery.

They will not have Him in the Levee.

They will not have Him in Fifth avenue.

They will not have Him in Prairie avenue.

They will not have Him in Euclid avenue.

I believe that when the Lord Jesus, the Christ, comes, some of you will be very much astonished to find that He is intensely human.

You will be astonished to find that He can get very angry.

When His wrath is kindled but a little, you look out.

I would not like to be around there to get a touch of it.

The intense humanity of the Christ is that which draws us to Him.

He is God.

He is the Son of God; but for mediatorial purposes, He has emptied Himself, and laid aside His own power and Godhead.

Who, being in the form of God, counted it not a prize to be on an equal

He emptied Himself, taking the form of a servant, being made in the likeness of men;

And being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross.

He died, He rose and went to Heaven.

Nevertheless, He still wears our humanity.

He is Coming Back, a Glorious, Great-Spirited Man.

Every one who wants to do good and right, who sees Him, will be glad.

All the hypocrites, and all the people who have disobedient spirits, will not want Him around at all.

He will turn up things.

He may say: 

"Edward the VII., come down!

"Archbishop of Canterbury, get down!

"Tear off that robe of yours, which is the symbol of Masonry.

Do you know that the present Archbishop of Canterbury, Dr. Davidson, who has succeeded Dr. Temple, is one of the biggest Masons in England?

He is now where he is, by being Grand Chaplain of the highest order of Knighthood in England, the Knight of the Garter, Grand Chaplain in Freemasonry.

The Christ Will Be Compelled to Establish His Kingdom by Force.

The world has got away from the great humanity of the Christ.

The Christ prayed to God.

He prays to God still.

Is He not the Advocate with the Father?

Voices—"Yes.

General Overseer—Is He not praying to God for sinners?

Is He not preparing a place for the saints?

The Christ is a great Builder.

God is a great Builder.
The Christ began building before the world began, for all things were made by Him.

A True Minister of God Must Be a Wise Master-builder.

Narrow-minded bigots say: "What has a minister to do with building?"
Surely a minister of that stamp has nothing to do with building. He never built anything and never will build anything. He has no building faculties. If he only knew what it was to be a true minister of God he would know that the Christ of God was a good carpenter. He was no "wood-butcher." When the Christ of God used a plane He used it properly. He did not spoil wood. He was a Builder. He had been a Builder as the Eternal Word. When He came into the flesh He built.

Communion With God a Preparation for Work.

I am so glad for the humanity of a praying Man who does not pray in vain. It is the unrecorded Prayers of Jesus which are to me the most strikingly interesting. He continued all night in prayer to God. He intended to do something the next day. He did not call a prayer-meeting. He did not have a big assembly. There are times for that. But He went away alone, and prayed all night to God. Do not forget that you will have very little power to do anything unless you have first been in communion with God. The morning dawned, and the Disciples came. He ordained twelve men. I cannot doubt for a single moment that He knew that Judas had the capacity for being a devil.

Judas the Great Financier of the Apostolic Band.

The power to acquire, such as Judas had, may be a great blessing, or a terrible curse. Judas was a man who, if he had turned his talents in the right direction, might have been the great leader of the apostolic band, when the Christ had shown them how to use those many millions of dollars that they received. Instead of that the money was dissipated. Some of you have that old devil that makes you say and do things that before the Judgment Seat of God would damn you, if you did not repent very quickly. Some of you do not repent deep enough and long enough to be able to get power to resist that devil.

The Disciples Weak and Cowardly.

The Christ desired to make the Disciples true men. He was not a devil at that time, but he had the capacity for being one. There are none of you who have not that capacity. Some of you have the capacity for having many devils in you. Some of you have that old devil that makes you say and do things that before the Judgment Seat of God would damn you, if you did not repent very quickly.

There were plenty of places along the Mediterranean shore where he could have bought lands, settled the Christians in colonies and in cities, and made them agriculturists, merchants and manufacturers. He could have made good use of those vast resources that they had when the people came and put their money at the apostles' feet. The Christ must have seen his capacity for devil. "How much did He know?" you may ask.

There Were Some Things That the Christ Did Not Know.

He said that of a certain hour no one knew, not the angels in heaven, nor the Son, only the Father. He said it distinctly. There were things that only the Father knew. There were things that the Father kept in His own power. Perhaps the Father in His Infinite Wisdom permitted the Christ to see the devil in Judas. I do not know.
I came down from the highest place, practically, that my denomination had. I came down, and down, and down. I sold this, that and the other thing until I had sold all my library. Then I could do something. I kept down. I toiled among the poor, the sick, and the sorrowing. I never forgot the days when others toiled with me and got down. Get down to a level place where you can touch humanity's sores.

Keep down! If we make Zion City a high place where we never get down, may God smash it! If I thought that Zion City would become a city of spiritual prigs, spiritual humbugs, fellows that get up, and up, and up, I would ask God to destroy it. Why do you not get down? You can do much as a house-topt saint. You would better get down to the street. If Thou wilt, I will make here three tabernacles: one for Thee, and one for Moses, and one for Elijah.

Get down! Get down! There are devils to be fought down in the valley. The Christ may have said: "I hear the cry of that man who has brought his children to My disciples, and they cannot do anything.

I hear the discussion of the Scribes down in the valley. Let us get down." I do not wish to ordain people who want to get up, and be high and mighty. I want to see people get to work. Get down. Sometimes a man gets to a place where he has to be up, although he would like to get down.

It is Easier to Be in the Front Than in the Rear of the Battle. Some one saw Grant one day when a great battle was being fought, and he was about three miles from the front. Grant's face was set. He was guiding all the operations of the army. Some one said to him: "Where is Sheridan?" "Oh, he is in the front," he replied. Where is so-and-so?" was again asked. "He is also in the front.

"I would like to be in the front too, but I cannot." It is the hardest thing in the world to stay back. He had to stay there, three miles from the front, to guide the whole battle. I should like to get down, too, and be in the front. I should like to go through the streets today, as I have done in past times. But God puts me where I have to guide the whole battle.

No man ever yet became commander-in-chief who had not first gone down. Grant had gone down into the tan-pit; there is where he learned some things. He was so poor that he had to borrow money to get a uniform when they made him a colonel of the volunteers.

He got down. Then he got down to the work. This whole people will get wonderful results if we get down. I am thankful for the night of prayer although I do not know a single thing that the Christ said to God. Nevertheless He prayed hard. He prayed continuously. All night He poured out His heart. He did not tell them anything about it. When He came down His face was the face of One who had toiled through the night.

I do not care to talk about myself; but if I had not known how to pray and work all night, hundreds and hundreds of times, Zion would not be in existence as it is here today. All who desire to give themselves wholly to God, stand. (All rose.)

**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 and in body. Give me power to do right, no matter what it costs. Give me Thy Holy Spirit. Help me to realize that I am set apart for Thy work, and I want to get down among the people and do Thy work. Help me, O God, to do it. Help me to realize today that the same power that Jesus used can be used in me, and that the poor and miserable can be blessed if I am pure. Make me pure. In Jesus' Name. Amen. (All repeat the prayer, clause by clause, after the General Overseer.)

**REMEDIUM.**

Beloved, abstain from all appearance of evil, and may the very God of Peace Himself sanctify you wholly, and I pray God your whole spirit and soul and body be preserved entire, without blame, unto the coming of our Lord Jesus, the Christ. Faithful is He that calleth you, who also will do it. The grace of our Lord Jesus, the Christ, 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.

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**THE PRAYERS OF JESUS.**

**REPORTED BY E. S. AND A. W. N.**

The Lord's Day early morning meeting is the "God bless you" of the General Overseer to his people. The Messages, as given each week by the Prophet of God, are a peculiar and personal blessing to God's people. Immediately preceding the work for the day of Zion Restoration Host, these early morning messages seem to epitomize—press into a last few words—all the teachings of a lifetime.

This was preeminently true Lord's Day morning, February 15, 1903.

The little City of Zion lay in the grasp of the worst snow-storm of the season, yet notwithstanding the fact that pedestrianism was rendered extremely difficult by reason of the deep drifts of snow and high winds, a large audience was assembled in the dusk of the early morning to hear the Message.

Shiloh Tabernacle, Lord's Day Morning, February 16, 1903.

Service was opened by Congregation singing Hymn No. 14:

* Nearer the Cross! my heart can say,
I am coming nearer;
Nearer the Cross from day to day,
I am coming nearer;
Nearer the Cross where Jesus died,
Nearer the Fountain's crimson tide,
Near my Savior's wounded side,
I am coming nearer.

The General Overseer then read from the 10th chapter of the Gospel according to St. Luke.

Now after these things the Lord appointed seventy others, and sent them two and two before His face into every city and place, whither He Himself was about to come. And He said unto them, The harvest is plentiful, but the laborers are few: pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest. The Laborers are Few.

Sometimes when the harvest is most plentiful in this land, the difficulty of gathering is so great that a vast amount of it absolutely goes to waste. It is told that one year the Kansas farmers became so desperate that they stopped a train of laborers (who were being sent to some new construction point), dragged them from the cars, and drove them into the harvest field at the point of the musket.

They were given good wages for their work. I am not sure of that story, because it was told in the daily papers. I have no information concerning it in any other way. If every Christian who is always going on some little errand or another, if they never think of it.

Vast numbers of them never think of doing any reaping at all.

They are quite willing to do the eating, but as for reaping, they never think of it. They will pay a choir to sing for them. They will pay a minister to preach to them. They will do various things about that kind; but, when they have done that, they believe that they have fulfilled the full measure of their responsibility.

Nothing more is left for them to do but to put on their Sunday clothes, go into the church and sit down and think of...
THE PRAYERS OF JESUS.

problems on the stock exchange, while the parson drones out:

"Lord, have mercy upon us miserable sinners, for we have
left undone all the things we ought to have done, and we have
done all the things we ought not to have done, and there is no
health in us."

They do not care anything about that.

Great Power in God-given Authority.

Why is this?

Because the ministers never imagine that they have any
right to say to their people: "Get out into the harvest field.
"Get up early on the Sabbath morning and meet together
and pray. Get strength from God Almighty, and then go
with joy into the harvest field."

We are getting back to primitive conditions.

I am so glad that our prayers that the Lord should send
forth laborers are being answered.

Go your ways: behold, I send you forth as lambs in the midst of wolves.

Carry no purse, no wallet, no shoes: and salute no man on the way.

And into whatsoever house ye shall enter, first say, Peace be to this
house.

And if a son of peace be there, your peace shall rest upon him: but if
not, it shall turn to you again.

And in that same house remain, eating and drinking such things as they
give you: for the work of the Lord is worthy of his hire. Go not from house to house.

And into whatever city ye enter, and they receive you, eat such things as
are set before you:

And heal the sick that are therein, and say unto them, The Kingdom of
God is come nigh unto you.

Apropos of this passage, I desire to say that one of the signs
of the times and of the increasing influence of Zion, under
God, is the fact that not a day passes, when representative
men (outside of the churches altogether) are not asking us if
we will come to this, that and the other city.

Take for example that telegram of the Philadelphia North
American asking us to show why we should not travel on to
Philadelphia when we have finished our work in New York.

Similar overtures have been made from many cities.

Yesterday a packet of foreign mail came which I was unable
to touch, for I was so busy that I had been up all night work
ning and did not get my breakfast until the afternoon.

In the evening when all had retired, I decided to look into
this little packet of foreign mail.

I was very Refreshed in doing so.

Successful Work of Zion in Australia.

I had amongst the pile two very good reports from our
officers in Adelaide, South Australia, and in Sydney, New
South Wales.

They told me how eager the people in the cities of the
new Australian commonwealth were to hear the Full Gospel.

They told me of the progress; how, when churches were
being broken up and passing away in this terrible time of drouth,
we had created new churches under God.

The healthiest and most vigorous Church in Adelaide today
is manifestly the branch of the Christian Catholic Church in
Zion.

Many have said that there is not a more vigorous church in
the city.

When I got through with those reports I picked up another
packet that looked very thick.

I thought, "There is some one else writing to me from Aus-
tralia. There must be forty pages of matter in it. I will leave
that."

But it was not from Australia.

I am not going to tell from what country it came, because it
is distinctly a private communication.

I opened the packet and looked at it.

I saw that it bore the imprint of one of the most powerful
English papers printed in Asia.

I know that because I get the paper.

It is well-written and I have admired it for a long time.

This letter happened to be from the editor.

As I read I became intensely interested.

The man told me plainly that he was a Roman Catholic.

He said: "Notwithstanding my admiration for you and my
love for LEAVES OF HEALING, which I read with intense
interest, I think that I shall continue to remain a member of
the old Roman Catholic Church.

"However, I am very glad that you pick them up as you do
now and then. (Laughter.) They need it."

Contempt for the Chicago Press.

"As for us editors, we are a bad lot, only I do not belong to
the Chicago breed. (Laughter.) Do not put me down with
them.

I am editor and proprietor of this paper and have been for
a great many years, but I do not want to be classed with the
Chicago breed."

Great Need for Laborers in Asia.

He went on; the burden of his letter was this:

"Everything that you are doing I am thinking over

I am utterly disgusted with every church in Asia, in its at-
tempt to Christianize the Asiatic.

They do not help them one little bit.

"They do not lift their burdens with one little finger. Now
more power to you."

Then he told me where I could get land, and he gave me
some sound advice.

I know that it was sound advice in many ways.

He gave me an immense mass of information.

He said: "The principles that you are carrying out in Zion
City, if applied to Asia, would bring sure success; because the
labor problem here is how to employ labor satisfactorily.

We have the raw material, while you are working up in
America with high-priced labor, you can work here with low-
priced labor, and give to your people employment and the
strength of your resources.

"Come, even thou."

"You and I are both Catholics, although of a different kind.

Come."

Accompanying this long letter was a very much longer
statement of the Asiatic conditions as regards labor, and the
best methods to be pursued in Asia.

It cost the man days and days of toil to produce these
papers.

I went on reading, and I heard the midnight chime before I
was through.

Nevertheless, I had read that which had made me to know
what I am seeing every day, that the harvest is great and the
laborers are few.

There are people who have been rejected, and who have a
profound contempt for the denominations as this man has.

The Curse of the Medical Missionaries.

He says: "Of course there are exceptions, and very noble
exceptions, in the missionary field, but as for the great mass
of them, they have been an abomination.

I am thoroughly with you in denouncing the medical
mission.

"Although I take medicine myself, I admit that you are
right.

"Nearly all the murders in many parts of Asia are more or
less directly traceable to the fact that the Asiatic is supersti-
tious and fearful about the medicine that the missionaries use,
especially where there are no hospitals.

"They think that the parts of the body that the surgeons cut
away are wanted for the purpose of compounding them into
medicines, and things of that kind."

It was a very able letter.

Zion's Methods Appreciated by Thinking Men.

As I see from Zion's Watch-Tower, from day to day, just what
is going on in this and other lands, I think that the wonder
is that while the apostasies are fearful about our coming
to New York, or to Asia, or anywhere else, people who
belong to the world and make no profession, are big enough
and broad enough in every way to see that there is hope for
nyxniads in using the resources of the Church of God by apply-
ing them educationally and commercially to the problems of
the world.

There is no question about it.

Although our Lord anticipated rejection at this period, and
we have it still, nevertheless we also have the fact that the
world is beginning to understand.

There is no question that large employers of labor would
be delighted if the solution that we apply to the labor question here could be applied elsewhere. 

I would give a ten per cent. increase at once to a sober, intelligent, honest, self-respecting and contract-keeping people upon whom they could rely.

The rejection has always been in the apostasies. 

He came unto His own, and they that were His own received Him not. 

Today it is the same thing. It is the professed Church of God that is the rejecter.

Even the dust from your city, that cleaveth to our feet, we do wipe off against you: bowsest know this, that the Kingdom of God is come nigh.

Thus saith the Lord. For who is he that overruleth the waters, or giveth to the eagles their prey?

The rejection has always been in the apostasies.

Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works which had been done in Tyre and Sidon, which were done in you, they would have repented long ago, sitting in sackcloth and ashes. 

Hence it shall be more tolerable for Tyre and Sidon in the judgment, than for you.

The Apostates in the Day of Judgment.

I would rather take my place in the Day of Judgment with the poor harlot of the Bowery, or the miserable offspring of the Levee, than with the hypocrites and cheats and liars of the professed church.

It will be more tolerable for the hypocrite than for the bishops and ministers who refuse to exercise godly discipline, even when they see their people flocking down to hell as a result. 

The Christ's words meant that it would be more tolerable for the heathen in the Day of Judgment than for the Israel-Itish citizen.

And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt be brought down unto Hades.

He that heareth you heareth Me; and he that rejecteth you rejecteth Me; and he that rejecteth Me rejecteth Him that sent Me.

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

And He said unto them, I beheld Satan fallen as lightning from heaven.

Satan's Fight in Heaven and on Earth.

I think that He is referring to the time when Satan was cast out of heaven.

He is telling them of a time when His eyes saw that terrible conflict in the heavens at the expulsion of Satan.

He saw Satan vanquished and with his hellish host thrown from the battlements of heaven into the depths of hell.

As the Christ saw Satan defeated and cast out of heaven so also He would see him defeated and cast out on earth.

It seems to be a great fight. Nevertheless, you go on.

The time will come at last, when Satan will be bound and cast down from earth to the depths of hell like lightning.

That seems to me to be the meaning.

Satan was on the earth, and he is on the earth still; but there will be a time when he will fall from the earth into deepest hell.

Go on.

Fight it out.

The devils are subject to you, and they will fall.

Behold, I give you power to tread upon serpents and scorpions, and over all the power of the enemy: and nothing shall in any wise hurt you.

But what is the fact concerning it?

In that same hour He rejoiced in the Holy Spirit, and said, I thank Thee, O Father, Lord of heaven and earth, that Thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father; for so it was well-pleasing in Thy sight.

All things have been delivered unto Me of My Father: and no one knoweth who the Son is, save the Father; and who the Father is, save the Son, and he to whomsoever the Son willeth to reveal Him.

And turning to His disciples, He said privately, Blessed are the eyes which see the things that ye see:

For I say unto you, that many prophets and kings desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not.

Failure to Appreciate.

I think that one might say to you today that multitudes have desired to see the things that you see; to hear the things that you hear; to be in the place that you are, and to have the wealth that you have.

Multitudes of Christians today, in all parts of the world, would be so glad to be gathered here in Zion City.

There are some who very little appreciate the privileges that God has given to them in this City.

They are ready to quarrel over little things and let that discourage them.

I think that you will find it true that you make your own happiness largely, even in heaven itself.

Discontent Leads to Pride and Rebellion.

Not content with his high and holy calling in heaven, Satan, in pride, rebelled and was cast down to hell, and through ages has been the curse of others.

I notice that the discontented, and proud, and rebellious are injurious to others.

I have noticed that families of rebellious members have become backsliders, lwoId, criminal and ungodly.

I have noticed that people who are ready to take offense at trifles as light as air are often those who have been criticizing because Zion was not perfect.

They have been finding motes in their brother's eye when there have been beans in their own eyes.

They cannot see the beam while they are criticising the little faults of others.

Sometimes the fault was entirely in the complainant, who could not have seen the big beam that was in his own eye.

That kind of fault-finders usually go to the Devil.

Let us be careful.

Getting Your "Rights" May Send You to Hell.

You are only wanting your rights, you say.

Let me do without my rights.

If I am always demanding my rights, I am a veritable Shylock.
A man can keep on demanding his rights, and if he gets his right, he will get to hell, because he will become, by the demanding of his rights, a veritable Shylock.

"You have a right, Doctor, to punish the city that gave you so much trouble and cost you so much money," I was told by an ex-city attorney.

"I will take the case and it shall not cost you a dollar.

"You will get half a million dollars out of Chicago, and I will take ten per cent., and be glad to."

"You will hear."

"You have a right, Doctor, to punish the city that gave you so much trouble and cost you so much money," I was told by an ex-city attorney.

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"I have paid you for your services, and I am through with you."

"But what about the city?" he asked.

"I am also through with the city," I replied, "except to preach the Gospel to the people in it."

If I were to get half a million dollars out of the tax-payers, already overburdened and oppressed, as revenge for my bad treatment by Chicago, I could never talk to them again.

My teaching would be worth nothing.

The people would not listen to me.

They would say: 'He drew the city into a big fight, where he knew that he could win."

"He has won, and now he makes the taxpayers pay him half a million dollars."

"We will not listen to him. He has no Gospel that we want to hear."

"We are overburdened already, and still he takes half a million dollars out of our pockets."

No one could get me to do that.

That attorney damaged himself with me by the suggestion.

Take care, lest your hunting for your rights should make you of no more use as a minister of the Christ.

I could have got my rights long ago.

Five courts have decided that I was right and the city wrong. It was merely a question of the assessment of the damages. Some of you are hunting for your "rights" where there may be ten dollars at stake.

You would better give up some of your rights.

I will take the wrong.

That would also be the better way for you.

Your rights?

What value is your petty idea of right?

You will get yourself down to hell with it.

The man will get most who knows how to give up his rights, and only insist upon them when it is essential for the extension of the Kingdom of God.

There are times when I stand upon my rights, and the rights of my people.

I have fought my battles.

However, when I have won my rights, and could have had my cost and damage, I have taken neither.

There is power in giving up your rights.

I have learned how to give up my rights.

One reason why I have power, under God, over multitudes of people in Chicago today is because they know that.

They know that when I had the city at my feet, I could have made it pay me half a million dollars, and did not do it.

They know it.

The mayor knows it.

Every lawyer knows it.

God knows it.

It has made me more powerful.

It will make you more powerful.

It makes the Message that we carry today more powerful.

You carry a message of peace.

If you were met at the door and told, "That man got half a million dollars out of us for revenge," what could you say?

Would you say that it was his rights?

"Yes," they would reply, "he took his pound of flesh, even though we beat him."

They do not want to hear a message of peace from such a man.

This miserable, contemptible cry of "Rights! Rights! Rights! I will take my rights!"

Suffer wrongs and leave vengeance to God.

Have you ever put it this way: "I will take the wrongs?"

Have you ever said: "I will suffer the wrongs, and leave the vengeance to God?"

Why do you not say that?

Your rights! Wanting her rights will make a wife the most unhappy woman on earth.

Wanting his rights will make a husband the most hated and despised creature on earth.

When his rights are satisfied, there is nothing left for anyone else.

His rights have swallowed it all up.

His rights have caused broken hearts, injured sight, impurity in the daughter's maiden life, discouragement for the son, and made them to feel that his Christianity was a mass of hypocrisy.

I hope that there is none of you going on restoration work this morning who started from home with having demanded your rights, and made every one there miserable.

You would better go back home and see that your people get their rights than go into Zion Restoration work today.

Their rights, properly understood, will oftentimes mean the surrender of yours.

Blessed is the man who knows how to do without his rights, and suffer wrongs.

Prayer was then offered by Overseer Speicher; also by the General Overseer, who presented the petitions of the sick.

I desire to say a few more words before you go.

The wisdom of God revealed unto babes.

I thank Thee, O Father, Lord of heaven and earth, that Thou didst hide these things from the wise and understanding, and didst reveal them unto babes.

The wisdom of the wise and the policy of the prudent all fail in comparison with the simple confidence of a true child of the Living God.

I hear of people who call themselves children of God, but they are mean, carping little dogs.

They are no children at all.

They are yelping, critical, fault-finding and fearful, ready to judge matters in which they are most incompetent to judge.

That is the reason why they do not get revelations.

God reveals Himself to those who are simple in spirit.

Therefore the Christ praised God the Father that many things were hidden from the wise and the prudent and were revealed unto babes.

If you will keep a simple, childlike spirit, and put aside a foolish and utterly ridiculous attitude of imagining that you are called upon to judge matters with which you have simply no concern at all, then God will do something with you.

One of the powers in Zion is that we are getting people to attend strictly to their own business, and to leave alone matters with which they have no concern.

Let us attend to this business which God has given to us today.

Make a divine business of it.

Go into it as you go into a piece of business out of which you expect to get great gain.

Get gain for God out of this business today.

Get some wanderer for God.

Say: "I am going into that city, and O God, it may be the last time that I will ever go."

"O God, bless the Message today.

"Bless my words today."

If you go that way you will be blessed.

Throw aside everything else, and go right in for business.

Concentrate upon what you have in hand.

Attend to it diligently; and when you have come out, you have done something.

I pursue that divine policy constantly.

I have to say, "You stand aside. I have business to do and none can interfere with me until that business is done."

Attend to the business in hand.

May God make it a business of love, of faith, of hope, and then when you have left the city tonight, you will have left...
behind you something done for God that the Devil will never be able to undo.

May God grant it.

Benediction.

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

PROGRAM OF MEETINGS IN SHILOH TABERNACLE, TWENTY-SIXTH STREET TABERNACLE AND GILGAL AVENUE TABERNACLE.

SHILOH TABERNACLE.

Sunday, 6:30 a.m.—Early Consecration, General Overseer.
Sunday, 9:30 a.m.—Juniors.
Sunday, 2:30 p.m.—Observers Jane Dowie.
Sunday, 7:30 p.m.

Monday, 8:00 p.m.—Restoration Host. (Every other Monday.)

Monday, 8:00 p.m.—Officers of Restoration Host. (Every other Monday.)

Tuesday, 8:00 p.m.—Divine Healing, General Overseer.

Wednesday, 7:00 p.m.—Baptism.

Wednesday, 8:00 p.m.—Rally, General Overseer.

Thursday, 2:00 p.m.—Divine Healing.

Friday, 8:00 p.m.—Officers of Christian Catholic Church in Zion.

The second Sunday of each month—Communion.

The third Sunday of each month—Baptism.

The fourth Sunday of each month—Consecration of children.

TWENTY-SIXTH STREET TABERNACLE.

Sunday, 9:00 a.m.—Juniors, Deacon Rodda.
Sunday, 10:00 a.m.—(German) Elder Dietrich.
Tuesday, 8:00 p.m.—(German) Elder Dietrich.
Thursday, 8:00 p.m.—(Swedish) Evangelist Burkland.

GILGAL AVENUE AND TWENTY-FIRST STREET TABERNACLE.

Tuesday, 8:00 p.m.—(Danish and Norwegian) Deacon John W. Stokholm.

ZION IN NEW ENGLAND.

Rev. William Hamner Piper, Overseer Christian Catholic Church in New England, conducts services as follows:

BOSTON.

Hall 410, Huntington Chambers, 30 Huntington avenue, near Copley Square: Lord's Days, 10:30 a.m. and 3:00 p.m., Thursdays, 2:30 and 7:30 p.m.

Special Baptism!

Baptism for all believers, whether or not members of the Christian Catholic Church in Zion will be administered June 14, 1903. Let all candidates send their names to Overseer William Hamner Piper, 27 Blake street, North Cambridge, Massachusetts.

WORCESTER.

Hall 19, Day building, 306 Main street: Tuesday, 3:30 and 7:30 p.m.

LAWRENCE.

407 Broadway: Wednesday, 3:30 and 7:30 p.m. Overseer Piper will hold services anywhere in New England, if expenses are paid. Communicate with him at once for baptismal and other services during spring and summer.

Residence, 27 Blake street, North Cambridge, Massachusetts.

A T THE EVENING MEETING in Shiloh Tabernacle, Lord's Day, May 31, 1903, Deacon O. L. Sprecher was in charge.

After singing, prayer, and the reading of the Word of God, the following testimonies to the Saving, Healing, Cleansing, and Keeping Power of God, the Father, in the Name of Jesus, the Christ, His Son, and to the Power of the Holy Spirit were given:

DEACONESSES M. C. Moody, Zion City, Illinois: "I wish to testify to the delivering power of God. Late in the winter I was put in the winding-room in Zion Lace Industries in charge of the girls. One morning after examining a skein of No. 30 cotton thread, I threw it over my wrist and went to one of the machines where the girls were working. I was asked to examine another skein, and I ran my hand around the cogs. Soon a pain caused me to leave the machine and begin to twist around and around the cogs. Soon a pain caused me to look around to see what was the matter. It had been twisted very tight, and I was drawing my hand into the cogs of the machine. I raised my free hand and looked to God for help. At once the whole skein broke. My arm was cut through nearly to the bone, and was bleeding. By the time I returned from the office, where I had gone to have Deacon Stevenson pray for me, my hand was so swollen I could not get my rings off. On my way home I stopped at Shiloh House, and Overseer Jane Dowie very kindly saw me and prayed for me. The pain ceased. I slept all night and the next morning went back to work. I did not lose an hour's work or an hour's sleep. If the skein of No. 30 thread had not broken in answer to prayer, in a moment more the hand would have been crushed."

EDWARD BARLEY, Lion's Head, Ontario, Canada: "Five years ago my wife had a cancerous tumor in her breast. She came to Zion Home in Chicago and got her healing. I was a smoker. When I read what the General Overseer said about 'stinkpots' I thought that there must be something in this Zion teaching. I destroyed the tobacco and asked my God to take away the desire for it. From that day to this I have not wanted it, and have not used it since. I also drank a great deal of beer; but from that time I never tasted it again. About two years after my wife was healed, something began to grow in my nose. We sent to the General Overseer for prayer. A few days afterward that growth came out a mass of roots. A short time ago my ear began to discharge. Elder Hoffman prayed for me and it got better. Two days after that erysipelas struck me across the face. Elder Coosum prayed for me and today I stand here perfectly well."

MRS. M. STINSON, Zion City, Illinois, formerly of Frankfort, Indiana: "I praise God for His goodness to me and our family. I thank God for preserving our lives when lightning struck our house and it rocked the house into pieces. It ran down the side of the roof, and knocked some of the plastering down. We were sleeping upstairs and none of us were hurt. We were Methodists. My husband and I came out of the Methodist church five years ago last January. We received LEAVES OF HEALING through the kindness of Mr. J. W. Stevenson in St. Louis. We were Methodists. My husband and I came out of the Methodist church that God would heal me. I had given up all hope in doctors and medicine. They never told me in the Methodist church that God would heal me. I asked God to heal me, and He answered the prayer. My husband was healed of consumption about four years ago the 1st of April." 

S. BRINES, formerly of Seattle, Washington: "I thank God that He saved me and healed me several times. Three years ago last September, I came from Australia. I was a sailor, and about two years before that I was saved in a mission in Sydney. I was then attacked with severe indigestion. While sitting in a Methodist church in Honolulu, a lady slipped a copy of LEAVES OF HEALING over my shoulder. I began to read it, but did not understand very much about it. We left Honolulu and went to Puget Sound, Victoria. In looking for a Methodist church there, I came across Zion Divine Healing Mission, Elder Brooks in charge. He showed me the right way. Elder Brooks showed me that I ought to be baptized by the Triune Immersion. After this I began to grow better, until now I am entirely well. I used to thank God for everything that came along, good or bad; but I thank Him now that I know that He is a good Father, and that when we get sick it is the Devil's work, not God's."

MISS E. MYRTLE ZERKEL, formerly of Oakland, Minnesota: "I have been a member of Zion for three years. I was healed by God after six different doctors had treated me. The last doctor, a lady specialist, told me that, among other diseases, I had Bright's disease also. She told me that neither she nor any one else could help me. I was not a Christian at the time, although I always went to church and always wanted to be good. When I was given up by the doctors I wrote to the Christian Scientists. I thought that it was a Christian work, and I wanted to be saved if I were going to die, because I wanted to get to heaven. But before I had a reply from the Christian Scientists, LEAVES OF HEALING came into my hands. I read a great many of the testimonies in LEAVES OF HEALING. When I went to bed that night I seemed to be at peace. It seemed to me the Lord had sent LEAVES OF HEALING, and that it had been printed just for me. The next morning I got up and read the papers over again. I had not been able to sit up at all without pain, and had not been eating more than a tablespoonful of oatmeal. The next morning I was able to eat much more without any hurt at all, and I kept on improving. I did not tell any one, but I had written to the General Overseer for prayer. This was the 15th of February, and I was doing all the housework myself, and the hired girl was gone. I had not been able to do the work for five or six years. Not long ago I became ill with the grip, and it went to my lungs. I was too patient with the Devil, and he overcame me. I had not used medicine since being in Zion. I did not believe in it. My parents did not ask me to have a doctor; for they knew that I would refuse. I thank God that the way was opened for me to come to Zion City. It seemed as though I would die if I stayed at home. I came all alone, and when I reached Zion Home, about six weeks ago this morning, I was hardly able to sit up. In the afternoon Overseer Mason prayed that I might be able to walk to the meeting in the Auditorium. I walked down to the meeting, and walked quite a little further. My cough left me, and I have not had it at all since I have been here. I had other troubles, among them kidney trouble. I am now working in Zion Lace Industries. I am feeling stronger every day."

DEACONESS THEOPHILUS WILLIAMS, formerly of Preston, Victoria, Australia: Two
LEAVES OF HEALING.

Saturday, June 6, 1903

years last April I was brought into contact with the teaching of the Christian Catholic Church in Zion, through Deacon Wilhide. I was at that time a Methodist, out and out, and I thought that there were no people like the Methodists. I knew that the Presbyterians were wrong: the Church of England was worse, and the Roman Catholics, I thought, stood no show at all, and the Methodists, I believed, must be right. I was converted to God in the Methodist church some twenty-five years ago, when a mere lad. I became a local preacher in that denomination and preached for seventeen years; so it has been somewhat hard for me to get out of hide. I was at that time a Methodist, out of the Church and out, and I thought that there were no been somewhat hard for me to get out of disguise. I was at that time a Methodist, out of the Church and out, and I thought that there were no

ALBERT MILLER, Zion City, Illinois:

“I thank God for bringing me out of the Methodist church. Every time I got up to testify in the Methodist church I would tell the same old story, over and over again, ‘I am glad I am saved.’ I found that there was nothing in it. The class-leaders would have to call on the people to testify. After I heard of Zion, and got Zion into me, I went back to the Methodist church and attended the class-meeting one morning. I rose and began to tell them of Divine Healing. I thought that I was doing my duty in telling them of God’s work in Zion. The preacher said; ‘We do not want to hear anything of that here. It is too bad that our members are running after Dowie.’ He said that I ought to stay in the Methodist church. I told Him I wanted to be where God’s work was carried on. After that I left the Methodist church and attended Zion, and God wonderfully blessed me. I had my knee dislocated. My leg was swollen very badly and was drawn up to my hip. I could not walk for nearly two months. It grew so painful that if only the covers touched it, I would scream. The doctors wanted to cut off my leg. The people around would send for the doctors, who said that if the leg were not amputated. I said: ‘No, I am trusting God, and if I die I want to die with my leg on. I know that God will heal me.’ A man belonging to Zion came, and in the Name of the Lord I tried to walk across the floor. He prayed with me, and the tendons loosened up some, and my leg began to come down. That encouraged me. The next time he came back he showed me that I had to confess my sins and make everything right. From that moment I began to get the healing. I got so I began to go to school. When the leg got better I went to the doctors and said: ‘You wanted to cut off the leg.’ ‘It is not well yet,’ they said. ‘You will be limping when you are an old man.’ I kept on improving until I could see that the leg was perfectly well. I could run and jump as well as any one. I am trusting God, and if I die I want to die with my leg on. I know that God will heal me.’ A man belonging to Zion came, and in the Name of the Lord I tried to walk across the floor. He prayed with me, and the tendons loosened up some, and my leg began to come down. That encouraged me. The next time he came back he showed me that I had to confess my sins and make everything right. From that moment I began to get the healing. I got so I began to go to school. When the leg got better I went to the doctors and said: ‘You wanted to cut off the leg.’ ‘It is not well yet,’ they said. ‘You will be limping when you are an old man.’ I kept on improving until I could see that the leg was perfectly well. I could run and jump as well as any one. I then went to the doctors and said: ‘Now am I limping?’ They said: ‘Oh, go away! We do not want any of that Dowie talk here.’ They would not talk to me. I praise God that His power is just the same. I know that my place is in Zion. I believe every one that wants to accept this Gospel must come out from among the ‘dry bones’ in the apostate churches.”

MRS. CHRISTINE COULHARD, Zion City, Illinois, formerly Germantown, Ohio: “When my husband was working in the car-shops at Dayton, he contracted a disease which would have ended in Bright’s disease. He had to quit work there. He came to Zion City and was healed. Four weeks after leaving Germantown he gained ten pounds. He sent LEAVES OF HEALING to us. I had a class in the Sabbath-school in the United Brethren church. After they found that we were reading LEAVES OF HEALING, it was not very long until the superintendent got another teacher for my class. I was troubled with indigestion. My husband wrote to us not to use swine’s flesh. I had not been really sick, but miserable, just dragging myself around. Just as soon as we quit the use of swine’s flesh, I became perfectly well, and have been well ever since. My husband was healed of quinsy last winter, when very sick with it.”

D. D. HOTHKISS, Zion City, Illinois, formerly of Jefferson, Ohio: “My father and my grandfather before me, and most of my relatives, were members of the Methodist church. I was born spiritually in the Methodist church, but I lived to see the decline of Methodism. I ceased to find spiritual food in the Methodist church. After I began to trust God for Divine Healing for myself and my family, those members who were at the head of the management of the official board of the church, went back on me. The ministry went back on me and would not come to me. Those whom I had been very intimate all my life came to me and said, ‘Brother Hotchkiss, if you do not stop talking Divine Healing, we will never come to your home again. You may consider our friendship broken; for we do not want anything more to do with you, if you do not give up that nonsense.’ So it was made extremely cold for me. Very soon after this I came out of the Methodist church. I began to read LEAVES OF HEALING and Zion Literature. I found that which nourished my spirit. I found there that which was necessary for spiritual growth and for development in the Christian life. I can truly say before God that I have had more joy, greater peace, and more good in my life in the last five years than in all of the rest of my life put together. I praise God for the truths I have learned in Zion and for the truths I learned through Zion Literature. By the goodness of God I am going forward. I have received a great many healings myself and have had many in my family.”
Testimony Meeting in Shiloh Tabernacle

Miss Maud Hadley Booth, Zion City, Illinois, formerly of Preston, Victoria, Australia: "I have been healed of a growth in my throat which I had from the time I was nine years old. About two years ago I was perfectly healed. There was not an Elder or an Officer of this Church in Australia, at that time, except one old Elder — Elder Wallington. We are you not? That is all that is necessary. He said: 'You are a member of the church, your parents wanted me to. I spoke to my nurse heard of this and met her at the door of the hospital. She said that she would have to undergo an operation at once. A lady friend who had been a nurse heard of this and met her at the depot. She told her that Zion teaching. Mother accepted the teaching immediately and said that she would go there. She went and was healed. We received a telegram from father saying, 'Mother is well. Will be home Monday.' We could not understand it. We thought mother had undergone an operation and was dead. Monday morning there was a rap at the door and Mother walked in. After that I read Leaves of Healing and some of the General Overseer's 'perpendicular English.' Captain Stern came down one time about two weeks before the All-Night meeting and began talking to me about coming to Zion. I did not care to go. He said they would pray for me, but I did not think it would do any good. However, I went to Chicago and told my folks about the All-Night meeting. I remained in Chicago during the winter until the 22d of February. I was converted during the winter. I went home and got an old time. I was very badly swollen. I broke down in health. I believed that God would heal, but I believed that it would take more faith than I had. I consulted a physician at Piper City, who said that I would have to have an operation. He thought that I had inherited the same disease that my mother was healed of. I had the operation performed, but was much worse afterward. Then I came to Zion. I have been in hospital ever since and have been healed in Zion. I attended Zion Preparatory school and was taken very sick with muscular contraction. At the time I was in the hospital, my back drew up and my entire body was drawn out of shape. Before I came to Zion I would sometimes like to spend a few days in the cloisters, with morphine injected. My arms were sometimes perfectly yellow from the morphine injections. One doctor said that he would not give me any more if I were to beg all night for it, because he had already given me enough to kill two men. Elders Lossom and Wallington were engaged with me. I got relief and the pain left. Since I came to Zion City last June, I have not had another attack, praise God. Last winter my mother was very sick. She was on the verge of nervous prostration and had heart disease. I praise God that He helped her through. Now she is up and about, and four weeks ago she went to Hanna, Indiana, to do Restoration work. She had been praying that she might be able to do Restoration work. She came here a year ago last fall my oldest son was healed. He was taken with the measles. He had been off threshing, and got wet and took cold. He became de- lirious, and remained so for about five or six days. We sent for an Elder. He missed the train the first time. My husband came to Zion four years ago last May and was healed. He gave up drinking. He was very near death. When the Elder came and prayed with him he did not know anything. After prayer he seemed not to suffer the least and talked. The other boys took the measles and were healed through prayer. This last winter my granddaughter was healed of the croup when very near death. We have many things to thank God for. We have twelve living children, all well and happy."

Miss Bertha Bargen, Zion City, Illinois, formerly of Wichita, Texas: "I have been healed of grip. I took cold one day at school and I was hardly able to get home. I was very ill with a severe headache and high fever. This was on Wednesday. When my uncle came home my aunt asked him to come and pray with me. I went to sleep and slept all night. The next morning I was able to get up, although I was very weak. I never suffered like that before. Before this time, when I had these attacks, I usually would be very sick, and almost have pneumonia. This time I was wonderfully relieved. The doctors thought I would be very sick."

One and one-third Fare for Round Trip to Shiloh Tabernacle — Conditions of Sale of Tickets.

A reduction of fare to one and one-third on the certificate plan has been granted for those attending the meetings of the Christian Catholic Church in Zion, at the Feast of Tabernacles, in Zion City, Lake County, Illinois, between July 18th and July 26th. The following directions are submitted for your guidance:

First — Tickets at full fare for the going journey may be secured within the thirty days preceding the meeting, on any day from Sunday, prior to and during the first three days of the meeting—that is, July 20th, 21st, 22nd, 23rd, inclusive.

Second — Present yourself at the railway station for ticket and certificate at least thirty minutes before departure of train.

Third — Certificates are not kept at all stations. If you inquire at your station you will find out whether certificates and through tickets can be obtained to place of meeting; if not, the Agent will inform you at what station they can be obtained. You can purchase a local ticket there and take up a certificate and through ticket.

Fourth — On your arrival at the meeting, present your certificate to Deacon James F. Peters, Administration building, Zion City, Illinois.

Fifth — It has been arranged that the Special Agent of the Western Passenger Association will be in attendance to validate certificates on Thursday, July 18th. All holding certificates must have them in the hands of Deacon James F. Peters not later than Wednesday night. A fee of twenty-five cents must be collected for tickets. If you arrive at the meeting and leave for home again prior to the Special Agent's arrival; or if you arrive at the meeting and leave for home again prior to the Special Agent's arrival, you can purchase a local ticket there and take up a certificate and through ticket.

Sixth — So as to prevent disappointment, it must be understood that the reduction on returning journey is not guaranteed but is contingent on an attendance of not less than one hundred persons holding certificates obtained from ticket agent at starting point, showing payment of full first-class fare of not less than seventy-five cents on going journey; provided, however, if the certificates presented fall short of the required minimum, and it shall appear that round trip tickets are held in lieu of certificate that shall be reckoned in arriving at a fare.

Seventh — If the necessary minimum is in attendance and your certificate is duly validated, you will be entitled up to July 26th, to reduced passage ticket to your destination by the route over which you made the going journey at one-third the full fare. This rate will apply to the following territory: North Dakota, South Dakota, Nebraska, Colorado, and Iowa; Kansas, Oklahoma, Missouri, Michigan, Kentucky, Tennessee, Mississippi, Alabama, Maine, Vermont, Massachusetts, Rhode Island, New York, Pennsylvania, West Virginia, Maryland, District of Columbia, Virginia, North Carolina, South Carolina, Georgia, Florida, the territory south and east of Toronto, Canada.
LEAVES OF HEALING.

CONSECRATION OF CHILDREN.

The following names are those of young children consecrated by Evangelist H. E. Cantel:

- February 1, 1903 — Kingaby, Frederick Alexander
- April 3, 1903 — Cosgrove, Ellen Spencer
- April 5, 1903 — Cosgrove, Maggie
- April 20, 1903 — Motts, Ethel May

The only publication which contains complete and truthful reports of the wonderful events which are daily transpiring at Zion City, Illinois, is The Zion Banner.

This is an eight-page, four-column, local newspaper, published on Tuesday and Friday of each week. It contains all the news of Zion City, brightly and interestingly written, and all the news of the world that is fit to print, carefully and discriminatingly gathered, and concisely put.

It is the Official Organ of the City of Zion, and contains the official reports of the meetings of the City Council, and all the Ordinances of the city as they are passed.

Each number also contains editorials dealing briefly, from a Zion standpoint, with the practical affairs of every-day life, and with topics of the day.

Approved advertisements are accepted and published at reasonable rates, which will be mailed upon application.

The present subscription rate to The Zion Banner is $1 for six months, or 60 cents for three months.

Subscribe now, addressing:

ZION PRINTING AND PUBLISHING HOUSE,
19 East Twelfth street, Chicago, Illinois.

Zion's Conflict with Methodist Apostasy.

This book of 200 pages, issued by Zion Publishing House, contains nine powerful discourses delivered in Central Zion Tabernacle by the General Overseer, a year ago last May, during the session of the Methodist General Conference. They are of especial value for the full and fearless exposure of Freemasonry.

"The Methodist Church the Property of the Masonic Order," "Freemasonry: A Heathen and Antichristian Abomination," and "Degrees of Masonic Devilry" ought to be read by every lodge man. The iniquity of the Mystic Shrine is laid bare.

"The Christian's Duty in Breaking a Bad Oath" is the address which preceded the public working of Masonic and Odd Fellow degrees in Central Zion Tabernacle, a full account of which is given.

Buy one of these books and keep lending it. No honest and intelligent man can read the book and still remain a Free mason.

Sent by mail, postpaid, for twenty-five cents.

Address, Zion Printing and Publishing House, 19 East Twelfth Street, Chicago, Illinois, U. S. A.
THIS APPEAL
Is Not to Some One Else, But to

YOU!

Have YOU been praying for that 100,000 yearly subscribers to Leaves of Healing?

Have YOU been working as you prayed?

Have YOU been consecrating time, effort and money to this end?

Unless YOU have been doing your part, you have no right to expect that others will do their part.

There are yet five weeks before the beginning of Zion’s Third Feast of Tabernacles.

You can send us FIVE NEW SUBSCRIBERS to Leaves of Healing during that time if you will.

If only 15,000 out of the 30,000 Subscribers to Leaves of Healing do this, THE 100,000 SUBSCRIBERS WOULD BE REALIZED AT THE BEGINNING OF ZION’S THIRD FEAST OF TABERNACLES.

The Watchword of Zion Printing and Publishing House for 1903 is:

100,000 Yearly Subscribers to LEAVES OF HEALING
Form of Application for Membership in the Christian Catholic Church in Zion

To all who are desirous of entering into Fellowship with the Christian Catholic Church in Zion.

MY DEAR BROTHERS AND SISTERS:—The Principles of the Christian Catholic Church in Zion have been fully set forth in the Reports of Two Conferences on Organization, held in Zion Tabernacle No. 2, which are fully reported in LEAVES OF HEALING for January 31 and February 7, 1896. The Basis of Fellowship is set forth in the Second Section of the Resolution passed on February 5th (see LEAVES OF HEALING, Volume II, Number 17, Page 267):

First—That we recognize the infallible inspiration and sufficiency of the Holy Scriptures as the rule of faith and practice.

Second—That we recognize that no persons can be members of the Church who havenot repented of their sins and have not trusted in Christ for Salvation.

Third—That such persons must also be able to make a good profession, and declare that they do know, in their own hearts, that they have truly repented, and are truly trusting Christ, and have the witness, in a measure, of the Holy Spirit.

Fourth—That all other questions of every kind shall be held to be matters of opinion and not matters that are essential to Church unity.

All who are conscious of fulfilling these conditions, no matter where they may reside, are invited to fill up the following blank and answer all the questions contained therein.

I am, faithfully yours in Jesus,

__________________________
General Overseer of the Christian Catholic Church in Zion.

AS FAR AS POSSIBLE THE APPLICANT HIMSELF SHOULD FILL OUT THIS BLANK. WRITE PLAINLY AND WITH INK.

Address

Date

Please give full Postoffice Address

Also give date and year of birth

Please be sure to fill in

TO THE REV. JOHN ALEX. DOWIE, General Overseer of the Christian Catholic Church in Zion, Zion City, Lake County, Illinois, U.S.A.

I hereby make application to be received as a member of the Christian Catholic Church in Zion, and declare my agreement with the Basis of Fellowship agreed upon at a Conference held February 5, 1896, as set forth in your Circular Letter of February 7, 1896.

What is your full name?

Where is your residence?

When and where were you converted to God?

When and where were you immersed by TRINITY Immersion?

Are you conscious that you are saved through faith in Jesus?

Where were you born?

What language or languages do you speak?

With what religious organization were you formerly connected?

By whom were you immersed?

Recommended by

Signature of Applicant

REMARKS

__________________________

Extra Copies of this Form will be sent to intending members on application to the General Recorder of the Christian Catholic Church in Zion, Zion City, Lake County, Illinois, U.S.A.
SERVICES OF THE
Christian Catholic Church in Zion

WILL BE HELD IN
SHILOH TABERNACLE
Zion City, Illinois

Every Lord’s Day Afternoon at 2 o’clock

Excursion Trains Leave the Wells Street Chicago & North-Western Depot each Lord’s Day Morning at 11:30 and 11:45 o’clock, returning after the services

Round Trip Tickets .... THIRTY CENTS
FOR SALE AT THE DEPOT PLATFORM

THE CHRIST IS ALL AND IN ALL

A NEW ZION CITY SUBDIVISION
WILL BE READY FOR ALLOTMENT DURING
The Third Annual Feast of Tabernacles....July 11 to 19, 1903

The land to be offered embraces more than 200 acres, and lies adjoining and northwest of Shiloh Park, between Salem Boulevard and Twenty-first Street. It is high, uniform, well drained, and altogether one of the most beautiful and best located tracts within the whole of Zion City

Shareholders in this Association
Will, as usual, have a 10 per cent. Discount from regular rentals of lots in that location, for a limited times; and those holding Certificates in THE NEW FIFTH SERIES offered for sale, beginning April 1, 1903, will have the right to make first selection of lots, according to Certificate Numbers. Shares may be bought at the Par Value of $100. Each, bear interest at the rate of eight per cent., payable semi-annually, and may be held as an interest-bearing investment, if lots are not wanted now or at some later date.

The Unprecedented Profits
Already realised by Zion City Leaseholders will strongly appeal to earnest Christians throughout the World, who are seeking Clean Investments, or who desire to live in a Clean City, where their families may be brought up and educated in an atmosphere of righteousness.

Write for Articles of Agreement for Shares, Illustrated Booklet, copy of 1100-Year Lease, and any further information desired

Address ZION LAND AND INVESTMENT ASSOCIATION
JOHN ALEX. DOWIE
ZION CITY, ILLINOIS, U. S. A.

FIELDMAN H. WILMETH, Assistant Secretary
H. WORTHINGTON JUDD, Secretary and Manager
MADISON SQUARE GARDEN, NEW YORK CITY, NEW YORK

In this great building, the Auditorium of which seats 16,000 people, Rev. John Alexander Dowle, Elijah the Restorer, General Overseer of the Christian Catholic Church in Zion, will conduct a great mission from October 18th to November 1, 1903, Inclusive. It is expected that he will be accompanied by Zion White Robed Choir of Hundreds of Voices, Zion City Brass Band, Hundreds of Officers of the Church, and by at least Four Thousand members of Zion Restoration Host.
GOD’S WITNESSES TO DIVINE HEALING.

ANY WONDERFUL DELIVERANCES FROM DISEASES, THROUGH JESUS, THE CHRIST, THE GREAT PHYSICIAN.

IF YE SHALL ASK ANYTHING OF THE FATHER, HE WILL GIVE IT YOU IN MY NAME. How many pray but fear to aim this promise! Millions pray, and rise from their knees not expecting an answer! Beside the beds of sick and ring loved ones, they pray with breaking hearts. They mingle their cries, their tears and their prayers throughout the long watches of the night. But they do not take God at His Word. They pray with doubt in their hearts. They pray for the healing with the condition, "If it be Thy Will," but God has not made such a condition.

Jesus, the Christ, His Son, healed them all," not just a few that it was God's Will to heal. That Divine Son of God is not changed. "Jesus, the Christ, is the same yesterday and today, yes, and forever." Multitudes pray God to heal, while they lavish money and pains to call physicians to the sickbed, as if Jesus had said, "These signs shall follow them that believe: in My Name they shall lay hands on the sick, and if they have the right doctor, they shall recover." They show their unbelief, notwithstanding their agonizing prayer, by praising the skill of the physician, and the power of his drugs, instead of glorifying God, in case the patient recovers.

Ministers of all denominations pray in their pulpits for the sick in their parishes. For the most part, they do not believe that their prayers will be answered. They are not accustomed to get answers to such prayer. While on their pastoral visits, they pray at the bedside of the sick. But they teach the sufferers that God is the author of their diseases. If sickness is God's work, is it not a sin to pay a physician to destroy it?

They teach the people that God will answer prayer, and heal them, if it is His Will. But they counsel them to get the best doctors, as if they thought that God's willingness to heal were measured by the reputation of the physicians employed.
LEAVES OF HEALING.

Those who have believed the promises and stepped out upon them, say that it is true.

Why not trust Him only and fully?

A. W. N.

WRITTEN TESTIMONY OF MRS. PETER MOFFAT.

ZION CITY, ILLINOIS, June 3, 1903.

DEAR GENERAL OVERSEEER—It is now seven years since my young son was taken ill, and I am led to give our bodies into the care of the great Physician, and we have had no cause to change our Doctor since then.

One circumstance which makes our case somewhat unique is that it was our former pastor who first brought you and your mission to our notice.

He gave us copies of Leaves of Healing and other Zion Literature, which we read and believed.

Our first test was with our boy, then a baby eight months old, from whooping cough. He was attacked with membranous croup, and as we watched his breathing become more and more difficult, it sometimes seemed as if our courage would fail. My husband and I strengthened each other. We sent a telegram to you asking you to pray for baby. As night came on he grew rapidly worse, until it seemed as if every breath must be his last.

That sound, so peculiar to this disease, could be heard in almost every part of the house. We were alone, for no one in town trusted God. However, we continued praying and trusting. About 2 a.m., the breathing became easier, and by morning he was well.

We praised God for His goodness and promised Him that we would not doubt again even if we saw no more of His power to heal.

When about two years old, our boy was again healed, this time of sunstroke. He was delirious, but God healed him in answer to your prayers, no sign of sunstroke remaining.

Later, he was healed of measles; then again of croup, after we had moved to Zion City and were living in a tent at Camp Esther, in the fall of '98. In this case he was instantaneously healed in answer to the prayer of Elder Dinius. This was the only time he had been troubled with croup since his healing when a baby, nor has he had any signs of it since.

He was again healed of a very sore throat in answer to the prayer of Elder Brooks.

Last fall his mouth became very sore, his lips and tongue being a mass of ulcers, so that he could put nothing in his mouth without great pain. Overseer Speicher prayed for him, and in a short time the soreness left and he was healed.

A few weeks ago he was again healed of a low fever in answer to prayer.

About eight years ago, a short time before our son was born, my husband was attacked with lumbago. He tried everything the doctors recommended and some things they did not, but without avail.

The only way he could walk, was bent over like a decrepit old man, and he could do no work.

After ten months of useless experimenting, he was led by the Lord already mentioned to throw aside the electric belt which he was then wearing and trust the Lord; and he was able to take up his work again, all pain having left.

He has been repeatedly healed of grip in answer to the prayers of some of the officers of the Church.

In the summer of '98 a scaffold on which he was working, gave way and he was thrown to the ground, a distance of fourteen feet, landing on his forehead on the sidewalk.

He was then struck in the back by the end of a plank which fell on him.

He was unconscious for twenty minutes, a came to his senses just as a doctor, who had been summoned, entered the room in which he lay. My husband immediately told the doctor he had no use for him, and he went away.

After he was brought home, a telegram was sent to you for prayer. By night the pain had left his head so he could sleep, and next morning it was all gone, so he was able to attend business.

Last November, my husband, who is a member of Zion Restoration Host, went to Chicago. Lott Day morning as usual.

The weather had been warm he did not feel his overcoat.

During the day the temperature fell and he took a chill.

As a result, his old enemy, lumbago, again attacked him—the first time in seven years.

He requested you to pray for him, and a tended the Divine Healing meeting in Shiloh Tabernacle, where Overseer Speicher prayed with him.

In ten days it had entirely passed away, so has it troubled him since.

We were also healed, in direct answer to the prayers of the Junior Choir, in March of this year.

He had been awakened during the night by feeling as if the house were whirling round.

When day light came, he could not raise his head from the pillow, without the same thing occurring, the whirling being so rapid that he could not follow the figures of the persons present.

Two officers of the Church prayed, but he was not relieved.

A message was sent to Conductor Rice, telling him of his condition.

At 2:10 p.m., the dizziness left entirely, so he was able to go down-stairs, and next day was able to attend to his business.

He could tell at what time the Junior Choir had prayed on the previous day.

About three years ago, in a delicate condition, I met with an accident which brought on a violent hemorrhage which lasted about five hours. I sank rapidly.

I told my mother and husband, who were in the room with me, that I was dying.

My mother then called my father by telephone, telling him to come immediately.

As my mother left the room, every sign of life seemed to go from me.

My body grew cold and clammy, and my face took on the ghastly appearance of death.

When mother stepped back into the room, husband said: 'Mother, she is gone!' during the time I lay in this condition, I could hear the music on the other side.

I felt joyous and happy.

I thought no more of earthly ties, but remembered a brother who had passed away, and a happy thought was that I would be with him.

I realized what Paul meant when he said it is better to depart and be with the Lord.

I began to revive.

I was disappointed to find that I was still in this world, but as the thought of my husband and children flashed through my mind I prayed earnestly to God to let me live.

By this time my brother, Deacon Lake stepped in by my bedside.

Saturday, June 13, 91

A. W. N.

New York Public Library
LEAVES OF HEALING.

When my child was two weeks old I lay at the point of death. We then called a lady physician who gave me local treatment for three months. She believed me to be in such a condition from the former treatment I had received that I could not bear another child.

I was many months in recovering. On September 21, 1901, in Zion City, I was delivered of a child after a few hours' labor. Immediately following the birth of my child I had a violent hemorrhage which stopped instantly in answer to prayer.

In three weeks I was strong and well, and able to do my own housework. These are some of the many answers to prayer that we have received in the last seven years.

We praise God for leading us out of an apostate church into the light and liberty of a Full Gospel of Salvation, Healing and Holy Living.

May God keep us faithful till He Comes. Yours in the Master's service.

(Mrs.) Peter Moffat.

NOTES OF THANKSGIVING FROM THE WHOLE WORLD

Healed of Cancer.

Michael Chopah. O my soul, And remember all His kindness; Who forgiveth all thine iniquities; Who healeth all thy diseases.—Psalm 103:1, 2.

MADISON, WISCONSIN.

Dear Dr. Dowie:—I feel it a duty as well as a privilege to add my testimony to God's saving, willing and willingness to heal.

Your sister in the Christ,

(Angeline R.) Shaw.

150 Baird street, Benton Harbor, Michigan.

Desire for Tobacco Taken Away.

If any man destroys the temple of God, he shall God destroy also destroy the temple of God in body, which temple ye are.—1 Corinthians 3:17.

STILLWATER, MINNESOTA.

Dear Dr. Dowie:—I received your loving letter and was glad to hear from you.

The letter said that you had prayed that God would take the craves for tobacco away from me, which He has done; and by the help of God I will never smoke again.

I thank God every day.

After smoking for nearly thirty-five years, I stopped the 16th day of March, by the help of our Father which is in heaven.

Healed of Cancer.


Massillon, Ohio, May 22, 1903.

Dear Dr. Dowie:—About two years ago I wrote you asking you to pray for my mother who was given up by the doctors to die of a cancer on the liver.

The Lord heard our prayer and she was healed. He has kept her ever since. Praise Him! (Mrs.) Grace Welch Smith.

Healed of Paralysis.

For whether it is easier, to say, Thy sins are forgiven thee; or to say, Arise, and walk?—Matthew 9:5.

WASHINGTON, IOWA, May 5, 1903.

Dear Dr. Dowie:—I feel it a duty as well as a privilege to add my testimony to God's saving, willing and willingness to heal.

We give God all the glory, and hope it may be an example to others.

Your sister in the Christ,

(Mrs.) Emma R. Eckels.

Delivered from the Result of a Fall.

He shall call upon Me, and I will answer him; and will answer him; and will bless him in the land of the living.—Psalm 147:16.

EDINBURGH, SCOTLAND, March 10, 1903.

Dear General Overseer:—One day when coming down-stairs, my foot slipped and I fell, striking my head and cutting my right ear in several places.

I hardly knew at first what had happened as it was a solid stone weight which I fell against; but one thing I knew, that although the Devil had knocked me down, God could raise me up.

I managed to stand on my feet and go on with my work, but could never have done it without my Heavenly Father's help, as I was suffering so much pain from my head and ear.

I went to work next day as usual, and on the evening of that day asked for prayer at our prayer-meeting.

I praise God that all my wounds are healed, and there are no bad effects left.

Thanking you for your faithful teaching, I remain,

Your sister in the Christ,

Bella Anderson.

REduced FarE—FEast OF TabERNACLes.

One and One-third Fare for Round Trip to Zion City—Conditions of Sale of Tickets.

A reduction of fare to one and one-third on the certificate plan has been granted for those attending the meetings of the Christian Catholic Church in Zion, at the Feast of Tabernacles, in Zion City, Lake County, Illinois, between July 12th and July 22d, inclusive.

The following directions are submitted for your guidance:

First—Tickets at full fare for the going journey may be secured within three days, exclusive of Sunday, prior to and during the first 6 days of the meetings—that is, July 9th, 10th, 11th, 12th, 13th, and 14th.

The advertised dates of the meeting are from July 12th to 22d; consequently you can obtain your tickets not earlier than July 9th and not later than July 15th.

Be sure that when purchasing your going ticket you request a certificate.

Second—Present yourself at the railway station for ticket and certificate at least thirty minutes before departure of train.

Third—Certificates are not kept at all stations. If you inquire at your station you will find out whether certificates and through tickets can be obtained by presenting your certificate. If not, the clergyman will inform you at what station they can be obtained.

You can purchase a local ticket thence and there take up a certificate and through ticket.

Fourth—On your arrival at the meeting, present your certificate to Deacon James F. Peters, Administration building, Zion City, Illinois.

Fifth—It has been arranged that the Special Agent of the Western Passenger Association will be in attendance to validate certificates on Thursday, July 16th. All holding certificates must have them in their hands of Deacon James F. Peters not later than Wednesday night.

A fee of twenty-five cents will be collected for each certificate validated. If you arrive at the meeting and leave for home again prior to the Special Agent's arrival; or if you arrive at the meeting later than July 16th, after the Special Agent has left, you cannot have your certificates validated and, consequently, you will not get the benefit of the reduction on the whole journey.

No refund of fare will be made on account of failure to have certificate validated.

Sixth.—So as to prevent disappointment, it must be understood that the reduction on returning journey is not guaranteed but is contingent on an attendance of not less than one hundred persons holding certificates obtained from ticket agent at starting point, showing payment of full first-class fare of not less than seventy-five cents on going journey; provided, however, if the certificates presented fall short of the required minimum, and it shall appear that round trip tickets are held in lieu of certificate that shall be reckoned in arriving at the minimum.

Seventh—If the necessary minimum is in attendance and your certificate is duly validated, you will be entitled up to July 26th, to reduced passage ticket to your destination by the route over which you made the going journey at one-third the limit fare.

This rate will apply to the following territory: North Dakota, South Dakota, Nebraska, Colorado, as far west as Denver; Kansas, Oklahoma and Indian Territory; Texas, Minnesota, Wisconsin, Iowa, Illinois, Missouri, Michigan, Indiana, Ohio, Kentucky, Tennessee, Mississippi, Alabama, Vermont, Massachusetts, Rhode Island, Connecticut, New York, Pennsylvania, West Virginia, Maryland, District of Columbia, Virginia, North Carolina, South Carolina, Georgia, Florida and the territory south and east of Toronto, Canada.

REDUCED FARE—FEAST OF TABERNACLES. One and One-third Fare for Round Trip to Zion City—Conditions of Sale of Tickets.
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OUR HEARTS have been filled with praise to God on this Anniversary week of our Arrival in the United States of America.

FIFTEEN YEARS AGO, on Saturday, June 9, 1888, we passed through the Golden Gate at San Francisco, and landed, a Little Pilgrim Band of Four, to fulfill our Mission for the Christ in this great Land.

NO FRIENDLY FACE or kindly word greeted us, and no hand was outstretched to bid us welcome.

We knew no one in the city to which we had come, nor had we any personal friends, so far as we knew them, on all the broad Continent of America.

We were strangers among strangers, and in a strange land. But we were very happy; for we had come at God's command.

The " Pillar of Cloud by Day" and the " Pillar of Fire by Night" had never been out of our sight.
We followed where God led.
And so we were safely guided through the waters to what
seemed, in many ways, a spiritually desert land.

And so we journeyed onward, although, to our great
sorrow, one of our number passed suddenly from our
sight into the Heavenly Land.
We are now only Three.
But God has fulfilled His promises, and has brought
us out into a Good Land and has led us to establish a
City of Habitation, where those to whom He has blessed our
ministry, in this and many lands, are gathering in thousands
upon thousands, from the East and from the West, from
the North and from the South.
To the amazement of a faithless and apostate Church and a
frowning and incredulous world, the Four have multiplied,
during these fifteen years, into Tens and Hundreds of Thou-
sands who are influencing and Blessing Many Millions
throughout the World, and hastening unto and preparing
for the Coming of the King.

Awaking this morning, long before the dawn, we rose
to write these Notes, and send them to Zion for this issue
of Leaves of Healing.

The full moon shed its silvery beams from an un-
clouded sky upon the lovely Lake, and upon the beautiful
surroundings of our Peaceful Retreat.
But paler and paler grew the moonbeams; for the Dawn
had come, and in the Eastern sky,
Hues of the rich unfolding morn,
That, ere the glorious sun be born,
By some soft touch invisible,
Around his path are taught to swell,
were becoming brighter and brighter, until, as we sit down
to write this Ebenezer, the Sun has risen in all his glory,
and the Shadows of the Night have all passed away.

Eleazer! 
Between the Watchtower of Mizpah and the Heavenly
Heights of Shen, that “Crag,” where the Temple of Jehovah
will yet stand on Zion’s Holy Hill in the Holy Land, we raise
this Stone of Thanksgiving and sing with heart and voice our
Song of Gratitude:

Hitherto hath Jehovah helped us!

Here we’ll raise our Ebenezer,
Hither by Thy help we’ve come;
And we hope, by Thy good pleasure,
Safely to arrive at Home.

We will not attempt to even outline at this time the toils
and trials and triumphs of these fifteen years; for we are
preparing, with our assistants, the most complete record that
has yet been given of the Story of Zion; and we trust to
begin printing it in our new Printing and Publishing House,
in Zion City, early in the coming month.

That Record will tell much of the Story that has never
yet been written, and never yet been spoken by us in this land.
Our Story is one which, in its fulness, can never be told.
But we feel it right that, although it can only be imperfectly
written, yet, to the Glory of God alone, as much as we can
now tell, shall be told.
The Preparatory Sixteen Years of Ministry in Australia,
and the preparation of all our life before, must be briefly
recorded; for the time has come when much of that Story
must be told.

But this we say, as we enter upon the Sixteenth Year of
our Ministry since our arrival in America, and the Thirty-
second Year of our Ministry since our Ordination in 1872,
that we are more and more conscious of the Unerring
Guidance of God our Father, by the Holy Spirit, our Com-
forter and Guide.
We Go Forward, obeying joyfully the Commands of the
Christ our King, in the Glorious Beginnings of The “ Resto-
ration of All Things, whereof God spake by the mouth of
His Holy Prophets which have been since the world began.”

BRETHREN, PRAY FOR US.
Early Morning Meeting in Shiloh Tabernacle

The sweet consciousness of the presence of the Spirit of God is not more real at any time in Zion, than in those sacred moments, in the hush of the Sabbath morning, in Shiloh Tabernacle.

In no services of the week is there more close and loving fellowship between the Messenger of God, Elijah the Restorer, and his people, than in these allowed assemblies for praise and prayer and the study of God's Word.

So highly has this privilege been held that thousands of the citizens of Zion have risen in the early morning of the Lord's Days, month after month, and have made their way to Shiloh Tabernacle even through rain and snow and wind and bitter cold.

For months Zion, throughout the world, caught the echo of that wonderful service, and received a measure of its power through the reports published in Leaves of Healing.

Then the pressure of the work upon the General Overseer grew so great that he could no longer find time to revise his messages, and their publication was discontinued.

Ever since that time there has been an appealing cry for them from all over the world.

We rejoice to tell our readers that we have obtained the consent of the General Overseer to publish these reports, without his revision, during his absence, for a time of rest and communion with God, at Ben MacDhui, on the shores of White Lake, near Montague, Michigan.

We ask the prayers of all our readers that God may guide us in the preparation of these reports, and that He may greatly bless them by His Spirit's Power, wherever the Little White Dove takes its Divine Messages.—[General Associate Editor.]

SEVENTH ANNIVERSARY OF THE CHRISTIAN CATHOLIC CHURCH IN ZION.

The early morning meeting of the Lord's Day in Shiloh Tabernacle at Zion City, which marked the Seventh Anniversary of the birth of the Christian Catholic Church in Zion, Lord's Day, February 22, 1903, was one of praise and thanksgiving, simple in its grandeur, grand in its simplicity.

As the singer of old must have struck the strings of his harp and voiced the music of his soul, so was the grand symphony produced again in the triumphant, solemn reading of the song of David, Israel's psalmist.

Oh, give thanks unto Jehovah, call upon His Name;
Make known His doings among the peoples.

Above the toil, the turmoil and confusion of the peoples of the earth, clear as a clarion call, rose the Voice of the Prophet of God, the Voice of Elijah the Restorer.

Sing unto Him, sing praises unto Him;
Talk ye of all His marvelous works.

Victorious, triumphant, as the eagle mounts, so the people of God are borne aloft in spirit, up to the Throne of God.

Saying unto thee will I give the Land of Canaan,
The lot of your inheritance:
And He gave them the lands of the nations;
That they might keep His statutes,
And observe His laws.
Praise ye Jehovah.

As the words of the speaker ceased, the golden light of the sunshine of the new day broke from the windows of the east, bathing the earth in its glory, and touching, as with a benediction, the assembled people.

The audience numbered thousands, almost the entire ground floor of the immense Tabernacle being occupied.

Shiloh Tabernacle, Zion City, Illinois.
Lord's Day Morning, February 22, 1903.
REPORTED BY E. W., E. S., AND A. W. N.

The service was opened by the Congregation's singing Hymn No. 54, after which the General Overseer said:

You will all remember that Seven Years ago today the Christian Catholic Church in Zion was organized.
I desire you to read with me the 105th Psalm.
Let us have a responsive reading this morning.

Soldiers Should Always Carry Their Swords With Them.

Sometimes, when I am talking with people and they say, "I do not know about that," I put my hand in my pocket, take out my Bible, and look up the question.
Then I say, "This is the Word of the Living God—what God Himself says."
The "Sword of the Spirit" is a wonderful power.
Especially on the Lord's Day, when you are going out to fight, you should carry a Bible.
Every Zion Restorationist should have a Bible with him.
Suppose that some one should say to you: "I have never read in the Bible that God says that He is the Healer."
You can open your Bible to Exodus 15:26 and read God's Covenant spoken at the waters of Marah:
I am Jehovah that healeth thee.
Then he may say to you: "Oh, that is plain enough; but He has changed now."
Then open your Bible to Malachi 3:6:
I, Jehovah, change not.
If he says: "That is in the Old Testament," turn to Hebrews 13:8:
Jesus, the Christ, is the same yesterday and today, and for ever.

Your Own Word Never as Effective as the Word of God.
He may say: "I am not sure that what Dr. Dowie teaches about sickness being the work of the Devil is true."
Then you can read to him Acts 10:38:
'God anointed Him with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the Devil.'
"But will He heal me?" he may ask.
Then you can turn to the Word of Jesus in Luke 5:13:
I will.
"I believe Jesus died for my sins," he may say, "but where is it written that He died for my sicknesses?"
Open your Bible to Matthew 8:17, and read:
He himself took our infirmities, and bare our diseases.
Then you can turn to the Word of Jesus in Luke 5:13:
I will.
Open your Bible to Matthew 8:17, and read:
My Sheep hear my voice; and I know them, and they follow me.
There I have proof for you, that Jesus lives for me.

Sickness is the Work of the Devil.
It is a tremendous power to have a copy of the Bible with you.
I always carry in my pocket a copy of the Bible, from Genesis to Revelation.
I never go without it.
I know the Word of God fairly well; yet there are times when I want to take out the Bible and look at the very words as they are recorded.

Power and Strength Not Always Represented by Great Numbers.
Oh give thanks unto Jehovah, call upon His Name; make known His Doings among the peoples.
Sing unto Him, sing praises unto Him; talk ye of all His Marvelous Works.
Glory ye in His Holy Name:
Let the heart of them rejoice that seek Jehovah.
Seek ye His Face evermore.
Remember His Marvelous Works that He hath done;
His Wonders, and the Judgments of His mouth;
Ye children of Jacob, His chosen ones.
He is Jehovah our God;
His Judgments are in all the earth.
He hath remembered His Covenant forever,
The Word which He commanded to a thousand generations;
The Covenant which He made with Abraham,
And His Oath unto Isaac;
And confirmed the same unto Jacob for a Statute,
To Israel for an Everlasting Covenant.
Saying, Unto thee will I give the land of Canaan,
The lot of your inheritance:
When they were but a few men in number;
Yea, very few, and sojourners in it.
When we were going about from land to land and from nation to nation in Europe it was my privilege to telegraph this passage to you.

I was conducting that European Mission alone and had but a few young men with me.
I was received to Scotland, from Scotland to Ireland, and back again; then to France, Switzerland, and so on.
There we were amid multitudes who were utterly ignorant even of their Bibles in this matter, and we were very much persecuted, as you know; indeed, in very considerable danger of our lives, even in London itself.

At that time this passage was a great comfort to me:
And they went about from Nation to Nation,
From one kingdom to another people.
He suffered no man to do them wrong;
Yea, He reproved kings for their sakes;
It seemed to me just like that during our European mission.
Often and often the people of highest station were fighting us.
Persons of highest station were back of the fight in London.

Edward VII. Defender of the Faith and Grand Master of the Masonic Fraternity.
I spoke straight out in St. Martin's Hall, within a short distance of Buckingham Palace, and right in the heart of London.
The Prince of Wales, now King Edward VII., had opened that hall only a very short time before as a kind of Masonic Center.
He had opened it in his capacity as the Grand Master of the Masonic Fraternity.
I spoke strongly regarding the shame of the then heir apparent to the throne being the head of the Masonic Order.
I told them that it was blasphemous that a man who in a few years, if he lived, would be the so-called "head" of the church of England, was the head of the Name of Jesus, the Christ, out of every passage that they quote from the Bible in their lodge meetings.

So-called "Head" of the Church Who Does Not Dare to Name the Name of the Christ.
They cannot deny that, because we have copies of the manual that they use in their lodges.
I have had copies handed to me by Masons of the highest degree.
I have also a good deal of the unwritten work.

They all have admitted, no matter how high their station, that the Name of Jesus, the Christ, is never mentioned officially in a Masonic Lodge.
They have left out His Name with the utmost care in the various editions of the manual.

A Voice Which Penetrates Palaces and Reaches Them Who Sit Upon the Throne.
I spoke strongly in St. Martin's Hall, London, against Doctors, Drugs, and Devils, and the shameful condition of the National church.
I spoke against the abominable lives that some who were near to the throne were leading.
I spoke as a British citizen concerning their shame; for I was then still a British citizen.

On returning to Europe, I found that in all the great capitals of the United Kingdom there was a deeper degeneracy, more drunkenness, more open vice, more shameful wickedness than I had ever known before.

The Court was not at all pleased because I thundered out very strongly against these evils.
Sometimes my voice gets inside of palaces, and then there is trouble.

Great Britain Disgraced By the Profligacy In the Life of Edward VII. When Prince of Wales.
Several papers commented upon my attack upon the Prince of Wales.
I spoke very severely, when a young man in Edinburgh, concerning the shameless gambling and vice and degrading habits of the Prince of Wales.
I told of the day when he laid the foundation stone of the Edinburgh Infirmary in 1889.
I was standing in front of the University, with a great number of her students, as he passed.
I did not hiss him, for I did not think that it was proper or right, because there are only two creatures that hiss—the one is a goose, and the other is a serpent.
However, as he passed, nearly the entire University hissed him with a hiss so audible that the order was sharply given to the guard accompanying him to trot.
The horses went at a gallop almost immediately, but it was too late to conceal the hiss.
As he passed the door of the very University where he had
been a student he was hissed for his shameful conduct in the
Lady Mordaunt case.
He had dishonored a noble Scottish lady and caused a
shameful scandal and a divorce between her and Sir Charles
Mordaunt.
Every one in Scotland felt the degradation and shame of it.
It was fresh with us.
I said to them in St. Martin's Hall: "I feel the echoing of that
hiss today when I see how the Prince of Wales is behaving."
I said: "It is a scandal that he carries around his gam-
bling chips wherever he goes."
He was always shaking his dice, if it were only for a bottle
of wine.
It was not that he needed to do it, but because he was a
gambler by instinct.
At that time, when I spoke out against the Court, it gradu-
ally began to get hotter and hotter. Nevertheless,
God Rebuoked Kings for Our Sakes.
No man was suffered to do us any wrong.
Our enemies came to considerable trouble as a consequence.
They were stricken down in the streets under the batons of
the police.
They were rolled into police vans, taken to prison and fined
openly in the police courts.
At last the magistrate said: "I am tired of this.
"If any of you young men come before me again I shall send
you up for trial, and give you several years in the penitentiary.
"Those are my orders, for the government is with me."
I am not speaking of the royal family.
I believe that the Queen, as far as she knew, would have
been with us.
She was a good woman.
But we had the scandal of the Prince of Wales' Court all
around us.
St. Martin's Hall was one of the halls that he specially held
as a banqueting place.
There they held Masonic "smokers," and things of that kind.
And they went about from Nation to Nation, from one kingdom to another people.
He suffered no man to do them wrong;
Yes, he reproved kings for their sake;
Saying, Touch not Mine Anointed Ones.
And do My prophets no harm.
We have more than sixty centers of work in Great Britain
today where a little over two years ago the work of Zion was
almost unknown.
The General, Overseer continued the reading from the 15th
verse, pausing to comment upon the 37th verse.
And He brought them forth with silver and gold;
And there was not one feeble person among His tribes.
May God grant that there may not be one feeble person in
Zion, but that we shall be strong in the Lord.
Zion's Leaving Michigan Avenue Causes Great Depreciation in
Value of Property There.-
Egypt was glad when they departed.
The papers of Chicago say that they are glad when Zion
leaves, but the people do not say so.
Even the business people do not.
It is said that our leaving Michigan avenue has depreciated
the value of property by a tremendous percentage.
There is no question about it, because the good people came
there and occupied houses that were formerly occupied by
wicked people.
Now these same wicked people are flocking back into
their old haunts, and the police are having trouble with them
again.
Egypt was glad when they departed;
For the fear of them had fallen upon them.
He spread a Cloud for a covering;
And Fire to give light in the night.
They asked, and He brought quails,
And satisfied them with the Bread of Heaven.
He opened the rock, and waters gushed out;
They ran in the dry places like a river.
For He remembered His Holy word,
And Abraham His servant.
And He brought forth His people with joy,
And His chosen with singing.
And He gave them the lands of the nations;
And they took the labor of the peoples in possession;
And observe His Laws.
Praise ye Jehovah.
Let us make a praise-meeting of our service this morning.
(Amen.)
I feel very grateful that I am able to praise God in this as-
sembly of His people, at the completion of the Seventh
Year of the existence of the Christian Catholic Church in Zion.
I have been for some time, as you know, agonizing in the
swamps of Methodism.
I am thankful I got out alive, so to speak.
Organizations Must Be Destroyed in Order That the People of God
May Be Set Free.
I am glad that I am through with that for the time being.
I have said things which, of course, will never be forgiven by
the leaders of Methodism.
I do not expect to be forgiven by some of them as long as
Methodism is an organization; because I said in my last dis-
course on the Methodist Apostasy, that the organization must
be destroyed.
Again and again it has been necessary for even a good
organization to be destroyed.
As you know, the organization of the people of God had to
be entirely destroyed by Jesus, the Christ.
He had to tell the whole people of God that their organiza-
tion was like old wine-skins.
Old Bottles Will Not Hold the New Wine.
If it were put into modern language it would be old-goat-
skins.
He said that to put the new wine into the old wine-skins
would mean that the fermentation would go on, the old skins
would be broken, and the wine would be wasted.
For many years we tried to get the old wine-skins to hold
the new wine.
All that we ever accomplished was to smash the bottles and
lose the wine.
It is heart-breaking to the good man and woman who have
the pleasure of such work, because they tell the truth concerning Divine Healing.
They thought that it would be such a blessing to the church;
but their old associates would not receive it.
The old bottles are not good at all.
Any of you who are endeavoring to put the new wine into
the old bottles, will have the same trouble that they had nine-
teen centuries ago—the bottles will break, and the wine will
be lost.
New Wine Being Put Into New Bottles.
I do not propose to go about merely smashing bottles and
losing wine.
I am thankful for what God has wrought during these Seven
Years.
Vast numbers of you here tried for a while to put this new
wine into the old bottles.
We are thankful to God that now the new wine is being put
into New Bottles.
Let us see that we keep the New Bottles clean.
If we do not, the New Bottles will get into the same mess
as the old, and there will be another smash, even worse than
before.
I am thankful when I look back and contrast seven years
ago with today.
Seven years ago today was a cold, bleak, bitter day.
Less than 500 of us gathered together and organized the
Christian Catholic Church in Zion.
Zion's Numbers Cannot Be Given Accurately.
Neither my General Recorder, his predecessor, nor any of
us can give you our numbers in accurate figures.
One of the things that hinders us is that for nearly the first
three years the figures were practically lost through a very
wicked young man who, rather than write up the records,
destroyed them.
The consequence was that the names of vast numbers of per-
sons who joined us in the early days, are not enrolled.
They consider themselves members, and are sending in
titles, by which means we are gradually getting them
enrolled.
None of us are in a position to say positively how great the number is.

The Figures Can Only Be an Estimate.

However, my judgment is that not one in five of our people is yet baptized by Trinitian immersion.

In many cases there is no Elder where they are living, and vast numbers would be baptized and enrolled if they had the opportunity.

The cry is continually coming to us from all the ends of the earth for Elders to baptize and organize the people.

I think that if we multiplied the baptismal roll by five, making 75,000 persons, that would be a conservative estimate of those who are really in fellowship with us.

That, of course, does not include their families, who would be counted as adherents.

I am speaking of actual members.

If we could reach those who want us to reach them there is no doubt whatever that we could attain an enrolment of 100,000 persons, which would mean about 500,000 adherents throughout the world.

I think that that is a conservative estimate.

To put it at the very lowest figures, we will suppose that our membership is only four times the baptismal roll of the last six years, which would be 60,000 persons.

It may surprise you to know that we are more in number after seven years than the Methodist Church in America was after sixty-one years, according to their own figures.

Methodism in America Was Not Founded by John Wesley.

It was founded by George Whitefield.

The Methodist Society was not established when John Wesley first came to America.

In fact he did not believe that he was converted when he came to America, and neither do I.

I do not think that any man is converted who behaves as he did then.

He says himself that he was converted later.

He got among the Moravians, and Peter Böhler helped him to see the Way of Salvation more fully.

The first Methodist society was formed in England in 1739, the same year that the first Methodist society was formed in America.

At that time George Whitefield was a most attractive preacher.

He was the friend of Wesley, and established Methodist Societies, although they began to differ very much in doctrine, one being a Calvinist, and the other an Armenian.

In the year 1800, sixty-one years after its establishment the Methodist church had only 60,000 members.

Zion Grows More Powerful in Every Way After Seven Years Than Methodism After Sixty-one.

Today Zion has a larger number by far associated with it, and we have been in existence only seven years.

They had no printing house at that time, except a very feeble one, exactly worth calling a printing house.

I feel free to say that we now turn out, in one year, much more than twelve times the amount they did in the same length of time, sixty years after their organization.

We stand in the same proportion financially.

Methodism did not have an auditorium as large as this during the whole work of John Wesley.

John Wesley speaks of the largest communion he ever held as consisting of about 1,500 persons.

He speaks of that, in 1791, as a tremendous number.

This building in which we are today has, as you know, a seating capacity of over 5,000.

There is no doubt at all but that, as you look at it from a statistical standpoint, the Christian Catholic Church in Zion today is stronger in every sense than Methodism was after sixty years.

The Methodists Had the Entire Field to Themselves.

Methodism was undivided in those days, and was in the freshness of its youth and strength when other denominations began to spring up.

We came into the field with everything against us; with every church, including the Methodist, cursing us from its pulpits and its press.

Nevertheless, today, at the end of seven years, we are as you see us.

Methodism never built a city, yet it has been in existence nearly two hundred years.

It has not done many of the things that we have.

I make this contrast to the praise and glory of God.

With all its faults, Methodism has been the most vigorous and evangelical of all denominations.

Nevertheless it has become dimg and dross to a large extent, and I solemnly say that if it were not for the Christian Catholic Church in Zion today I should despair of Christianity being restored in vigor to the world.

Today, even our enemies admitting it, we stand the most vigorous Christian force in all the world.

Our real number cannot be estimated because I believe that we are like the Israel of whom we have read:

"How should one chase a thousand, And two put ten thousand to flight, Except their rock had sold them, And Jehovah had delivered them up?"  

For their rock is not as our Rock, Even our enemies themselves being judges.

There Is Danger in Success.

Success is a dangerous thing, if you do not use it wisely.

Success is a dangerous thing if you imagine that you have wrought it.

If for one moment there was this thought in my heart: "Look around and see what I have built," then I should expect to meet the fate of Nebuchadnezzar.

I have done no such thing.

I never built anything.

I never saved any one.

I never healed any one.

I am willing to say that I never did anything.

Success is a dangerous thing if you imagine that you have wrought it.

I solemnly say that it were not for the Christian Catholic Church in Zion today I should despair of Christianity being restored in vigor to the world.

Surely if He did that I may well do the same.

Without any mock humility I say: Whatever has been wrought has been wrought by God.

I do not say that God did not use me instrumentally.

I do not say, either, that God would have used me if I had not been faithful.

I say, however, that He made me faithful, kept me faithful, and that He keeps me still.

Criticism of the Ignorant Intensely Ludicrous.

I have been the subject of criticism, much of which is perfectly laughable.

Some of it is not only ludicrous but intensely so.

People who cannot write the English language, who do not know how to spell their words, will tell me in the most solemn words.

"Did you ever see that sad sight?

I once saw a child that had been taught curse-words, that did not know how to do anything but damn and curse.

Some years ago I went into this home to be kind to the people.

As I entered I said, "May God bless you," when I heard a little voice cursing my eyes.

Sometimes people, who call themselves Christians and who are members of the miserable apostate churches, remind me of that child when they malign me and say that I have gone to hell.

A Seemingly Ungovernable Child Controlled by Firmness.

I looked at the child, and my heart was sore.

I went up and put my hand on him.

He gave me a kick for my pains.

I said, "Now, you must be good."

I took the child firmly by the hand, lifted him up and set him in a chair.

I say, however, that He made me faithful, kept me faithful, and that He keeps me still.
The child began to curse again.
The parents told me that I could do nothing with it. It had been taught these curse words by a wicked man.
I said: "May you let me try?" They gladly consented.
Then I said to the child: "If you say those words again I shall whip you," and he began again.
I gave him a smart tap or two.
He was going to say it again when I said: "You do not want another whipping; you will be good, now."
I took my handkerchief, wiped the bitter tears off the child's face and kissed it.
Then I put my hand into my pocket and took out a bright piece of new money and gave it to him.
He forgot all the curse words.
He looked at it, then turned to his mother and said: "I will buy a horse with this."
His mother said: "Why do you not thank the Doctor?"
"Thank you," said the little fellow.
"Will you kiss me?" I asked.
"Yes, I will kiss you," he answered, and the little arms went up around my neck.
The Devil had gone out.
Sometimes I feel like giving these wicked press liars a sharp rap, putting them in a high-chair and making them obey. (Applause.)
That is the hardest part of this work.
I do not enjoy it.

The Malicious Lies of the Press Sometimes Rebound Upon Their Befal Generators.
Sometimes, when my friends see these bitter attacks and sympathize with me I say: "Do not bother yourself about it."
There is not one person in a thousand who reads these attacks.
Sometimes the very people who read them give up their papers because these attacks are published in them.
They say: "That is not true; that is not the way Dr. Dowie preaches."
One paper said the other day that they had gone through an entire number of Leaves of Healing and had not found one single word concerning Jesus, the Christ.
That was a wicked lie.
You will find the Name of Jesus, the Christ, everywhere.
If you do not find it anywhere else, you will find it in the Benediction.
Jesus, the Christ, is the Beginning and the End of all my ministry.
A fact is a fact, and cannot be put aside.
I humbly say that whatever I am not, I am a fact, and according to even my critics, a very remarkable fact.
The tone of the press in the East has been very remarkable.
While there is much criticism, yet the very best journals are with us, and are looking forward to an interesting time in New York.
More than a thousand papers have published articles, ranging all the way from half a column to an entire page, regarding the New York Mission.

A Man Who Does Things.
They are greatly interested and large numbers of them are saying: "There is no use in your smiling and talking, because that man does things."
One man wrote a very able article in which he said: "I write from Chicago; and there is no one here who does not admit the fact that Dr. Dowie does things."
"We all smiled eighteen months ago when he said that they would build a city on that prairie."
"No one smiles now."
The Chicago & North-Western railway company says that they have received $108,000 from Zion for freight in one year.
"Big blunders have been made about the Doctor, but every one admits now that he does what he says."
They said when I was in Europe that I never could compete with Nottingham lace.
You will see in Leaves of Healing, Volume 12, Number 18, that I quote the advertisement of a dry-goods firm in this state that announced Nottingham lace and Nottingham lace in the same advertisement, but says that Zion lace is superior to any imported laces of like character, and much lower in prices.
They are not members of this Church.
LEAVES OF HEALING.

Saturday, June 13, 1903.

If you do not exert your home authority, but allow your sons and daughters to treat me and this Church with disrespect, they will treat you with disrespect.

Your business is to maintain authority as the head of the house, and to say, "I will not permit this.

"If you will talk and act like that, you will have to go somewhere else to do it, you cannot do it here.

You are cruel to your son or your daughter, you are cruel to the Church yourselves, and to me, if you permit them to speak and act sinfully, with impunity.

Some of you need to remember that God holds you responsible for your action in these matters.

These Seven Years Have Been Wondrous Years.

During this time I have passed through much personal trial.

However, I have left those things with God, and He has comforted and strengthened me.

I have been attacked by those whom I have most benefited.

May God have mercy upon them!

I see much today that lies ahead.

I am quite willing to forget the Past, with its Good and its Evil, to attend to the work that I have in hand, and "press on toward the goal unto the prize of the high calling of God in the Christ, Jesus,"

I am glad that you are not my judges, for you might judge me too kindly.

I am glad that my enemies are not my judges, for they would judge me too harshly.

I am glad that I am not my own judge, because I cannot estimate what is best or might be weakest in myself.

I am glad that God is the Judge, and He never makes mistakes.

I have, therefore, to say, "I judge not mine ownself." I am perfectly willing to leave those Seven Years, with all that is good and imperfect in them, to God.

I am glad that I have lived them.

May God help me to live another and a better Seven Years!

Do not boast about the past.

Replace it, and glory in Jehovah, and Go Forward.

The service was closed by the General Overseer's pronouncing the following:

PRAYER AND BENEDICTION.

Our God and Father, hear our united thanksgiving as we praise Thee for the last Seven Years in Zion. We thank Thee for what Thou hast wrought for the sinful and wicked who have been saved from their sins and brought into the fellowship of Thy love through faith in Jesus, the Christ, the Lamb of God, whose sin-atoning blood was all their plea. We thank Thee that He who taketh away the sins of the world also taketh away its sickness and its tears. We thank Thee for what Zion has been to the world these Seven Years. We bless Thee for what we have received from Thy hands; strength in weakness; healing in sickness; comfort in sorrow; guidance in perplexity; light in darkness, and the grace to enable us to continue to extend the fellowship of the Holy Spirit our Comforter and Guide, one Eternal God, abide in us, and "press on toward the goal unto the prize of the high calling of God in the Christ, Jesus."

I send unto you prophets, and wise men, and scribes.

We thank Thee for the strength to go on.

Hear us, our Father, and may this be a very happy Anniversary Day, and tomorrow a day of great blessing. We ask it in Jesus' Name, who taught us to pray.

The Disciples' Prayer was chanted by the congregation after which the General Overseer 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, the Christ. Faithful is He that calleth you, who also will fulfil it. The grace of our Lord Jesus, the Christ, the love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide, one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

THE PRAYERS OF JESUS.

REPORTED BY E. E. L. AND A. W. N.

"PEACE to thee be multiplied" came like the roll of many billows from the great audience, assembled in Shiloh Tabernacle, at Lord's Day early morning meeting, March 1, 1893, in response to the salutation of Zion's beloved leader, as he viewed his people.

The day was perfect, with a hint of spring, although winter still had its icy grip on field and stream.

Probably two thousand persons were assembled when the General Overseer began reading a portion of the Scriptures in the 23rd chapter of Matthew, beginning with the 34th verse reading also the 31st verse of the 13th chapter of St. Luke.

The great audience listened with a concentrated attention to one speaking with Authority but ruling through Love.

At the close of the service many hundreds of Zion Restoration Host proceeded to the railway station, where two long trains carried them swiftly into Chicago, where the blessed Message, "Peace be to this house," was carried from door to door throughout the great city.

Besides LEAVES OF HEALING, the workers carried many thousands of copies of the sermon delivered by the General Overseer last summer at Ben MacDhui; these were given away.
A great part of the Gospel which is lost to us now was known in those days by tradition.

Tradition is merely the transmission from person to person and from generation to generation by word of mouth the facts that are preserved in the family and in the nation.

There are some very foolish writers who are ready to dispense with traditions.

They throw them aside, because they say that they find nothing in them.

All that they will go by is written and printed documents.

That is very foolish.

True History of Zion Cannot Be Written From the Reports of Hundreds, and even thousands, of attacks made upon us which would they get?

grated to New South Wales and went into a printing house.

were absolutely groundless.

of myself and Zion, and declined to take anything from the lips of some of you, who had been with me all through, but said: "Oh no, we will not do that. We have the files of the Tribune and the Daily News" (laughing), how much true history would they get?

The fact is that we have not taken the trouble to deny hundreds, and even thousands, of attacks made upon us which were absolutely groundless.

For instance, the New York World recently gave me considerable information concerning myself of which I had hitherto been entirely ignorant.

I am informed that when I was a very young man I emigrated to New South Wales and went into a printing house.

I never did any such thing.

How Facts and Newspaper Reports Differ.

I went with my mother to South Australia and entered into the service of my uncle, where I was paid two dollars a week for blacking boots, cleaning out his stable and doing all kinds of abominable things; but I did them very cheerfully.

I thought that it was all right, for two dollars a week looked like quite a sum of money to me.

By-and-by I thought that a boy who had learned double-entry bookkeeping could do something better; so one morning I told my uncle that I would resign.

I had worked for many months polishing up boots, wiping off mildew, sweeping out the shop and putting down the shutters, all of which I did before breakfast.

When I was through with my work for the day, I got two bags of leather to carry around to cobblers, and reached home about 10 o'clock at night.

That is how I started in life.

However, I knew that I could use my brains much better than my rather weak body.

I was then fourteen years of age.

I went to a friend of mine and said: "Will you introduce me to such and such a gentleman, who is a great merchant?"

"I can keep books by double entry," I said.

When he called out his stock sheets I calculated as he talked, and extended each item.

"They are all extended," I replied.

"I extended them while you were talking," I replied.

He had promised me fifteen shillings, but that week I was paid only ten.

These scribes of the press tell the most infernal lies about me.

Another New York paper said that, after going to Australia, I went into a place and sold sugar, salt and fish.

There is nothing in that to be ashamed of, but I never did it in all my life.

Tradition the Basis of All True History.

Others publish all kinds of fairy tales about me.

I am perfectly amazed at the number of biographies that are written.

But if any one were to use these printed records in writing my history, the result would be most absurd.

My history could be more accurately told if some one would consult Dr. Speicher, for instance, who has been with me for many years; or Mrs. Dowrie, who could tell of my early years.

That would be writing history from tradition.

Do not harbor the idea that tradition is always a bad thing or that the scribes are always bad men.

Many traditions in their present form are very foolish; but you will always find some truth behind the tradition.

For the most part traditions are very carefully and conscientiously given.

In fact, in the Highlands of Scotland, it is considered that if any man makes a mistake in giving the family genealogy, he has committed an offense against the whole clan.

He is looked upon as an offender.

Highland Tribes of Scotland Show Israelitish Descent in the Accuracy of Their Traditions.

The carefulness with which they preserve their Israelitish descent is shown in many ways; but, perhaps, no more striking than the carefulness with which their traditions are preserved.

The resentment that is felt against any one who is so careless as not to have the family or tribe tradition properly preserved, is very great.

I would accept the tradition given to me by an old man of any Highland clan before anything that was ever written about that clan.

It would be likely to be more accurate.

Much of the Gospel Is Written Traditions.

The Gospel according to Saint Luke was written in another language than the one in which we now have it.

It was probably written in Aramaic.

You can find a great many Aramaic Hebrew words scattered through, showing that it must have been originally written in Aramaic, which was the form of Hebrew then existing—a kind of corrupted Hebrew.

While we are grateful for the Written Record, there are still numerous traditions that were held by the early Church, and never disputed, that seem to have much in their favor.

I am very much struck with this fact in looking at Tissot's pictures of the Christ-life: he has very carefully preserved many of the traditions.

We do not have a title of the story of the incidents connected with the Christ's Journey to the Cross which are very slightly referred to here.

One reason that they are so slightly referred to is that they were so well known in detail to the generations in which these men lived that they did not take the pains to record what would have been very interesting for us.

Lazarus, Although a Scribe, Ready to Receive Jesus as the Messiah When He Came.

Tradition says that Lazarus was a scribe, and that he was a copyer of the Law.

He loved the Law, and had thoroughly instructed his sisters, so that when the Christ came they realized that He fulfilled the prophecies.

Lazarus, although a scribe, contended that He fulfilled the prophecies, and became one of His most devoted disciples.

Therefore, behold, I send unto you prophets, and wise men, and scribes: some of them shall ye kill and crucify; and some of them shall ye scourge in your synagogues, and persecute from city to city.

That upon you may come all the righteous blood shed on the earth, from the blood of Abel the righteous unto the blood of Zacharias son of Barachiah, whom ye slew between the sanctuary and the altar.

Verily I say unto you, All these things shall come upon this generation.

O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee: how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings: and ye would not.

Blessed is He that cometh in the Name of the Lord.
Let me now read from the 13th chapter of Luke, beginning with the 31st verse:

And when he had gone forth, he saw a man named Matthew, sitting at table in a publican's house: and they said unto him, Follow us. And he arose, and followed them.

The Christ Did Not Need a Friendly Warning.

It is perfectly likely that he had a good intent when he came to the Christ and warned Him by telling Him to get away because Herod would surely kill Him. It is very likely that he had a good intent.

It is very likely that the Herod who was one of the friends of Jesus, possibly Nicodemus, who came to Him and may have said: "I have private information that Herod has reached the point where he will not suffer You to live any longer. "He is determined to kill You. You would better get away." That is the warning of a friend.

Duty Must Be Performed Although It Costs Your Life.

If you have a duty to perform, it does not matter whether the warning is friendly or unfriendly, you must not turn back from your duty because you might be killed.

If any one in Chicago were to go out and shout as a street corner, but it is quite another thing to detach yourself from all your comrades and go down poorly-lighted streets, into back lanes, and other evil places where Satan has his captives.

The Work of Zion Restoration Host Reaches the Most Criminal Districts.

Some of you have been in the very worst dens in Chicago. Had you only known how criminal some of these districts were you might have been tempted to be a little concerned.

Our people have been working in the most criminal districts in Chicago, where the police walk in twos and threes and fours, and are afraid for their lives even during the day.

In some of these streets where we have been calling with our people, the police will not go alone, and on dark nights they always go there heavily armed.

We have gone out, and, I am glad to know, we have gone out bravely.

However, you must take all proper precautions to preserve your life as long as possible.

But if there comes a time when you have to choose between the preservation of your life and taking a back track home, you must yield to your work.

A Man Who Goes Forward, Disregarding All Threats.

I do not know how many hundreds of times I have been told that if I went forward I would be killed.

I say "It does not matter about my being killed; I will do my duty."

I said in London: "I will go to St. Martin's Hall in Trafalgar Square if I am killed. They shall not say in London that I took a back track."

The effect of that was what I suppose everyone knows, but they know it better in London than they do here. They know that at least one man, who did not care if he was killed, faced that medical mob, and did his duty.

O Jerusalem, Jerusalem, which killest the prophets, and stones them which are sent unto thee! how often would I have gathered together thy children, even as a hen gathereth her own brood under her wings, and ye would not! Behold, your house is left unto you desolate: and I say unto you, Ye shall not see Me, until ye shall say, Blessed is He that cometh in the Name of the Lord.

Prayer was offered by the General Overseer, after which he delivered the following discourse:

TEN YEARS IN CHICAGO.

INVOCATION.

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

The text that I have announced for Chicago this afternoon, has been very much in my mind.

A Stern Severity for Sin, But a Deep Tenderness for the Sinner.

My subject will be: "Chicago, its Sins and its Sorrows." Last Lord's Day I was led to give a very solemn, severe warning to Chicago, and I did right.

Today I intend to deal with its sins and sorrows, and speak of the sympathy with which we regard Chicago.

And when the Christ drew near, He saw the city, and wept over it. Although He did His duty so sternly, even at the very beginning driving out the people with a whip, who had made the Temple of God a den of robbers, yet it was the same Christ who on that morning, as He approached the city, sat down upon Mount Olivet and wept over Jerusalem.

It seems to me as if our going out of Chicago has taken place at the right time.

A conviction of impending trouble to Chicago has taken a strong hold on me.

I have seen for some time, and much more clearly since we left Chicago nearly a year ago, what has been noticed by many, a very swift decadence in Chicago within the last year.

What Zion's Influence in Chicago Has Been.

For instance, the neighborhood around Central Zion Tabernacle, which had become exceedingly respectable, because we had driven out the evil residents, not by any force, but by the Light that shone from the Tabernacle, and by the number of our people who came to live all around that neighborhood, is now again giving the police much trouble.

I was told by one of the principal officials of Chicago that there had been so many bad people beginning to crowd into Sixteenth street and Indiana avenue that he had had a strong inclination to leave the house in which he had lived so many years, as it was in that district.

"But since you have moved into Michigan avenue, it is pleasant to live there," he said.

"I like to come into the Tabernacle and hear you talk.

"You have improved the value of property, and the quietness of the neighborhood is phenomenal."

Ever since we left that neighborhood the bad people have been crowding back again and the good people have been going out.

That Tabernacle, which used to be thronged with thousands of people to hear us speak, has stood empty.

That is still more strikingly the case in Twelfth street.

The Last Ten Years Spent In Continuous Service for Chicago.

I have felt that God knows, and the world knows how eager I have been for a blessing to Chicago.

I have kept very closely to my work, and have not allowed anything to take me away.
Many and many a time I have been urged to hold missions in great cities and other lands, and I have said: "No, God put me here to fight this thing out on this line, and here I stay."

Thus, except for a brief absence in Europe, I have been continuously in and around Chicago since 1890.

In July of that year I first spoke at Western Springs, and from that time I have been in and around Chicago, with the exception of my visit to Europe and brief visits elsewhere. It was not until 1893, however, that I came into Chicago. When we close this Series of Services in the Auditorium, I shall have completed the ten years of actual work in the city itself.

The anniversary of these ten years will be somewhere about May 7th, when I opened Zion Tabernacle No. 1 down in Stony Island avenue.

During these ten years I have ministered in Chicago.

I have been an intense lover of the people, and I know that God has blessed us and the people.

But when I think of how the grace of God was first treated, and thousands of people kept back during these years by the wickedness of a hostile press and public, I am greatly grieved. I have been exceedingly careful to maintain the independ-

ence of thought in my wife and son as I was in my daughter. I have done all I could to bring out their point of view.

The historical faculty is strong in my family and in myself, and we have been in the habit of looking at many things from a historical point of view, which I think he is likely to appeal to him.

No one standing on one side of a thing can present a complete view.

If any man, standing in one place at the Vendome tower in Paris, or at one of the great triumphal arches, imagines that he can describe the whole thing, he is exceedingly foolish, because the inscriptions and the beautiful carvings are on every side of them. I never object to people presenting various views of the same truth.

If I object, however, to people's getting up and talking when they do not know what they are talking about, and whose word and opinion is not worth a snap.

It is not opinion that counts. Opinion is worth very little unless it is founded upon fact. It is fact that counts. May God bless those who stay at home, and those who go into the city.

We shall go right on and do still better work in the city than we have yet done. Let us consecrate ourselves to God.

**PRAYER OF CONSECRATION.**

Our God and Father is Jesus' Name we come to Thee. Take us as we are. Make us what we ought to be in spirit, soul and body. Give us power to do right in all ways, at all times, and under all circumstances. We thank Thee for the week that has passed, and all the good in it. Now let the mouth that opens be full of blessing. For Jesus' sake. Amen.

(Before the Service begins, the General Overseer pronounced the Benediction.)

The service was 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, the Christ. Faithful is He that calleth you, who also will do it. The grace of our Lord Jesus, the Christ, 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.

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**THE PRAYERS OF JESUS.**

**REPORTED BY R. S. D. W. AND A. W. N.**

**BETTER work than ever in Chicago!**

This is the intense desire of the founder, under God, of the Christian Catholic Church in Zion as his continuous personal ministry in the city which witnessed the birth of the Church, draws to a close. As the Christ wept over Jerusalem, so the Prophet of God, in spirit like the Master's, would fain reach out and save the wicked city.

The Message of Elijah the Restorer, as given to his people at Lord's Day early morning meeting in Shiloh Tabernacle, March 8, 1923, was directed especially to Zion Restoration Host, in urging the Host to work better than ever during the three months yet remaining of the time set for the concentration of their efforts in Chicago.

The day was bright and beautiful, and probably a thousand persons went from Zion City after the service into Chicago, there to spread the Gospel of Salvation, Healing and Holy Living.

An unusually large audience, even for Zion's uniformly large congregations, returned the greeting of the beloved General Overseer with the old and ever sweet salutation, "Peace to thee be multiplied."

**Shiloh Tabernacle, Lord's Day Morning, March 8, 1923.**

The service was opened by the Congregation's singing Hymn No. 581.

Chorus—Bless the Lord, bless the Lord,
Bless the Lord, O my soul,
And all that is within me,
Bless His Holy Name.

The General Overseer read in the Inspired Word of God, in the 10th chapter of the Gospel according to St. Luke, beginning at the 21st verse and reading to the end of the chapter.

The General Overseer then said:

The Joy of Jehovah is Strength. There is no other. The Kingdom of Heaven is "Righteousness, Peace and Joy in the Holy Spirit."

Joy is the Highest Expression of Divine Life.

An abiding Joy is the realization of Righteousness and Peace.

It is not in an ecstatic, spasmodic, noisy and disorderly expression that you find Joy. Joy is within the spirit. The Christ rejoiced in the spirit. He was so happy that the Seventy that He had sent out had been faithful to their trust.

Each one had said, "Peace be to this house," and the peace had come; the sick had been healed; the sorrowing had been comforted; the weak had been helped, and humanity had been blessed.

He felt great Joy in suffering for a poor, weak, broken and polluted humanity.

The Ministry of Reconciliation Given, Not to Angels, But to Men.

It would have been easy to give this ministry to angels. But I think that if angels who had never fallen had come to us, that we would have said to them: "What do you know about it? You never wore this body that we wear. You never felt the sorrows that we feel."
"It was not yours to inherit a poor, polluted flesh, and inherit evil tendencies.

You have not fought the fight that comes to us who had parents who were drunken and dissolute."

God in His Infinite Wisdom used fishermen to convert philosophers.

He used the weak things of this world, while the Pharisees and Sadducees were going through all the mummeries of a Temple service that had become a form of godliness, but had denied the power thereof.

He had set out seventy people in the ministry to go from house to house and from village to village whither He Himself would come, and to say to the people: "Peace be to this house."

When they came back and told Him with joy that even the devils were subject unto them through His ministry, He told them that there was something even better than rejoicing in that; they were to rejoice that their names were written in heaven.

However He rejoiced in the success of their work.

The Only Real Knowledge and Power Are From God.

He rejoiced in spirit and said,

I thank Thee, O Father, Lord of heaven and earth, that Thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father, for so it was well pleasing in Thy sight.

If we could only get to the place where we really are conscious that we are children!

If we would realize more completely that we know so little; that all our own knowledge is just a little less than nothing at all; and that only the knowledge and power which God imparts are real and effective.

If we could realize that we are but infants in the night, crying for the light, with no language, only a cry, compared with God's Infinite Knowledge and Wisdom, then I think that God could do much more with us.

It is when we imagine that we are something very much more than we really are that God can do nothing with us.

He can only put us aside and say: "When you have ceased to be conscious of yourself and become conscious only of your weakness, then I can reveal My strength in you and make you strong."

Paul had to learn that which the wisest and best saints in every age have had to learn.

In their folly they have even prayed to God that persecution might cease; that messengers of Satan might no longer buffet them.

It is folly.

The best way is to learn to pray aright.

Messengers of Satan Are Evidences of the Presence of a Divine Work.

The Devil is never in any trouble with God's people when they have made no trouble for him; but the moment that they begin to win the poor captives of sin, raise the fallen, restore humanity, and wipe away the tears of hopeless despair, which so often fill the heart of the weak as they see themselves getting weaker and weaker, robbed of their privileges and of their birthrights, while the wicked grow stronger and stronger, then he becomes active.

The cry comes up from the heart of the downtrodden masses: "O Lord, how long? Is there no hope and no deliverance?"

When Satan sees that an organization is rising which is opening the way to a City of Hope to those who are in the humblest places, then Satan gets angry, and then you and I realize that the messengers of Satan buffet.

A Prayer Which Should Not Be Prayed.

But should we pray as Paul did in his folly: "O God, do take these messengers away. Do make this storm to subside. We do not like it. Can we not go in perfect peace and without any molestation whatever to do Thy work?"

You may beseech the Lord many times, as the persecution becomes stronger; but the answer will always be that which came to Paul who thrice besought the Lord.

My Grace is sufficient for thee: for My Power is made perfect in weakness.

Therefore, Paul was ready to say:

Most gladly therefore will I rather glory in my weaknesses, that the Strength of the Christ may rest upon me.

Let the messengers of Satan multiply a thousand fold; only let the power of the Christ rest upon us, and we will overcome in the conflict with the powers and messengers of Satan.

Paul Did Not Seek Deliverance From a Physical Infirmity.

The supposition that Paul prayed for deliverance from some physical infirmity is nonsense. He does not confess to any physical infirmity.

The commentators have said that, because they wanted to make their theories fit.

One commentator suggests, in a very able manner, that it was possibly weak sight that was his infirmity; that he never recovered perfect sight, after having been stricken with blindness while on his way to Damascus.

That is the most foolish thing to say; because when God sent Ananias to Paul he received perfect sight.

God did not send Ananias to give him a winking, blinking, imperfect sight.

Paul never complained of his sight.

That has been left to people who want to make out that Paul had some physical infirmity.

It will not do at all.

The messenger of Satan was a person, not a thing.

He was followed from place to place and from city to city by one or more, or perhaps very many malignant persecutors, who wreaked up all kinds of wicked falsehoods against him and flung them upon the people.

They made accusations that were most painful to bear among them being an attack upon his moral character.

Pure and Holy Friendships Made the Occasion of Calumnious and Defaming Accusations.

A great many noble, pure and holy women followed Jesus, and others also followed Paul.

Paul had many dear companions, among them many women such as Lydia of Thyatira, Phoebe of Cenchrea, and many other women who labored with him in the Gospel.

Our Lord Jesus, the Christ, had friends and believers among noble women of high rank, such as Johanna, the wife of Chusa, Herod's steward, Susannah, and other women who ministered to Him of their substance.

These vile and filthy accusations which were but the expression of the filthy and foul lies of the traducers, were among the exceedingly painful things that they had to bear.

Your Reputation Should Be Included In Your Consecration to God.

When we can consecrate our reputation to God we have consecrated that which is of the most importance.

My character is safe in God's keeping; and it does not matter what my reputation may be.

If I do right, the character is safe.

Reputation is a small thing.

You will have to become of no reputation, perhaps.

But should I be charged falsely and wickedly with having sinned.

I think that one of the most painful things to me is the fact that wherein I have toiled to deny myself the very most, I have been charged falsely and wickedly with having sinned.

It may be that you will feel something of the smart of being a Restoratorian.

I have been perfectly amazed that there has been so little opposition.

Rome Awake to the Danger Threatening Her Wicked, Apostate Power.

It is perfectly clear that the Roman Catholic priests are considering themselves and taking a very direct interest in the dissemination of Zion literature among the Roman Catholics. Archbishop Quigley has stated that no man can be a socialist and a Roman Catholic.

By that he means that no man can take any part in social reform of any kind which does not have the direct approval of the Roman Catholic clergy.

Whatever the Roman Catholic clergy may say about social reform, they are a mass of hypocrisy.

If they begin with real social reform, they will begin with their own people in Chicago, many of whom run saloons.

Rome a Foe to Real Social Reform.

If the priests were sincere in their desire to have their people pure, they would demand that they should not keep saloons, and command their people not to drink the infernal liquor.
But they do not do that because they are afraid of the consequences. The priests have no real interest in social reform. The policy of Archbishop Freeman, which was always kind towards Zion and myself, is passing away. You will find evidences in the various districts that the people have been driven from their homes and are even told that violence should be used to repel the visits of the members of Zion Restoration Host.

They are more afraid of the Christian Catholic Church in Zion than of any other form of Protestantism, because we fulfill the command of the Lord and go from house to house, from street to street, and from lane to lane and do the things that they talk about.

I warn you because I am persuaded that you will have to be very watchful. Always keep your temper and maintain a perfect kindness. You will not talk with them long before you find that they are disposed to listen to you, because many of them are utterly wearied of the apostate churches.

Not long ago a woman said to one of the Restorationists: "I am a Roman Catholic, and am perfectly contented with my religion. One in the church to which she went.

"I am a Roman Catholic, and am perfectly contented with my religion. She said: "That is the church to which I go back today to that very place and ask to see the man who struck me." She did not pay ten cents for a seat, so she did not have one in the church to which she went. Because she was very poor and could not bring anything, the priest and all the people connected with that church did not care about her.

The priest did not visit her; so one comforted her in her sorrow; and in fact she was utterly weary of her religion. Then she asked: "What kind of people are you?"

The Restorationist very kindly told her that this was a Church that cared for its people without regard to race or color; that we feed and care for our people; that none of our people were upon the public charge; that we visit them and do what we can for them.

Then she told a little about the work of Overseer Jane Dowie and our six hundred Dorcas workers. She told how the poor women who have no preparations made for the approaching time of nature's peril are taken baskets containing everything in the way of an outfit for the mother, and love and help is given.

Tears ran down the woman's face, and she said: "That is what I call religion." So a little patience, gladly receiving the rebuke, and not running away from the fight, accomplished much.

A Divine Love for Humanity Most Essential to the Zion Restorationists.

The Restorationists did not go, but soon found that this woman was not satisfied with her religion. She could not pay ten cents for a seat, so she did not have one in the church to which she went.

"I am a Roman Catholic, and am perfectly contented with my religion. She told a touching little story about our maternity Dorcas workers. She told how the poor women who have no preparations made for the approaching time of nature's peril are taken baskets containing everything in the way of an outfit for the mother, and love and help is given.

Tears ran down the woman's face, and she said: "That is what I call religion." So a little patience, gladly receiving the rebuke, and not running away from the fight, accomplished much.

No Weapon Formed Against Zion Has Ever Prospered.

If we are careful we can break up the enemy. We can sometimes use the forms of law to do it. We have a right to use all the powers we possess—the power of persuasion, money and all the powers that come to us through unity of purpose and operation, if we use them happily.

Above all things remember that there is no power unless God gives it. Unless God reveals to you the Son, you will never know Him. Unless the Son reveals to you the Father, you will never know Him.

But if our Father reveals Jesus to us, and Jesus reveals our Father unto us and we take with us today the spirit of love, patience, meekness, and at the same time courage, expecting to win, not afraid to take a blow, or an ugly word, it will all be well.

I pray God to bless you.

Now let us go forth with the words of the Redeemer in our hearts when He prayed and said, "I thank Thee, O Father."

PRAYER OF CONSECRATION.

Our God and Father, in Jesus Christ, we come to Thee. Take us as we are. Make us what we ought to be. Give us power to be a blessing to others.

Bless Zion everywhere in this city. Bless all the services in Shiloh Tabernacle. Bless, we pray Thee, all who go into Chicago, and may power and blessing accompany the Message given from house to house. Make the people be in our own hearts as we say: "Peace be to this house."

The service was closed by the General Overseer's pronouncing the Benediction.

Blessed, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole spirit and soul and body be preserved entire, without blame, unto the coming of our Lord Jesus, the Christ.

Faithful is He that calleth you, who also will do it. The grace of our Lord Jesus, the Christ, the love of God our Father, the fellowship of the Holy Spirit our Comforter and Guide, one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

THE PRAYERS OF JESUS.

REPORTED BY E. W. E. L. AND A. W. N.

A weary traveler slakes his thirst from the waters of some clear stream, and then, refreshed, pauses for a moment and laves his face, tossing the sparkling drops about and watching, with pure joy, the play of the opalescent jewels moment and laves his face, tossing the sparkling drops about and watching, with pure joy, the play of the opalescent jewels.

The service was opened by the Congregation singing Hymn No. 54: "Nearer the Cross!" I am coming nearer, Nearer the Cross from day to day, I am coming nearer, Nearer the Cross where Jesus died, Nearer the fountain's crimson tide, Nearer my Saviour's wounded side, I am coming nearer, I am coming nearer.

The General Overseer then said:

I desire you to read with me again the remarkable prayer of Jesus, which we read last Lord's Day, in the 10th chapter of the Gospel according to St. Luke, beginning at the 17th verse; and the Seventy returned with joy, saying, Lord, even the devils are subject unto us in Thy Name. And He said unto them, I beheld Satan fallen as lightning from heaven. Behold, I have given you Authority to tread upon serpents and scorpions, and over all the power of the enemy: and nothing shall in any wise hurt you. But I say unto you, Thy enemy shall be he that reproves thee with thy faults, and addeth not reproach thereto. And you know who the Son is; save the Father; and who the Father is, save the Son, and be to whomsoever the Son will reveal to him. You will notice that the statement "no one knoweth who the Son is" stands by itself.

But the statement that no one knoweth who the Father is,
save the Son," does not stand by itself, but is followed by "and He to whomsoever the Son willth to reveal Him."

The Christ Did Not Come to Reveal Himself.

He does not come to reveal the revelation of Himself to humanity. I desire to call your attention to the fact, that the Christ did not come to reveal Himself. He came to reveal the Father. There is a sense in which the Son is un-revealed. The Holy Spirit reveals the Father and the Son to us just as far as we obey the conditions under which a revelation can be received.

Chief among the essential conditions laid up for a man of God for receiving a Divine revelation is absolute self-effacement in one sense.

Revelations Are Not Obtained by Striving for Them.

If you want to see something which your natural eye is not powerful enough to discern, striving will not aid you. It may be a bit of black dust before you, which you are told is a beautiful shell, that has come up out of the ocean depths, and is a part of the foraminifera taken from the deepest depths. You may say: "I see nothing but a grain of black sand," and no matter what you may be told about it, it will not be anything to you but a grain of black sand until you have that beautiful shell put under a microscope.

Then, with the light full upon it, you start back with delight. There is a revelation.

You draw yourself back and look down again where that little bit of black sand is.

What you see now is no longer a black grain of sand, but is as large as two hands. It is beautiful, dressed in all the exquisite adornment of a lovely palace for a creature so infinitesimally small that the natural eye scarcely discerns it. That is a revelation that the microscope has revealed to you. You did not get that by striving or talking. You got it by forgetting everything else, and obeying the instructions to look in a particular way.

You may have some beautiful, brilliant sparks of light pointed out to you, and be told by some one: "I will show you Saturn." It is in a beautiful position to be seen. You have a splendid telescope and a clear night. The telescope is fixed upon that beautiful planet. When you first look at it, it seems no larger than you have ever seen it with your eye. Presently you are told just where to place yourself, and—oh, your breath almost goes. There is a vast, brilliant globe of light, with its wonderful rings. That is a revelation; but you did not work it out. You did not reason about it. It did not come by talking.

Revelations Are Obtained by Fulfilling Divine Conditions.

A person said to me not long ago, "I would like you to hear an exquisite song, sung by a lovely singer." "Tell me the name of the singer," I said. When I was told, I said: "I have no desire to go to hear that singer, even if she were on this continent." "Oh," he replied, "I have it here." He fitted a cylinder on the phonograph. I saw nothing but a cylinder of wax; but presently the electric button was touched, and my phonograph began to play. I put the tube to my ear and there burst out a glorious song in the full, rich tones of a great singer.

That was a revelation and I did not do anything to get it, except to fulfill the proper conditions. I wish you to understand that if you are to see and hear, by this ear and eye of faith, in revelation, you must concentrate yourself upon the one thing, and fulfill the Divine Conditions. Do not imagine that any striving upon your part will bring you the revelation. There are ten thousand revelations waiting to burst out upon us if we had only eyes to see, ears to hear, were less self-conscious, and were willing that the revelations should come in God's way and full from Him.

What God has done cannot be added to or taken from. There is a Divine Completeness in Everything That God Has wrought.

You and I must know that the revelation which is the highest of all God's revelations, will never be a reality unless you have the spiritual eye to see and ear to hear.

There is no revelation sent to a man who is totally deaf. There is no use in giving a man a binocular microscope, or the most wondrous telescope in the world, if he is totally blind.

There is no use in asking a man to listen to the beautiful song of a beautiful singer, the record of which is before you, with incredulous mockery he says: "You cannot fool me. I am not going to believe that I can hear any song from that bit of wax," and he goes on in his ignorance and self-sufficiency laughing at you.

The wicked shall not understand; for they have ears and they hear not; eyes and they see not; hearts and they understand not. That is the Word in the Prophet Daniel regarding the Latter Times.

None of the Wicked Shall Understand.

They come and look at Zion City and say: "I do not understand it." It is true they do not understand it.

There must be spiritual sight and hearing before the record becomes audible or the star becomes anything else than a little spark of light.

A great many people do not bother themselves about the stars.

There may be this, that, or the other thing; but they have not very much interest in astronomy.

There is a possibility of giving oneself to the study of astronomy so completely that one might forget one's daily duty.

A Great Love for Scientific Research Dominated by a Divine Love for Humanity.

There are no sciences that I have cared to study except microscopy and astronomy.

But I found myself at one period of my life so interested in them both that I had to choose between them and my ministry. I put my binocular aside and refrained from going to the telescope, simply because I could not do my work if I did.

I believed that the luxury of pursuing these studies might be given to me in the later years after I had done something for humanity.

If I could not on earth, I knew that I would be able to study astronomy splendidly from the City of God above, and perhaps without the aid of a telescope.

These are among the sublimest studies to which we possibly apply ourselves in the great fields of Divine Revelation in the natural world—the infinitely small, and the infinitely great. But it is this truth in the spiritual sense with which we have to do especially this morning.

The Great Revealer, Jesus, did not come to reveal Himself. He came to reveal unto us the Father who is known by no one but the Son.

No man knoweth the Son save the Father; and perhaps the expression lies the solution of the attempted definitions of the Sonship of the Christ.

What have we to do with it?

Some Things Which Cannot Be Defined.

What right have we to undertake definitions at all?

Do definitions help?

I do not think that they do. I think that they hinder.

The very word definition means to put metes and bounds around a thing by telling its length, breadth, height and depth. Why endeavor to define?

Why not enjoy it, cut it up and tell me what its contents are? Eat it. Why do you attempt to get the little child to define its love and hope?

She tells you how much she loves mother or sister, and in fact you say: "Whom do you love best?" The little one will look up and say: "I love you all best," and thus refuse to define.

A Love That Can Be Defined Is Not Love.

It will die out, because you can see the beginning and the end of that kind of love—it is lust.

It can be easily defined, for it is a passion springing from the dust; it fades; it dies; it rots; it stinks.
It is hellish.
It is the love of the dime novel.
It is the love of the slug.
It is the love of the bestial habits and belongs to the flesh.
It has no spiritual power or divinity.
It is born in hell; it goes to hell; it makes a hell; it is a hell.
Damning lust!
Lust of the flesh and eye!
Lust sent tens of thousands into the theater last night.
They spent their money; gloated their eyes on unwomanly women and unmanly men in comedies and tragedies, pretending emotions that reek with the sensuality and filthiness of hell.

A Sad Picture of Lust's Victims.
Then after feeding the eye comes the damning lust of the flesh.
They drink the wine and then—everything is gone—morality, modesty and manly purity.
This morning, millions throughout the world who have spent their money and labor for that which satisfies not, toss upon their beds, tortured by dreams and heartaches, and pursued by a thousand furies.
Their bodies itch with the damning disease for which they paid so much last night.
They paid a high price for the delirium they are enjoying.
The devils and furies will not allow them to sleep, for the fever consumes them, and the nauseated stomach refuses food and drink.

If the Spirit of the Father had not come, we would not have known the Son.
They who saw Him did not know Him.

The Disciples Themselves Did Not Know the Christ.
They saw only a great prophet and a good man.
They loved Him, but they did not know Him.
Jesus said to Philip: "Have I been so long time with you, and dost thou not know Me, Philip?"
Philip did not know Him.
Peter did not know Him.
He had only a glimpse of the revelation when he said: "Thou art the Christ, the Son of the Living God."
If he had only believed, he would never have merited the rebuke: "Get thee behind me, Satan."
I feel the intense importance of these words: "No one knoweth who the Son is, save the Father."
During the Christ's earthly career they did not know Him.
They crucified Him in ignorance.
His own disciples looked for a petty little kingdom in which they wanted to sit one on the right hand and one on the left hand of the King on the Throne.
They did not know Him after He rose from the dead.
Even Paul said a long time after:"That I may know Him, and the Power of His Resurrection."
Grow! Study! Grow in the grace, and knowledge of our Lord and Savior, Jesus, the Christ.
The Christ did not come to earth to reveal Himself.
He came to reveal the Father.
All we can know of the Father we get through the Son.
All we can know of the Son we get by the Spirit from the Father.
It is only as we look at the Father and the Son through the Divine Mediator that we can see anything.

It does not help you to understand to take your Bible and mark and crossmark the text.
I would rather have a clean Bible.
I always have felt that the man who marked his Bible from end to end had not much of it in his heart or head.
I have it in my heart to say about the marked Bibles: "The letter killeth, but the Spirit giveth life."
The Bible is not in your hands as God gave it to men.
You may have a German Bible, or an English Bible, but the Bible was not written in either tongue.
You have the Psalms of David written in English, German, Italian or some other language, although the Bible was not written in those tongues.
The Hebrew is a lost tongue.

We think we know it, and we do to a certain extent, but we "know only a little about it.
You could be certain about the Bible if you knew the original tongue, and then the Bible might kill you.

The Letter Killeth.
There were no men who knew the Bible better than these very ones who murdered the Christ.
They knew the Bible from Genesis to Malachi, and many could repeat every word of it.
Many of them could transcribe it without looking at a line of it. They fought over every word, and every jot and tittle.
There is not a Bible scholar living today equal to those old rabbis, but they were murderers.
You can be so bound up in the letter that it will kill you.
Get the Spirit that giveth life; then your Bibles will be of some use to you.
You will not be tied down to words.
You will then begin to understand that the Bible is not completed.
You may say: "Oh, but we are told that if any man add to the words of the Book of this prophecy—"
That is all true, but it refers to the Book of Revelation which God gave to His Son, Jesus, the Christ, by means of His servant John.
Who wants to add to that?
I do not want to.

The Church Is Cursed By Being Letter-bound.
Men have said: "We will give you the exact meaning of this text in this catechism or in that creed. If any one does not swallow this catechism let him be anathema."
That has been the way all through the ages.
The Pope wants to get a definition of his infallibility or some other ridiculous thing, and he issues a syllabus to every one, and if any one thinks otherwise, "let him be anathema."
The world does not take much notice of their anathemas.
They can curse all they like, it does not hurt any one.
Do not misunderstand me. I love the Bible.
But I say to you: "Do not become letter-bound."

Christians Who Make Over Their Bibles To Suit Themselves.
A woman once said to me: "Perhaps you would like to see my Bible."
I looked at it and said: "I do not see much of God's Bible there.
"You have so marked and cross-lined it that I should think you have quite a Bible of your own."
She fixed up her Bible to suit herself.
God will not have that.
People are weary of the anathema, of flattery and of being overawed.
They thought that it would be splendid to be free, and their freedom has led them down into the Depths of Despair.

Your Mission Today Is To Make the Captives Free and Then Leau Them to the Christ.
The Christ went down to hell to lead Captivity captive.
He came down to earth to set the captives free, and then make them captives to Himself and His Love.
We go into the city today to set captives free, and then bring these captives to God into the Glorious Liberty of a Real Religion.
May God bless you.
Be very happy.
Be very bright.
If you have any sorrows, bury them.
Do not go with sorrowful faces.
Leave your sorrows behind.
May this wonderful Work in which the Father was thanked by Jesus for revealing these things unto children be in our hearts and spirits today.
The meeting was then closed by prayer and

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

God says that the iniquity of the fathers is visited upon the third and fourth generations. (Exodus 20:5, 6. Margin.)

Multitudes today are suffering disease and sickness, because their ancestors have broken God's commandments.

When the disciples asked our Lord: "Who did sin, this man, or his parents; that he should be born blind?" Jesus answered: "Neither did this man sin, nor his parents: but that the works of God should be made manifest in him." He did not say that no one's sin had caused him to be born blind.

The Son of God, when here in the flesh, was constantly showing the world the works of the Father.

People confused the works of the Devil with the works of God, then, as they do now.

Jesus said: "The Son can do nothing of Himself, but what He seeth the Father doing: for what things soever He doeth, these the Son also doeth in like manner." (John 5:19.)

If we desire to see the works of the Father, we must watch the Son as He goes about saving and healing the multitudes; opening the eyes of the blind; unstoppering the ears of the deaf, and casting out devils.

We are not told, however, that in doing the works of the Father, He made any sick for their own good.

When the Christ put the clay upon the eyes of the man who was born blind, and sent him to the Pool of Siloam to wash it away, He gave an object lesson to the world.

Neither the clay nor the waters of Siloam had any healing power in themselves.

The clay was a type of physical conditions.

The waters of Siloam were a type of spiritual conditions.

The blind eyes covered with clay represented the condition of all men by nature.

The waters of Siloam represented the spiritual life, which can wash away the defilement of earth.

All mankind are born blind—blind to spiritual things.

They are blind to material things also, in the sense of not seeing them in their right relations to life.

Until man is born spiritually he sees everything through the flesh, which, like a veil of clay, covers his spiritual eyes. (2 Corinthians 3:14, 15; Hebrews 10:20.)

This man was blind to both spiritual and material things; although he knew something about material things through handling them and through being told about them.

But when he obeyed the command of Jesus to "Go, wash in the Pool of Siloam (which is by interpretation, Sent,)" then the works of God were manifested in him and he was born again and healed; for in reading the rest of the story we can see that this man received both spiritual and physical sight.

The new birth and healing should go together.

Our Lord said to the man sick with the palsy, "Arise, and take up thy couch, and go unto thy house," to show that it was the same as saying, "Thy sins are forgiven thee," to which the Pharisees had objected. (Luke 5:20-24.)

The Pool of Siloam was just outside the City of Jerusalem.

It was fed by the showers from heaven, and formed a pool for all the inhabitants.

God's people will dwell in Jerusalem, the City of Peace, wherever they are, if they rule the flesh; and they will drink of the Living Water which the Christ has promised.

When the flesh rules man, he lives in and for material things.

These are his life.

When he is born again, he sees that the Kingdom of God should be first and that material things should be used to extend His Kingdom.

Our Lord sent the blind man to Siloam (Shiloah) to be washed and healed.

But Prophecy speaks of the time when Shiloah shall come to the people. (Genesis 49:10.)

That time is here, and the Shiloah streams of Living Water are carrying Salvation, Healing and Holiness over the world, through the teaching of Zion.

Zion Literature Mission is taking a part in this great work by sending out Zion Literature, and we need your help, dear Reader.

Will you not help us?

BLATTER DER HEILUNG carries blessings to many:

Deaconess Rosa Schlup, our German correspondent, gives the following extracts from letters. A gentleman in Hungary, to whom the Literature Mission has sent German Literature for free distribution, writes:

I have received more copies of BLATTER DER HEILUNG than I expected, but they are all gone.

The people come from other places even, to ask for the leaves.

When I have read them through two or three times myself, I give them all away.

I also send them to my friends and relatives.

We have been especially interested in the number containing the account of Miss Esther Dowick's funeral service, those containing the General Overseer's talk concerning Zion Restoration Home, and also about Zion Lace Industries.

I would like to get some of the tracts called "Sanctification of Spirit, Soul and Body."

It is hard to live up to Zion teaching here. Everything we get to eat is cooked with pork.

I have given up smoking and drinking, and now I hate all these things.

From Manitoba a gentleman writes:

Enclosed find an offering for Zion Free Literature Mission.

I have read in BLATTER DER HEILUNG that that fund is made up of free-will offerings, and as my wife and I have received more blessings than I am able to count, we gladly give what we can to this work.

I have been giving out Zion Literature myself. Some receive it gladly, others reject it, and some even burn it up.

The Devil knows that his time is short.


26,000 Rolls to ............ the New England States
2,551 Rolls to .......... Hotels in Europe, Asia and Africa
250 Rolls to .......... Hotels in New York and New Jersey
60 Rolls to ............ Various Countries
50 Rolls to ............ Number of rolls for the week
6,190 Rolls to ............ Number of rolls reported to June 6, 1913.
The Restoration of All Things includes the Restoration of the Ministry of Women in the Church. This wonderful Restoration is clearly prophesied in the Word of God. Hear the words of the sweet singer of Israel:

Jehovah giveth the Word: The women that publish the Tidings are a Great Host.

That prophecy is being fulfilled in these days, in the Christian Catholic Church in Zion, under the Ministry of Elijah the Restorer. God is unmistakably manifesting His approval of the Ministry of Women by marvelously blessing their work.

For many years, God's Messenger has made his wife—now Overseer Jane Dowie—his colleague and associate in the preaching, teaching and practice of the Everlasting Gospel of Salvation, Healing and Holy Living.

All over the earth, there are many thousands who praise God for deliverance from the power of Satan and sin, and disease, and death and hell, through the faithful words and prayers of this consecrated woman.

God still continues to bless her work, and to give power to her teaching. All through last fall, winter and spring, while the General Overseer was conducting the great Series of Services in the Chicago Auditorium, Overseer Jane Dowie was faithfully ministering to the thousands in Zion City, who could not go into Chicago.

These meetings have been full of blessing, and we pray that the reports of them may also be blessed to the readers of Leaves of Healing.

The services were opened with the Processional, after which Overseer Jane Dowie pronounced the Invocation. Deacon A. J. Gladstone Dowie led in the recitation of the Apostles' Creed.

He then read the Eleven Commandments, the Choir and Congregation reverently singing the response, followed by the Te Deum, sung by the Choir.

Overseer Jane Dowie read from the Inspired Word of God, the first twenty verses of the 2d chapter of the Gospel according to St. Luke, and the 2d chapter of the Gospel according to St. Matthew.

All then joined in singing Hymn No. 203.

Prayer was offered by Deacon William S. Peckham closing with the chanting of the Disciples' Prayer.

Deacon A. J. Gladstone Dowie made the announcements after which the tithes and offerings were received.

The Story of the Birth of Jesus, as it is told in the Gospel according to Saint Luke, is one of the most picturesque and beautiful stories that we have in the Bible. Jesus was born in Bethlehem of Judea in the days of Herod the king.

The people were all commanded by a decree of Cesar Augustus to come to the principal cities of the various sections of the country to be taxed or enrolled. In obedience to that decree Joseph came up to Bethlehem with Mary, his espoused wife. While they were there Jesus was born.

When they reached Bethlehem there was no room for them in the inn. So many people had come up at that time to the enrolment that every place was crowded and they could not find room for them in the inn.

The customs and habits of the eastern people are much the same today as they were in the Bible times.

Joseph and Mary Not Forced by Poverty to Find Shelter in a Stable.

It is a great mistake to think that it was because Joseph was too poor to pay for his accommodation in the inn, that they gave them a place in a stable. They must both have had property or they would not have come up to enroll, as the enrollment was for taxation purposes.
We are told by those who know of the customs and life in Palestine, that during times when there are extra things going on, the most expensive place in which to stay is the stable. Today in extra times he has to make enough money to keep himself going. In ordinary times he has to make enough money to keep himself going.

No Room for Jesus.

Joseph and Mary had come to Bethlehem at that time for the enrolment, but found no room for them in the inn. Has there not always been an attempt to crowd Jesus out of this world?

When they crucified the Son of God, they had Him taken outside of Jerusalem. When He was born there was no room for Him in the inn, no one was looking for His birth, although it was prophesied that the Christ was to come about that time and that He should be born in Bethlehem of Judea.

Our Hopes of Eternity Centered Around the Birth in the Manger.

When the time came for the little One to be born, He had to be born in the manger in the inn—this manger being improvised as a room or bed.

What a Wonderful Event that was! Today we place our hopes of Eternity on the fact that that little Child Jesus was born in the manger that day.

When Jesus was born He was wrapped in swaddling clothes and laid in the manger.

The True Shepherd Leads His Sheep.

There were shepherds in that country. Sheep are not driven in Palestine as in other countries, but are led.

They hear and know the shepherd's voice and follow him. They come when they are called because they know the voice of the good shepherd.

Here was the Good Shepherd Himself. He had come into the world a little Baby. He was born in the royal line of the seed of David, in the city of Bethlehem.

The meaning of the word Bethlehem is, "A place of food." Bethlehem is about six miles south of Jerusalem, so they did not have very far to go.

It was anciently called Ephrath, and is mentioned as the place where Rachel died and was buried.

David was born there, and it was called the city of David. Three hundred twenty-five years after the birth of the Christ, Helena, the mother of Constantine, erected a church there which remains to this day.

It is our desire to go to this city some day and see the place of the Nativity.

Heavenly Hosts Herald the Birth of Jesus.

God announced the birth of Jesus through the angels to the shepherds. The shepherds were faithfully watching over their flock by night when lo, "The Angel of the Lord stood by them, and the Glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Be not afraid; for behold, I bring you Good Tidings of Great Joy which shall be to all the people: for there is born to you this day in the city of David, a Saviour, who is Christ the Lord. And this is the sign unto you: ye shall find the babe wrapped in swaddling clothes, and lying in a manger. And suddenly there was with the angel a multitude of the Heavenly Host praising God and saying, Glory to God in the highest, and on earth peace among men in whom He is well pleased."

What had these shepherds heard?

They had heard that which had been listened and looked for, through all the ages.

"And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, Let us now go even into Bethlehem, and see this thing that is come to pass, which the Lord has made known unto us. They came with haste, and found both Mary and Joseph and the babe lying in the manger. And when they saw it, they made known concerning the saying which was spoken to them about this child. And all that heard it wondered at the things which were spoken unto them by the shepherds. But Mary kept all these things, pondering them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen."

The Wise Men Believed That Prophecy Had Been Fulfilled.

The birth of the King of kings into this world was not only announced by the messengers of the Father to the shepherds, but away in the far country, in the East, it was made known to the wise men.

The Magi studied the stars and the indications of the times. They studied all kinds of signs, and those things which gave them an insight into events that were coming. They also studied prophecy. They had been watching for the coming of the Messiah at this time, because it had been so prophesied.

Everywhere the people were looking for something unusual. Just as in these days the people are looking for the Coming of the Lord, so in the time immediately preceding His First Coming they were looking for Him.

These wise men knew that it was about this time that Jesus was to come, and they were watching.

God Gives His Revelations to Those Who Watch and Listen.

These men were listening and they received direction from God.

They saw His Star in the East. It was a wonderful Star that has been known as the Star of Bethlehem.

They knew that when that Star appeared the time had come when the Christ should be born.

So they made a long journey from the East, following the Star which took them to Bethlehem.

When they got to Jerusalem they began to make their proclamation and to ask the question, "Where is He that is born King of the Jews?"

I suppose they were greeted as strangers, and when they were interrogated it brought forth from them the question, "Where is He that is born King of the Jews? for we have seen His Star in the East and are come to worship Him."

An Announcement Which Troubled the Guilty Conscience of the Usurper.

King of the Jews!

Herod knew that he himself was not the legitimate king of the Jews. "Where is He that is born King of the Jews?"

When King Herod listened, his ears were opened and he heard something that was interesting to him.

Perhaps he thought: "Somewhere in Bethlehem or Judea there is a king born, and they will put me off my throne and give it to the rightful king, the Son of David."

So he was interested and sent for the wise men.

He had them tell him at what time the Star appeared. No doubt they had told him that they were following the Star and that it was taking them to Bethlehem. Herod was a hypocrite, and after he had talked with them he said: "Go and search out diligently concerning the young Child, and when you have found Him (he thought that would save him a great deal of trouble, for he would not have to send out his people to find where the young Child was) bring me word, that I may come and worship Him also."

He pretended that he would come and worship the King, but he did not mean to do anything of the kind. He wanted to use this information to put Jesus to death.

That is the way with all the bad people in the world; they hate the Son of God, and many of them would like to put Him...
The Wise Men Did Not Come to Jesus Empty-Handed.
Their gifts were rich and splendid, for these wise men had been warned of God not to give any information to Herod on the subject. They knew that Herod was a murderer who would not rest until he had the life of the Child. They had been warned by God not to give any information to Herod on the subject. They knew that Herod was a murderer who would not rest until he had the life of the Child. They had been warned by God not to give any information to Herod on the subject.

When Herod heard that the wise men were still in the country, he became troubled in his mind about this thing. He wondered if the wise men had found Him and if it were true. He became troubled in his mind about this thing. He wondered if the wise men had found Him and if it were true. He became troubled in his mind about this thing.

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When Herod heard that the wise men were still in the country, he became troubled in his mind about this thing. He wondered if the wise men had found Him and if it were true. He became troubled in his mind about this thing.

They sent out to find the little child. They sent out to find the little child. They sent out to find the little child.

They were rich men as well as wise men. They were rich men as well as wise men. They were rich men as well as wise men.

Some people have such foolish ideas about Joseph, Mary and Jesus. They think that they were beggars. They think that they were beggars. They think that they were beggars.

They were rich men who brought fitting gifts for a king — gold, frankincense and myrrh. They were rich men who brought fitting gifts for a king — gold, frankincense and myrrh. They were rich men who brought fitting gifts for a king — gold, frankincense and myrrh.

They thought that they were presenting the gifts as gifts to the Son of David, the Child. They thought that they were presenting the gifts as gifts to the Son of David, the Child. They thought that they were presenting the gifts as gifts to the Son of David, the Child. They thought that they were presenting the gifts as gifts to the Son of David, the Child.

They fell down and worshiped Him. They fell down and worshiped Him. They fell down and worshiped Him. They fell down and worshiped Him.

And they took them to the inn, to the stable and to the manager. And they took them to the inn, to the stable and to the manager. And they took them to the inn, to the stable and to the manager. And they took them to the inn, to the stable and to the manager.

A Sad Prophecy Fulfilled.
A Sad Prophecy Fulfilled.
A Sad Prophecy Fulfilled.
A Sad Prophecy Fulfilled.

There we have that pitiful picture given us of Rachel weeping at the time of the birth of her children. There we have that pitiful picture given us of Rachel weeping at the time of the birth of her children. There we have that pitiful picture given us of Rachel weeping at the time of the birth of her children. There we have that pitiful picture given us of Rachel weeping at the time of the birth of her children.

Weeping and great mourning, Weeping and great mourning, Weeping and great mourning, Weeping and great mourning,

A voice was heard in Ramah, A voice was heard in Ramah, A voice was heard in Ramah, A voice was heard in Ramah,

" Angel Heads," copied directly from the original in the British National Gallery, London, in which the angels look as if they are really singing songs of heaven, and I never tire looking at it. " Angel Heads," copied directly from the original in the British National Gallery, London, in which the angels look as if they are really singing songs of heaven, and I never tire looking at it. " Angel Heads," copied directly from the original in the British National Gallery, London, in which the angels look as if they are really singing songs of heaven, and I never tire looking at it. " Angel Heads," copied directly from the original in the British National Gallery, London, in which the angels look as if they are really singing songs of heaven, and I never tire looking at it.

There is the picture of Rachel and the children. There is the picture of Rachel and the children. There is the picture of Rachel and the children. There is the picture of Rachel and the children.

What a sad picture of present day inhumanity comes to our mind when we think of these innocent little ones being slaughtered! What a sad picture of present day inhumanity comes to our mind when we think of these innocent little ones being slaughtered! What a sad picture of present day inhumanity comes to our mind when we think of these innocent little ones being slaughtered! What a sad picture of present day inhumanity comes to our mind when we think of these innocent little ones being slaughtered!

Many mothers have not had their children destroyed by being ruthlessly and monstrously decreed to death; but many women who profess to be children of God do even worse than Herod when they destroy their little ones even before they are born. Many mothers have not had their children destroyed by being ruthlessly and monstrously decreed to death; but many women who profess to be children of God do even worse than Herod when they destroy their little ones even before they are born. Many mothers have not had their children destroyed by being ruthlessly and monstrously decreed to death; but many women who profess to be children of God do even worse than Herod when they destroy their little ones even before they are born. Many mothers have not had their children destroyed by being ruthlessly and monstrously decreed to death; but many women who profess to be children of God do even worse than Herod when they destroy their little ones even before they are born.

The Devil has helped many a wicked father and mother to destroy the lives of these innocent ones. The Devil has helped many a wicked father and mother to destroy the lives of these innocent ones. The Devil has helped many a wicked father and mother to destroy the lives of these innocent ones. The Devil has helped many a wicked father and mother to destroy the lives of these innocent ones.
LEAVES OF HEALING.

BY THE REV. JOHN ALEX. DOWIE.

Saturday, June 13, 18

DO YOU KNOW GOD'S WAY OF HEALING

Let it be suggested that the following words are a conversation between the reader and the writer.

A. What does this question mean? Do you really suppose that God has some special way of healing in these days, or do you mean that it is possible to be healed altogether in a way that is so very much that you should know God's Way of Healing as I have known for many years?

B. What is the way, in your experience?

A. The way is in our own hands. Do you see what I mean? If I were to answer that, I would answer that, and if I were to ask a question of my own, I would ask a question of my own. This is the way: I believe that your experience is essentially the same as mine, and I believe that the answers you give are essentially the same as the answers I give.

B. Could you say that, for instance, you would not question the authority of another to decide on the matter?

A. I certainly do not question the authority of another to decide on the matter, and I do not think that a person can question an authority that has decided on the matter.

B. What is the concluding statement of the principle you proposed?

A. The concluding statement of the principle I propose is: I believe that your experience is essentially the same as mine, and I believe that the answers you give are essentially the same as the answers I give.

B. Could you give an illustration of how you have used this principle in your own life?

A. I have used this principle in my own life by trying to help others who are suffering. I have done this by being a friend and a counselor to those who are in need, and I have helped them by providing them with the resources they need to heal themselves.

B. In conclusion, what is the purpose of this conversation?

A. The purpose of this conversation is to help others understand the importance of knowing God's Way of Healing, and to encourage them to use this knowledge in their own lives.

B. Thank you for your time and for sharing your insights with me.

A. You are welcome. May God bless you.

B. Amen.
Notes of Thanksgiving from the Whole World

By J. G. EXCELL, Secretary to the General Overseer

Immediate Healing at the Time of Prayer.

And Jesus answering said unto them, Have faith in God.—Mark 11:22.

LENA, IOWA, March 19, 1903.

DEAR GENERAL OVERSEER:—I had been sick for nearly two weeks with the grip. The grip had settled in my head and face. I could hardly see because of the pain in my head and eyes. My jaws were so sore that I could scarcely eat. I was suffering most intensely, when my husband said: "This will never do," and he wrote a letter to you, asking you to pray for me. I received immediate healing at the time you prayed. I blew something from my nose. It was as large as the end of my thumb, and it looked like the heart of a big boil or gathering. I had been having the worst of corruption pass from my nose.

After that was all gone I felt as if there had been a heavy weight on my head, and it had fallen off. The pain left and I was able to go in the kitchen and get dinner. I have been well ever since. I thank you for your prayers for myself and family. We all have been blessed many times in answer to prayer. We all continue to praise God for the true Gospel which we have learned since the General Overseer was sent to teach us the way. You will please continue to pray for us, that we shall be spared to be citizens of Zion City.

Your sister in the Christ,

(MRS.) C. H. WERTZ.

Healed of Colds and Fever.

Oh, spare me, that I may recover strength. Before I go hence, and be no more.—Psalm 25:19.

INGRAM, TEXAS, May 21, 1903.

DEAR GENERAL OVERSEER:—Yesterday I sent a message asking you to pray for me.

I was having chills and fever, but long before the message reached you, I was feeling better. I do praise God for His healing power. Pray for me that I may grow stronger in God. Enclosed you will find a small thank-offering. I wish I could send you one hundred times as much.

May God bless you and give you strength to carry on the good work Till Jesus Comes.

Faithfully yours in His Name,

(MRS.) A. M. HENDERSON.

God Heard Elijah's Prayer for Rain.

Elijah was a man of like passions with us, and he prayed fervently; and the heaven gave rain, and the earth brought forth her fruit.—James 5:17, 18.

WASHINGTON COURT HOUSE, OHIO, May 26, 1903.

DEAR GENERAL OVERSEER:—I feel it my duty to testify to God's mercy and loving kindness to us, and thank Him for the rain.

I wrote you on Tuesday that we were suffering for want of rain, and Thursday evening it came in gentle, refreshing showers. It rained for hours.

I was so happy that I sang for joy.

My heart is full of thanksgiving.

The blessed showers have been coming almost every day.

We thank you, dear General Overseer, for explaining and making the Scripture so plain. It is so much help to us.

Your sister in the Christ,

(MRS.) E. E. LAMARR.

Healed of Glands.

And unto Thee shall be given the morning and the evening, and the gates of morning and the doors of evening.—Psalm 112:1.

ZION CITY, ILLINOIS, May 18, 1903.

DEAR GENERAL OVERSEER:—My husband and I decided to come to Zion on December 24, 1902, and December 25 I found us here.

We did not know what he could find to do, but we felt as though God wanted us to come and that He would open up something.

After we decided to come, God took away one hindrance after another until the way was clear. At the time we came here Mr. Biddle was unfit for work, due to a severe cold and overwork. When we first came he did not seem to improve but rather grew worse. In about a week he took a high fever and had to go to bed.

Overseer Mason prayed for him. The fever broke almost immediately and the next day he was able to work hard all day until to o'clock at night, getting settled in our rooms.

God opened up a very good position for him, and no young man was ever happier than he. I was in a very weak condition, but I gained steadily from the time I had been here a few days.

On March 26th, I was wonderfully delivered of a baby girl. I was suffering intensely, when a request for prayer was telephoned to you and I was almost immediately relieved and quickly delivered.

I praise God many times a day for the wonderful strength He has given me, and I thank you for your prayers for me, and also Dr. Speicher, who prayed for me about the same time.

My little one has never been sick a minute.

I praise God for His wonderful blessings to us, for His answer to prayer, and for the privilege of living in Zion City.

Yours in the Master's service,

(MRS.) A. H. BIDDLE.

God's Care for the Animals.

For it is written in the law of Moses, Thou shalt not muzzle the ox when he treadeth out the corn. Is it for the oxen that God careth?—Cahal Pinn 2:3.

BRIGHTON, INDIANA, May 21, 1903.

DEAR GENERAL OVERSEER:—It is with the greatest of pleasure that I can testify to the many healings received of late, both to ourselves and cattle.

The cows that were suffering so terribly at our last request, were up and doing well the day the request reached you.

I believe that if we had only sent a telegram for the first one, she might have been spared, too.

We cannot thank you enough for your prayers. We give God all the glory.

Our daughter who contracted a bad cough, is getting better.

We thank the Lord for His blessings.

May the blessing of heaven continue to rest upon you and Overseer Jane Dowie and your son, and may Zion continue to prosper, in our prayer.

Your sister in the Christ, Sadie Mohler.
knew from experience that God was the Healer. He healed of a chronic headache, as can be seen by more, and, through reading Blatter der Heilung.

there were many things hard for me to overcome.

I was glad to read of the healings, because I claim the Full Gospel to us.

I went to Divine Healing Home, near Zurich, where I was brought to true repentance and received healing. I went home and was able to take up my work again.

Soon after that Mr. Eiederkehr gave me a copy of Blatter der Heilung.

I was glad to read of the healings, because I saw more and more that often we give up the things we like best, before we can be true children of Zion.

Quickly I made up my mind not to smoke any more, by the help and grace of God. This made my wife very happy.

I thank God that He helped me give it up forever.

The first Zion meeting which I attended was conducted by Mrs. Hofer.

My wife, as well as all, shall ever praise God for Mrs. Hofer, who showed us the way of Salvation so plainly.

God has saved us from sin and unrighteousness. May God bless Zion throughout the whole world!

Mrs. Marie Gloor-Frei, Adliswell, Switzerland— I was sick for seven years and suffered much of many physicians. I had three serious operations performed, and was not any better but grew worse.

The large doses of poison which I had to take, ruined my body, causing severe distress and leaving me with terrible headaches and stomach trouble.

I was then taken down with inflammation of the bowels; but I did not want a doctor and threw out all medicines.

We trusted in God alone.

When my husband prayed for me, the pain left, and in answer to Evangelist Heidrich's prayer, I came next morning to pray for me, I was healed.

That was on Christmas.

I was able to come to the All-Night of Prayer with my husband.

I thank God for His great love and mercy to me.

JAKOB GLOOR-FREI, Adliswell, Switzerland— Everything that my wife has said is true. God has also done great things for me.

He saved me from smoking and other evil habits.

When we attended Zion meetings for the first time, last October, I asked God to deliver me from all my evil habits.

I heard my prayer and since that time we have not touched any pork, nor intoxicating liquor. God has made us free.

I have the blessed assurance that through obedience to God our bodies can be made a dwelling for the Holy Spirit.

I am very happy in Zion, and I thank God that He has given me a man who is not afraid to proclaim a full Gospel for spirit, soul and body.

I thank our General Overseer for the beautiful Blatter der Heilung.

May God's blessing rest on His work in all lands!
NOTES FROM ZION'S HARVEST FIELD.

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SATURDAY, JUNE 13, 1903

I made up my mind not to go back to the hospital, because I was glad to be out of their hands.

The pains soon returned worse than ever, and in this condition I dragged myself around for five years.

I became much more patient, as I found that it was better not to complain.

One day a friend invited me to go to a Zion meeting.

I consented, though unwillingly, as I thought that it was only another humbug.

I said that we had made Methodist, Baptist, the State church and Salvation Army and still the teaching was really Scriptural.

I learned the language of salvation messengers, and was glad to confess my sins.

Through just one prayer of Deaconess Bailiff, God gave me a perfect healing, which was three months ago.

I have had no pain since that time. Praise be to God for what He has done for me.

I trust that this testimony will be a help to some one.

It is my prayer that Zion teaching, which is the true Gospel teaching, may find its way into every heart and household. And that it may be healed in spirit, soul and body.

MRS. ANNA WEHRELL, Aarau, Switzerland—I was healed of an old rupture, stiff arm, and of several other ailments.

Through reading Blatter der Heilung I was led to study the Word of God. In childlike faith I claimed His promises and received not only a perfect healing of all my diseases, but what is better than that, I was made a new creature in Christ, the Lord.

My eighteen-year-old daughter, who had been hard of hearing since her early childhood (caused by scarlet fever), received instantaneous healing of her trouble in answer to Evangelist Hertrich's prayer.

JOHANN MÜLLER, Aarau, Switzerland—I was healed of chronic stomach trouble in answer to Mrs. Holer's prayer.

Believing that Jesus, the Christ, is 'the same yesterday and today, and forever,' I claimed God's promises and was healed in spirit, soul and body.

MRS. BERTHA KÖNG, Langstrasse 65, Zurich, Switzerland—For three years I had been sick now.

Last summer the doctors told me that nothing more could be done for me but to perform an operation at the hospital.

I became very much of this in my prayers, and I thought I would try to look and pray to God in all things. I shall soon be perfectly healed.

I was healed, and lost no pain.

In that way I have been able to go about my work without pain and for years I have been a true Christian Catholic Church in Zion.

At the All-Night of Prayer in Zurich my husband and I have been reading Blatter der Heilung, the Word of God has become clear and beautiful to me.

I can now trust in His promises. Oh, what a power there is in His Word! It was my guide during the time that followed when I was minded to stand and much opposition because of having accepted Zion teaching.

God helped me not to care what people said or thought about me.

To know that I am right with Him is enough. No one can take away from me what He has given me.

At the All-Night of Prayer in Zurich my husband made up his mind to obey God, which makes me unspeakably happy.

How I rejoice to read Blatter der Heilung how the work of God is going forward, and to know that through our Lord Jesus, the Christ, the blind and maimed can be healed and have a Full Salvation.

I thank God for the dear Zion messenger He sent us.

May He continue to make them a blessing to many more!
OBEYING GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Ghost."

Fifteen Thousand Three Hundred Eighty-five Baptisms by Triune Immersion Since March 14, 1897.

Fifteen Thousand Three Hundred Eighty-five Believers have joyfully followed their Lord in the Ordinance of Believers' Baptism by Triune Immersion since the first Baptism in Central Zion Tabernacle on March 14, 1897.

Baptized at Zion City by the General Overseer 583
Baptized in places outside of Headquarters by Overseers, Elders, Evangelists, and Deacons at Headquarters (Chicago and Zion City). .3270
Total Baptized at Head-quarters (Chicago and Zion City). .8644

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The following-named five believers were baptized at 445 Walnut avenue, Egleston square, Roxbury, Massachusetts, Monday, May 18, 1903, by Evangelist Helen A. Smith:

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Zion in Omaha.

Rev. Charles A. Hoy, Elder of the Christian Catholic Church in Zion in Nebraska, will conduct services as follows in Omaha: At Sixteenth and Capitol avenue, on the street, June 20th and 21st, Saturday and Sunday, at 3 and 7 p.m. each day. All friends of Zion are invited to these meetings, at two of which the Elder will give "Chalk Talks." Let all friends and members of Zion in and around Omaha call upon the Leader, Daniel W. Lehning, at Kelly, Stiger & Co.'s store, the present headquarters of Zion.

Notice to Officers and Members of the Christian Catholic Church.

Send all newspaper clippings concerning the General Overseer, the Elders, or any department of the work in connection with the Christian Catholic Church in Zion, to Deacon Carl F. Stern, Zion City, Illinois. Send as soon as possible after publication, and carefully mark name and date of the paper clipped from each article. If this is not done, the clippings are absolutely useless.
ZION'S BIBLE CLASS

MID-WEEK BIBLE CLASS LESSON, JULY 1st or 2nd.

God Looks at the Heart.

1. Obedience in the heart.—1 Samuel 15:17-23. He wants a heart to love Him. He wants a heart to obey Him. He wants a heart to serve Him.

2. Love in the heart.—1 Corinthians 13:4-8. Love keeps one constant. Love keeps one pure. Love keeps one good.


5. He sees the heart.—1 Samuel 16:6-12. He does not look at one's stature. He does not observe one's personality. He lives in the heart.


8. Men do not know their own hearts.—2 Kings 8:1-15. Men are full of backsliding and do not know it. Men are covetous and sell God for money. Men cannot foretell the evil they will do.

The Lord our God is a Heart-searching God.

SUNDAY BIBLE CLASS LESSON, JULY 5th.

Glimpse of the Wicked Heart.

1. Wicked heartlessness is a universal fact.—Romans 3:9-16. The heart wanders from God. It is not given to righteousness. It is full of deceit.


3. Ancient histories' record.—Psalm 15:1-4. He sees the hearts afar off. He does not observe one's personality. He knows the secret motives.


5. Scenes in national life.—Romans 1:21-32. They shut God out of the constitution. They shut God out of the schools. They shut Him out of their hearts.


7. The book of family biography opened.—Genesis 40:8-24. The first son was an adulterer. The second son was cruel. Another was like unto a serpent. God's Holy People are a Sin-confessing People.

Rev. F. A. Graves, Elder-in-charge Christian Catholic Church in Zion, Minneapolis, Minnesota, will hold meetings as follows:

Blue Earth City, Minnesota, June 15th, 16th, and 17th.

Ledyard, Iowa, June 18th and 19th.

Forest City, Iowa, June 20th and 21st.

Members and friends of Zion kindly announce these meetings as widely as possible. All are welcome.

THE RATES AT

ELIJAH HOSPICE

Now and During the Feast of Tabernacles are as follows:

European Plan:

1 person in a room, $1.00 per day and up
2 persons or more in a room, $0.50 per day and up
1 person in a room, $0.60 per week and up
2 persons or more in a room, $0.30 per week and up

The above rates are for lodging only.

American Plan:

1 person in a room, $1.75 per day and up
2 persons or more in a room, $1.25 per day and up
1 person in a room, $1.00 per week and up
2 persons or more in a room, $0.75 per week and up
Single Meals, 25 cents

Children under twelve years old half rate.

The American Plan includes board and room. Rooms will be charged for from the date reserved.

FRANK W. COTTON, Manager
...Talks Beside My Galilee...

The General Overseer of the Christian Catholic Church in Zion

The Rev. John Alexander Dowie

Will Speak, God Willing, in a LARGE TENT, Placed in a Beautiful Situation at the

EAST END of the BEN MACDHUI GROUNDS

FACING WHITE LAKE

On the

Afternoons of Lord's Days June 14th, 21st and 28th

At 2:30 o'clock

All Are Heartily Welcome to these Meetings

Bring Bibles and Sacred Songs and Solos No. 5

THE CHRIST IS ALL AND IN ALL

Mrs. Dowie and the General Overseer particularly request that they will not be disturbed by visitors to

Ben MacDhui House, nor by requests for interviews, as they urgently need rest and retirement at this time.

A NEW ZION CITY SUBDIVISION

WILL BE READY FOR ALLOTMENT DURING

The Third Annual Feast of Tabernacles....July 11 to 19, 1903

The land to be offered embraces more than 200 acres, and lies adjoining and northwest of Shiloh Park, between Salem Boulevard and Twenty-first Street. It is high, uniform, well drained, and altogether one of the most beautiful and best located tracts within the whole of Zion City Site.......

Shareholders in this Association

will, as usual, have a 10 per cent. Discount from regular rentals of lots in that location for a limited time, and those holding Certificates in THE NEW FIFTH SERIES offered for sale, beginning April 1, 1903, will have the right to make first selection of lots, according to Certificate Numbers. Shares may be bought at the Par Value of $100 each, bear interest at the rate of eight per cent., payable semi-annually, and may be held as an interest-bearing investment, if lots are not wanted now or at some later date.

The Unprecedented Profits

Already realized by Zion City Leaseholders will strongly appeal to earnest Christians throughout the World, who are seeking Clean Investments, or who desire to live in a Clean City, where their families may be brought up and educated in an atmosphere of righteousness.

Write for Articles of Agreement for Shares, Illustrated Booklet, copy of 1100-Year Lease, and any further information desired.

Address ZION LAND AND INVESTMENT ASSOCIATION

JOHN ALEX. DOWIE

ZION CITY, ILLINOIS, U. S. A.

FIELDING H. WILHITE, Assistant Secretary

H. WORTHINGTON JUDD, Secretary and Manager

Original from
NEW YORK PUBLIC LIBRARY
It Is Simple Arithmetic

There are now about thirty thousand subscribers to “Leaves of Healing.”

If only one-half of these secure and send in five new yearly subscriptions each, before Zion’s Third Feast of Tabernacles, that will aggregate seventy-five thousand new subscriptions by that time.

Add the seventy-five thousand to the present thirty thousand, and the sum is One Hundred and Five Thousand.

YOU SEE THE POINT?

Do your part, and Zion will have the great joy, at this Third Feast, of praising God for answering the prayer of thousands of His people, and giving success in the campaign begun a year ago, with the Watchword:

100,000 Yearly Subscribers to LEAVES OF HEALING
In this great building, the Auditorium of which seats 16,000 people, Rev. John Alexander Dowie, Elijah the Restorer, General Overseer of the Christian Catholic Church in Zion, will conduct a great mission from October 15th to November 1st, 1903, inclusive. It is expected that he will be accompanied by Zion White Robed Choir of Hundreds of Voices, Zion City Brass Band, Hundreds of Officers of the Church, and by at least Four Thousand members of Zion Restoration Host.
GOD’S WITNESSES TO DIVINE HEALING.

QUICKLY HEALED OF NERVOUS INDIGESTION, BY THE POWER OF GOD, IN ANSWER TO PRAYER.

TO OBEY IS BETTER THAN SACRIFICE.

This Witness tells, in a brief, concise, business-like manner, a wonderful story of the Power and Goodness of God. His testimony also contains a lesson of the highest importance to God’s true people in all the lands.

A prominent manufacturer in the South, and for many years a loyal member of and consecrated worker in the Methodist Episcopal Church, South, was dying of nervous indigestion.

To him came the call of God, through the Voice of His Prophet, Elijah the Restorer, bidding him to come out from the apostate Methodist Church. He knew that the Church had fallen away from God. He knew that God’s Messenger spoke truly when he said that its leaders had denied their Lord and Master, Jesus the Christ, by going into secret lodges, where they dared not mention His Name, and where that Name, which is above every name, was cut out of all quotations from the Word of God used in their blasphemous ritual.

He knew that the Bishops of that Church were right when they mourned the lack of spiritual power, and actual loss in numbers. He knew, in his heart, that God’s Prophet was right in declaring that the things which the great founder of that Church, John Wesley, had laid down as essential had evaporated.

The Word of God was no longer loved and read and obeyed in the majority of the homes of the people.

Discipline had been almost wholly abdicated.

Wealth and position were made high qualifications among its members; mere eloquence took the place of a Message from God among its ministers.

Elijah the Restorer had come, in the Power of the Holy Spirit, to destroy that apostate organization and all others like it, and to set the people free.

He was calling God’s children out of them.

And so the call of God came to this Witness.

The issue was sharply drawn between the Church which had been, as it were, a spiritual home to him for many years, and the Will of God.

Sick, and suffering indescribable agony, he was seek-
ing God for healing. He believed the truth of God’s Covenant, “I am Jehovah that healeth thee.”

He believed that Jesus, the Christ, fulfilled the prophecy, “Surely He hath borne our sicknesses, and carried our sorrows.”

He believed that the Divine Son of God, who went about “healing all manner of disease and all manner of sickness among the people,” had kept His Promise, “Lo, I am with you All the Days, even unto the Consummation of the Age,” and that He had not changed, but was still the same Savior and Healer.

But God’s Healing Power is for those who fulfil His conditions of Repentance, Faith and Obedience.

Obedience is the Supreme Test. Without Obedience, there can be no genuine Repentance. Without Obedience, there can be no Faith. Without Obedience, there can be no Love.

Repentance, Faith and Love find their highest expression in Obedience. This Witness obeyed God.

He came out from the apostasy. Then, at his request, God’s Messenger laid hands upon him, and prayed for him in the Name of the Lord Jesus, in the Power of the Holy Spirit, and in accordance with the Will of God, our Heavenly Father.

Quickly, God fulfilled His glorious promises! Quickly, the deadly disease passed away!

He who had, for so many years, been a sufferer, daring to eat scarcely anything, healed by the Power of God, in answer to prayer, was able to eat every good thing which God had given His children as food.

Rejoicing in God, he gives his wonderful testimony in a straightforward, convincing manner.

That same call of God comes to all the other thousands of God’s children who are suffering and dying in the apostasies. They must fulfill His conditions.

The Word of God says, “To obey is better than sacrifice.”

Written Testimony of John A. Lewis.

Meridian, Mississippi, June 4, 1903.

My Dear General Overseer,—Peace to thee be multiplied!

We realize what wonderful blessings came into my life in answer to your prayers, I feel it would be base ingratitude to longer withhold my testimony.

For more than a dozen years I suffered more or less with nervous indigestion, and was always in mortal fear of what was taken into my stomach.

I used every corrective known to materia medica without any permanent relief.

In March, 1900, I adopted the “no breakfast” theory, as taught by Dr. Dewey, of Norwich, Connecticut, and gave up physicians and medicines entirely.

From that time until the 24th of last December, I had only occasional attacks.

On that date, however, my condition became so acute that I could take no nourishment without great distress.

My injuries were also seriously involved.

From that time to January 26, I spent sleepless nights and days in great pain, unable to eat anything; or rather, I was relieved from eating.

These were the most important days of my life, as I resolved to trust and to serve God regardless of the cost.

On that very day I withdrew from the Methodist Episcopal church, of the Christian Catholic Church in Zion.

I followed the application, arriving at Zion Hospice No. 1, Friday, January 26th, a very sick man.

I thank God for the Christian Catholic Church in Zion, and for him who has restored to the Church the doctrines as God’s Word.

Yours faithfully Till He Come,

John A. Lewis.

Reduced Fare—Feast of Tabernacles.

One and One-third Fare for Round Trip to Zion City—Conditions of Sale of Tickets.

A reduction of fare to one and one-third on the certificate plan has been granted for those attending the meetings of the Christian Catholic Church in Zion, at the Feast of Tabernacles, in Zion City, Lake County, Illinois, between July 17th and July 25th, inclusive.

The following directions are submitted for your guidance:

First—Tickets at full fare for the going journey may be secured within three days of Sunday, prior to and during the first three days of the meeting—that is, July 17th, 20th, 21st, 24th, and 25th.

Second—Presents themselves at the railway station for ticket and certificate at least thirty minutes before departure of train.

Third—Certificates are not kept at all stations. If you inquire at your station you will find out whether certificates and tickets can be obtained to place of meeting; if not, the Agent will inform you at what station they can be obtained. You can purchase a local ticket thence and there take up a certificate and through ticket.

Fourth—On your arrival at the meeting, present your certificate to Deacon James F. Peters, Administration building, Zion City, Illinois.

Fifth—It has been arranged that the Special Agent of the Western Passenger Association will be in attendance to distribute certificates on Thursday, July 16th. All holding certificates must have them in the hands of Deacon James F. Peters not later than Wednesday night. A fee of twenty-five cents will be collected for each certificate validated. If you arrive at the meeting and leave for home again prior to the Special Agent’s arrival; or if you arrive at the meeting later than July 16th, after the Special Agent has left, you cannot have your certificates validated and, consequently, you will not get the reduced fare on the round journey.

No refund of fare will be made on account of failure to have certificate validated.

Sixth—So as to prevent disappointment, it must be understood that the reduced fare is not guaranteed but is contingent on an attendance of not less than one hundred persons from all points throughout the United States and Canada, showing payment of full first-class fare on less than seven cents on round trip journey; provided, however, if the certificates presented fail short of the required minimum, it shall appear that round trip tickets are held in lieu of certificate that shall be reckoned in arriving at the minimum.

Seventh—If the necessary minimum is in attendance and your certificate is validated, you will be entitled up to July 26th, to reduced passage fare on your destination. For which you made the going journey at one-third the full fare.

This rate will apply to the following territory: North Dakota, South Dakota, Nebraska, Colorado, as far west as Denver; Kansas, Oklahoma and Indian Territory; Texas, Minnesota, Wisconsin, Iowa, Illinois, Michigan, Indiana, Ohio, Kentucky, Tennessee, Mississippi, Alabama, Maine, Vermont, Massachusetts, Rhode Island, Connecticut, New York, Pennsylvania, West Virginia, Maryland, District of Columbia, Virginia, North Carolina, South Carolina, Georgia, Florida and the territory south and east of Toronto, Canada.

Camp Holiday—1903.

Regulations and Provisions for the Season.

Persons desiring to spend a holiday or attend the great teaching meetings of Zion will find, either as individuals, families or parties, inexpensive tenting conveniences, with good water at hand in Zion’s tents now in service in Camp Zion, Idaho.

The tents are made of heavy duck material, strongly stuffed, with fly, and are pitched above board floors.

The season’s price of the $2.25 furnished, is $7.; or, unfurnished, $5 per month, when taken for two or more months, but not to be sublet.

Ticket may be rented by the week at $4 for the first week and $2 a week thereafter.

The Feast of Tabernacles’ rate is always $2.25 a person, four persons to a tent; otherwise the rate is double. Single tents for single nights, 25 cents; tent rates per day, $1.25.

All rentals payable in advance, in every case, whether by the month, week or for a day.

The Furniture.

The furniture consists of the necessary cots, mattresses and chairs, one table, water pail, tin cup, wash basin and slop pail to a tent. The bedding includes one white sheet, two light and one heavy blanket, and a pillow and pillow slip to a single and two of each to double cots.

Two-wick oil stoves may be rented for $1 for a week or month, with cooking and eating utensils, including stew pan, tin plates, cups, and forks and spoons.

The rate per night for the smallest tent of 50 cents.

Larger tents taxed similar material and workmanship and outboarding of the smaller tents may be secured for the use of larger families or more accommodating, at a rental, furnished, of $1 a month; or, unfurnished, $8 per month.

Tent Provisions and Regulations for 1905.

Tents will not be rented to put on the personal lots of individuals in any subdivision of the city, but may be rented by the week or month or placed on leased ground in the established camps of Zion, for the use of families or parties where middle-aged, sober-minded persons are members of such party.

Tents may be required in some instances, even these would be cheaper than one large tent. Then one can be used for sleeping, and the other for cooking purposes.

Zion Holiday Camp is located southwest of the Tabernacle, south of Salem boulevard, west of Eglash avenue, and east of Herman avenue, and is intended for those spending the summer months in Zion City chiefly for a vacation or for the teaching.

During the Feast of Tabernacles, tents will again be located in Camp Esther in Shiloh Park, for which a charge of $2.25 for a person for the ten days of the Feast. Inside tents will be made; but persons occupying tents in Camp Holiday for at least a two months’ period may obtain accommodations for the occasion at the season rental price.

Applications for such accommodations or conveniences should be addressed to Deacon James F. Peters, Administration building, Zion City, Lake County, Illinois.
And Jehovah spake unto me yet again, saying, Forasmuch as this people hath refused the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son.—Isaiah 8:5, 6.

GOD spake to the Prophet Isaiah concerning the Israelites because He was grieved over them. They had refused the waters of Shiloah that go softly. Shiloah, called in the New Testament Siloam, was a pool and a brook just outside the City of Jerusalem. It was fed by showers from heaven and its waters formed a pool within the city for the use of the inhabitants.

This illustrated the fact that God's people were to dwell in Jerusalem (the city of Peace) and be renewed by spiritual life coming to them from above.

God was not reproving the people because they refused to drink of the literal waters of Siloam, but because they turned from Him and what these waters signified. "The waters of Shiloah that go softly" represent spiritual life (the Kingdom of God).

When God rules in man he will dwell in peace and will drink of the "still waters."

Jerusalem was built on the site of the ancient city of Salem (peace) where Melchisedec, the mysterious prophet, priest and king, so like the Christ, reigned as king.

The city was then a Theocracy. God also said to the Prophet Isaiah, that the people rejoiced in Rezin and Remaliah's son, the enemies of God who had come up against Jerusalem, the City of Peace, to destroy it.

God also said:

Now therefore, behold, Jehovah bringeth up upon them the waters of the River, strong and many, even the king of Assyria and all his glory: and he shall come up over all his channels, and go over all his banks: and he shall sweep toward Judah: he shall overflow and pass through.—Isaiah 8:7, 8.

The Kingdom of Assyria included Chaldea and Babylonita with the City of Babylon.

It was the land of the builders of the Tower of Babel, those people who attempted to build their way to heaven and to climb up on their own works.

They are very numerous on the earth. They have no use for the Christ, who said: "I am the Way, and the Truth, and the Life: no one cometh unto the Father, but by me." (John 14:6.)

Assyria is typical of the physical life ruling in man, as opposed to his spiritual life.

The word Babylon is used in the Scriptures to represent the abode of all people who are in confusion through having truth mixed with error. These "call evil good, and good evil" (Isaiah 5:20).

Babylon is opposed to Jerusalem, the City of God's people.

The Devil is a great mixer. He has mixed all of the apostate and false systems with truths.

There must be some truth in every system to induce people to accept it. But God commands us not to eat of the "Tree of the knowledge of good and evil," because there is death in it. (Genesis 2:17.)

All may eat freely, however, of the "Tree of Life"—the Christ. (Genesis 2:9-17; Ezekiel 47:12; Revelation 22:2-14.)

The Assyrians were soothsayers, astrologers, spiritualists, hypnotists, mesmerists, Christian Scientists, Theosophists, etc.

All of these besides the Blood of the Christ which takes away the sin of the world, the Blood of the Eternal Covenant. (Hebrews 13:20; Revelation 7:14; 12:11.)

The Assyrians were compared to the waters of their river, the Euphrates, turbulent and impetuous, as the life of the flesh is when not restrained by the higher life.

The "River" of Assyria overflowed the Israelites, as was prophesied, and it swept them into captivity.

With prophetic vision Isaiah saw the Assyrian army as a mighty power, gathering its forces to overwhelm the world and take the people captive in these latter days.

But God, in His goodness, has sent His Prophet, Eliah the Messenger of the Covenant, to gather His army together and bind them in Covenant relations to Him.

This army shall go softly as the Waters of Shiloah, knowing that the power which is to overcome the Kingdoms of the world and cause them to become the Kingdom of the Christ, is the Sword of the Spirit, the Word of God.

Zion Literature goes forth to offer God's Covenant to the people, and to teach them how to keep it.

It carries to a world dying of thirst the waters of Salvation, Healing and Holy Living.

Healed of Many Diseases Through Reading "Leaves of Healing."

WESTCHESTER, NEW YORK, June 10, 1903.

DEAR EVANGELIST HILL:—I now write the testimony of God's goodness to me. It is two years and nine months since I began to trust God as my Healer.

At that time I was suffering with stomach trouble, floating kidney, catarrh of the bowels and female trouble of twelve years' standing. With the latter trouble I suffered everything. I took treatment for three years.

I was treated by the Alpha Medical Institute of Cincinnati, Ohio, for six months, and was getting worse all the time.

The Copeland Institute of New York gave me five months' treatment.

I employed a physician in Stamford, Connecticut, awhile, and Dr. Piek of New York City treated me one year.

I was also in the postgraduate hospital two weeks. I was worse when I came out than when I went in.

At that time I weighed 114 pounds. My present weight is 151.

I came to bear about Divine Healing through Brother Lewis H. Wise of Montague, Michigan, sending me LEAVES OF HEALING.

I thought, "If God heals others, He is willing to heal me, if I meet the conditions." One day I was attacked, confessed and made right.

Last winter, I was healed of a bone fever, and a year ago last March of a very painful corn, after Elder Hammond prayed for me.

My husband has been wonderfully blessed.

He has been converted.

God has taken away the desire for drink and chewing, although he did very little of either. He smoked a great deal.

The smell of tobacco now disgusts him.

He has been healed of chilblains and a cold in his head.

He could not breathe, but was healed.

He was delivered instantly at the time the General Overseer prayed for him.

We have also been wonderfully blessed in paying tithes.

I could not begin to tell all of God's goodness to me.

Hoping that this will be a blessing to some one, and thanking our Heavenly Father for all things, I am, Till He Come,

Your sister in the Christ.

(MRS.) CHARLES UHLIR.

Zion Literature Sent Out from a Free Distribution Fund

Provided by Zion's Guests and the Friends of Zion. Report for the Week Ending June 13, 1903.

1,390 Rolls to Various States of the Union

1,200 Rolls to...the Nobility of Europe

450 Rolls to.....the United States Consulate

100 Rolls to.....Hungary

31 Rolls to.....United States Hotels

Number of Rolls for the week......4,001

Number of Rolls reported to June 13, 1903, 2,532,304

ZION'S LITERATURE

MISSION

BY DEACONESS SARAH E. HILL

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NEW YORK PUBLIC LIBRARY
EDITORIAL NOTES.

"A rise ye, and let us go up to Zion unto Jehovah our God."

THE TIME OF THE YEAR has come when, from year to year, we especially invite the many thousands of Zion to gather together in the City of Zion at the greatest of all our Anniversary Gatherings; ZION'S FEAST OF TABERNACLES which will be held this year from Saturday, July 11th to Lord's Day Evening, July 19th, with Special Business Conferences on the two following days—July 20th and 21st.

But ere we publish the details of the Program for the Third Feast of Tabernacles, which we shall publish, God willing, in our next issue of LEAVES OF HEALING, we desire to call all members of the Christian Catholic Church in Zion, who are within a convenient distance, to meet with us, on Lord's Day, July 5th, at 2:30 p.m., when we shall, God willing, conduct the REOPENING SERVICE OF THE ENLARGED SHILOH TABERNACLE.

The seating accommodation of the enlarged building will be increased by fully Three Thousand (3,000) chairs, thus making the Tabernacle seat about Eight Thousand Three Hundred (8,300) persons.

On that occasion we shall deliver a Message which the Holy Spirit is more and more clearly inspiring. We trust that it will be of especial blessing to all who are in Fellowship with the Christian Catholic Church in Zion throughout the World, and to the Hundreds of Thousands of Christians now in Fellowship with Apostate Churches who are following with intense and earnest interest the Developments of our Ministry and God's work in Zion.
EDITORIAL NOTES.

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 Jehovah that Healeth thee." (John 14:6; Exodus 15:28)

The Lord Jesus, the Christ, Is Still the Healer.
He cannot change, for "Jesus, the Christ, is the same yesterday and today, yea and forever"; and He is still with us, for He said: "Lo, I am with you all the Days, even unto the Consummation of the Age." (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 the 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. The 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 sufferers are expressly declared to have been "oppressed of the Devil." (1 John 3:8; Matthew 4:23; Acts 10:38.)

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

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

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

Multitudes Have Been Healed Through Faith in Jesus.
The writer knows of thousands of cases and has personally laid hands on scores of thousands of persons. Full information can be obtained at the meetings held in the Zion Tabernacles in Chicago, and in 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, and also at the Branch Office, Shiloh Boulevard, Zion City.

"Belief Cometh of Hearing, and Hearing by the Word of the Christ."
You are heartily invited to attend and hear for yourself.

LET OUR READERS PRAY that on this occasion when we address the great multitude, which will doubtless assemble at Shiloh Tabernacle on Lord's Day, July 5th, we shall be able to so express our Message from God, that we shall impart Divine Direction to those who hear and those who read.

May this Direction be immediately obeyed by hundreds of thousands, and lead to the rapid enrolment on all the Continents, of Legions upon Legions of Zion Restoration Host, who will go forth, following the Christ, our King, in the Restoration of All Things.

BRETHREN, PRAY FOR US.
THE BARRIER OF PREJUDICE GIVES WAY BEFORE AN HONEST PUBLIC.
Early Morning Meeting in Shiloh Tabernacle

The sweet consciousness of the presence of the Spirit of God is not more real at any time in Zion, than in those precious moments, in the hush of the Sabbath morning, in Shiloh Tabernacle.

In no services of the week is there more close and loving fellowship between the Messenger of God, Elijah the Restorer, and his people, than in those hallowed assemblies for praise and prayer and the study of God's Word.

So highly has this privilege been held that thousands of the citizens of Zion City have risen in the early morning of the Lord's Days, month after month, and have made their way to Shiloh Tabernacle even through rain and snow and wind and bitter cold.

For months Zion, throughout the world, caught the echo of that wonderful service, and received a measure of its power through the reports published in Leaves of Healing.

Then the pressure of the work upon the General Overseer grew so great that he could no longer find time to revise his messages, and their publication was discontinued.

Ever since that time there has been an appealing cry for them from all over the world.

We rejoice to tell our readers that we have obtained the consent of the General Overseer to publish these reports, without his revision, during his absence, for a time of rest and communion with God, at Ben MacDhui, on the shores of White Lake, near Montague, Michigan.

We ask the prayers of all our readers that God may guide us in the preparation of these reports, and that He may greatly bless them by His Spirit's Power, wherever the Little White Dove takes its Divine Messages.—[GENERAL ASSOCIATE EDITOR.]

ALL THINGS ARE GOD'S.

REPORTED BY E. W. AND A. W. N.
Shiloh Tabernacle, Zion City, Illinois, Lord's Day Morning, March 22, 1903.

Service was opened by the Congregation singing Hymn No. 291:

Holy, holy, holy is the Lord!
Sing, ye people, gladly adore Him;

Let the mountains tremble at His Word.
Let the hills be joyful before Him;
Mighty in wisdom, boundless in mercy,
Great is Jehovah, King over all.

CHORUS—Holy, holy, holy is the Lord,
Let the hills be joyful before Him.

The General Overseer read from the 10th chapter of the Gospel according to St. Luke, beginning at the 17th verse.

The General Overseer then delivered the following discourse:

INVOCATION.

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

For the sake of Jesus, the Christ, our King.

The Christ, Our Pattern of Deepest Humility.

When we go forth as witnesses for God, we should not forget the dignity, simplicity and humility, as well as the power, with which our Lord Himself, the Chief of all Witnesses, the Greatest of all Messengers, fulfilled His ministry.

It is difficult to realize that He who came dressed in the garment of human flesh, born in the manger at Bethlehem, was, in deed and in spirit the Eternal Word, who, by that Wonderful Name, is revealed to us in His preexistent nature, as being with God in the beginning.

He is revealed to us as the Eternal Son clothed with highest dignity, and united with the Father and the Spirit in that Wondrous Trinity of Divinity, in which God reveals Himself to us in these Latter Days.

It is difficult to understand how One who wielded, throughout the Universe, Divine powers so great that He was the Creator of all things; that all things came into being through Him, and that without Him came not into being anything that has come into being, should condescend to dwell among us in the flesh.

It is inconceivable that He came down to this earth, clothed in the simplicity of infantile humanity, and grew amid the humble surroundings of a carpenter in a mountain village home.

He took the lowest place, in the lowly conditions in which He dwelt, and fulfilled patiently and lovingly the Father's Will.

Remember, when thinking of Him, the self-repression, self-abnegation, self-sacrifice and constant crucifixion of self which was involved in His whole life.

Also remember that He was ever conscious, and did not fail...
to remind His disciples at the right time, that He had absolute control of every power on earth, in hell, and in heaven above.

You Labor in a World Which Belongs to God, Not to the Devil.

I desire to speak to you again concerning the passage which I read to you last Lord's Day morning; of the Gospel according to St. Luke, in the 10th chapter, in which, after thanking the Father and acknowledging Him as the Lord of heaven and earth, and praising Him for the concealment of things from the wordly wise and prudent, and revealing them unto those who were indeed but babes, although sincere, humble, and faithful unto Him, He delivers Himself, in a very few words, of that expression which He used on only one other occasion, which was after He rose from the dead:

All things have been delivered unto Me of My Father.

When you go forth in His Name today, you must remember that you are not going into a world that belongs to the Devil. This world belongs to God.

The Spirit Within All Men the Offspring of God.

Neither are you going to those who owe their existence to the Devil; because, while they are the children of human parents, they were conceived in sin and born in iniquity, yet there is that within them, independent of their psychical and physical natures, which comes direct from God.

The spirit within them is not the offspring of man, but the offspring of God, who is the Father of all spirits.

No matter what the degradation of their birth may have been, and the filthiness of the natures from which they sprang, they have within them that immortal, inviolable and indestructible nature, which is so great that one might say that the sun is but a spark of fire, a transient meteor in the sky, compared to it.

The sun may fade away into darkness, but the spirit will never die.

That which is born of God is Divine.

That which is His offspring is indestructible and imperishable.

A Message Sent from the Eternal God a Conquering Power.

You are going, it is true, to depraved mortality, bound in fetters of transmitted vice and surrounded by terrible conditions, but you go with a Message from the Eternal God, which came to us first by His Eternal Son, and is accompanied by the Power of His Eternal Spirit, and which must overcome every demon in hell and every unclean passion that fights against it on earth.

It is the consciousness of this alone that can ever make us strong as individuals and collectively, as a body raised up by God, organized by God, equipped by God, directed by God to be a Conquering Power in the world.

It is useless to go out upon a perilous adventure.

If you go to work in a sleepy way and say: "I do not know what may happen, but I will give my little Message, and perhaps my word will be a power, and perhaps it will not; I do not know," then you will not be of any use at all.

That is not the way to go into battle.

The way to go into battle is with the expectation that you will win.

You must remember that you have the Message that is bound to be a power; and that you have received inspiration, the laying on of hands, and instruction from one on earth who has Authority from One in heaven.

This was the conviction of the disciples.

They came with joy and said: "Lord, even the devils are subject unto us in Thy Name."

There is a Power and a Capacity Within Us to Compel Men.

It does not matter what devils you meet today.

All Authority has been given unto Me in heaven and on earth. Go ye therefore, and make disciples.

Men cannot get away from your Message if you go in the right spirit.

That spirit, which has certainty within it, is not a spirit of Pride, but a spirit of Humility.

It is not a spirit of Boastfulness, but a spirit of Power.

It is not a spirit of Weakness, but a spirit of Strength.

It is not a spirit of Uncertainty, but a spirit of Divine Confidence.

When a man looks into your eyes and sees that down in your deepest heart you believe the thing you are saying, he half believes it at the start.

He will believe quickly when you believe.

But when you go with a timidity which is absurd and knock at the door and say, tremblingly, "p-peace be to this house," what power is there in that?

Be quite sure that you are understood when you say: "Peace be to this house!"

Go With Confidence.

The bigger the bully looks, and the more certain you are that he has it in his heart to give you a knock, the more earnestly you must look straight into his eyes and say: "Peace be to this house!"

Look at him with a smile and in confidence.

Your Message is a Message of Peace.

You have been separated for this work by the imposition of my hands.

You are directed by the Spirit of God, and empowered by the Lord Jesus, the Christ; for what He does by deputy He does Himself.

It is an axiom of law.

Moreover He says: "He that rejecteth you rejecteth Me, and thus takes the responsibility.

You have a right to expect that the Power of Him who sent forth the First Seventy shall go with you today.

If you do, you will find the devils subject to you everywhere through His Name, and you will not rejoice so much in that as you will in the fact that your own name is written in heaven.

You will rejoice that you have been born to see the things that you see and to hear the things that you hear.

These Are the Times of the Unveiling of the Hidings of God's Power.

In these Latter Days we shall see and hear and understand things that even those to whom the Christ first spoke did not.

There is no new law.

There are no new powers.

The electricity that we generate, and that flashes over the earth, is a wonderful power.

This form of power, visible and invisible; sometimes, for the moment, seen in the lightning flash, but mostly never seen at all in the quiet flow of the invisible current that girdles the earth, in a small fraction of a second can flash through the sky without wire, over the ocean from land to land.

More and more we realize in that invisible power which we call electricity, the unveiling and revelation of laws which are becoming more and more clear to humanity.

It is a power which, by-and-by, rightly directed, will probably not only transmit the spoken word, by means of lines of communication, but will convey the very image of the speaker with every action, so that we can not only talk to each other from land to land, but see each other as we talk.

Past Discovers Indicative of the Unveilings of Still Greater Powers.

Without any doubt we are upon the eve of far greater discoveries, in the material world, than have ever yet been revealed.

It is perfectly clear that the transmission of thought, of words, and of visible things, will undoubtedly make tremendous progress within very few years.

It is making that progress now.

You are no doubt aware of the fact that by the use of a certain invention I could sit down in Zion City, and write or draw a picture which would be perfectly reproduced at any distance at the same time.

My friend at the other end of that wire, could see every movement of my pen, read every line I wrote, and see every line I drew.

I have done it myself through a coil of wire representing twenty miles.

I have worked at the transmitter and seen the pen working by an invisible hand, apparently, on the receiver.

All Our Actions, Thoughts and Words Are Being Recorded.

We are our own recording angels, and the record is being written by our own hands, spoken by our own words, and made by our own thoughts.

Thought makes a record on a man's face.

You have only to watch humanity closely and you will see that.
EARLY MORNING MEETING.

You will see the thoughts of mirth, of love, and of hatred represented on the faces of the persons to whom you are speaking. If you are quick to discern, you will be quick to meet hatred with love; doubt by faith; despair by hope; reading upon the very faces of those who speak to you, the thoughts that are written there.

As time goes on, the misers' thoughts are written indelibly on those wrinkles that a miser wears. The filthy man's thoughts are written in the filthy leer of his foul eye that is but the representation of a filthy heart. The thoughts of deceit will always be seen in the face of the man who wears a perpetual smile, and is always washing his hands with invisible soap and water.

There is no need of wearing marks of that kind. You must read humanity with a better eye than they who would use even the greatest powers of electricity.

You Must Be Able to Read Humanity in Order to Help.

If you desire to read humanity only that you may be able to sit up knowledge, you will not know much about humanity; because you will not get the Inner Revelation which God gives to those only who are honestly seeking to do His Will and are wise.

I am desirous that Zion Restoration Host shall be a power for God.

I desire that, with humility, patience, love, and unaffected honesty, they shall go today, absolutely fearless, with the Message which God has given.

A sweeter Message was never given to man.

The General Overseer read from the 6th chapter of St. Luke, beginning at the 20th verse:

And He lifted up His eyes on His disciples, and said, Blessed are ye poor: for yours is the Kingdom of God.

Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that work now: for ye shall labor.

Blessed are ye, when men shall hate you, and when they shall separate you from their company, and reproach you, and cast out your name as evil.

Ye shall be persecuted because of My name, but rejoice in that day, and leap for joy: for behold, your reward is in heaven, for in the same manner did their fathers unto the prophets.

And I say unto you, that rich have need of the Comforter, but ye who are poor have received your consolation.

That does not mean people who may have large resources. This word throughout Scripture always refers to those who trust in uncertain riches and not in the Living God.

Shiloh Tabernacle, Lord's Day Morning, April 5, 1903. EARLY MORNING MEETING.

There is no Sin in Being Rich.

There is great blessing in being rich if the riches are rightly used.

Christ's course is upon those who are rich in worldly possessions, and are not rich toward God.

Woe unto you, ye that are full now! for ye shall hunger.

That does not refer to the happy laugh of innocence, but to those who are full, and are like the foolish man in the parable, saying that they have many goods laid up for many years, and counseling themselves to take their ease, eat, drink, and be merry.

Jesus says, "Ye shall hunger." You will go to hell, where you will be glad to get a drop of water to cool your tongue.

You will go to Perdition if you do not use your fulness for God.

You have no compassion for the poor.

Woe unto you, ye that laugh. You have no compassion for the poor.

Different Kinds of Laughter.

That does not mean that you are not to be happy; but is a warning to the worldly, who mock at purity, and laugh the laugh of fools, which is like the cracking of thorns under a pot.

The Christ has no word against the happy laugh of innocence, purity, and merry-heartedness; but pronounces this woe upon those who are laughing in sin, laughing in connection with impurity.

Woe unto you, ye that laugh now! for ye shall mourn and weep. Woe unto you, when all men shall speak well of you!

That is an impossibility if you do your duty.

All Men Will Not, and Can Not Speak Well of You, If You Do Your Duty.

Sometimes, in this city, I am compelled to do very painful duties. I cannot please God, and please those whom it is my duty to censure, and sometimes to expel from the city.

Some people have forgotten, or never knew, though they pretended they did, that they had come here to obey the Ten Commandments.

They set up a commandment of their own which reads: "Thou shalt do as thou mayest please here, there and every-where; thou shalt speak as thou mayest think." When a man thinketh evil in his heart and talks it; when a man wants to do the Devil's work, and does it, of course he is not pleased when he is disciplined.
It is therefore impossible for all men to speak well of us if we always do our duty. When all men speak well of a man, there is clear evidence that he is not doing his duty. That is especially the case when all the bad men speak well of a magistrate. Woe unto you if you have no enemies; if there are none that speak ill of you.

That Woé Cannot Touch Me.

I have the criticism and the ill-will of every miserable hypocrite that can wield a pen and dip it in the vitriol of his own hypocrisy.

I am thankful that I have earned the enmity of the World, the Flesh, and the Devil. I agree with God in heaven. I agree with the Holy Spirit.

I agree with every good being on earth and in heaven who is carrying out the Will of God.

Woe unto you, when all men shall speak well of you! for in the same manner did their fathers to the false prophets. But I say unto you which hear, Love your enemies, do good to them that hate you. Futility of the "Big Stick" Policy.

Carry around a "big stick," and if they are very ugly hit them hard. Is that it? Voices.—No.

General Overseer—I do not believe in this "big stick" policy. I have never spoken softly. I have spoken sternly, when it was needful; but I have never carried a big stick. I have not needed to. My tongue was sharper, and hit harder, than any stick. You know it did. It hit some of you here. A "big stick" is of no account for either a man or a nation. It is a bullying business to tell the world that you speak softly but that you are carrying around a "big stick." All they that take the sword shall perish with the sword. I do not believe in the weapons of war. Wisdom is Better Than Weapons of War.

That is where Zion stands. It does not matter whether your enemies are Germans or French, or any other nationality, the Christ's command is, "Love your enemies." Zion has no enmity against any nation. Enemies are all wiped out in Zion, and they ought to be in America, where the people of all lands come under one flag.

But I say unto you which hear, Love your enemies, do good to them that hate you, Bless them that curse you, pray for them that despitefully use you. "To him that smiteth thee on the one cheek"—take your stick, and hit him hard. Is that right? Audience—No.

Commands of Jesus Put Into Practice With Good Results.

General Overseer.—One of our young men, a strong athletic fellow, was down in the Stockyards district doing Zion Restoration work, when a Jew came up and slapped his cheek. The young fellow could have thrown his assailant into the gutter, and he only offered him the other cheek.

That Jew is now seeking God. He likes the religion that makes a man say, "Now, the other." And from him that taketh away thy cloak withhold not thy coat also.

Wisdom of Jesus' Command Shown.

A good man was once accosted by a highwayman, who, after robbing him of his money, said: "Now give me your coat." "All right," said the good man, "and here is the other one below it, if you would like it." The highwayman stopped, looked at him, and said: "You
HE Comes across that bit of paper and says, “What is this? Why, that is the thing I rejected. Let me read it.”

He takes it inside, and sees: “Chicago, Its Sins and Its Sorrows.”

“I am a sinner,” he says to himself, “and I have sorrows.”

Perhaps he then sits down and reads it, and God speaks through it to his heart.

The man who received the Message courteously may have tossed it aside.

It is perhaps the word of kindness that you say to the unthankful and to the wicked that may be the most effective thing you do today, and you may not know it.

And ye shall be sons of the Most High: for He is kind toward the unthankful and evil. Be ye merciful, even as your Father is merciful.

And judge not, and ye shall not be judged: and condemn not, and ye shall not be condemned.

There are things that you have no right to judge.

You do not understand, perhaps, that the person to whom you are talking is more sinned against than sinning.

Release, and ye shall be released:

Give, and it shall be given unto you; good measure, pressed down, shaken together, running over. Into my bosom, there is more sinned against than sinning.

The man who had five talents, got how many more?

Voices—“Two.”

General Overseer—The man who had two, got how many more?

Voices—“Five.”

General Overseer—The man who did not expect anything back—how much did he get back?

Voices—“Nothing.”

General Overseer—We expect something back.

I Have Always Expected Something Back as the Result of My Labor.

I had a Good and Wise Master.

He gave me Good Seed.

He gave me the soil that He Himself had toiled in.

I have taken out the weeds, put in the cultivator.

I “dug about” some of you, and I “dug” you, and at last I did get something out of you.

You were hard at first.

Some of you I had to cut down.

I could make nothing of you until I grafted something into you that was not in your old crabbled nature.

There are some of you old fellows bearing good fruit, whereas you used to be sour old crab-apple trees. (Laughter.)

I know you well.

One man I am looking at now. His face is all lit up. He used to be a regular old crab-apple, but now he is something better. He is really “bringing forth fruit in his old age.”

Trade Ye Herewith.

That word “occupy till I come,” can be translated “Trade ye herewith,” or as Young translates it: “Do business till I come.”

It is not good business to spend a dollar and expect nothing back.

When we spend a dollar, we expect to get a dollar’s worth back, and a little more.

Hold on to the dollar, but if, by spending it, you can get back a dollar and a half, spend it. When you have the dollar and a half, spend that and get two dollars. Keep on spending it and getting back, and, by the time that you are through, you will find that the one dollar has become five; you will find that your five has become ten.

I am thankful that, as far as a man can judge, every dollar that we spent in Zion City, a year ago, has been a great deal more than doubled.

Every day that we spend working for God we get more back.

We get more grace. We are more patient. We are purer.

We are happier. We know better how to deal with humanity.

It is Good to Work for the Poor In the Cities.

After you have been down in the Stockyards district, and in the places where they eat pig and drink liquor; after you have been down where the swine are fed, and have seen people trying to fill their bellies with the husks that the swine eat; after you come back from the stink, the reek, the smoke and the sin, does it not seem glorious to come back to Zion City?

Voices—“Yes.”

General Overseer—Is it not a blessing to come back to a sweet, clean wife, and not a sinner, such as you have seen, and to children who are ready to greet papa with “Peace to thee” and with love?

It is a good thing for us to go down to New York City.
When we come back we will appreciate Zion City more, and
we will have done good.
Do good, never despairing of any man.
You will get good measure, pressed down and running
over.
God will give you great results: that is what the Christ
says.

When the Christ Will Be Satisfied.
He shall see all the travail of His soul, and He shall be
satisfied.
He will never be satisfied, until He sees all the travail of His
soul.
He tasted death for every man, and until the last soul is
won and brought back to God, and until the last wandering
sheep is won He will never be satisfied.
May God grant that the day may come when the Redeemer
will be satisfied, and every lost sheep brought home!

Prayer was offered by the General Overseer, all chanting
the Disciples' Prayer at the close.

May God be with you.

Let us consecrate ourselves to Him.

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. Bless every member of the Christian Catholi-

cal Church in Zion, and of Zion Restoration Host and make us a pure

and a happy people for Jesus' sake. Bless this day's work in Zion City

and a happy people for Jesus' sake. Bless this day's work in Zion City.

The grace of our Lord Jesus, the Christ, the love of God ourFather,

the Lord's Day in Shiloh Tabernacle.

The Power of Simple Language.

MANY have been the meetings held in the early dawn of
the Lord's Day in Shiloh Tabernacle.

Precious beyond the power of words to express have been
these gatherings of God's people.

It is at these that the inspiration and motif is generated
which sends out Zion Restoration Host to its wonderful work.

Messages full of wisdom, not of the world, but the Wisdom
of God, have been given in these meetings to the people of
God by the Prophet of these Latter Times, Elijah the Restorer.

Messages never to be forgotten stir hearts and quicken con-
sciences, creating new lives by the Power of the Holy Spirit,
and directing into new ways of thinking and living.

But no one Message given has ever been more powerful than
the one on Lord's Day morning, April 12, 1903, although it
was a silent one, and not understood until several hours later.

The Message was a living one—a living example, an object-

less, to the people of God.

Ignotant of the fact that their beloved leader's life had been
threatened by evil men who resorted for his blood, and that he
had been warned that his announced disclosure of certain
shameful proceedings would result in his death, the audience
listened to the Message given as so many times before, with
no difference, save perhaps an added earnestness on the part
of the speaker.

Calmy, as though sitting at his fireside among friends, the
General Overseer fell into a reminiscence concerning a Divine
Healing which had occurred many years before; called atten-
dition to the subject matter in the current issue of Leaves of
Healing, told in an informal manner of the wonderful work
this publication had done in a specific instance which came to
his notice through one of the many written requests for prayer
which he held in his hand, from persons all over the world
offered fervent prayer for all of these, and read, with solemn
intonation, the story of the Resurrection of our Lord Jesus the
Christ.

Then followed earnest words to Zion Restoration Host, such
as the Host is wont at such times to hear.

Who can measure the power of such a life; a life which is
lived every day as though it were the last day upon earth?

The Message given was characteristic of the man who faced
possible death with the ordinary manner of every-day life.

On the evening of Sunday, April 14, after the singing of the last
of Leave's of Healing at that time.

For many years it has been only the Joy of the Lord that
has made possible such great toil.

No one but he who feels the responsibility for the pages,
which I know are read with care by friends and foes throughout
the world, can understand what toil is involved in their
preparation.

The Power of Simple Language.

For instance, in the preparation of the Message "Wisdom
Better than Weapons of War," there was a strong temptation
to put the whole address into more elegant and more refined
language.

When I looked at it, however, I thought: "I spoke for the
people as a whole; I spoke to the people as a whole, and I
spoke in that simple language which produced conviction in
the hearts of many hundreds of my hearers who had come
in with a critical spirit and antagonistic to my view of the

Prayer was offered by the General Overseer, after which he
said:

Result of Sending Four Copies of Leaves of Healing.

Among the requests for prayer this morning, I find one card,
addressed to a young sister in this city, which is very touching.
It reads:

MY DEAR NIECE.—Peace be to thee! I
write this to give you joy that the Blood of Jesus, the Christ, has
washed my soul of guilt, and that I am doing the repentant work.

May God bless His Word.

Prayer was offered by the General Overseer, after which he
said:

A LIVING MESSAGE.

REPORTED BY E. D. W., S. A.

At the beginning of the meeting, General Overseer
asked the assembly to pray for me, and that they would pray
for me, and that I would pray for me, that my faith may be strong
Your Uncle, Tom.

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matter. When I finished, very few, if any, were of another opinion, for I did not notice one person sitting.

"I will not alter the simple language. I will simply correct it and let it remain in plain words." 

The correction of the arrangement of such a discourse involves, as in all the Messages, an immense amount of time.

I am diligent to know that, not only in the teaching, but in the testimony, Leaves of Healing grows in power.

On this Easter Day I desire to speak concerning the Resurrection of our Lord.

I am glad that Zion Does Not Need to Keep a Great Many Holidays.

We do not need to tell the stories over and over again, that even the Bible tells.

If we were to keep memorial days for every saint, and for every incident connected with the Christ's glorious career, we should never do any work at all.

These days are so numerous in lands where the pope rules, that in Italy, until his temporal power was swept away thirty years ago, more than one-third of the working days of the year were absolute holidays.

The people became so lazy and poor, in Rome, Naples, and all over Italy, by these enforced holidays—to work was sin—that they became degenerate and wicked.

On Good Friday, we were all very busy in Zion. The weather was beautiful, and we were all in touch with God, that they became degenerate and wicked.

On Good Friday, we were all very busy in Zion. The weather was beautiful, and we were all in touch with God, morning, noon and night.

I did not see, therefore, that we would gain anything by suspending work either on Friday or on Monday.

I asked if any one wanted the holiday. All felt that they did want it.

They said that there had been so much time, in the winter, when they could not do work in the open, and that there was so much work to do in every department, that they would not carry out alone, but with the help of others I may carry them out in less than five.

If this growth continues, this Host, in its various regions, can evangelize the whole world in twenty years.

That is within sight. Presuming that we grow in the same ratio as in the last seven years; we can carry a Message to every spirit with a soul and body on earth.

Wonderful Work and Growth of the Christian Catholic Church in Zion.

That is a wonderful thing to say; but the facts, as we see them, are wonderful.

The Christian Catholic Church in Zion is only seven years of age, yet we have this city around us, the Church planted all over the world.

No church in all history, has done what the Christian Catholic Church in Zion has.

The oldest churches and the largest denominations in America have never dared to take Madison Square Garden and hold a continuous mission for weeks.

Yet we shall take with us, a distance of a thousand miles, a congregation that will fill one-fourth of the space.

We shall have a congregation awaiting us from among our own people from all parts of the land, not counting the Host, that will be another four thousand at least.

We can thus fill half the building without getting anybody in from New York.

The people in New York are asking, "can we get in?" Will you so live, and so bless God, and be so prepared, that we shall, each of us, be a messenger of power?

I think what it means to carry a Message to every home there.

There Must be "Steam" in Your Blows.

The power of that Message is in my thought.

A pugilist may be a very fine-looking specimen of physical perfection.

His skin may be as fine as silk, and every muscle in faultless order.

You say, "that man will win." His opponent may appear scraggy, and not have as fine a build.

You say, "that man is beaten." His opponent is the fine-looking man out.

The first man is a splendid boxer; but there is no "steam" in his blows.

When the scraggy fellow strikes, there is power in his arm.

He knocks the fine-looking man out.

I want you to be able to give the Devil a blow in the solar plexus every time. (Laughter.)

I must confess to you, that while I hate these boxing matches there are some lessons in them.
The World Expecta Zion to Succeed.

The World, the Flesh and the Devil, and the apostate churches expect it.

It is not expected that we shall lose that fight.

I am wondering whether you will quite measure up to all that is expected of you.

There is a danger sometimes in success.

The world that sees you succeed in one place expects you to succeed in another.

From this time, keep this before you, and think of all it means.

The mission is not inside of these walls only, although that will be the central point, but it is from house to house, with the Message from living and consecrated spirits.

Looking Forward.

I shall expect to see great results.

I shall go to Australia with great joy and delight, and get the longest rest I need.

I shall come back with the thought that the work is worth doing more and more.

I shall expect, when I come back, to see the New Shiloh Tabernacle filled even with the Lord's Day, April 19, 1903, when Zion's leader gave the salutation, "Peace to thee."

For the time being, you may not have a very pleasant cross to carry; but carry it bravely, carry it lovingly.

You cannot bear your cross; and I have no right to attempt to bear yours.

I sympathize with you and help you to bear your burdens, as I can and do; but I cannot bear your cross daily. You must bear that yourself.

Remember that there is no life without its cross and that what you have to bear is your own cross.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me exactly what I ought to be in spirit, in soul, in body. Give me Thy Holy Spirit, that I may be made pure and kept pure and do right for Jesus' sake.

(All repeat the prayer, clause by clause, after the General Overseer.)

Benediction.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole spirit and soul and body be preserved entire, without blame, unto the coming of our Lord Jesus, the Christ. Faithful is He that calleth you, who also will do it. The grace of our Lord Jesus, the Christ, 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.

BEAR YOUR OWN CROSS.

REPORTED BY O. R. E. B. S. AND A. W. N.

The greater part of three thousand persons were assembled in Shiloh Tabernacle at the early morning meeting Lord's Day, April 19, 1903, when Zion's leader gave the salutation, "Peace to thee."

More than half of these were members of Zion Restoration House, who, at the close of the services, proceeded to Chicago, there to carry the Message of Peace throughout that city until the great meeting of the day in the Chicago Auditorium.

The line of people moving from the Tabernacle to the railway station of Zion City, at one time formed a continuous stream, stretching the whole distance between the two places, the crowd at all times marching four, six, eight or ten abreast.

Of all the wonderful sights abounding in Zion none surpasses this moving Host on Lord's Day morning.

The Message as given by the Prophet of God was one so plain and practical, so simple in language, that the youngest child of God could comprehend.

It went down to the basic principles of the Christian life, and showed the pillars, clean cut, strong, upon which the superstructure must rest, in order to stand.

Shiloh Tabernacle, Zion City, Illinois, Lord's Day Morning, April 19, 1903.

The service was opened by the singing of Hymn No. 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.

The General Overseer then read, in the Gospel according to St. Luke, in the 14th chapter, beginning at the 7th verse, commenting as follows upon the 27th:

Whatever doth not bear his own cross, and come after Me, cannot be My disciple.

Bear Your Own Cross.

A great many people talk nonsense about bearing the cross of Jesus.

You cannot do it.

Jesus had to carry His own cross. It was infinitely too heavy for humanity.

The cross of Jesus was the weight of the sins, sorrows and sicknesses of humanity, past, present and to come.

None could bear that but Jesus, the Christ, Himself.

Your own cross is not to be laid aside.

It fits you.

It is your permitted and appointed life until God shall see fit to change it. You have no right to change it.

The attempt to change it for my cross or somebody else's cross would simply crush you.

You cannot bear your cross; and I have no right to attempt to bear yours.

I sympathize with you and help you to bear your burdens, as I can and do; but I cannot bear your cross daily. You must bear that yourself.

Remember that there is no life without its cross and that the cross is a scepter of power.

He bore all sin, all sorrow, and all sickness.

Take up your part of the misery of humanity.

Take up your part in your daily life; in your homes, in your work, in the face of the fact that you would like to have this, that, or the other place, but cannot.

For the time being, you may not have a very pleasant cross to carry; but carry it bravely, carry it lovingly.

There are a few people in Zion who think that a mistake was made because God Almighty did not make them General Overseer. (Laughter.)

These people do not know what it is to carry my cross.

My Burdens, Darkness, and Sorrows Taken to the Source of all Strength, Light and Joy.

"Oh, you carry it easily yourself," you say.

I am not you, however, and you are not me. It has taken me all these years to learn to carry it.

How do you know I carry it easily?

What do you know of the times when the cross is heavy?

I do not let you see it. If I have darkness, do you think I would bring it to you?

If I have sorrow, do you think I would bring it to you?

If I stagger under my cross sometimes, do you think I want to tell it all to you?

What good would that be?

I should simply add to your darkness and sow sorrow in your sad eyes.

I know where to take my darkness and sorrow.

I know where to get Light in Darkness, Strength in Weakness, and Joy in Sorrow.

What a beautiful thought this is: "Bearing his own cross!"

Get it into your minds.

It is not only "His cross," but "his own cross."

Do Your Own Work in Your Own Way.

Do not seek to talk as I talk. Talk in your own way.

You cannot talk the General Overseer's talk. That is where
some people who try to imitate the General Overseer, and try to cast out devils in his way, get into trouble. You are not called upon to stand and argue the thing out. It has taken me many years to be able to do what I do. Your work is to do your own work in your own way and in your own place. In talking with people, tell them what God has done. You are not called upon to do this work. You can deliver Messages, but you are not called upon to stand and argue the thing out. If the good Christian man had simply been humble enough to testify to what he knew, what he had experienced of the Grace of God, he would have been giving the reality of things he understood, and he would have been all right. The infidel, however, led him off into an argument concerning the canonicity of the Scriptures. The good man was nowhere. What did he know about the canonicity of the Scriptures? I began to listen, as I was near by—it was in a public conveyance. Presently the Christian was on his back and wallowing in the mire of his own audacity. He had undertaken to fight an intellectual and historical battle, for which he had no capacity. I tapped him on the back and said: "Pardon me; will you sit down and count the cost?"  

**Do Not Argue; Testify.**  

Not long ago I saw a man beginning to argue with a very clever infidel, whose intellectual power was just ten times that of the good Christian man who had plunged into an argument with him. If the good Christian man had simply been humble enough to testify to what he had experienced of the Grace of God, he would have been giving the reality of things he understood, and he would have been all right. The infidel, however, led him off into an argument concerning the canonicity of the Scriptures. The good man was nowhere. What did he know about the canonicity of the Scriptures? I began to listen, as I was near by—it was in a public conveyance. Presently the Christian was on his back and wallowing in the mire of his own audacity. He had undertaken to fight an intellectual and historical battle, for which he had no capacity. I tapped him on the back and said: "Pardon me; will you sit down and count the cost?"  

**An Infidel Put to Rout by Facts.**  

"Why, certainly," he said. I took his seat and said to the infidel in front of me: "I have come to the help of my brother Christian. I never saw him, and I never saw you. "You are a very clever fellow, and have taken advantage of this man's ignorance of these matters; when, if he had told you what was his own experience, he would have floored you. "Now, I think however, I will take up this question of the canonicity of the Scriptures with you. Let us start afresh." He began to make assertions. I said: "Stop! Why should I stop?" "Your statements are not facts," I replied. Then I put him to rout with the facts. He went on, and again I said: "Stop! You are wrong as to the facts."  

Again I destroyed his arguments. He went on again, and once more I set him right in his statement of facts. When I had shown him wrong as to facts, I had taken away his basis of reasoning. He did not know just where he was, and I had him beaten. My Christian brother had undertaken to do something he ought not to have done. He could not meet a man who came against him with ten thousand arguments, the fallacy of none of which he was able to expose. If you meet a man or woman who wants to talk historical facts, and you cannot understand that they are not historical facts at all and give a good answer, and get at the basis of the argument, you will be tumble over.  

**Count the Cost.**  

I sit and count the cost of this big fight in New York. I consider the question as to whether we can go down and do this work. If I had undertaken such a thing as that years ago, when I had no Zion Restoration Host, I would have suffered defeat. Sit down and count the cost! Be quite sure!Christian though you are, you have no right to go on without counting the cost. Remember that you are not all called upon to go against ten or twenty thousand men. You are not all called upon to build a tower. Carry your own cross. It is your own work. Sit down and count the cost as to whether you are able to carry the thing through. Do not undertake something beyond the power that God has given to you.  

**Victory in New York Conceded.**  

If I have undertaken, in this mission to New York, something beyond the power that God has given to me, I will be whipped; and I deserve to be. But I do not think I shall. I do not think the enemy thinks I shall. Half the battle is won when your enemy concedes your victory in advance. I do not want to say this as comparing myself with any of you; but which of you would be competent to take up that cross? Which of you would be competent to meet that enemy? Which of Zion's overseers would? I have great love and affection for them, yet it must be the Messenger who should speak. The man whom the people of New York will come to hear must be a man of world-wide celebrity. You cannot get the ear of 16,000 people from day to day, unless you have done something leading up to it in past years; unless your position is such as to command it.  

**There Are Some Things That I Cannot Do.**  

I cannot do what most of you men do. I cannot do the good work you do in building up things. If I tried to use hammer and nail, I should smash my finger. (Laughter.) I am not a carpenter. Let every man bear his own cross, and let every man do his own work.  

**The New York Legion Could Put Twenty Millions to Flight.**  

I must sit down and count the cost. I do count the cost. I see that, if I have the right men in Zion Restoration Host, one of you shall "chase a thousand and two put ten thousand to flight." I can multiply that by four thousand. Two thousand two shall chase two thousand times ten thousand, which is twenty million; therefore, if I have two thousand two, Zion Restoration Host can chase not only the whole of New York, which is less than four million, but sixteen million more. That could only be done, however, if I had the right people. You can do something today that I cannot do. There will probably be more than a thousand going into Chicago this morning. With this large number, you can reach one hundred and fifty thousand people. I can reach only four to seven thousand in the Auditorium; but you can carry the Message to one hundred and fifty thousand people.

**No one of you could do it; but by each of you doing your part, you can do it.**  

**The Power of Zion Is Its Unity.**  

The fact that we can concentrate power upon one point is the thing that makes Zion financially powerful. Alexander the Great broke the army of Darius, although he had only thirty thousand men; and Darius had the greater part of a million. Darius' men were splendid soldiers; do not mistake. There were more Greeks in the Persian ranks than fought under the standard of Alexander. The Greek soldiers of Darius were splendidly equipped; they were magnificent fighters; but they were on the wrong side. They were hampered by association with a great many men who could not fight in close formation. They could fight in an individual way.
LEAVES OF HEALING.

Alexander massed his little army of thirty thousand. 

No day, at Issus, he captured nearly two hundred and fifty thousand men, and slew more than his own army contained. 

He captured the king, and put Persia into his pocket that very day, because he knew how to handle his thirty thousand men. 

He had thirty thousand against nearly a million, and did not lose five thousand men in the battle. 

If I know how to handle men, and this Host of Zion is a host of fighting men, each taking his place, then I can do something. 

If the privates in the Host step aside, however, and say: "Alexander, I will lead this Host," we shall be beaten. 

Wisdom of Taking the Lowest Place. 

Some people have come to us saying that they were foremen and could do certain things. 

We found that they were not. 

They had to be put aside. 

Others came and took the lowest places, going into the ditch to dig: 

We have said to them: "Friend, come up higher." 

Let all take the lesson that the Master wants us to learn. 

This morning, as we go out through the streets and lanes, the highways and hedges, let us not try to do something that we cannot do. 

Say a kind word, give your message, and say "peace be to this house." 

That is doing a great deal. 

The Aged May Still Be Fruitful. 

Some of you dear old men have strength to do a great many things. 

You can go and say, with the dignity that old age brings: "Peace be to this house. May God bless you. May God bless this Message to you." 

You can tell what you know. 

You can tell of a Savior who saves; of a Healer who heals; of a Keeper who keeps; of a Cleanser who cleanses; of a God who makes your life pure. 

Thank God for that! 

You are all God's witnesses; but if the witness undertakes to do the judging, the judge has to stop him. 

You are especially sent out as witnesses. You are not sent out as judges or lawyers to argue a case. 

Some of you can witness more fully than others. Some of you are better talkers. 

Some of you can do something; but take care that you do not go out presumptuously. 

On that king, as he sought to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while he is yet a great way off, he sendeth an ambassage, and asketh condi 

unless you go into this work with self-renunciation and give up yourself and whatever you know, you will not be cleansed even unto death. 

He cannot be My disciple. 

Take care of your lives; but it will happen, sure. 

Which one of us will be the first to give our lives for the Christ, I do not know; but some day the Devil will kill one of you. 

There are some people who throw away their lives. 

They do not fight out their fight. 

You have only one life. Watch over it. See that you make good use of it for God. 

So therefore whosoever he be of you that renounceth not all that he hath, he can be My disciple. 

Salt therefore is good: but if even the salt have lost its savor, whence shall it be seasoned? 

Utter orthleseness of Salt That Has Lost Its Savor. 

Is salt that has lost its savor fit for the land? 

Audience—"No." 

General Overseer—Is it fit for the dunghill? 

Audience—"No." 

General Overseer—May God grant that every one of you may be salt that has its savor. 

Prayer was then offered by the General Overseer, closing with the Disciples' Prayer chanted by the Congregation. 

The General Overseer then said: I have already spoken to you concerning those who bear their own crosses.

Mind Your Own Business. 

There are many people who have developed a faculty of forgetting their own crosses and going after other people's. 

They are full of other people's business. 

I desire to impress this point: See that you attend to your own business.

Do not undertake things that God never meant you to undertake. 

It is a good thing to sympathize with those who are sad and needy; but one of the most abominable things is to thrust yourself and your sympathy and your instruction upon those who are being instructed and being helped by others. 

One of the greatest miseries, sometimes, that men of high positions have to suffer, is the number of messages sent them. 

If only one tithe of these messages were read to them, the would be driven insane.

Sympathy That is a Nuisance. 

There are some of you who have been nuisances. 

You push your sympathy upon people. Why do you not let them alone? They have enough here in Zion. 

They have Bibles. 

They have LEAVES OF HEALING. 

They have the meetings. 

They have the Elders. 

You may do far more injury than good. 

You are wanting to take up your neighbor's cross.

Do not attempt it. 

Oftentimes, when you have neighbors who are in trouble, it would be far better to say nothing beyond a sympathetic loving word. Still better would be a sympathetic, loving deed. 

They are too sick to get their own meals. Why do you not get a nice bowl of broth ready and slip in and say: "Mrs. Jones, I thought perhaps you would be too sad and too weary to make something; would you mind accepting something I have made?"

The Uselessness of Much Talk. 

Do not talk, but try to feed that hungry soul. 

That would be a help far more than trotting out your old, stale talk. 

Some of you have talk that is stale; twenty years old. 

Get something fresh. Be kind and sweet; but, oh, do not attempt to take up another person's cross.

One of the most aggravating things is to have people trying to do something that they do not understand. 

Take care, in your visits today, that you do not think you know all about it. You do not.

The Power of Loving Kindness. 

You talk to a person as if she never had known the Lord; perhaps that person is a backslider, who for many years lived a consistent and pure life, and did much good. 

There is nothing that you can say to her that she does not know. 

It is not want of knowledge that is the trouble with her. 

She has lost faith. 

Times of sorrow and sin and sickness and wickedness of all kinds have come upon her.
She has lost mental grasp. She has no heart. What she needs is some one to be very kind; some one who knows how to minister to fair-minded people; not those who talk glib, smooth-sounding words. I sometimes wish that some people would not take up the precious time of others with words so wearisome. What is wanted is not mere words; it is actions. If you could enter some homes, today, sit down by the mother, soothe the baby that she has been nursing, and let her know that you are here, she would be grateful. She has lost mental grasp. She has no heart. It would be better than going to fifty or more houses, to give us increasing Wisdom.

I would forgive you for not going the rest of your rounds today, if you would find a home where you could get in and take the baby and let the mother lie down for an hour or two; start up the fire and make something to eat for the little children; wash the baby’s face and put some fresh clothing on it. That would be something worth doing.

I would forgive some of you men for not going over the district, if you could find a home where the woman has a troubled husband, who is sad and sorrowful, and you could go in and talk with him; cheer him up and tell him there is a God who loves him. It would be worth while if you could get him to brush himself up and go to the Auditorium. That would be better than going to fifty or more houses.

As a rule, however, it is better to finish your district, then go back to the home where you could do something practical.

**Be Practical!**

Do not push yourself into things in the wrong way. Be quite sure that you know you are putting true oil in the right place. Put oil in the wrong place, and it is one of the worst things in the world today.

Some people put in oil, but they put it in hot. Hot oil is a very bad thing. May God help you and may God help me. The first thing is to find a home where you could get in and talk with him; cheer him up and tell him there is a God who loves him. It would be worth while if you could get him to brush himself up and go to the Auditorium. That would be better than going to fifty or more houses.

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As a rule, however, it is better to finish your district, then go back to the home where you could do something practical.

**Be Practical!**
We are glad to say that excellent reports of work done by the Restorationists during the month of May have been reaching us from various points, during the last few weeks. There are, however, several important points yet to hear from.

Following is a tabulated report of the number of workers and the work done by them during the month of May, according to reports received to date from the various points named:

<table>
<thead>
<tr>
<th>UNITED STATES</th>
<th>Number of Workers</th>
<th>Mission zealous</th>
<th>Leave of Absence</th>
<th>Total Leave</th>
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<td>50</td>
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<tr>
<td>NEW YORK</td>
<td>4</td>
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Zion's Conflict with Methodist Apostasy.

This book of 200 pages, issued by Zion Publishing House, contains nine powerful discourses delivered in Central Zion Tabernacle by the General Overseer, a year ago last May, during the session of the Methodist General Conference. They are of especial value for the full andSearch for exposure of Freemasonry.

*The Methodist Church and the Property of the Masonic Order;* "Freemasonry: *A Heathen and Antichristian Abomination,* and "Degrees of Masonic Deviety" are read by every logic man. The iniquity of the Mystic Shrine is laid bare.

*The Christian's Duty in Breaking a Bad Oath* is the address which preceded the public works of Masonic and Odd Fellow degrees in Central Zion Tabernacle, a full account of which appears.

Buy one of these books and keep them. No honest and intelligent man can read the book and still remain a Freemason.

Sent by mail, postpaid, for twenty-five cents. Address Zion Printing and Publishing House, 19 Twelfth Street, Chicago, Illinois, U. S. A.
The address delivered by Overseer Jane Dowie in Shiloh Tabernacle Lord's Day afternoon, December 28, 1902, was one appropriate to the Christmas season.

The central theme of that address was that of the Angels' Song on that first Christmas morning, 1900 years ago, "Peace."

There was power in the Message, which came from God through the spirit of one who, through years of toils and trials and persecutions and bereavement, had learned to know that "Peace of God which passeth all understanding."

As she spoke of that Great Gift, which came into the earth through the Christ, whose birth into the flesh was being commemorated in that Christmas season, that Peace of God entered the hearts of her hearers.

At the close, they rose and repeated with her the Prayer of Consecration, and then, with her Benediction upon them, departed for their homes, joyous in the consciousness of blessings received.

Shiloh Tabernacle, Lord's Day Afternoon, December 28, 1902.

The services were opened by the usual Processional, recitation of the Apostles' Creed and reading of the Commandments.

Deacon A. J. Gladstone Dowie then read from the Inspired Word of God in the Gospel according to St. Luke, in the 1st chapter, beginning at the 46th verse, and reading to the end of the chapter.

Prayer was then offered by Elder Brasefield, after which the announcements were made by Deacon A. J. Gladstone Dowie. The tithes and offerings were received.

Overseer Jane Dowie then said:

Let us read in the Inspired Word of God in the 2d chapter of the Gospel according to St. Luke, beginning with the 8th verse.

And the angel said unto them, Be not afraid; for, behold, I bring you Good Tidings of Great Joy which shall be to all the people.

And this is the sign unto you; Ye shall find a Babe wrapped in swaddling clothes, and lying in a manger.

And suddenly there was with the angel a multitude of the Heavenly Host praising God, and saying,

Glory to God in the highest,
And on earth Peace among men in whom He is well pleased.

Shepherds the First to Receive the Message of Good Tidings.

When the shepherds received this glorious Message they saw first the angel of the Lord who brought the Message: "Be not afraid; for behold, I bring you Good Tidings of Great Joy."

For there is born to you this day in the city of David a Savior, which is Christ the Lord.

And this is the sign unto you; Ye shall find a Babe wrapped in swaddling clothes, and lying in a manger.

It was Good Tidings of Great Joy to them because they accepted the Message.

Which shall be to all the people.

Shall be!

Were all the people of Palestine saved?

Were they all saved at the time when Jesus came?

No, they were not saved.

Herod was not saved.

But those shepherds heard the Message and were saved.

They came and brought their gifts to Jesus and laid them down at His feet.

They had received word from the angel and they wanted to do something for the Christ.

There are people who think that all they have to do is to get the benefit of the Gospel for themselves, but it does not occur to them that they have to do something for the benefit of others.

The first thought that seemed to have been in the minds of these shepherds was to bring their gifts and lay them down at the feet of Jesus.

A Time Rapidly Approaching in Which Peace Shall Reign.

We believe that the Word of God is true, and that the time will come when all the people—all those who are in heaven and earth; and all those who have gone down into the depths—will come and bow the knee to Jesus, the Messiah.

Then the wise men from the far East, brought gold, frankincense and myrrh.

Then the time will come when the Christ Himself will
deliver up the Kingdom to the Father, and God shall be All and in All.

When we look forward to that time it seems as if the passing things of the moment were nothing compared to Eternity. The time will come when all shall know the Lord, from the least to the greatest, and they will all bow the knee and worship Him. Then there will be no rebellion in this Universe, and Peace will reign everywhere.

After the Angel had given His Message to the shepherds and told them where they were to find Jesus, a multitude of the Heavenly Host suddenly appeared, saying: “Glory to God in the highest. And on Earth Peace among men in whom He is well pleased.”

Is there Peace in the hearts of all men, even though this Gospel has come?

Peace Was Not Brought to All Men.

The old version reads: “On earth Peace, goodwill towards men.” That was a mistranslation. There cannot be Peace to those with whom God is not pleased.

There can be no Peace for those who are wilfully disturbing the Peace.

How can there be Peace where there is no Peace? Can you have Peace in your homes when you are not right with God? You cannot have Peace unless you are acceptable with God. Even for Christians who are disobedient, wilful, selfish, and have not the love one for another that they should have, there is no Peace. You must serve God and love Him with all your heart, to have Peace. Jesus said:

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

A Life Always Controlled by Divine Love and Courage.

You sent that message from Zion City to our dear daughter when she knew that she would soon leave this body to be with God. When her father read to her the last line, she said, looking up at him with her large, beautiful, brown eyes: “Papa, I am not afraid. You do not think that I am afraid, do you?”

There was not the least shadow of fear in her heart, because she had had the Gospel of “Good Tidings of Great Joy” as far back as she could remember.

She knew that she was going out to be with the Father, to serve Him in Heaven, and she was not afraid. She had perfect Peace in her heart.

She was a brave little woman. In the picture of her which the General Overseer presented to the little children on Christmas evening, she has a beautiful, fearless look upon her sweet face. She was five years old when that picture was taken.

Her father and mother were going away to carry the Gospel of Salvation, Healing and Holy Living to the beautiful New Zealand Islands.

We had her photograph taken so we could have it with us on that journey.

She was so happy to have it taken, so that papa and mamma should have a good, bright happy little picture of her to take with them. You will find that picture in Leaves of Healing, Volume 12, Number 10.

If you look at the face, that beautiful face, you will see Joy and Peace there. She was such a happy, bright little child.

She knew that she was to give up papa and mamma for nearly six months, and that she would not see us during all that time.

But she also knew that we were going out to do God’s work, and she was bright and happy, and gave us up willingly for the Gospel’s sake.

All Her Life She Had Been Taught That God’s Work Came First.

Those of you who knew her when she was grown up will remember that she always had that same look of love and trust.

This is marked there in her face in this picture for she had the Peace of God in her little heart. She loved her father and her mother, and she did not want us to go away and leave her; but she was ready to give us up then, and now we have had to give her up.

She knew that we were giving her up at that time, but the Peace was there still, and no fear, no pang of death. She did not see death.

She passed out of this life as she repeated the words: “For Thou art with me.”

Jesus was with her, and there was no doubt or fear there. She had no thought of this world or the things that were in it. These were all given up, and never came into her mind at all.

She seemed to have just one thought, and that was about her brother, who could not reach her in time to see her before her spirit went, and she said, “Oh, my poor brother!”

Let us give up self. Let us get self out of our hearts and thoughts, and then we can have that Peace that Jesus left us, which passeth all understanding.

The Wicked Cannot Have Peace.

They can only have trouble all the time.

What kind of Peace is there in the home of a drunkard? Does he give himself any Peace? Does he give his wife any Peace? Does he give his family any Peace? Does he give his servants any Peace? He cannot because he is wicked.

Can there be any Peace in the heart of a wicked woman who has entered a home and lured into her wicked ways a son or husband and led him astray? Is there any Peace in the hearts of those people? There is no Peace for the wicked until they get right with God.

There is no Peace in your hearts today if you are wicked. If you are defying God and are not living rightly there is no Peace in your hearts, nor in your homes. God can take that away. Is there any Peace in your hearts? We believe that most of the people here have the Good Tidings of Great Joy; that they are living up to the light which has been given to them; and have the Joy and Peace of God in their homes and lives.

A Victory Won by Divine Peace and Patience.

I remember a lady who had a sister who was bitterly opposed to Divine Healing.

The lady to whom I refer was the only one of the family who believed in Divine Healing.

The other members of the family professed to believe in Jesus as their Savior, but they would have nothing to do with Him as the Healer.

The mother, I believe, was a Christian, but it seemed as if the daughter was possessed with the Devil.

She made herself unhappy, and every one else as far as she could manage; because she had no Peace or rest in her spirit.

She tried all the time to take away her sister’s Peace by her foolish and wicked talk and actions. She grieved her sister, but she could not take away her Peace; because she had the Peace of God in her heart.

The latter continually prayed for the wicked sister, and set her a good example, trying in every way possible to get her into the Kingdom of God.

But the sister would not yield, and she was wickedly and wilfully disobedient in every way.

The good sister was sometimes discouraged, and wondered if she had done anything to bring about this state of affairs with her sister.

So she searched her heart and life but could not see how that could be the trouble.

One day some ladies came to visit them, and the wicked sister, supposing that the other sister was out, invited these ladies into the parlor,
ADDRESS BY OVERSEER JANE DOWIE.

Presently the other sister, who happened to be in the next room, heard conversation and became interested. She discovered that her sister knew that she had something that was worth having—the Peace of God in her heart.

A Mark of the True Christian.

As she listened she could scarcely believe that it was her sister speaking.

Presently the sister said to the visitors: “I think that you believe in Divine Healing, too, do you not?”

The visitors replied: “Yes, we do. How did you know that?”

“Because,” she said, “there are people who call themselves Christians who have no light in their countenances; and there are other people who call themselves Christians who seem to be so full of light that it can be seen shining in their faces.

“It seems to me as if the people who believe in Divine Healing have three lights shining in their faces.”

She then said that she knew she was speaking to people of this kind because of the light in their faces.

We want that light to shine in our faces.

We want the people whom we meet to know that we have Peace with God and are not talking about a Peace that we do not possess.

This woman was under conviction of sin; but she was willfully defying her sister and refusing to repent.

She had great sorrow after that, because she knew how to do right, yet she would not.

In the Book of the Prophet Isaiah, the 57th chapter, beginning with the 19th verse, we are shown that the wicked can have no Peace:

I create the fruit of the lips:
Peace, Peace, to him that is far off
And to him that is near, saith Jehovah;
And I will heal him.
But the wicked are like the troubled sea;
For it cannot rest,
And its waters cast up mire and dirt.
There is no Peace, saith my God,
To the wicked.

It is wonderful that that verse speaks not only of Peace but of healing.

A Perfect Peace Must Reign in the Body as Well as Spirit.

Our salutation in Zion is “Peace to thee!”
We have that salutation knowing that God creates the fruit of the lips.

You do not have much peace of body while you are sick.
People cannot feel very happy and peaceful if they are full of pain all the time.
The pain must be taken away to give peace of body or Peace of spirit.

But the wicked are like the troubled sea.
Have you ever been on the sea when it was troubled and could not rest?
Have you ever been on a ship that has been tossed, to and fro by the waves?
When the sea cannot rest it does not merely toss up the clean, sweet, fresh waters, but the dirty waters.

There is No Peace, Saith My God, to the Wicked.

Glory to God in the highest,
And on earth Peace among men
In whom He is well pleased.

When God is well pleased with His people He will give them Peace—Peace in their spirits, souls and bodies, and in their lives.

God’s People Should Always Be Active and Progressive.

Does that mean that you are to sit down and do nothing but be happy in the midst of disorder, dirt and confusion, and conclude that because you have received from God the Knowledge that He is the Savior, and that He has saved you from sin, that you do not need to go on or do anything further?

Do you not need to learn how to serve Him better, or how to walk in the Way of Holiness and follow on to receive all the blessings that God has for you?

Are you to stop there and say, “I have it all and there is nothing more,” because you know that the Christ has forgiven your sins?

Is that what the people of Zion have been brought together to do?

The people of Zion were brought together to learn all the truths of the Bible and to live them.

We all desire to get more Knowledge, Faith and Love.
We desire to go on to know all the truths that God has for us, and in these Times of the Beginning of the Restitution of All Things, we desire to see all things restored.

When the curse came upon Adam and Eve there came with it a curse upon the earth, there came up briars, thorns and thistles, and now the people have to toil and work to keep out the weeds that would grow up and check the good seed.

When the Devil comes to snatch up the good seed that has been sown, we must go on patiently, perseveringly and steadily, doing each of us the work that God has given us to do, in the best way we can, and in the course of time God will restore again the things that the Devil has taken away as He is going on continually restoring.

A Ministry Through Which Thousands Have Been Saved, Healed and Cleansed.

For years the General Overseer and I have made a study of the people and taught them how to get right with God, and keep their bodies clean and pure.

We have come in touch with all kinds of diseases.

We have had to listen to and to know about those dreadful sins that pollute the spirits, souls and bodies of the people.

But we have seen the power of God come in to heal and restore where people have confessed and forsaken their sins.

You know how many, many thousands have been saved, healed and blessed through the Gospel of Good Tidings and the Ministry of Healing with the laying on of hands.

We have taught the people to walk in God’s Way and not in their own way.

If people walk in their own way, what discord and confusion there is!

If they want to walk in God’s Way they can, for they are shown God’s Way in His blessed Book.

All who desire to partake of the blessings and to have this Joy and Peace in their hearts that passes all understanding, and takes away all fear, and helps you to live better in this life as well as helps you to prepare for the Life Everlasting, stand and pray with me.

(The entire congregation rose.)

PRAVER OF CONSECRATION.

My God and Father, in Jesus’ Name I come to Thee. Take me as I am, and make me what I ought to be—clean in spirit, in soul, and in body. Help me to do right. Forgive my sins, and help me to confess and rescue to any whom I may have wronged. Put Thy Holy Spirit in my heart, to keep me from sin. Give me that Peace which passeth all understanding, that I may learn to serve Thee in this life and in the life to come. For Jesus’ sake.

Amen. (The prayer was repeated clause by clause after Overseer Jane Dowie.)

Overseer Jane Dowie—If you have truly repented of your sins, confessed them to God, and now mean to do right, then God has forgiven them; for He is faithful and just to forgive your sins and to cleanse you from all unrighteousness.

The Choir and Congregation very softly sang:

Sun of my soul, Thou Savior dear,
It is not night if Thou be near;
Oh, may no earth-born cloud arise
To hide Thee from Thy servant’s eyes.

Overseer Jane Dowie then pronounced the

Benediction.

Benediction.

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

Overseer Jane Dowie then pronounced the

Benediction.

After a short interval, Overseer Jane Dowie conducted a service for the consecration of young children, in which she consecrated nineteen.
Zion in San Antonio, Texas.

Zion Tabernacle, corner Cap and Navarro streets.


Services—3 p.m.

And these signs shall follow them that believe:—

...they shall lay hands on the sick, and they shall recover.

Wherever the Gospel of the Lord Jesus is proclaimed in its fulness, the sick will be healed.

We have read with much pleasure the following interesting account from Evangelist Samuel.

It is evident from this report that God is blessing her ministry to the salvation, healing and cleansing of many.

It is our earnest prayer that God will raise up in the great state of Texas, many laborers who will proclaim His truth, under the dominion of the Spirit and in His power.

Evangelist Samuel writes as follows:

My Dear Elder,—As we have just celebrated our third anniversary of Zion in San Antonio, I send you a few notes from this part of Zion's great Harvest Field.

San Antonio has a mixed population of about 60,000 inhabitants, there being nearly every nationality on earth represented here.

More than one-half of these people adhere to the Roman Catholic faith.

Spiritualism and Christian Science flourish here.

The Christian Scientists bought one of the Baptist churches in the center of the city.

A good many so-called Divine Healers have been here this winter—among them Francis Truth, Schroeder, Smith and Ephraim.

It is amazing how willingly people pay large fees in advance to such charlatans, for what they call Divine Healing, some paying as high as $135, and consider the price very cheap in comparison with Divine Healing. Many pay a smaller sum and consider the price well spent in comparison with buying medical supplies.

The Restorationists have done good work all things considered.

We have sold over 4,000 copies of LEAVES OF HEALING; sold and distributed between 700 and 800 ZION BANNERS, and given out many handbills, tracts and messages.

Only one couple could do the saloon work, but in seven months they sold over 1,000 copies of the Leaves to the saloons on Saturday nights.

One little Junior Seventy, who is only nine years old, with a little help from her mother, sold about 300 LEAVES in twelve months in her neighborhood.

We praise God for the fine Zion children we have in San Antonio, for we feel that the hope of Zion is the children—may God bless and keep them from all harm.

The following are some of the testimonies given last Lord's Day:

Mrs. Mary JAMES, 609 Penn avenue, San Antonio, Texas.—Nearly three years ago, the first copy of LEAVES OF HEALING came into our home, and I praise God that we accepted its teaching, and have not had any need of doctors or drugs since that time.

"I immediately withdrew from the Methodist Episcopal church, of which I had been a member for twelve years, and became a member of the Christian Catholic Church in Zion, and consider it a great privilege to be under Zion's ministry and prayers.

"For the most part, God has wonderfully kept us from sickness; but whenever, from any wrong doing, the Devil has attacked, God has speedily healed and answered prayer in our behalf.

"I praise the Lord for healing me of chronic constipation, dyspepsia, sick headaches, and nervous trouble, also of the demon of fear.

"I also praise Him for a lovely Zion baby, who is now two years old, having been born on the first anniversary of Zion in San Antonio.

"She has always been well and strong, and has a very bright, happy Zion spirit.

"But, praise the Lord, he was quickly healed by prayer.

"I have been blessed in paying tithes and offerings into Zion's Storehouse.

"I also praise Him for Evangelist Samuel's faithful teaching and prayers, and for bringing LEAVES OF HEALING to us.

Mrs. Zella Davis, 2022 Zavalla street, San Antonio, Texas.—I praise God for His wonderful saving, healing and keeping power. He has been good to me and my little family.

"I was raised (in bad condition, caused by a complication of diseases—terrible headaches, nervous prostration, female weakness, kidney and bladder trouble, piles, and those dread diseases, thirst and lung trouble."

"Words are inadequate to express the terrible sufferings I experienced.

"It was through receiving LEAVES OF HEALING, and through the teaching of Evangelist Samuel, that I received faith enough to trust my body fully to the Lord.

"July 27, 1901, I received healing of all these ailments.

"The following morning I rose, dressed myself, and went about my household duties, feeling well and strong, supported by our Great Physician. Praise His Holy Name!

"In November of the same year, little Alvah, our two-year-old son, was run over by a large horse.

"He was badly bruised, his right arm broken; and all the breath seemed knocked out of him.

"I prayed earnestly to my Heavenly Father to spare him, and he immediately recovered.

"He had no fever, and did not suffer after prayer was offered. The bone quickly knit together.

"I asked the nurse and my husband to leave the room, and God heard my prayer.

"I was quickly delivered.

"Serious as my condition was, I was soon perfectly well and able to do things I had never done before at such times.

"The baby is now thirteen months old, and has not tasted medicine.

"He has been always perfectly well, having been brought up through God's loving care.

"Another remarkable healing was that of my husband.

"Last spring he had Bright's disease and lung trouble and was not able to work for eight months. I asked the nurse and my husband to leave the room, and God heard my prayer.

"He was soon restored, and began to work in about a month and has been working ever since.

"He has gained about fifteen pounds since he was healed, and I am sure that he would not be here now, had it not been for prayer.

Mrs. Angie Marshall, Day avenue, West End, San Antonio, testified that God had wonderfully kept her and her children since they came into Zion two years ago.

She was very sick with fever after her baby was born; but when she sent for Evangelist Samuel to pray for her, and repented that she had employed a midwife who did not believe in God's power to heal, she was immediately healed.

The baby was also healed of fever and of a breaking out on its body.

Her little boy, three years old, was healed of a severe burn on neck and shoulder, and praised God for Zion and Zion's teaching.

During the last year I have visited Dallas, Paris, Corpus Christi, Ingram and Luling, where I have held meetings, and in each place the preaching of the Full Gospel of the Kingdom has been followed by the Lord's healing some of the afflicted sick who attended the meetings.

Praise the Lord!

Last October, at Corpus Christi, I was requested to pray for Nellie Boyd, a little girl of about eleven years of age, who had been suffering from one of the worst forms of asthma since early childhood.

This trouble had caused her breathing to be restricted in such a way that it made it appear like a pronounced spinal curvature. When I laid hands...
her, it seemed as though Satan had cooled spears of iron around her.

I prayed the Lord, that while I was there, she as able to lie down flat in her bed and sleep well or three nights.

She had a severe attack after that, and I con-

ned to pray for her after my return home. 

They also sent a request for prayer to the General Overseer.

When I visited Corpus Christi again in the fol-

lowing January, I found that she was healed.

Her breathed had become perfectly flat again 

and she had been able to attend school all winter.

I praise God for his wonderful healing.

As I returned from one of these trips to Corpus 

Christi, I had an opportunity to talk to a fine 

Christian gentleman, who, I afterwards learned, 

was elected to one of the highest offices of the 

state of Texas.

I told him about Zion City and of Zion's work 

and mission, and he was intensely interested, as 

well as surprised, to learn that Zion was doing such 

wonderful work, and that Zion City was being built 

in Texas.

I had read very little about Zion City, and it was all new to him.

I met a Mrs. George Gregory on the train, who 

would soon pass away with chronic appendicitis 

and other troubles.

Her breastbone had become perfectly flat again 

as I returned from one of these trips to Corpus 

Christi.

I read the Word and prayed with her, and 

gave her sufficient teaching to 

pray with her and give her sufficient teaching to 

praise the Lord, she was immediately healed, and 

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and other troubles.

Her breastbone had become perfectly flat again 

as I returned from one of these trips to Corpus 

Christi.
croup and would have it for three days at a time.

"I praise God for this liberty since I came to Zion, and have had faith, he has only had the symptoms, and prayer has always driven them away.

"I praise God for his spiritual blessings I have received from God in Zion.

"I feel that I have been saved spiritually and physically through these teachings." Yours faithfully in Jesus, EMMANUEL SAMUEL.

BOSTON, MASSACHUSETTS.

Tenth Avenue, 5 Huntington avenue.


Services—Sunday, 10 a.m. and 3 p.m. and 7 p.m.; Thursday, 2 p.m. and 7 p.m.

As most of our readers are aware, Overseer Piper was recently placed in charge of the Christian Church in Zion in New England.

His headquarters are at Boston, Massachusetts.

He is assisted in his labors by Evangelist Helen A. Smith.

Overseer Piper writes as follows:

27 BLAKE STREET,

CAMBRIDGE, MASSACHUSETTS, MAY 5, 1883.

My Dear Elder Excell:—

I came to New England the last of January, since then I have been very busy.

We hold services in Boston, In Worcester and in Lawrence each week, and I am glad to report a steady growth in these places.

Some have been healed, saved and brought into the Church.

Our attendance here has increased until it is now nearly three times what it was in January. I give below a brief account of a Praise and Testimony Service held in Boston the last Lord’s Day in April.

There were present at the testimony meeting persons to testify to the healing of eighteen different diseases, among them the so-called incurable diseases, cancer and consumption.

The testimony of Mrs. Soule, healed eight years ago of cancer, under the ministry of the General Overseer, and the testimony of Mrs. Wilson healed recently in Boston of consumption, have attracted a great deal of attention.

No less than eleven different articles have appeared in the newspapers since this testimony meeting; and be it said to the credit of Boston thus far, at least, all these articles have been very fair.

We have been patiently teaching, praying, and working, and are now beginning to see what we believe is the opening of a good work for God in the East.

I desire, in this connection, to record my deep appreciation for the hearty cooperation of the members in New England.

There are seven members of Zion Restoration Host in Lawrence and seventeen in Boston.

We are taking 200 copies of the LEAVES OF HEALING each week in Lawrence, and 800 in Boston.

Soon after coming here I asked God to enable me to put at least 100,000 copies of LEAVES OF HEALING into New England in a year. I am glad to say that more than this number is already in sight, made possible however, by the cooperation of Zion Restoration Host and the assistance of Evangelist Hill through the Free Literature Bureau.

We are pushing LEAVES OF HEALING, because we are sure they are more used of God in the extension of His Kingdom than any other publication that has ever come from the Printing Press, with the one exception—the Bible.

The Branch in Lawrence is very encouraging.

The members there cannot be excelled anywhere for their devotion and zeal. They are faithful in all things, as indeed they are everywhere, when the highways to Zion are really in their hearts.

The Branch in Worcester is small thus far. The Conductor, Mrs. Boyd, has sacrificed much for God and Zion. She has worked in the face of many difficulties.

New England is looking forward to the General Overseer’s Mission to New York with a great deal of interest and prayer.

We trust to be able to take a good company to those meetings.

I expect to bring the truths of Zion before the people in a larger way by means of street-meetings, which I hope to hold in the various suburbs of Boston, the Boston Common and elsewhere in New England.

In the past three months I have conducted a hundred and twenty services.

Evangelist Smith is a very faithful helper in the Lord in holding services and in visiting the sick.

Deacon Ridout is unerring in his work in the care of Zion’s Literature, and in the details of the Restoration work.

I am very happy to be in the regular work of the ministry again, and believe the General Overseer was led of God in sending me to New England.

When I was impressed to hold the testimony meeting in April, I was also impressed to ask Mrs. Soule and her husband to be present.

I have remembered her testimony very well for the last seven years.

I wrote her, but there were many difficulties in the way of her coming.

We prayed and they were removed.

God has greatly blessed that testimony, which has stood the test of eight years.

F. E. BEHRENS, Rural Delivery No. 3, Nashua, New Hampshire. — "Some years ago, while in Chicago, I heard of a little girl whose back was straightened in answer to the prayers of the General Overseer.

From this I was led to investigate the teachings of Zion.

I was saved from the depths of sin and from smoking and drinking.

I praise God that I have been saved from all these evils and from the sin of hypocrisy."

Mrs. F. E. BEHRENS, Nashua, New Hampshire. — "I give God the glory that I have been saved by Him through the influence of Zion people.

I was stricken with rheumatic fever. The doctor thought I might die.

I then began to believe that God was willing to heal me. My husband believed in Zion.

I was persuaded to undergo an operation, and I was healed."

I certainly would be healed.

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A. B. ALEXEN, 23 Allston street, Charlestown, Massachusetts. — "I have been saved from drink and tobacco.

I used to spend thirty cents a week for tobacco. I did this for many years.

Through the prayer of Elder Bryant all desire for these evils has been taken away."

C. H. BARNES, 11 Oakwood avenue, Dorchester, Massachusetts. — "I have been healed of a very bad case of indigestion, verging on nervous prostration.

I was treated by Dr. Appleton of Brookline street, but got no relief.

I came to the Divine Healing meeting conducted by Elder Bryant, at which time I was healed."

LEAVES OF HEALING.

Saturday, June 20, 1883.

MISS ANN DUFFIELD, 61 Worcester street, Boston, Massachusetts. — "I have been healed of agnostism and near-sightedness."

MRS. MARY C. DINSMORE, 14 Irving street, Everett, Massachusetts. — "I have been healed of many troubles.

I spent much time and money taking treatment of many physicians of Everett, Cambridge and Boston.

My health was so poor that I was unable to go three doors from my house to attend a prayer meeting.

Now I am able to attend to my household duties and do Restorative work in all kinds of weakness.

I have not taken a drop of medicine for more than a year.

I first learned of Zion through members bringing LEAVES OF HEALING to my home.

I was recently healed instantly of a very serious trouble in answer to Overseer Piper’s prayers."

MISS ORA HIGHTOWER, 13 Brighton street, Oak square, Brighton, Massachusetts. — "I was instantly healed of a very bad sore throat through the prayers of Overseer Piper."

MISS JOSEPHINE MARTIN, 3 Lawrence Park, Roxbury, Massachusetts. — "Several years ago I suffered severely from hemorrhoids. In answer to prayer I was healed, but not until I threw away the medicine."

MRS. C. E. SOULE (nee MISS ROSE BARR), West Hartford, Connecticut. — "I suffered with cancer about seven years ago.

I was persuaded to undergo an operation, being told that the cancers were only local, and that I certainly would be healed.

In this operation (October, 1893), three non-cancers were removed, which necessitated the amputation of both breasts.

I spent much time and money taking treatment of many physicians of Everett, Cambridge and Boston.

I am now living on a farm.

I am very happy in God and in Zion."

Mrs. Soule’s testimony was corroborated by her husband.

In LEAVES OF HEALING, Volume III, No. 5, a full report of this is published.

Original from NEW YORK PUBLIC LIBRARY
NOTES FROM ZION'S HARVEST FIELD.

We therefore reach no less than fifteen hundred or two thousand people each Lord's Day.

When we add to this the work done in the saloons and on the streets, and to all the Host Sunday during the week, it will be seen that we reach a considerable number.

We know that the General Overseer was led of God in organizing this Zion Restoration Host, and our hearts constantly rejoice in being under one who manifestly led of God.

It gives us great delight to obey such a leader as we have.

We love to obey and are glad when we are commanded.

Love has made the yoke easy and the burden light. This is the Authority and love that makes Zion unique; that makes it tremble with pangs, glow with fervor, sparkle with light and pulsate with life, that warms and transforms the "smoking faxes" in the dying apostasies.

We have this story being repeated in some form or other almost daily.

We heard it in our last testimony meeting. A fine young man, who had been a Salvation Army captain for three years, had left the army because of the censure, and for ten years he had wandered about like Noah's Dove, for some place to rent his fortune to. He told his story, prayed for the child, and was led to the conclusion that he could never have anything more to do with drugs or hospitals.

He attended three of our Tuesday meetings, got the Leaves and read them, and after several long private talks with him, he told me the profession was a fraud, and he was in doubt as to what course he would now pursue.

His eyes are fully opened to the folly of medical practice.

He told me of the things which illustrated the great ignorance of the medical professors themselves.

We are laying in quite a stock of information for the laborers to reap these whitening fields. Zion Tabernacle, 546 Dearborn street.

Zion Tabernacle, 546 Dearborn street.

Central Parish, Chicago, Illinois.

Zion Tabernacle, 546 Dearborn street.

We are laying in wide scattered places.

There have been for a long time in need of regular pastoral oversight.

We have been for a long time in need of regular pastoral oversight.

Pray for Central Parish.

The school for the Chinese every Sunday evening numbers more than forty adult pupils.

They have been for a long time in need of regular pastoral oversight.

Birds of the air are devouring the seed. Zion Tabernacle, 546 Dearborn street.

It is very important that all members of the Church, when changing residences, write out and hand to the officer in charge, both the old and the new addresses.

At Zion Tabernacle, Twelfth street and Michigan avenue, the Saturday evening Testimony meeting has been resumed and also a Divine Healing Teaching at 3 p.m. every Friday, conducted by Overseer Mason.

The next issue will be printed interesting testimonies of answered prayer given in recent meetings.

Pray for Central Parish. It contains the Stock-yards region, where robbery and murder is frequent; the slums of the Levee District; and the bird of the Roman Catholic Church, and where the black merchant is more numerous than in any other part of Chicago.
OBEYING GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Ghost."

Fifteen Thousand Four Hundred Seven Baptisms by Triune Immersion Since March 14, 1897.

The following-named five believers were baptized at Port Huron, Michigan, Lord's Day, June 14, 1903, by Elder T. Alexander Cairns:

- French, Earl, 310 Butler street, Port Huron, Michigan
- Forsyth, Theodore, 614 Fort street, Port Huron, Michigan
- Sinnett, Mrs. H. Elizabeth, 333 Huron street, Port Huron, Michigan
- Richardson, Mrs. Emma M., 614 Fort street, Port Huron, Michigan
- Sinnott, Mrs. H. Elizabeth, 333 Huron street, Port Huron, Michigan

Total Baptized in six years and three months: 15,497

The following-named five believers were baptized in Davenport, Iowa, Wednesday, June 3, 1903, by Elder F. M. Royal:

- Taylor, Mrs. Delia H, 219 West 14th street, Davenport, Iowa
- Forsyth, Theodore, 614 Fort street, Port Huron, Michigan
- Richardson, Mrs. Emma M., 614 Fort street, Port Huron, Michigan
- Sinnett, Mrs. H. Elizabeth, 333 Huron street, Port Huron, Michigan
- Richardson, Mrs. E. M., 614 Fort street, Port Huron, Michigan

Total Baptized in six years and three months: 15,497

DO YOU KNOW GOD'S WAY OF HEALING?

Let it be supposed that the following words are a conversation between the reader (A) and the writer (B):

Monday, May 27, 1903, by Elder F. A. Graves:

Anderson, Mrs. Susan: Canby, Minnesota

We touch Him in His strong and tender.

And we are whole again.
ZION'S BIBLE CLASS

Conducted by Deacon Daniel Sloan in Shiloh Tabernacle, Zion City, Lord's Day Morning at 11 o'clock, and used in Zion Homes and Gatherings throughout the World.

MID-WEEK BIBLE CLASS LESSON, JULY 8th or 9th.

God is in Zion.

1. He is in the Establishment of Zion.—Isaiah 14:29-32.
   The Lord hath founded it.
   It is for the poor and afflicted.
   Nations wonder at it.

2. He is in the Upbuilding of Zion.—Psalm 102:11-22.
   He is building it.
   He will favor it.
   He will praise in it.

3. He is in the City of Zion.—Isaiah 45:12-19.
   He raises up man.
   He directs his ways.
   He builds a city.

4. He is in the Dwelling Places of Zion.—Psalm 48:8-14.
   Children are born there.
   Homes are established there.
   God is magnified there.

5. He is in the assemblies of Zion.—Jeremiah 31:16-14.
   People love to meet the Lord.
   They love His House.
   They get such blessings there.

6. He is in the Worship of Zion.—Psalm 99:1-5.
   The Reverence of God is set forth.
   The Holiness of God is magnified.
   The Praise of God is made joyful.

7. He is in the Messages of Zion.—Isaiah 40:3-11.
   The Message is a straight one.
   It gets one out of crooked ways.
   It magnifies the Word of God.

8. He is in the triumphs of Zion.—Psalm 132:7-18.
   There is power in a holy ministry.
   There is power in an obedient people.
   There is power in a full salvation.

   The Lord our God is a Call-arousing God.

SUNDAY BIBLE CLASS LESSON, JULY 13th.

Reasons for Joining Zion.

1. Her People are Happy.—Psalm 84:4-12.
   They are full of praise.
   They grow in strength.
   They get answers to prayer.

2. Her Discipline is Exacting.—Isaiah 33:12-17.
   Sinners are surprised.
   Sinners are made afraid.
   Sinners are cast out.

3. Her Truths are Vital.—Jeremiah 5:12-18.
   You must live close to God.
   You must get a better knowledge of God.
   You must be full of the love of God.

   Salvation must be experienced.
   You must have something to tell.
   You must have something to declare.

5. Her confidence is unswerving.—Isaiah 58:6-22.
   She must stand trials.
   She has a Rock of defense.
   Men will mock at Zion till destroyed.

   God dwells in Zion.
   God is great in Zion.
   God is surely in Zion.

   Zion is not a place for ease.
   Zion is not a place to make money.
   Zion is a place to spend all for God.

8. Her hopes are bounteous.—Isaiah 30:1-8.
   Her redemption draws nigh.
   Her mission will be fruitful.
   Her end will be a glorious reward.
   God's Holy People are a Come-Out People.

THE RATES AT

Elijah Hospice

Now and During the Feast of Tabernacles

are as follows:

European Plan....

1 person in a room, $1.00 per day and up
2 persons or more in a room, 50c per day and up
1 person in a room, $6.00 per week and up
2 persons or more in a room, $3.00 per week and up

The above rates are for lodging only.

American Plan....

1 person in a room, $1.75 per day and up
2 persons or more in a room, $1.25 per day and up
1 person in a room, $10.00 per week and up
2 persons or more in a room, $7.00 per week and up
Single Meals, 25 cents

Children under twelve years old half rate.
The American Plan includes board and room.
Rooms will be charged for from the date reserved.

FRANK W. COTTON, Manager

Zion Securities for 1903

Zion City Bank
Zion Lace Industries

SHARES

These reach during 1903 a 9 percent earning period.

Arenow sold at $110 (a premium of $10 a Share). The Land Shares will not be sold at a premium owing to the fact that most of these will be exchanged for Zion City lots upon which residences will be erected.

The earnings on all Zion Securities are based and paid on the par value of Shares.

Zion Sugar and Confection Shares

Are offered at par value of $100.

These begin on the same basis as Zion Lace Shares began.

Zion Candy, as well as Zion Lace products, being widely sold,
will make friends for Zion wherever they go.

Zion Building and Manufacturing Shares

Are offered at $2.00 each.

These pay 2 per cent interest, and 4 per cent of the surplus earnings.

And a contingent interest after the first year of 1 per cent a year until reaching 10 per cent.

This is the investment for all with surplus money to employ.

At good profits, or

For those expecting to help build up Zion City; also

It is adapted to those wishing to invest small sums at frequent intervals.

Have you Farm Lands you want to sell? Have you Residence Property to dispose of? Have you Business Interests to convert into money? Write us for forms listing these for sale. Write us for suggestive plans that effect sales. Write us if you want a Zion representative to close a sale.

We seek to cooperate heartily with all in effecting sales where the money is to be turned into Zion Investments, or the parties propose coming to Zion City. For further particulars, address or call on

DEACON DANIEL SLOAN, Manager

Zion Administration Building ZION CITY, ILLINOIS
Form of Application for Membership in the Christian Catholic Church in Zion

To all who are desirous of entering into Fellowship with the Christian Catholic Church in Zion.

MY DEAR BROTHERS AND SISTERS:—The Principles of the Christian Catholic Church in Zion have been fully set forth in the Reports of Two Conferences on Organization, held in Zion Tabernacle No. 2, which are fully reported in LEAVES OF HEALING for January 31 and February 7, 1896. The Basis of Fellowship is set forth in the Second Section of the Resolution passed on February 5th (see LEAVES OF HEALING, Volume II, Number 17, Page 267):

First—That we recognize the infallible inspiration and sufficiency of the Holy Scriptures as the rule of faith and practice.

Second—That we recognize that no persons can be members of the Church who have not repented of their sins and have not trusted in Christ for Salvation.

Third—That such persons must also be able to make a good profession, and declare that they do know, in their own hearts, that they have truly repented, and are truly trusting Christ, and have the witness, in a measure, of the Holy Spirit.

Fourth—That all other questions of every kind shall be held to be matters of opinion and not matters that are essential to Church unity.

All who are conscious of fulfilling these conditions, no matter where they may reside, are invited to fill up the following blank and answer all the questions contained therein.

I am, faithfully yours in Jesus,

General Overseer of the Christian Catholic Church in Zion.

AS FAR AS POSSIBLE THE APPLICANT HIMSELF SHOULD FILL OUT THIS BLANK. WRITE PLAINLY AND WITH INK.

TO THE REV. JOHN ALEX. DOWIE, General Overseer of the Christian Catholic Church in Zion,
Zion City, Lake County, Illinois, U.S.A.

I hereby make application to be received as a member of the Christian Catholic Church in Zion, and declare my agreement with the Basis of Fellowship agreed upon at a Conference held February 5, 1896, as set forth in your Circular Letter of February 7, 1896.

What is your full name? ..........................................................................................................................

Where is your residence? ..........................................................................................................................

What is your age last birthday? .................................................................................................................

Are you married, unmarried, widowed, or divorced? .............................................................................

How many children have you living? ....................................................................................................

What is your occupation, profession, or trade? ......................................................................................

What nationality are you? Where were you born? .................................................................................

What language or languages do you speak? ...........................................................................................

How long have you lived in America (or the country where you are now living)? ................................

When and where were you converted to God? ......................................................................................

Are you conscious that you are saved through faith in Jesus? .................................................................

When and where were you immersed by TRINE Immersion? ..............................................................

By whom were you immersed? ............................................................................................................

With what religious organization were you formerly connected? .........................................................

Recommended by .................................................................................................................................

Signature of Applicant ............................................................................................................................

REMARKS

WRITE VERY PLAINLY

Extra Copies of this Form will be sent to intending members on application to the General Recorder of the Christian Catholic Church in Zion,
Zion City, Lake County, Illinois, U.S.A.
The Story ... of Zion

OVERING Thirty-two years, beginning with the Ordination of The Rev. John Alexander Dowie, and bringing the account of his ministry and work down to the present time, will be sent as a part of the paper to every subscriber to LEAVES OF HEALING for the year beginning July 1, 1903.

This Story of Zion will be written by the General Overseer himself, and, under his direct supervision, by various heads of departments in Zion; will be beautifully and profusely illustrated, and will be artistically printed upon fine enameled paper.

It will be so issued that it can be bound up afterward in book form, making a beautiful and valuable part of any library.

LEAVES OF HEALING, for this year, will also contain full reports of Zion's Third Feast of Tabernacles, and the Great New York Mission, splendidly illustrated, and a description of the General Overseer's Tour of Australasia and the World, with reports of services held and engravings of photographs taken.

Besides these special features, which will be of interest to many hundreds of thousands throughout the world, LEAVES OF HEALING will continue to contain that feature which is, after all, its very best, the Everlasting Gospel of Salvation, Healing and Holy Living, and the Messages of Elijah the Restorer.

With all this to offer, it should be easy to obtain new subscribers.

There are yet three weeks before the beginning of Zion's Third Feast of Tabernacles.

If you will get at least Five Yearly Subscribers to LEAVES OF HEALING, during that time, you will have done your part toward attaining, by the opening of the Feast, the mark set by the Watchword of Zion Printing and Publishing House for 1903:

One Hundred Thousand Yearly Subscribers to Leaves of Healing
... Talks Beside My Galilee ... 

The General Overseer of the Christian Catholic Church in Zion

The Rev. John Alexander Dowie

Will Speak, God Willing, in a LARGE TENT, Placed in a Beautiful Situation at the

EAST END of the BEN MACDHUI GROUNDS
FACING WHITE LAKE

On the Afternoons of Lord's Days June 14th, 21st and 28th
At 2:30 o'clock

All Are Heartily Welcome to these Meetings

THE CHRIST IS ALL AND IN ALL

Mrs. Dowie and the General Overseer particularly request that they will not be disturbed by visitors to Ben MacDhui House, nor by requests for interviews, as they urgently need rest and retirement at this time.

A NEW ZION CITY SUBDIVISION
WILL BE READY FOR ALLOTMENT DURING
The Third Annual Feast of Tabernacles...July 11 to 19, 1903

The land to be offered embraces more than 200 acres, and lies adjoining and northwest of Shiloh Park, between Salem Boulevard and Twenty-first Street. It is high, uniform, well drained, and altogether one of the most beautiful and best located tracts within the whole of Zion City Site ...

Shareholders in this Association

Will, as usual, have a 10 per cent. Discount from regular rentals of lots in that location, for a limited time; and those holding Certificates in THE NEW FIFTH SERIES offered for sale, beginning April 1, 1903, will have the right to make first selection of lots, according to Certificate Numbers. Shares may be bought at the Par Value of $100 each, bear interest at the rate of eight per cent., payable semi-annually, and may be held as an interest-bearing investment, if lots are not wanted now or at some later date.

The Unprecedented Profits

Already realized by Zion City Leaseholders will strongly appeal to earnest Christians throughout the World, who are seeking Clean Investments, or who desire to live in a Clean City, where their families may be brought up and educated in an atmosphere of righteousness.

Write for Articles of Agreement for Shares, Illustrated Booklet, copy of 1100-Year Lease, and any further information desired.

Address ZION LAND AND INVESTMENT ASSOCIATION

JOHN ALEX. DOWIE

ZION CITY, ILLINOIS, U. S. A.

FIELDING H. WEINSTEIN, Secretary
H. WORTHINGTON JUDD, Secretary and Manager
In this great building, the Auditorium of which seats 16,000 people, Rev. John Alexander Dowle, Elijah the Restorer, General Overseer of the Christian Catholic Church in Zion, will conduct a great mission from October 18th to November 1, 1903, inclusive. It is expected that he will be accompanied by Zion White Robed Choir of Hundreds of Voices, Zion City Brass Band, Hundreds of Officers of the Church, and by at least Four Thousand members of Zion Restoration Host.
GOD'S WITNESSES TO DIVINE HEALING.

TESTIMONIES OF OUR PRINCIPAL PERSONAL ATTENDANTS IN ZION.

GOD chose the Weak Things of the world,
That He might put to shame the things
that are strong;
And the Base Things of the world,
And the things that are Despised, did God
choose.
Yea, and the Things that Are Not,
That He might bring to nought the
Things that are:
That no flesh should glory before
God.

These words are being continuously fulfilled in the work
which God hath wrought in Zion, and they find their fulfillment in a remarkable manner
in the two excellent servants
of God, and of ours, whose
faces appear in these pages,
and whose testimonies follow
this brief introduction.

More than six years ago, in
Leaves of Healing for April
3, 1897 (Vol. 3, No. 22), we
published the testimony of
Carl F. Stern, the first of these
two witnesses for God.

Two years before that time
he had been wonderfully saved
and healed in Zion, and had
become our Personal Attendant.

More than eight years have
now passed away since his con-
version and wonderful regeneration,
and the work of Divine Grace has continued in him
steadily, as we personally know,
so that we have been able to entrust him
from year to year with increasing responsi-
bilities in many directions. We have
thought it well, after six years, to permit
his testimony to again appear in these
pages, and with it that of his faithful wife,
Deaconess Ida M. Stern.

The Story of these Two Lives is the
Story in one form or another
of Thousands and Tens of
Thousands in Zion.
We may truly say to our people:
For behold your calling, brethren,
How that not many wise after the
flesh.

"Not many mighty, not many
noble, are called," or, as the
margin reads, "have part therein."
The Gospel is still the Power
of God, and the "foolish" put
to shame the worldly wise, and
the "weak" put to shame the
worldly strong, and the "base
despised" put to shame
the conceited and presumptuous.

Zion's trophies have been
won from the hand of the op-
pressor, and the prey has been
snatched from Satan the
mighty, when he and all hell
had counted these captives for
their own.
But God will permit no flesh
to glory before Him, and He
has set aside the presumptuous
pride and arrogance of minis-
ters and churches who have
been glorying in themselves, but not in the Lord.

During the years which have passed we have trained scores, hundreds and many thousands, until they have become intelligent and valiant soldiers in the great Zion Restoration Host, which we are now leading forward, as Elijah the Restorer, at the Command of the Christ our King into the Conquest of the World for Him.

Taken from deep depths, these two illustrate a principle in Zion from which we never deviate, namely, that all may hope to rise in Zion who are true to God. We have taught our people, as Napoleon the Great, did his soldiers, when he said:

"Do your duty and you may find a Marshal's baton in your Knapsack."

While we have received a few, and after all only a few competent ministers from the Denominations, we have been compelled to remove from office.

But the people who have been won to God by our own bow and spear have been true.

Gathered from out of all the Churches, and all the lands, and from the deep depths of sin and disease and depravity, into which many of them had fallen, we have found that the Restoring Grace of God has purified and made them strong as they have obeyed the Voice of God and of His servant.

Today we have thousands upon thousands of them enrolled in the Legions of Zion Restoration Host, who never falter and never fail to obey every command, and who go forward intelligently, lovingly, joyfully, doing the Will of God.

It is such as these who have built up Zion, and it is such as these whom we love to reward.

Deacon Carl F. Stern has steadily advanced during his eight years in Zion.

He is now Marshal and Chief of Police of the City of Zion, and Colonel of the First Regiment of Zion Guard, which it is expected will soon number 1,000 men.

But nothing can tempt him to be other than our Personal Attendant.

We have more than once offered to release him from this duty to enable him to pay still more attention to the other duties of his offices, but he has always said:

"General Overseer, I would rather resign these offices and remain your Personal Attendant, if I can only keep them by ceasing to be in your personal service."

He has therefore fulfilled by deputy most of his routine duties in connection with these two important offices.

And yet not wholly so, because he has, with very marked intelligence and with the confidence of all his men, fulfilled his principal duties as Chief of Police and of the Zion Guard.

It would be wrong for us to conceal the fact that more than once the preservation of our life has been, under God, due to his vigilance, both on this Continent and in Europe.

His devoted wife, whilst we were absent in Europe in 1900, qualified herself, by earnest study, to become a proficient stenographer; and when our dear wife returned from Europe she became her Principal Personal Attendant and Private Secretary, and has resided with her husband in our own home. They are both, therefore, members of our household, and we are able to speak of them from continuous and daily knowledge.

Debeaconess Stern has become an exceedingly valuable helper to Overseer Jane Dowie.

She is an excellent Bookkeeper and Accountant, as well as, what we may now truly say, a First-class Stenographer.

She manages the vast correspondence of our dear wife's work as Overseer for Women's Work in Zion throughout the world, with several Assistants, and occupies several rooms in Mrs. Dowie's suite of offices in the Administration Building.

She also accompanies her in all her travels and when she rests for a while at "Ben MacDhu," but she maintains the work of the Correspondence Bureau wherever she may be by constant and unremitting attention to its duties.

These two excellent Officers, therefore, whom God has brought up out of the depths, have been and are a comfort and a blessing to us, and are very much respected by all to whom they are known in Zion.

Their duties are of the most confidential, important and private character, and they are entrusted oftentimes with matters of great consequence to Zion.

Hitherto they have been found absolutely faithful to their trust.

It is likely that they will accompany us in our travels during the next Winter and Early Spring in Australasia and Europe, and they will doubtless become known to many of the thousands in Zion in other lands.

When we consider what God hath wrought for them, knowing the story of their lives so much more perfectly than they are able to record it in their testimonies, we can only say with gratitude to God that we rejoice that He has used us in their Salvation, in their Restoration, in their Training, and in their being brought to their present position as workers for God.

We ask our readers to pray that they may be kept by the Power of God, and not only that they may never fall back, but that they may Go Forward and be increasingly useful in the work which lies before us.

Such Officers as these, whose testimonies now appear, can only be trained from among those who are Spiritually Born in Zion.

God is training and preparing in all Departments of Zion, hundreds, and even thousands, of similarly faithful workers.

May they be kept by the Power of God in humility of spirit and purity of life, until their service for God in Zion on Earth passes into the service for God in the Zion above.

EDITOR LEAVES OF HEALING,

Ben MacDhu, July 1, 1903.

WRITTEN TESTIMONY OF DEACON CARL FREDERICK STERN

Shiloh House, Zion City, Illinois.

June 1, 1903.

Rev. John Alexander Dowie,

General Overseer of the Christian Catholic Church in Zion, Zion City, Illinois.

Dear General Overseer:—Words cannot begin to express my gratitude to God for the blessings in spirit, soul and body, which he has showered upon me through your ministry during the last eight years; and to you for your loving kindness, patience, teaching and prayers.

But for the power of God, through your agency, my body would long ago have crumpled to dust in its grave, and my spirit would now be with the damned in hell.

I was born in Friedland, Germany, in the year 1859.

When four and a half years old, I came to America with my parents, who settled in Chicago.

I attended the German Lutheran church and school in that city until I was about eighteen years old.

But there was no power in that church to lead me to God.

Although I had been taught that when the minister had sprinkled me, and my godfather and godmother had renounced the World, the Flesh and the Devil on my behalf, my heart was regenerated and I became a child of God, I knew that it was not true.

I also knew that the greater part of the ministers and members of that church were not regenerated.

Disgusted at this hypocrisy, at the age of eighteen I renounced Christianity and became an open infidel.

I drank intoxicating liquor from childhood.

I began chewing and smoking tobacco when I was nine years old.

At the age of nineteen I entered the large wholesale dry-goods house of LeBaron & Holt Company, where I became manager of the lace department, a position which I held for five years.

At the age of twenty-four I plunged into a life of dissipation and sin, which finally forced me to relinquish my position, and drove me into evil associations of every kind.

When twenty-seven, I became a member of the Chicago City police force, and was patrolman in the twenty-first precinct for five years.

At twenty-eight I married, having partially reformed.

After leaving the police force, I engaged in the coal and wood business for some time.

When I had been married nearly four years my wife died.

I drank intoxicating liquor from childhood.

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After leaving the police force, I engaged in the coal and wood business for some time.

When I had been married nearly four years my wife died.
Becoming despondent, I began drinking heavily, neglecting my business, and finally sold out.

At the opening of the World's Fair, in 1893, I went deeper into sin and iniquity than ever before, to get more to drink.

I went deeper into sin and iniquity than ever before, to get more to drink.

Ismoked and chewed all day, using commonly one package of whisky on rising, to steady my nerves. I smoked and chewed all day, using commonly one package of whisky on rising, to steady my nerves.

I taken sick with rheumatic gout in my knee.

I used to drink oftentimes forty to forty-five glasses of whisky a day, not taking into account the mixed drinks, wine, beer and other liquors.

I often drank from ten to fifteen glasses of whisky on rising, to steady my nerves. I smoked and chewed all day, using commonly one package of whisky on rising, to steady my nerves.

I often drank from ten to fifteen glasses of whisky on rising, to steady my nerves.

I waited patiently for the hour to arrive, 9:30 in the morning, which Dr. Dowie had set for prayer.

At the very moment of prayer the pain left me. The swelling went down.

I shouted to my father and mother, "I am healed!"

Mother examined my knee and found that the swelling had gone down.

We all praised God together.

This was on March 15, 1895. On March 24, I went to Zion Tabernacle No. 1, and listened to Dr. Dowie's teaching.

I went into the healing room where Dr. Dowie laid hands on me and prayed for me.

My healing was then and there perfected, and the disease has never returned.

When I entered the Tabernacle, I was very weak, leaning upon a stout umbrella, and assisted by my mother and cousin.

When I left, I walked firmly and strongly, without any assistance or support.

I walked to the Stony Island avenue station of the elevated railway, and there handed the umbrella to my cousin and ran up the stairs two steps at a time, showing how completely I had been healed.

I returned home rejoicing, and immediately went about the neighborhood showing how God had healed me.

The next day I went to the Twenty-first precinct police station and showed many of my old comrades what God had done for me.

On June 16, 1895, I became one of the charter members of the Zion Guard, then called Zion's Watchmen, a company of forty-two men, who, unarmed, and without pay, guarded Dr. Dowie's person and the various buildings then occupied by Zion.

This was during the year of persecution, and there was greater danger on account of the many bitter and desperate enemies of Zion.

Shortly after, I was appointed captain of the Guard.

The Zion Guard now numbers several hundred uniformed men, a noble band of self-denying members of the Christian Catholic Church in Zion, who, at all times and in all seasons, are ready, not only to protect the General Overseer's life at the cost of their own, if need be, and to watch over Zion property, but also to serve as peace officers at Zion's great public services and other gatherings, and on the many excursions between Zion City and Chicago.

Later in that year, I was appointed personal attendant to the General Overseer, a position which I still hold.

My many duties have necessitated my working day and night, for months at a time, with only three or four hours' sleep out of each twenty-four hours, and have taken me out in all kinds of weather, but God in His goodness has given me the strength to do it all, and I am today in perfect health. I feel younger at forty-four than I did at thirty-four.

IDA M. STERN.
not express one tithe of the wonderful blessings which God has given me in Zion, and of my gratitude to God and to His servant, our General Overseer. I can only hope to express my devotion by doing my best in the service of Zion and to my whole life.

With Christian love and prayers for yourself, Overseer Jane Dowie and Deacon A. J. Gladstone Dowie, I am,

Very respectfully your servant in the Christ,

C. F. S. Stern.


dear Brother in the Lord:— Peace to you and yours, and to all whom you may send this message.

I am, in Zion's bonds, (Miss) C. Johnson.

Bay City, Michigan.

The Spirit of the Lord is upon Me, because He anointed Me to preach the Gospel to the poor. I have sent Me to proclaim release to the captives and recovering of sight to the blind. I have set My service and My anointing apart for the Lord, and I will glorify the name of the Lord. The end of the Lord is for justice. To all who call on Me, I will be a savior.

I wish again to say that I cannot afford to miss a meeting; for I was not physically strong enough to carry it through the whole year. Although I lived in the extreme northern portion of the city of Chicago, and my meeting-place was in the extreme southern portion, yet I felt that I could not afford to miss a meeting: for I was earnestly seeking to know God's Will concerning myself.

The third time I attended your meeting, when the call for consecration came at the end of your address, I rose and repeated the Prayer of Consecration, fully understanding what I was doing. I was saved that day in spirit. But I had many things to learn.

The matter of Healing had not yet been taken into consideration by me, although I had need for Healing in body. My whole nervous system was on the verge of a collapse.

For several summers, during the warm weather, I had always been obliged to leave my work and take a rest; for I was not physically strong enough to carry it through the whole year. As I continued to attend your meetings, I saw the truth of Divine Healing, and that it was for me. I sought it, and God healed my body and cleansed my blood.

I grew amazingly strong in a short time, and was able to do my work without effort during the whole of the summer of 1896. I was married June 1, 1897, and I have found my husband during the six years of our married life, always kind, loving, considerate, patient and true.

Our life has been peaceful, congenial and happy, and God has been with us in every walk of life; for we have always sought Him in all things first.

He has answered our prayers for spiritual guidance, for Divine Healing many times of minor, as well as of serious, afflictions.

It has always been so good to know that God, our Heavenly Father, and Jesus, the Christ, have ever been with us, ready and able to help in every time of trial and need, and that we did not need to wait any specified time, but that the answer came when we sought the blessing.

He has provided strength for many duties, and enlarged our spiritual, mental and physical capacities for His service; and today we are both in perfect health, as far as we are able to judge.

We give God all the glory, but we do not wish to omit to record the fact that but for your faithfulness in preaching the Gospel we would, perhaps, both be far from God even now, and in deep darkness and infidelity.

For over two years it has been my privilege to be closely associated with Overseer Jane Dowie in her work, and to be with her in her joys as well as in her sorrows, having been appointed her Private Attendant and Secretary.

Her self-sacrificing love and works of faith; her real for the cause of the Christ, her kind, gentle consideration of those around her, have at all times been a means of encouragement to me to go forward doing right and serving God, as well as that lovely example of true Christianity in every walk of life.

Both my husband and myself count it a great privilege to be the servants of the General Overseer and Overseer Jane Dowie, and our prayer is that we may ever attend to duty faithfully and prove our love for them by deeds of faith, and by obedience to their every wish.

I cannot begin to enumerate, in a letter, the many blessings which God has bestowed upon me during the seven years that I have been associated with the Christian Catholic Church in Zion, but briefly, I wish again to say that I have been led out of great darkness into the Glorious Light and Liberty of the Full Gospel of Salvation, Healing and Holy Living.

May God bless our united testimonies to the Salvation, Healing, Cleansing and Keeping of those who may read these words as they are carried on the wings of the Little White Dove to the ends of the earth, and use them to His own glory this is our only object in writing them.

Praying that your life may be long and spared to spread the Glad Tidings of Great Joy among every tribe and nation, and thanking you and Overseer Jane Dowie for your prayers for us, and for your kindly consideration at all times, I am,

Faithfully yours in Jesus' Name,

IDA M. STERN.
And Jehovah said unto Moses, What is that in thy hand? And he said, A rod. And He said, Cast it on the ground, and it shall become a serpent; and Moses cast it on the ground, and it became a serpent; and Moses fled from before it — Exodus 4:1-5.

God had been talking to Moses about a work which He had for him to do, when He spoke these words to him. He was going to send him down into Egypt to bring His people out of their bondage to the flesh, and form them into a nation to be ruled by Himself. Moses offered his own weakness as an excuse for not doing this work.

The rod which he held in his hand was a very simple thing, yet God used it as a symbol of human nature, which is animal nature.

When not restrained in the grasp of a firm hand, human nature grovels on the earth as a serpent, going in the crooked paths of sin, and stinging its own with the poison of passion and lust.

When man is ready to flee from this, he will hear God's command to take the serpent by the tail, and in a firm grasp, under God, it becomes a rod which will support him in the journey of life.

This animal nature, which gives man so much trouble when not controlled, gives force to all his higher faculties when held under control.

The power which enables man to obey God's commands is in the commands themselves, if he wills to obey them.

How often God's people, like Moses, look at their own weakness instead of looking at God's strength, when they have work to do for Him!

Some, like Aaron, are full of self-sufficiency, and feel strong in their own strength for God's work.

Aaron failed the first time that Moses left the people in his charge.

The Apostle Paul was a worker who needed not to be ashamed, for he recognized his own weakness and trusted in God's Strength.

The flesh can be brought into subjection to man's spirit by being crossed when it desires to rule.

Paul said he kept his body under. Jesus said: "If any man would come after Me, let him deny himself, and take up his cross, and follow Me." (Matthew 16:24.)

The self of the flesh must not die; but it must be brought into subjection to the Christ that He may rule in man. (Ephesians 4:15-32.)

When our Lord was crucified, it was His physical being that was nailed to the cross.

He "poured out His soul (or animal life), unto death, ... ye, the death of the cross." His followers must do this also, that their souls may rise to Newness of Life — the Life in God.

The soul and body of man by nature care only for material things.

They cling to the earth like all animals.

In the Christ, we may be lifted above the control of earth and earthly things.

When the Israelites, in their journey through the wilderness, let the flesh rule them, they murmured against God and their leader, and were bitten by serpents. Then Moses, at God's command, fastened a serpent of brass upon a standard and those who had been bitten were healed when they looked upon it.

Jesus said:

And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: (John 12:34.)

We can, in the Christ, always get the victory over the flesh.

Zion teaching the people how to deny the flesh and bring it into subjection to the Christ, that His reign may be established in this world, and His Kingdom come upon the earth as it is in Heaven.

Then there will be no sin and no sorrow, no sickness and no death.

Zion sends forth the truth, which shall bring about this happy condition in the world.

This was the condition of man before his fall.

The Restoration of All Things has already begun, and it is to be continued in the Millennium period until the kingdoms of this world shall become the Kingdom of our God.

Zion Literature is a great factor in this work, because it goes in the Power of God to carry His Covenant of Salvation, Healing and Holiness to the people.

Reader, you have a part to do in giving it to the world.

Work of Zion Literature in New Zealand.

The letter which follows is from Deaconess Wilhide, of Auckland, New Zealand:

20 Corinna Street, Newton, Auckland, New Zealand, May 20, 1903.

Beloved Sister in Jesus — Your exceedingly welcome letter came to hand some time ago. Part of it I read at one of the meetings, and I am sure it proved a great blessing.

Accept our hearty thanks for the roll of Restoration Messages you sent us. It seems reasonable to believe that the result of the work of the Restoration Host will largely be seen in The Great Tribulation harvest.

Then many, who are now fighting our beloved General Overseer and his helpers, will thank God for him and the faithful labor which provided places of refuge for them during that awful time.

I take it for granted that you are going through a very trying time.

For many years Mr. Wilhide has done a good deal of restoration work from house to house with me since we have been in Auckland. We have been greatly blessed in doing it.

This work is excellent, perhaps, by no other as an educator.

Outside of Zion, surely great darkness covers the people.

The churches here are trying every conceivable plan to keep their organizations together.


A supper was served, and before the guests dispersed they had a few round dances and a set of Lancers.

We are looking forward with great pleasure to the coming of our beloved General Overseer, Overseer Jane Dowie and Deacon Gladstone Brown.

The Auckland papers have already reported his purpose to visit Australia.

LEAVES OF HEALING and THE ZION BANNER always meet a very hearty reception here.

As we read from time to time we cannot but say, "This is the Lord's doing and it is marvelous in our eyes."

We enjoy the Literature Mission page and thank God that department is so far-reaching.

For many years Elijah, the Restorer, has recognized his own weakness and trusted in God's commands in the commands themselves, if he wills to obey them.

We constantly pray for every department of Zion and her world-wide work.

I must tell you what the White Dove did for Samuel Crickett, one of Zion's members here, who was baptized a few months ago in his nineteenth year.

He had held the position of pastor for many years but had never been a Christian until he received the teaching of Zion.

At the close of the service, on the day he was baptized, he sang in a remarkably strong, clear voice, his experience in a song of his own composition.

The congregation was good and the heartfelt experience touched all our hearts.

I am sorry that I cannot convey it to you.

Yours in Jesus' Name,

ELIZABETH A. WILHIDE,
Deaconess in Christian Catholic Church in Zion.

Zion Literature Sent Out from a Free Distribution Fund

Provided by Zion's Sisters and the Friends of Zion.

Report for Two Weeks Ending June 27, 1903.

4,084 Rolls to . . . . the Hotels of the United States
4,165 Rolls to . . . . Foreign Countries
512 Rolls to . . . . Various States of the Union

Number of Rolls for the two weeks . . . . 14,761

Name: Deaconess Sarah E. Wilhide

SSG

June 27, 1903.
EDITORIAL NOTES.

"Ben MacDhul," White Lake, Montague, Michigan,
July 1, 1903.

BLESSED IS THE MAN WHOSE STRENGTH IS IN THEE;
IN Whose Heart Are the Highways to Zion."

PASSING THROUGH the Valley of Weeping
They make it a place of Springs;
Yes, the Early Rain covereth it with Blessings.

They go from Strength to Strength,
Every one of them appeareth before God in Zion.

We write these words within a few hours of our leaving
our lovely little retreat on the shores of White Lake, after the
longest continuous period of partial rest that we have had for
many years.

We say "Partial rest" because every day has brought to
us heavy mails, and we have kept our hand upon the Helm
of the work in Zion City and elsewhere, which has meant a
number of hours of work each day in our Office.

But we have greatly enjoyed being free from interruption,
and the quiet rest which has come to us as we have walked
beside our little Galilee, and have gone out upon its lovely
waters, and even into Lake Michigan, in our little launch.

And now, within a few hours, we shall again be at our
Headquarters in Zion City, much refreshed and stronger for
the work that lies before us.

GOD WILLING, we shall hope to conduct the Reopening
Services of the enlarged Shiloh Tabernacle next Lord's Day,
and to make final preparations for Zion's Third Feast of
Tabernacles, which we shall conduct from Saturday, July
11th, to Tuesday, July 21st, and for which the full Program
appears in this issue.

ZION CITY, ILLINOIS, SATURDAY, JULY 4, 1903.

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ZION CITY, ILLINOIS, SATURDAY, JULY 4, 1903.

He sends his word, and healtheth them.

Leaves of Healing, and the leaves of the tree were for the healing of the nations.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD
EDITED BY THE REV. JOHN ALEX. DOWIE

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ZION CITY, ILLINOIS, SATURDAY, JULY 4, 1903.

He sends his word, and healtheth them.

Leaves of Healing, and the leaves of the tree were for the healing of the nations.
WE HAVE been delighted to hear of the large audiences which have gathered at the principal meetings in Zion City every Lord's Day during our absence.

As many as five thousand five hundred have been reported to us as being present last Lord's Day afternoon in Shiloh Tabernacle.

The work in Zion City in all its departments is so organized that it does not absolutely depend upon our presence.

Nothing stops. Zion continually Goes Forward in Zion City and in nearly every place in which Zion's Banner has been planted throughout the world.

The Banner now waves over every Continent, and on many Islands of the Sea.

The Feast of Tabernacles from year to year is intended to be especially a Time of Spiritual Blessing for God's people in Zion, and for those who, although not yet in Zion, have the Highways to Zion in their hearts.

These are they who must no longer halt between Two Opinions, but come out boldly and stand with us in Zion on the Lord's side.

We rejoice to know that our dear people in so many thousands will gather around us, although many, who would otherwise be present at the Feast of Tabernacles, will not be present at this time because they are arranging to come to Zion City to go with us to the Great Mission in Madison Square Garden, New York, in October.

Yet the numbers likely to be present will be far in excess of any that have yet attended any of the Feasts.

We desire our friends within reach to know that we are in much better condition to receive them now than we were last year.

But if they expect to find accommodation other than in tents, they must come very early.

Zion City is already almost filled in all its homes, and the Hospices will soon overflow.

We have, however, delightful camping grounds in Camp Esther and Camp Holiday, as announced at the close of the Program.

Camp Esther is especially designed for those who will attend the Gatherings during the Feast.

It is located in Shiloh Park, close to Shiloh Tabernacle.

As we return to our work at Headquarters, the vast and world-wide importance of Zion's Onward Movements, the Necessities of the Nations, and the Terrible Consequences of attempting to rule, both in Church and State, without reference to the Law of God, are becoming more and more evident.

The craze for the extension of worldly empire by all the great Nations of the world, and the continuous increase in the strength of Armies and Navies, make it apparent that, but for the mercy of God withholding the wrath of man, great and terrible wars would be imminent.

In any event, terrible and desolating Wars on Sea and Land cannot be very long delayed, unless the Nations return to God.

The fanaticism of Mohammedism, the gross darkness of Heathenism, and the Ecclesiastical Mockery of Christianity, which is in so many Nations only a slightly veneered Paganism, with all the Miseries caused by long Centuries of Wrong which Nations have been inflicting upon each other, are all working together to make the Crisis acute.

Added to all this are the continuous struggles for Commercial Supremacy between the Nations; and the World-wide Conflicts between Capital and Labor, between Wealth and Poverty, between Ignorance and Knowledge, between Darkness and Light, between Heaven and Hell.

Truly it is a time when all Zion must seek for clear guidance from God, as she goes forth to proclaim the Gospel of the Kingdom of God and the Coming of the King.

We earnestly desire that our people shall realize that their Strength is in God, and as they tread the Highways to Zion, which pass through the Valley of Baca (Weeping), that they shall, as they do, make it a Place of Springs.

We trust that everywhere the presence of our people will bring with it the Grace that covers with Blessings the places that are desolate and barren.

Zion is, beyond question, going from Strength to Strength.

We earnestly pray that all who can, will appear before God in Zion during these ten days, when many thousands
will meet in our little City, which has been built by God and for God.

THE TERRIBLE CRIMES which are being committed all over the world must impress deeply even the most casual observer that the Spirit of Murder is rampant among the Nations.

Not only is the dagger in the hands of the Anarchist ready to destroy the lives of rulers, but, as the lawless military regicides in Belgrade prove, the Leaders of Armies of the Nations are permeated with a murderous and revolutionary spirit which does not hesitate in the darkness of the night to assassinate even a King or Queen.

It is well known that many Monarchs are only saved from a similar fate by being carefully guarded. Since they cannot depend upon their own Palace Guards, Monarchs are everywhere in fear, from Pekin to St. Petersburg, and from Constantinople to Berlin.

There is not a Nation or a Continent that is free from apprehension; and amid the “darkness which covers the Earth,” and “the gross darkness which covers the peoples,” there are thunderings and lightnings and the voice of the tempest to be seen and heard.

At such a time it is good for Zion to go up with us unto the Mount of God, beyond these clouds, and hear once more from God the Beautiful Law of the Ten Commandments which He gave to Moses in Horeb.

And then to listen to the still more beautiful Commandment which He gave to us through Jesus, the Christ, our Lord, on that night in which He was betrayed, when amid the darkness of an impending Calvary He uttered the Eleventh Commandment:

Love one another, even as I have loved you.

Throughout the Early Morning Meetings of the Feast, it will be seen that we shall expound the Eleven Commandments.

We are praying that the words spoken in Shiloh Tabernacle, and sent forth to all the world through the pages of Leaves of Healing, may be blessed in bringing multitudes of men and women in all the Nations to see that

The Law of Jehovah is perfect, restoring the soul:

The Judgments of Jehovah are true and righteous altogether.

In keeping of them there is Great Reward.

We are profoundly convinced that, in these Times of Restoration, it has been given to us as Elijah the Restorer, to restore to both the Apostate Churches and the Heathen Nations of the World, the Eternal Law of Purity, Peace and Power, sincere obedience to which alone effects the Restoration of Man to God.

Zion everywhere loves and lives the Law of God, and recognizes the Authority of God.

Where that Authority is denied there can be no real Communion with God;

There can be No Real Peace with God;

There can be no Real Blessing from God;

For there is none other Way by which men can be saved than God's Way, and every other way is a Way of Destruction, and ends in Death and Hell.

In these delightful seasons, that lie before us, of Communion with God and with each other, and of Preparation for still greater and more successful activity in God’s work, we call upon all our people, as far as possible, to lay aside every secular employment, and to gather with us amidst the peaceful groves of Zion City, and in the Tabernacle of the Most High God.

How lovely are Thy tabernacles, O Jehovah of Hosts!

My soul longeth, yea, even fainteth for the Courts of Jehovah;

My heart and my flesh Sing for Joy unto the Living God.

And may the Songs which will ring through Zion’s Courts during these next three weeks be heard throughout all the world, and bring Divine Guidance and Blessing to Multitudes of men and women, youths and maidens, and little children in every land and every tribe, and every tongue, and every Nation, until Jesus Comes.

Brethren, pray for us.
PROGRAM

The Set Feasts of Jehovah
Ye shall proclaim to be Holy Convocations.—Lev. 23:2.

ZION’S THIRD FEAST OF TABERNACLES

WILL BE HELD IN SHILOH TABERNACLE, SHILOH GROVE, ZION CITY, ILLINOIS, FROM THE EVENING OF SATURDAY, JULY 11th, TO THE EVENING OF TUESDAY, JULY 21, 1903, AND WILL BE CONDUCTED BY THE

REV. JOHN ALEXANDER DOWIE
(ELIJAH THE RESTORER)
GENERAL OVERSEER OF THE CHRISTIAN CATHOLIC CHURCH IN ZION

SATURDAY, JULY 11
7:30 to 9:00 P. M.
Presentation and Consecration of the People to God.
Address by the General Overseer: "HEAR, O ISRAEL!"

LORD’S DAY, JULY 12
6:30 A. M.
Early Morning Sacrifice of Praise and Prayer.
The First of a Series of Twenty-Minute Addresses by the General Overseer on "THE ELEVEN COMMANDMENTS."
"THE FIRST AND SECOND COMMANDMENTS; OR, THE SUPREMACY OF GOD, AND THE SIN OF IDOLATRY."

9:30 A. M.
First Convocation of Zion’s Junior Seventies,
The Rev. Harvey D. Brasefield, Ph.B., will conduct the Exercises.

11:00 A. M.
The Rev. John G. Speicher, M. D., Overseer of the Christian Catholic Church in Zion of the City of Zion, will preach.

2:00 P. M.
GREAT GENERAL ASSEMBLY.
Full Processional of Zion’s Robed Officers, White-robed Choir, (probably Eight Hundred to One Thousand in Line.)
Elijah the Restorer will deliver a Restoration Message from God, expounding the Words in 1 Kings, 18:21:

And Elijah came near unto all the people, and said, How long halt ye between Two Opinions? If Jehovah be God, Follow Him; But if Baal, then Follow Him.

A Reception of New Members into the Communion and Fellowship of the Christian Catholic Church in Zion, will be held at the close.

8:00 P. M.
Ordination of New Officers, and the Celebration of the Ordinance of the Lord’s Supper.
MONDAY, JULY 13

6:30 A. M.

**Early Morning Sacrifice of Praise and Prayer.**

Twenty-Minute Address by the General Overseer: "THE THIRD COMMANDMENT; OR, THE SIN OF BLASPHEMING THE NAME OF GOD."

9:30 A. M.

Second Convocation of Zion's Junior Seventies,
Conducted by Overseer Harvey D. Brasefield.

11:00 A. M.

**The Ordinance of Believer's Baptism by Triune Immersion** will be administered by Overseers Speicher, Mason, Brasefield and Excell, assisted by a number of Elders, Evangelists, Deacons and Deaconesses.

2:00 P. M.

**A Meeting for Zion Women Only** will be addressed by the Rev. Jane Dowie, Overseer for Women's Work in the Christian Catholic Church in Zion Throughout the World.

This meeting will be strictly limited to female members of the Christian Catholic Church in Zion, and no children under twelve years of age will be admitted.

8:00 P. M.

**A Meeting for Zion Men Only** will be addressed by the Rev. John Alex. Dowie, General Overseer of the Christian Catholic Church in Zion.

This meeting will be strictly limited to male members of the Christian Catholic Church in Zion above the age of twelve.

TUESDAY, JULY 14

6:30 A. M.

**Third Anniversary of the Consecration of the Site of Zion Temple;**
And Beginning of the Excavation for the Foundation of the New Shiloh Tabernacle.

Public Holiday in Zion City.

Trains will leave the Wells street Chicago & North-Western depot, Chicago, at 9:00, 9:30, and 10:00 a.m.

9:30 A. M.

**Early Morning Sacrifice of Praise and Prayer.**

Twenty-Minute Address by the General Overseer: "THE FOURTH COMMANDMENT; OR, THE SABBATH OF JEHOWAH THY GOD."

9:30 A. M.

Third Convocation of Zion’s Junior Seventies,
Conducted by Overseer Harvey D. Brasefield.

2:00 P. M.

**Full Processional of Zion’s Robed Officers, Choir, and Zion Restoration Host** will march around the Site of Zion Temple, and thence to the Site of the New Shiloh Tabernacle, where it is expected that the General Overseer will set in motion the great Steam Shovel, which will be used in digging out the foundations of the New Tabernacle.

The Processional will then reform and take the seats reserved for them in Shiloh Tabernacle, where an Address will be given by the General Overseer on

"I WILL GLORIFY MY BEAUTIFUL HOUSE."

Special Offerings will be received at the close of this Address for the building of the New Shiloh Tabernacle, which it is expected will cost $400,000, and will seat about 16,000 persons.
TUESDAY, JULY 14
(Continued.)
7:30 P. M.

Evening Sacrifice of Praise and Prayer.

WEDNESDAY, JULY 15
6:30 A. M.
A Half Holiday in Zion City.

Early Morning Sacrifice of Praise and Prayer.

20:30 A. M.

Twenty-Minute Address by the General Overseer: "THE FIFTH COMMANDMENT; OR, OBEDIENCE TO PARENTS AND LENGTH OF DAYS."

9:30 A. M.

Fourth Convocation of Zion's Junior Seventies,
Conducted by Overseer Harvey D. Brasefield.

10:30 A. M.

DIVINE HEALING MEETING,
Conducted by the General Overseer.

Address on "PRESENT YOUR BODIES A LIVING SACRIFICE, HOLY, ACCEPTABLE TO GOD, WHICH IS YOUR REASONABLE SERVICE."

At the close of this meeting the General Overseer, Overseer Jane Dowie, and other Overseers and Elders and Evangelists will pray with the sick who are seeking the Lord for healing.

3:00 P. M.

A PROCESSION, headed by the Zion Guard with Band, consisting of
The Municipal Officers of the City of Zion,
All Officers and Employees of the Legal, Financial and Business Institutions of Zion,
All Officers and Employees of the Educational Institutions of Zion, and
All Officers of the Political Institutions of Zion will be REVIEWED BY THE GENERAL OVERSEEER AT THE ADMINISTRATION BUILDING, and then proceed to Shiloh Tabernacle where a SERVICE OF THANKSGIVING will be held.

Those in the Procession, as they enter Shiloh Tabernacle, will take their places in the Choir and Officers' Gallery, and on the ground floor. Spectators will occupy the remaining galleries.

7:30 P. M.

Evening Sacrifice of Praise and Prayer.

THURSDAY, JULY 16
6:30 A. M.

Early Morning Sacrifice of Praise and Prayer.

9:30 A. M.

Sixth Convocation of Zion's Junior Seventies,
Conducted by Overseer Harvey D. Brasefield.

11:30 A. M.

CONFERENCE OF WOMEN ELDERS, EVANGELISTS AND DEACONESES OF THE CHRISTIAN CATHOLIC CHURCH IN ZION,
Conducted by Overseer Jane Dowie.
THURSDAY, JULY 16
(Continued.)
2:30 P. M.
Conference upon the Work of Zion Restoration Host throughout the World, with special consideration of the Mission to New York in October and November next, when it is expected that more than three thousand members of Zion Restoration Host will be present.
The General Overseer will preside, and at the close will administer the Restoration Vow to New Members of the Host, and Consecrate and Separate them to the Work of God in Zion by the Laying on of Hands.

8:00 P. M.
Evening Sacrifice of Praise and Prayer.

FRIDAY, JULY 17
6:30 A. M.
Early Morning Sacrifice of Praise and Prayer.
Twenty-Minute Address by the General Overseer: “The Seventh Commandment; or, The Crime of Adultery.”

9:30 A. M.
Seventh Convocation of Zion’s Junior Seventies, Conducted by Overseer Harvey D. Brasefield.

11:00 A. M.
Conference of Male Officers of the Christian Catholic Church in Zion, Conducted by the General Overseer.

2:30 P. M.
The Ordinance of the Presentation and Consecration of Young Children to God, will be conducted by the General Overseer.
He will deliver an address on the Words: “What then Shall this Child Be?”

8:00 P. M.
Evening Sacrifice of Praise and Prayer.

SATURDAY, JULY 18
6:30 A. M.
Early Morning Sacrifice of Praise and Prayer.
Twenty-Minute Address by the General Overseer: “The Eighth Commandment; or, The Crime of Stealing.”

2:00 P. M.
Zion Athletic Association; Field Games on the Northwest Corner of Shiloh Park.

8:00 P. M.
Evening Sacrifice of Praise and Prayer.

LORD’S DAY, JULY 19
6:30 A. M.
Early Morning Sacrifice of Praise and Prayer.
Twenty-Minute Address by the General Overseer: “The Ninth Commandment; or, The Crime of Bearing False Witness.”
LORD’S DAY, JULY 19
(Continued)
9:30 A. M.

The General Overseer will speak on “TRIPLE IMMERSION; GOD’S SEAL ON A
LIVING CHURCH.”

At the close of this Service the General Overseer, assisted by Overseers, Elders,
Evangelists, Deacons and Deaconesses, will Administer the Ordinance of
Believers’ Baptism.

All persons desiring to be Baptized on this occasion must fill up their Application
Cards for Baptism, and present them to the General Recorder, Deacon
Andrew C. Jensen, and his Assistants, not later than 9 a. m.

2:00 P. M.

GREAT GENERAL ASSEMBLY.

FULL PROCESSIONAL of Zion Robed Officers, White-robed Choir, and all the
members of Zion Junior Seventies, under their Leader, Overseer Brasefield.

The General Overseer will speak on “THE MINISTRY OF CHILDREN IN ZION.”

And at the close of this Service he will Administer the Vow of Zion Restoration
Host, Organizing the Junior Seventies into Zion Junior Restoration Host.

8:00 P. M.

Evening Sacrifice of Praise and Prayer.

MONDAY, JULY 20
6:30 A. M.

Early Morning Sacrifice of Praise and Prayer.

Twenty-Minute Address by the General Overseer: “THE TENTH COMMAN-
MENT; OR, THE CRIME OF COVETOUSNESS.”

9:00 A. M.

Eighth Convocation of Zion Junior Restoration Host,
Conducted by Overseer Harvey P. Brasefield.

11:00 A. M.

EDUCATIONAL CONFERENCE,
Presided over by Overseer Brasefield.
Addresses by Members of the Faculty of Zion College, Zion Preparatory
and Zion Manual Training Schools.

2:00 P. M.

A CONFERENCE ON ZION’S BUSINESS INSTITUTIONS, will be conducted by the
General Overseer, and Addressed by Managers of the Various Institutions.
The Meeting will be Strictly Limited to Investors in Zion’s Stocks.

8:00 P. M.

Evening Sacrifice of Praise and Prayer.

TUESDAY, JULY 21
6:30 A. M.

Early Morning Sacrifice of Praise and Prayer.

Twenty-Minute Address by the General Overseer on “THE NEW, OR ELEVENTH,
COMMANDMENT.”

Jesus said:

A New Commandment I give unto you,
That ye love one another;
Even as I have loved you,
That ye also love one another.

Obedience to this Commandment is the Universal Proof of Christian Dis-
cipleship.
### PROGRAM

**TUESDAY, JULY 21**

<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
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<tbody>
<tr>
<td>9:30 A.M.</td>
<td>Ninth Convocation of Zion's Junior Restoration Host, Conducted by Overseer Harvey D. Bracefield.</td>
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<tr>
<td>11:00 A.M.</td>
<td>A Conference Concerning Dorcas and Maternity Deaconess Work in Zion Throughout the World. Conducted by Overseer Jane Dowie.</td>
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<td>2:00 P.M.</td>
<td>A Conference on Zion Business Institutions, will be Conducted by the General Overseer and Addressed by Managers of the Various Institutions. The Meeting will be Strictly Limited to Investors in Zion Stocks.</td>
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<tr>
<td>5:00 P.M.</td>
<td>The Ordinance of the Lord's Supper will be Administered by the General Overseer and Ordained Officers of the Christian Catholic Church in Zion. This Gathering will be open only to Members of the Christian Catholic Church in Zion, and other Christians desiring to commune with them. At the close the General Overseer will deliver the Concluding Address of the Feast.</td>
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### REDUCED FARE—FEAST OF TABERNACLES.

ONE AND ONE-THIRD FARE FOR ROUND TRIP TO ZION CITY—CONDITIONS OF SALE OF TICKETS.

A reduction of fare to one and one-third on the certificate plan has been granted for those attending the meetings of the Christian Catholic Church in Zion, at the Third Feast of Tabernacles, in Zion City, Lake County, Illinois, between July 11th and July 19th, inclusive.

The following directions are submitted for your guidance:

- **First**—Tickets at full fare for the going journey may be secured within three days, exclusive of Sunday, prior to and during the first three days of the meeting—that is, July 9th, 10th, 11th, 13th, 14th and 15th.

- **Second**—Present yourself at the railway station for ticket and certificate at least thirty minutes before departure of train.

- **Third**—Certificates are not kept at all stations. If you inquire at your station you will find out whether certificates and through tickets can be obtained to place of meeting; if not, the Agent will inform you at what station they can be obtained. You can purchase a local ticket thence to place of meeting; if not, the Agent will inform you at what station they can be obtained. You can purchase a local ticket thence and there take up a certificate and through ticket.

- **Fourth**—On your arrival at the meeting, present your certificate to Deacon James F. Peters, Administration Building, Zion City, Illinois.

- **Fifth**—It has been arranged that the Special Agent of the Western Passenger Association will be in attendance to validate certificates on Thursday, July 16th. All holding certificates must have them in the hands of Deacon James F. Peters not later than Wednesday night. A fee of twenty-five cents will be collected for each certificate validated. If you arrive at the meeting and leave for home again prior to the Special Agent's arrival; or if you arrive at the meeting later than July 16th, after the Special Agent has left, you cannot have your certificates validated, and, consequently, you will not get the benefit of the reduction on the whole journey.

- **Sixth**—So as to prevent disappointment, it must be understood that the reduction on returning journey is not guaranteed, but is contingent on an attendance of not less than one hundred persons from all points throughout the United States and Canada, showing payment of full first-class fare of not less than seventy-five cents on going journey; provided, however, if the certificates presented fall short of the required minimum, and it shall appear that round trip tickets are held in lieu of certificate that shall be reckoned in arriving at the minimum.

- **Seventh**—If the necessary minimum is in attendance and your certificate is duly validated, you will be entitled up to July 26th, to reduced passage ticket to your destination by the route over which you made the going journey at one-third the limit fare.

This rate will apply to the following territory: North Dakota, South Dakota, Nebraska, Colorado as far west as Denver; Kansas, Oklahoma, and Indian Territory; Texas, Minnesota, Wisconsin, Iowa, Illinois, Missouri, Michigan, Indiana, Ohio, Kentucky, Tennessee, Mississippi, Alabama, Maine, Vermont, Massachusetts, Rhode Island, Connecticut, New York, Pennsylvania, West Virginia, Maryland, District of Columbia, Virginia, North Carolina, South Carolina, Georgia, Florida, and the territory south and east of Toronto, Canada.

### SPECIAL TRAINS BETWEEN CHICAGO AND ZION CITY.

On Lord's Days, July 12th and July 19th, trains will leave the Wells street depot at 11:30, 11:45, 11:50 and, if necessary, at 11:55 a. m., and will return after the services. Round trip tickets, 30 cents.

On Tuesday, July 14th, trains will leave the Wells street depot at 9, 9:30 and 10 a. m., returning after the afternoon service. Round trip tickets, 30 cents.

On all other days, during the Feast, extra cars will be added to the regular trains for the accommodation of those wishing to attend the Feast. Round trip tickets, 50 cents.

### CAMP HOLIDAY—1903.

REGULATIONS AND PROVISIONS FOR THE SEASON.

Persons desiring to spend a holiday or attend the great teaching meetings of Zion will find, either as individuals, families or parties, inexpensive tenting conveniences, with good water near at hand in Zion's tents now in service in Camp Holiday, Zion City.

The tents are made of heavy duck material, strongly stayed, with fly, and are rainproof, being pitched above board floors.

The season's price of tents 8' x 14', furnished, is $7; or unfurnished, $5 per month, when taken for two or more months, but not to be sublet. Tents may be rented by the week at $4 for the first week and $2 a week thereafter.

The Feast of Tabernacles' rate is always $2.25 a person, four persons to a tent; otherwise the rate is double. Single cots for single nights, 25 cents; tent rates per day, $1.25.
Notes of Thanksgiving
To Zion's God.

Pain Relieved in Broken Hand and Wrenched Shoulder.

And these signs shall follow them that believe; In My Name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall in nowise hurt them; they shall lay hands on the sick, and they shall recover.—Mark 16:17.

MOUND CITY, MISSOURI, February 7, 1903.

Dear General Overseer:—Last winter I lived in Falls City, Nebraska.

I was walking on the street when it was a sheet of ice.

I slipped, and to save myself in falling, threw out my right hand, and broke the bone above the little finger.

The joint of the little finger was severely bruised.

I suffered great pain from it.

I carried it in a sling and, for three weeks, doctored it with everything I could think of, but got no relief.

I suffered day and night with great pain.

One Sunday in January, 1903, I went to Zion Tabernacle.

The Elder was away holding services, and his wife, Evangelist Hoy, preached that night.

I came to have the Elder pray, and was disappointed that he was absent.

But a sister said, "Evangelist Hoy will pray if you will obey God, and expect Him to heal you now."

Mrs. Hoy talked to me and then prayed, and the pain all left.

The next morning I went to sawing and splitting wood with that hand, and found the bones strong and sound; and they have been so for over a year now, giving me no pain or trouble.

I praise God and expect Him to heal you now."

Very respectfully, Enoch Walker.

Healed of Asthma.

And Jehovah God formed man of the dust of the ground, and breathed into his nostrils the Breath of Life; and man became a living soul.—Genesis 2:7.

3413 Broadeway.

Evevet, Washington, March 7, 1903.

Dear Sir:—I thank you for praying for me, and God for healing me.

He healed me of asthma.

I did not receive instantaneous healing; but God healed me just as quickly as I would let Him.

I did not know the extent of my injuries until I was examined at home.

I have long felt it my duty to express my thanks to God for His wonderful healings, and to you for your prayers in behalf of me and mine.

I wish to add to it.

I have long felt it my duty to express my thanks to God for His wonderful healings, and to you for your prayers in behalf of me and mine.

Very respectfully,

Emoch Walker.

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Very respectfully,

Emoch Walker.
"Choose ye this day whom ye will serve!"

Surrounded by Thousands of Living Witnesses, whose spirits, souls and bodies had been purified and renewed by the Divine Fire of the Holy Spirit, sent from God in answer to his prayer, Elijah the Restorer made the same ringing demand for a choice that the Tishbite had made on Carmel's Mount, on that day when the Divine Fire had consumed his sacrifice.

Elijah the Tishbite made his call in the presence of a king, some hundreds of priests and a few thousand people of a single nation.

Elijah the Restorer sends forth his call to every king and potentate, to every ecclesiastic, yea, to all men, in every land and nation, of every race and tongue; for the Consummation of the Age is at hand.

The Choice is the same, however.

It is a Choice between serving God, Author of all Wisdom, Purity, Love, Truth, Light and Life; and serving Baal, by a gratification of the desires of the flesh, which is the deification of Folly, uncleanness, Lust and Falsehood, the end of which is darkness and death.

As in that day, God's Israel stands halting between Two Opinions, God's in name; Baal's in deed.

The call of Elijah the Restorer was uttered at the Reopening of the Enlarged Shiloh Tabernacle last Lord's Day afternoon.

During the month of the General Overseer's absence at Ben MacDhui, on White Lake, near Montague, Michigan, this great building had undergone a wonderful transformation.

The roof had been made higher and the Tabernacle very much wider; the seats in the galleries had been raised and extensive additions had been made to the robing-rooms.

These changes had made possible the seating of about 8,000 people instead of 5,200 as formerly.

They have also added very greatly to the appearance of the interior of the Tabernacle.

God, in His goodness, had given Zion City a most perfect and beautiful summer day.

The terrible heat of the previous week and the wind and rain of Saturday had passed away.

Lord's Day had dawned with the sun smiling down from a cloudless sky upon a scene of beauty, tranquility and peace, his warm rays tempered by a cooling breeze from the lake.

For several days, the people had been gathering to Zion City from Chicago and many other places, far and near, and on the morning of this day, two long excursion trains brought several hundred more.

People also came in large numbers in carriages from Waukegan, Kenosha and other nearby places.

When the hundreds upon hundreds of Zion White-robed Choir and Robed Officers came thronging into the building from several different entrances, yet marching in perfect order to the inspiring music of the Processional, there were over six thousand persons who witnessed the impressive scene.

There was a profound hush of reverent silence as the man of God pronounced the Invocation.

There was real joy, gladness and praise in the hymn in which the great multitude joined with a mighty volume of harmony.

The people united with Deacon A. J. Gladstone Dowie, in the recitation of the Apostles' Creed and the reading of God's Commandments, with an earnestness which was full of meaning.

The Scripture reading, by the General Overseer, of the story of Elijah and the priests of Baal on Mount Carmel, was accompanied by plain-spoken, forcible, and practical comment, applying the lessons of that great contest to the men and conditions of today.

While the tithes and offerings were being received, Zion White-robed Choir sang, with great spiritual power, and artistic excellence, a chorus from the Messiah:

And the Glory of the Lord shall be revealed,
And All Flesh shall see it together;
For the mouth of the Lord hath spoken it.

Then came that Inspired Message of Elijah the Restorer, at the close of which, there were no apparent exceptions as the thousands rose to signify their choice, "Jehovah is my..."
And in that day thou shalt say, I will give thanks unto Thee, O Jehovah; for though Thou wast angry with me, Thine anger is turned away, and Thou comforted me. Behold, God is my Salvation; I will trust, and will not be afraid; for the Lord Jehovah is my Strength and Song; and He is become my Salvation. Therefore with joy shall ye draw water out of the wells of salvation. And in that day shall ye say, Give thanks unto Jehovah, call upon His Name, declare His doings among the peoples, make mention that His Name is exalted. Sing unto Jehovah; for He hath done excellent things: let this be known in all the earth. Cry aloud and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee. (Isaiah 12.)

Now on the last day, the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of Living Water. But this spake He of the Spirit, which they that believed on Him were to receive: for the Spirit was not yet given; because Jesus was not yet glorified. (John 7:37-39.)

ELIJAH THE RESTORER WELCOMES THE MULTITUDES TO THE RIVER OF LIFE AT THE FEAST OF TABERNACLES.
Lord's Day Afternoon, July 5, 1903

**SCRIPTURE READING AND EXPOSITION.**

God, and to express their determination to render Him loyal and loving obedience.

About three-fifths of this great audience remained to the Ordinance of the Communion of the Lord's Supper, which was administered by the General Overseer, assisted by hundreds of Overseers, Elders, Evangelists, Deacons and Deaconesses.

It was a season of real communion with God.

A few moments of loving, confidential “family talk” by God's Messenger, the singing of Zion's parting song, “God be with you till we meet again,” the Benediction, the Salutation and response, “Peace to thee,” and “Peace to thee be multiplied,” closed a service of the richest spiritual blessing for the thousands who attended, and of eternal significance to all the world.

Shiloh Tabernacle, Lord's Day Afternoon, July 5, 1903.

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

**PROCESSIONAL.**

Oh, thus a joyful sound to hear
Our tribes devoutly say,
Up, Israel to the temple haste,
And keep your festal day,
At Salem's courts we must appear,
With our assembled powers,
In strong and beautiful order ranged
Like her united towers.
Oh, ever pray for Salem's peace;
For they shall prosper be,
Thou holy city of our God,
To bear true love to thee.
May peace within thy sacred walls
A constant guest be found;
With plenty and prosperity
Thy palaces be crowned.
For thy dear brethren's sake, and friends
No less than brethren dear,
I'll pray, may peace in Salem's towers
A constant guest appear.
But most of all I'll seek thy good,
And ever wish thee well,
For Zion and the Temple's sake,
Where God vouchsafes to dwell.

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

**INVOCATION.**

God be merciful unto us and bless us,
And cause Thy face to shine upon us;
In it Thou shalt not do any work, thou, nor thy son nor thy daughter,
May peace within thy sacred walls
A constant guest be found;
With plenty and prosperity
Thy palaces be crowned.
For thy dear brethren's sake, and friends
No less than brethren dear,
I'll pray, may peace in Salem's towers
A constant guest appear.
But most of all I'll seek thy good,
And ever wish thee well,
For Zion and the Temple's sake,
Where God vouchsafes to dwell.

The Choir then sang Field's

**TE DEUM LAUDAMUS.**

We praise Thee, O God; we acknowledge Thee to be the Lord.
All the earth doth worship Thee, the Father Everlasting.
Thou didst open the Kingdom of Heaven to all believers.
Thou hast redeemed with Thy precious blood.

And sitteth on the right hand of God the Father Almighty:
From whence 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.**

Deacon A. J. Gladstone Dowie 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, Jehovah, thy God, am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate Me, and showing mercy unto thousands of them that love Me and keep My commandments.

III. Thou shalt not take the Name of Jehovah thy God in vain: for Jehovah 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 Jehovah 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 Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed the Sabbath Day and hallowed it.

V. Honor thy father and thy mother: that thy days may be long upon the land which Jehovah 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, nor 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 sang Field's

**RECTION OF CREED.**

Deacon A. J. Gladstone Dowie 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, the 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,
The Hebrew interpretation of the word Elijah is “Jehovah is my God!” You will see the significance of this word when you read of the people at Mount Carmel shouting “Eliyah!”

The dark reign of the cruel Baal had passed away. “My God is Jehovah” was the keynote of Elijah’s whole life and ministry. It is probable that the name was fastened upon him because of his continual declaration of his faith in Jehovah as the Supreme Being, and was not his original name.

Remember, as we read this 18th chapter, that Elijah had appeared and said unto Ahab, the apostate king, “As Jehovah, the God of Israel, liveth, before whom I stand, there shall not be dew or rain these years; but according to my word.” That was fulfilled.

And it came to pass after many days that the Word of Jehovah came to Elijah.

Unlimited Power in the Word.

The Word came. The Word is everything. In the beginning was the Word, and the Word was with God, and the Word was God. There is no way in which God reveals Himself more amazingly and powerfully to man than in the Word.

What do words mean? They mean, when God is in them, and when the Administration of the Spirit and Power of God is there, the bringing of Light out of Darkness, or Order out of Chaos, and the Absolute Control of every Power in the Universe.

They mean the liberation, regeneration and regeneration of lawless and disobedient men under condemnation and in darkness, and held in bondage by diabolical possession. They mean a transformation perfect and complete.

When the Word of God comes to a messenger of God, he knows it.

And Elijah went to show himself unto Ahab. And the famine was sore in Samaria.

And Ahab called Obadiah, which was over the household. (Now Obadiah feared Jehovah greatly: for so, when Jezebel cut off the prophets of Jehovah, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.)

And Ahab said unto Obadiah, Go through the land, unto all the fountains, and unto all the brooks: peradventure we may find grass and save yourself, and the horses, and the mules alive, that we lose not all the beasts.

So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself.

And as Obadiah was in the way, behold, Elijah met him: and he knew it, and told Obadiah, and said unto him, Is it well with my lord? And he answered him, It is I: go, tell thy Lord, Behold, Elijah is here.

And he said, Wherein have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me?

And he answered, Because thou hast followed the Baalim. Now therefore send, and gather to me all Israel unto Mount Carmel; and the prophets of Baal four hundred and fifty, and the prophets of Asherah four hundred, which eat at Jezreel’s table.

Here is the Prophet telling the King what to do, and the King must obey, although he wants to kill him.

He could not kill Elijah.

If a man, no matter how humble he may be, has a Message from God, be it to a peasant or to a king, it must be delivered on pain of eternal consequences.

So Ahab sent unto all the children of Israel, and gathered the prophets together unto Mount Carmel.

Prophets Who Hide From Enemies Become Useless and Impious.

I wonder why Elijah did not say to Obadiah: "Obadiah, look up these one hundred men that you hid in your house, and feed them with bread and water."

Jehovah is my God!” was the keynote of Elijah’s whole life and ministry.

When God’s minister says, “Go,” you would better go.

When I hear people say, as an excuse for sin; “an accident occurred,” or, “I didn’t mean to do it,” or “I was only doing my duty,” I don’t see much meaning in it.

There are far worse things than getting killed.

If God sends you to do a certain thing, it does not matter whether you get killed.

There are far worse things than getting killed.

It is a worse thing to live sometimes.

When I hear people say, as an excuse for sin; “I must live,” I say, “No, you can die. You do not need to live.”

You do not need to lie or steal in order to live.

If the Almighty God will permit it, die.

If God has work for you to do, and says, “Go,” you would better go.

The authority of his Divine commission entitles him command.

Obadiah obeyed Elijah. Elijah the Prophet had more power in Israel than Ahab the King.

His very name has more power today than the names of all the Kings of Israel that ever lived.

So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah.

And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he, thou troubler of Israel?

And he answered, I have not troubled Israel; but thou, and thy house, and thy little house, in that ye have forsaken the Commandments of Jehovah, and hast followed the Baalim.

And he said, Have I not sent unto thee ten thousand prophets, which have neither bread nor water? And it came to pass, when the Lord had given them an answer of peace, that ten thousand prophets said unto Ahab, Go up, smite the Syrians at Ramoth-gilead.

Now therefore send, and gather to me all Israel unto Mount Carmel; and the prophets of Baal four hundred and fifty, and the prophets of Asherah four hundred, which eat at Jezreel’s table.

Here is the Prophet telling the King what to do, and the King must obey, although he wants to kill him.

He could not kill Elijah.

If a man, no matter how humble he may be, has a Message from God, be it to a peasant or to a king, it must be delivered on pain of eternal consequences.

So Ahab sent unto all the children of Israel, and gathered the prophets together unto Mount Carmel.

Elijah Seen In Most Unexpected Places.

That which seemed to this people most marvelous concerning Elijah was that he was there, there, and everywhere.

The other day a man said: “I have been in Egypt, in India, and all over Europe, and I find Dowie everywhere. (Laughter.)

“I found LEAVES OF HEALING in Shepherds’ Hotel, Cairo; and when I got to Madras he was there. The first thing I saw was his face.”

May God grant that the Message of Elijah may go everywhere. (Amen.)

Obadiah was afraid lest he might suddenly disappear. Elijah was ubiquitous, in his opinion. No one knew where he was. The reason must be, that he hid himself merely because his life was better one than that of mere self-preservation.

It does not matter if he gets killed: for Jesus said:

And brother shall deliver up brother to death, and the father his child, and children shall rise up against parents, and cause them to be put to death. And ye shall be hated of all men for My Name’s sake: but he that endureth to the end, the same shall be saved.

Jesus reminded the people of Israel that their fathers had slain God’s prophets.

Woe unto you! for ye build the tombs of the prophets, and your fathers killed them.

Although He knew that they desired to kill Him He told them the truth.

That is the spirit of a true prophet.

These Obadiah prophets were of no use at all. Men who are ready to be silent and let the wrong go on, and the law of God be trampled upon, will very soon become tramplers upon the Divine Law themselves.

Elijah did not want prophets of that kind; he was stronger without them.

He gathered all the enemy upon Mount Carmel: four hundred and fifty prophets of Baal and four hundred prophets of Asherah.

And Elijah came near unto all the people, and said, How long halt ye between two Opinions? If Jehovah be God, follow him: but if Baal, be with him. And the people answered him not a word.
Elijah addressed the people: for there was no use talking to these prophets.

There Are Some Men Who Have Gone Beyond the Power of Redemption Upon Earth.

They are not ignorant. They have deliberately chosen to be apostates and cowards, and there they stand.

So Elijah did not talk to the king. He did not talk to the prophets, but he went out and talked to all the people.

He said, "How long halt ye?"

The word is very significant in the original, which means, how long will you go lame? or still more literally, "How long will ye go limping on both hocks?" or, again, "How long are ye going on two stilts?"

It is a miserable thing for a man not to know where he stands.

When he calls himself an agnostic, one who knows nothing, or is not certain about anything, it is the word which very well describes his condition.

He knows nothing, and when he talks he says nothing. Ex nihilo nihil fit (out of nothing, nothing comes).

One is sometimes almost tempted to believe that the definition of man which that poor, miserable Mrs. Baker Eddy gives is true in some cases.

In one of her definitions of man, she says: "Man is the product of nothing, or the opposite of something."

I think there are some men who look as if they were, spiritually, the product of nothing (laughter), and they are a little less than nothing at all in one sense.

Those Who Are Lukewarm Are an Abomination to God.

There are a great many people in the front ranks of all the Apostate Churches whose religion is worth a little less than nothing at all.

There is nothing to it.

Why do you not stand somewhere and be something? Do not pray: "Oh, to be nothing!" Every one sees you are that now. Be something, by the Grace of God.

God spews out of His mouth those who are neither cold nor hot, because their lukewarmness is the most offensive thing upon God Almighty's earth.

You do not know where to find such a person, because he is swaying here, and there, and is good for nothing either to God or man, or even the Devil.

He is an abomination anywhere and everywhere. Even in hell they may not want him. (Laughter.)

Get a Conviction.

There are plenty of facts upon which to found a conviction.

A man with a conviction, even if he is wrong in part, will get somewhere.

He will work out that conviction until the bad gives way to the right.

Get a conviction, and work at it.

"Is your father a Christian?" I once asked a little boy.

"He is a member of the church, sir," was the reply.

"I did not ask that. Is your father a Christian?" I said.

"He is a church warden, sir," said the little fellow.

He wanted to back up his father as much as he could.

"Is your father a Christian, my son?" I asked again.

At last he said: "Well, sir, he may be, but he does not work much at it." (Laughter.)

There are many Christians of that kind.

Their children would have to say that they are Christians by profession, but do not work much at it.

Even the Devil, while he uses them, mocks them, and is ashamed of them. (Laughter.)

How long halt ye between Two Opinions? if Jehovah be God, follow Him: but if Baal, then follow him.

Take your stand.

Get on one side or the other and fight.

When two armies are fighting they have no use for a crowd of people who stand between the two armies and say: "We do not know whether we are going on your side or on the other."

Neither side wants them.

They must either get out of the way or be shot; and both sides will sweep them away in short order.

Elijah Was Left Alone of All the Prophets.

Get a conviction, and act upon it.

That is what Elijah meant, and the people answered him not a word.

That is the way people do when they are cornered. They say nothing.

Then said Elijah unto the people, I, even I only, am left a prophet of Jehovah.

That shows what became of the faithless Obadiah prophets. They had gone back; and very likely some of them were to be found among the prophets of Baal.

As late as Elijah said that as far as the prophets were concerned he stood alone.

It was said that there were 7,000 in Israel who had not bowed the knee to Baal; but no one knew it, except God, until after the people were swallowed; then they shouted too.

But there were no prophets of Jehovah left.

The Truth Must Be Undamaged and Unvarnished.

There was only one man left on God Almighty's earth who would say what God Almighty sent him to say, in plain language, and without any adorning.

If you can receive truth only when it is dished up with all kinds of shameful and abominable lies, in stories that are full of lust and abomination from start to finish, with just here and there a little sentiment of truth, then you will never get truth: for the lies you swallow will kill you.

Elijah's business was to speak the truth, and live it.

Elijah said unto the people: I, even I only, am left a prophet of Jehovah; but Baal's prophets are four hundred and fifty men.

Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on the wood, and put no fire under.

The Source of the Fire of the False Prophet.

St. Chrysostom, one of the fourth century Christian fathers, says: "I speak as an eye-witness. In the altars of the idols there are, beneath the altar, channels, and underneath, a concealed pit; the deceivers enter these and blow up a fire from beneath upon the altar, by which many are deceived, and believe that the fire comes from heaven.

There is a good deal of fire that still comes the same way, "from beneath," and not from heaven.

That was a common trick of these priests of Baal, and it still is: for they pretend that Masonry is from heaven when it is false fire from beneath, and its central symbol, the point within the circle, is the ancient shameful symbol of the Phallic worship, and of Baal, the sun-god.

But Elijah sprung this test upon them so suddenly that they were not prepared for it.

Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on the wood, and put no fire under; and I will dress the other bullock, and lay it on the wood, and put no fire under.

And call ye on the name of your god, and will call on the Name of Jehovah: and the God that answereth by fire, let Him be God. And all the people answered and said, It is well spoken.

And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first for ye are many; and call on the name of your god, and put no fire under.

They would have liked very much to evade that test.

But there was Ahab looking at them; and they knew that it meant that if they did not come to time, they would lose their heads.

So they went at it in despair, not knowing how they would get out, because Ahab had agreed that if it was to apply to Elijah the same way as to them, it was a fair test.

And they took the bullock which was given them, and dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped about the altar which was made.

They jumped and jumped and ran around until they were worn out, and began to limp.

And it came to pass at noon, that Elijah mocked them.

There Is a Proper Place for Mockery.

I have made a mock of the enemy and especially of the Modern Priests of Baal for many years, with their "continuous
performance" in the Masonic Lodges of the sham resurrection of the prophet Hiram Abiff, the son of the widow of Tyre, by King Solomon, on "the five points of Masonry," with "the Lion's Paw," and "the omnific word" Mah-hah-bone! What utter trash and lies!

I do not see why I should not have some fun when there is some serious work on.

The priests of Baal in Chicago told me that I would be destroyed by them.

They said that they could get up revivals.

The Daily News and the churches tried hard for several years to get up revivals.

Once, after I had closed a series of meetings in the Auditorium, they began to hold services there, but had to quit in about three weeks.

Again, when I was conducting services in the Auditorium with tens of thousands coming to hear, they started a movement with all the ministers combined, in the Willard Hall, which holds less than a thousand, and they had to quit after a short time.

I hear some strange things about one minister, who told one of the most shameful lies that any minister of the Gospel by profession ever told.

R. A. Torrey of Moody's Tabernacle, Chicago, said openly that it was a positive falsehood that he ever asked me to pray for his daughter, or ever thanked me for praying.

My only reply to that was to publish his letters verbatis et litteratis.

He then said that they were "faked" letters; and that it was a lie to say they were written by him.

I sent his letters to the engraver and had them etched, and then printed facsimiles of them.

Still he said that they were not his, and yet there were the facsimiles. All this will be found in my Reply to the Ram's Horn in Leaves of Healing of March 4, 1900, Volume VI., No. 20, pages 642, 643 and 645.

Credit Dishonestly Appropriated.

I have a report of what he calls his mission in the State of Victoria, Australia.

It was not his mission at all in many places, and especially in the City of Melbourne. It was a "Simultaneous Mission" in which there were hundreds of churches and ministers and all their choirs and workers cooperating together.

It was not his mission; he was merely one in a great many. I do not believe that there were any converts who came as a result of his spiritual power: for until he confesses and repents of his shameful lying, it is simply impossible for the God of Truth to be favorable to a barefaced liar, even if he is a minister in Moody's Tabernacle.

But I do not hesitate to say that the Word of God will be blessed.

An infidel one night mockingly said: "I will read you the parable of the prodigal son, boys."

He was a fine orator.

He sat down by a camp-fire and read the parable with great oratorical expression and feeling.

Before he had finished many of the boys were crying, and a number of them were converted.

He was perfectly amazed, and rose with an oath and said: "I never expected this."

If there were some thousands of converts, as a result of that Australian mission, the most astonished man was R. A. Torrey.

He did not get them in Chicago; but, in Australia, godly men rallied around him and went into the work, and there were results because of the faithfulness of those men.

God Never Fails to Bless His Word.

God will bless His Word if an infidel reads it.

It comes with power if an infidel passes it through the press and sets up the press. They may publish a copy of the Bible that will be the means of the salvation of hundreds; but it is God honoring His Word, not the blasphemer and infidel who prints it.

God cannot bless a man who deliberately and shamefully lies.

If you want to get the particulars of what I have mentioned concerning Mr. Torrey you will find it in Leaves of Healing for March 10, 1900, Volume VI. No 20.

More than one hundred thousand copies of that issue have been printed, and I will give you therein given of two letters from Mr. Torrey to myself prove his falsehood beyond the possibility of a doubt.

Elijah found in these hundreds of prophets of Baal men who were nominally prophets of God, as I find thousands upon thousands of the so-called prophets of God today, the ministers of the apostate churches.

I mock the Devil every chance I can get.

A "Big Meeting" That Was Ridiculously Small.

If Dr. Torrey is such a tremendous success as an evangelist abroad, why is it that he is not a success at home?

The Moody Tabernacle in Chicago avenue will not seat 2,000 people, and he preached in it for ten years before he left for Australia, without any revival of which any one ever heard, or of any need for enlargement.

The number of converts who have been baptized there in ten years will not equal the number of those baptized in our Central Zion Tabernacle in Chicago in one year.

Zion City is the creation of God within two years.

Over 6,000 people are sitting before me now, and nearly 5,000 were here at our early prayer-meeting this morning.

There was a "big" Torrey welcome meeting in the Chicago Auditorium the other night.

One paper said that there were a thousand ministers there; and another paper said that there were ten thousand people in that Auditorium at one time.

That is not true; because the Auditorium only seats 4,300.

With a thousand on the platform and 700 standing the number would be only 6,000. We have had 8,000, with thousands standing, at one time, and possibly 10,000 during an afternoon, including the floating standing congregation who came and went.

That was a "welcome" meeting of at least 300 of the apostate churches of Chicago, and if there were only 100 from each church, that would be 30,000 people, and there was not a fifth of that number.

More than 30,000 welcomed me in Chicago when I returned from Europe in January, 1901—12,000 were in the building, and more than 20,000 through Wabash avenue waiting to get in.

Chicago knows Torrey, and it knows Dowie.

Dowie knows that what Dowie said about Torrey is the truth, and that Torrey is a shameful liar. All the support of the priests of Baal, and all the so-called "revive" Torrey, nor can all the waters of Lake Michigan wash away his wicked heart the lies he wrote in the Chicago Ram's Horn of March 5, 1900. God never commissions liars to preach His Gospel.

And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is musing, or he is gone aside, or he is in a cataleptic fit. (Laughter.)

They got down and howled like this—(the General Overseer here illustrated amidst applause and laughter.)

The consequence was that those who did that went into a cataleptic fit. (Laughter.)

They were stretched along on boards, and on the straw is hundreds.

My headquarters were then temporarily in San Francisco, and one night I went into that tent.

This woman had her mission over in Oakland, and some of my people had got into it, so I went over to see about it.

It was on a Saturday night, and as I came in I saw one of my people who had been blessed by God—an ex-doctor of medicine—on his knees howling.

A Devilish Power Libelously Attributed to God.

In about two minutes he was over on his back and as rigid as a post.

I saw others whom I knew, in the same condition, and I went away disgusted.
Later I came again into the tent, and some one said to me: "Dr. Dowie, behold the power of God!"
I said, "Where?"
These persons, said one of my people, with a frenzied eye, "are all under the wine."
They have been lying there for hours, and when they come out they tell us of the wonderful visions they have seen. They see Jesus and the blood gushing from His hands."
I replied: "The fools! That blood was dried up nineteen centuries ago!
"He has not been standing in heaven, bleeding there, for nineteen centuries. That is all a lie.
"O, Dr. Dowie," they said to me, reprovingly, "look at these beautiful countenances." (Laughter.)
"Stand aside," I replied, "I will show you something."

Satan's Work Frustrated by the Power of God.
I went up and put my fingers on the temples of a woman who was lying rigid and cold as death, and said: "In the Name of the Lord Jesus, in the Power of the Holy Spirit and in accordance with the Will of God our Heavenly Father." Then I turned back the eyes, and she quickly awoke to consciousness.
I said, "Get up!"
She got up, and asked: "Where am I?"
"You are as near hell as you will ever be without going there," I replied. (Laughter.)
"What must I do?" she asked in an alarmed voice.
"Stay, be sensible, and come near unto me; it is Saturday night, and there is no dinner cooked for tomorrow; and your children are all waiting for their bath. Go home quickly."
She went, while her husband, who quickly followed her, said, "Thank God." (Laughter and applause.)
He had a babe on his arm, and had come down to see whether there was any hope of getting his wife home to attend to her children and cook something.
Several of these Woodworth fanatics came rushing up to me and said, "Would you stop the power of God?"
I paid no heed to them, but went from one to another helping them up.
Then, presently, they gathered around me so thick that I could not get near the rest.
It is catalepsy in spiritual, physical or psychical forms that we have to fight on all sides of us; and catalepsy is the work of the Devil.

Jehovah Is God.
And they cried aloud, and cut themselves after their manner with knives and lances, till the blood gushed out upon them.
And it was so, when midday was past, that they prophesied until the time for the offering of the evening oblation: but there was neither voice, nor any to answer, nor any that regarded.
And Elijah took twelve stones, according to the number of the tribes of Israel, and he put the wood in order, and cut the bullock in pieces, and laid it on the wood. And he said, Do it the second time; and they did it the second time.
And he said, Do it the third time; and they did it the third time.
And the water ran round about the altar; and he filled the trench also with water.
And it came to pass at the time of the offering of the evening oblation, that Elijah the prophet came near, and said, O Jehovah, the God of Abraham, of Isaac, and of Israel, let it be known this day that Thou art God in Israel, and that I am thy servant, and that I have done all these things at Thy word.
Then the fire of Jehovah fell, and consumed the burnt offering, and the wood, and the stones, and the dust, and licked up the water that was in the trench.
And when all the people saw it, they fell on their faces: and they said, Jehovah, He is God; Jehovah, He is God.
Elijah! Jehovah is my God!
They now stood where Elijah stood: Jehovah is God!
I hope that you stand where I stand: Jehovah is God!
Will you say it?
Voices—"Jehovah is God!"
General Overseer—I have no new God.

I also have Jehovah for my God; the God of all the Covenants; the God of all the Ages.
I do not say that I approve of what Elijah then did in the destruction of these priests.
If hanging is a good thing, and if killing is a good thing, then it was a very good thing to do what followed.
But, if it was right, the only objection is that

Elijah Did Not Go Far Enough.
If it was right to kill these prophets, then it was right to kill Ahab himself.
If it was right to kill these prophets, it was right to kill the man and his wife who had seduced them from God, and demanded the rites of the filthy Baal.
At least Elijah ought to have taken them to the border and sent them over to Tyre and Sidon, and reestablished the Theocracy, the Rule of God established by Moses.
He did not go far enough.
There are some people who say that I go too far.
May the good Lord, the God before whom I stand, keep me from being afraid to go as far as I can for God.
We cannot go too far.
This world is God's world, and we must say it, and see that the people learn it.

There is at Least One Spot of Ground Where God's Laws Must Be Remembered.
No one can do the Devil's work in Zion City with impunity—he must reckon with me, and the power I use for God.
There is one place in which you cannot stay and lie, steal, commit adultery, blaspheme the Name of God, or violate the Ten Commandments with impunity.
Do you know it?
Voices—"Yes."
General Overseer—Have I kept you up to it?
Voices—"Yes."
General Overseer—Is it right that I should?
Voices—"Yes."
General Overseer—I should like to see the person who says, No. His name would be Walker before tomorrow night.
(Laughter.)

The Israelites were living under a certain law that made the execution of these false heathen priests righteous.
It will be found in the 13th chapter of the Book of Deuteronomy, verses 6 to 11:

If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, let us go and serve other gods, which thou hast not known, thou, not thy fathers;

Of the gods of the peoples which are round about you, nigh unto thee, from the one end of the earth even unto the other end of the earth,

Thou shalt not consent unto him, nor harken unto him; neither shalt thou pity him, nor shalt thou spare, neither shalt thou conceal him.

But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people.

And thou shalt stone him with stones, that he die: thine eye shall pity him, neither shalt thou spare, neither shalt thou conceal him.

And thou shalt stone him with stones, that he die: because he hath sought to draw thee away from Jehovah thy God, which brought thee out of the land of Egypt, out of the house of bondage.

And all Israel shall hear, and fear, and shall do no more any such wickedness as this is in the midst of thee.

The law at that time said that apostates of every kind were to be put to death, and priests who stole the people's hearts away from God, and erected the altars to Baal's god were especially guilty.
So all Elijah did was to enforce the law.

And Elijah said unto them, Take the prophets of Baal; let not one of them escape.
And they took them: and Elijah brought them down to the brook Kishon, and slew them there.

That was a terrible and immediate execution in accordance with law.
Elijah did not call for a grand jury.
He might not have got one to find a true bill.
He did not call for a judge.
They had all gone to the Devil like many of the judges around us.

Elijah Himself Was Judge Combining* that Day the Fulness of the Ecclesiastical, Judicial and Executive Powers.
Some may complain that I am judge in Zion City.
You would better believe that I am.
I was put here by God to be judge.
I know the Laws of God; and so arranged it that when you took your lease for 1100 years you took it in the Name of the
Lord, and with the covenant that you would obey God and do right. When you break that covenant you break your lease, and you have no more right to hold land in Zion City. The only thing left to do is to wind up your affairs and get out. I have not yet been unwilling to buy a man out, paying him every cent he has spent in purchasing a lease in Zion City, and the cost of his building. But in almost every case when they went, they sold for much more than they paid. That is the one thing that I have regretted: that the Devil had made a profit out of us. I intend to stop that from now on by telling our people not to buy bad people’s property beyond its cost. In future when a person disobeys the Law of God and gets drunk, commits adultery, lies or steals, I shall say: “We will pay you what you paid, and not one cent more. Then go.” I shall tell my people not to buy from them at any advance, and I believe that my people will obey me, will you not? Voices—“Yes.” General Overseer—I believe that there are some people who have come into Zion, and deliberately broken the law for the purpose of throwing up their leases and getting more than they paid for them. If any contemplate that deviltry, they may just as well count the cost now. The brook Kishon was a little river that swept down from the foot of Mount Carmel and out to the sea, so that the blood and the corpses went out to the sea.

Our Lands Should Be Cleansed of Her Priests of Baal.

What a horrible scene! If every priest of Baal in Chicago were to be killed in the same way, the Chicago River would run red with blood, because the priests of Baal are in Chicago in tens of thousands. If you back up these priests of Baal, God will have a controversy with you; and I will deal with you very sharply, too. You cannot back up priests of Baal without receiving their punishment sooner or later. And Elijah said unto Ahab, Get thee up, eat and drink. I do not know why he did that. I do not see why Ahab should have been invited by Elijah to eat and drink, and then go on and do a few years more of deviltry. I do not see why he should not have taken advantage of his tremendous power at that time and at least sent these royal traitors over the border. Jezebel was a daughter of Ethbaal (which means “Baal’s man”), who was king of the Zidonians, and she would only have being home. When the Lord Jesus, the Christ, comes, He will have His messengers clean out the land.

I Should Like the Work of Cleansing Out the Law Courts and the Daily Press.

Would I not rejoice in courts where they would tell no more “tuleys” with impunity! I should like the opportunity, and perhaps I may get it. It will be no fool’s business when the Lord Jesus, the Christ, comes. It will be war; but not with weapons of war, such as men use. The Ananiases and Sapphiras will be the first to go. God will begin at His own house, with His own people. He will begin right here in Zion, and clean up things in His own house. May God make and keep Zion clean! And Elijah said unto Ahab, Get thee up, eat and drink; for there is the sound of abundance of rain. So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel.

There is an Error in the Translation of the Word Top.

It was but a promontory—a lower part of the mountain. Ahab had gone down with him to the brook Kishon to see these priests of Baal killed. Then they went up from Kishon, and Elijah went up into this promontory, while Ahab went to Jezreel, about seventeen to twenty English miles away. Elijah went up to pray. He bowed himself upon the earth and put his face between his knees. There is nothing said about what he prayed. Perhaps he did not say a word that any one could hear. I have prayed thousands upon thousands of prayers that no one heard except God, who answered them. So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he bowed himself down upon the earth, and put his hands between his knees. And he said to his servants, Go up now, look toward the sea. And they went up, and looked, and said, There is nothing. And he said, Go again seven times. And it came to pass at the seventh time, that he said, Behold, there ariseth a cloud out of the sea, as small as a man’s hand. And he said, Go up, see unto Ahab, Make ready thy chariot, and get thee down, that the rain stop thee not. And it came to pass in a little while, that the heaven grew black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel.

And the Hand of Jehovah was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel. Perhaps every foot of the way Ahab saw the figure of that prophet, saying, as it were, to him, “You stood among a people that said, ‘Jehovah is God.’ You have the rain, now do right—acknowledge Jehovah as God alone, and demand of Jezebel that she shall do the same.” But he did not do this, and he had married a daughter of “Baal’s man,” and she had come into Israel to do the Devil’s work. He went in and he found Jezebel, who turned his heart against the Devil and to the heathen god. She immediately threatened Elijah’s life, who had so generously spared her husband and herself.

Elijah’s Uselessness Destroyed by Fear.

Then Elijah lost courage, and got away under a juniper tree in a wilderness. God Almighty had to put him aside then, because when a man gets under a juniper tree and cries out, “Take my life, O God!” it is time he went to heaven. Although he lived for a little while after that, and did some good things, this was the lowest point he ever reached. He did not do all his duty. If I do not do my duty, God is through with me. Then one else must be raised up to do it. You and I, each in our own station, must unfalteringly do our duty. It is not always a promotion for a chariot to come down from Heaven and take a man away. Some people have to be taken to heaven, because they are no more use on earth. That old prophet became afraid and ran away from Jezebel. I have seen some Jezebels in my time too.

A Modern Jezebel.

I faced one in Chicago some time ago who came to me and asked me to pray for her. “I said to her, “Madam! I might just as well pray for Jezebel.” “What?” she asked. “I might as well pray for any painted jezebel as you,” I reiterated. “You are living in shameful adultery. I know all the facts.” “You are the governor of this gentleman and I know his wife, who is a godly woman.” “You stole his heart, and influenced him to get a divorce, and you are going to hell.” “The cancer is taking you there.” She looked at me fiercely and said, “I will have your heart’s blood for that.” She told her husband, and he said that he would have my heart’s blood. He walked around with a pistol for quite a while; but they are both in their graves now, and I live. Until I have finished my work, if I am faithful, no bullet can kill me. When my work is done I shall be eager to depart, and eager to return with Him to earth and continue to do His work in the Restoration of All Things. I shall do my duty, despite all opposing powers on earth or in hell.

A good many temptations come to hold your tongue and say smooth things, and build up Zion with untempered mortar, with money that comes from the World, the Flesh, and the Devil.
A City Where the Laws of God Must Be Obeyed.

Can we see a place built up by God stronger than anything that the Devil can build up?
That is what God is waiting for.
God is waiting to see if there can be a city built where God is honored, from the rising until the setting of the sun, every day of every week.
Shall that be Zion?
Voices—"Yes."
General Overseer—And may God grant it!
We have it now, as far as we know, because if there is any one serving the Devil in Zion, and we discover it, that is an end of their hypocrisy: for they must go.
I shall suffer no man or woman to violate the law of marital purity, for instance.
They shall not commit adultery on Zion's soil.
They can do it in Chicago with its thousands of places where they can buy Liquid Fire and Distressed Damnation, and its tens of thousands of places of vice, but they cannot in Zion City, if we know it.
Is that right?
Voices—"Yes."
General Overseer—I felt intensely angry when I got a shameful story just a minute or two before I got on this platform.
I did not feel like preaching, but like finding that woman and man and going to the bottom of it, and, if they were guilty, cleaning them out of Zion City before the midnight hour.
I will have God honored and obeyed.
You cannot lie.
You cannot steal.
You cannot commit adultery.
You cannot defile and destroy God's Holy Sabbath Day.
All go together.
You cannot covet, or worship a false god, or swear in Zion City.
A man said the other day that he was not swearing at a person but at a piece of pipe.
I said, "You cannot swear at a water pipe in Zion City. You cannot swear at anything."

Power of God Sufficient to Enable a Man to Give Up All Bad Habits Forever.

I believe that when the Word of God goes forth and a man takes it into his heart and says, "By the Grace of God I will quit,' he quits at once and that is the end of it.
Was that not the end of it with you?
Voices—"Yes."
General Overseer—When God made you stinkpots see what you were, and you said: "By the Grace of God I will quit," you quit, did you not?
Voices—"Yes."
General Overseer—Did he not give you grace never to touch it again?
Voices—"Yes."
General Overseer—What do we want with dirty, filthy stinkpots here? Are they good for anything?
Voices—"No."
General Overseer—Women, tell me.
The women—"No."
General Overseer—That settles it.
You cannot wilfully defile your body in any way and be a servant of God.
Prayer was then offered by Elder Excell, followed by the General Overseer, after which the tithes and offerings were received and the announcements made.
Zion's White-robed Choir of many hundreds of voices then sang the Chorus from Handel's Messiah:

And the glory of the Lord shall be revealed,
And all flesh shall see it together,
For the mouth of the Lord hath spoken it.

This was sung most beautifully, and with thrilling effect upon the vast audience.
If I find any of them they will not be permitted to stay in this Tabernacle.

Last year I turned away from the Tabernacle a reporter from the Waukegan Sun. If any of you see him here today, let me know, and I will have him out: for he has never shown an atom of sorrow or repentance for his sin.

Every newspaper reporter connected with any of the Chicago daily papers will be invited to leave this park very quickly: for they are impenitent liars and are spiritually lineal descendants of the impenitent thief.

I do not care one snap for what they say. They have already said all the bad things that they can; and no one who is decent or honest in all the world believes them.

If I had my way, I would put every one of them behind prison bars. (Applause.)

I may not quote Shakespeare correctly, but it is something like this:

Who steals my purse steals trash,
But he that stiches from me my good name,
Kos me of that which not enriches him,
And leaves me poor indeed.

These thieves of the good name of people will not be permitted to stay in this city.

If you want the proof in extenso, you have only to spend twenty-five cents and get it in a pamphlet of several hundred pages which I have written, entitled "The Methodist Apostasy."

I have proved that the Methodist Episcopal Church has sold out to the Devil, and is now controlled by the Masonic Order in the interests of Baal worship.

You may say that this is a terrific charge; but it is the simple truth nevertheless, and the proofs are incontrovertible and have never been challenged, although the pamphlet has been read by millions in all parts of the world.

With but few exceptions the bishops who absolutely control the ecclesiastical portions of that church are Freemasons.

Every Mason is a Baal worshiper.

Blindfolded he worships first in the east; then he goes around to the south, and then to the west.

He passes through initiations that make him to be a votary of the sun-god and of the procreative forces of nature.

He wears upon his apron, as is seen on the aprons hanging upon these walls, that Shameful Symbol of Phallic Worship: the Cross of the Christ.

That is the Symbol of the Worship of Baal Which Elijah Denounced on Mount Carmel.

It is the Baal worship.

It is the symbol which the nations who worship the sun-god adopted.

There is no question about it.

Every man who bows in a Masonic lodge becomes a sun-god worshipper.

He dare not mention the Name of Jesus, the Christ, in any of the first three degrees of the lodge.

But if, by-and-by, he becomes a Knight Templar, that is outside of Masonry, he confesses the Christ only in a manner that if you really understood the real nature of it, you would see, was the biggest hypocrisy of all, for the cross does not represent the Cross of the Christ.

It represents a Masonic sign which has for its meaning these three words: Baal, sha, lisha.

These are the three words that the candidate is compelled to say.

When he is asked what it means, he is told to say, "the Lord of the Three."

That is one of the names of Baal-sha-lisha, just as is Baal-peor, Baal-perazim, Baal-zebub (Lord of the Fly), or Baal-zebul, or any other form of Baal worship.

England's Head of the Church a Shameful Treachery Upon Christians.

I say this of all the churches—even the one of which King Edward is head and the alleged Defender of the Faith, whose title is a shameful treachery upon Christianity.

For long years it was a disgrace for any lady to be known in England as the friend of Albert Edward, Prince of Wales.

It was a reflection upon her character to belong to his "set;" and it is still a reflection upon any woman to be known as his intimate friend.

They will remember that I have said this when I get to England; but it does not matter a snap.

I said the same thing in St. Martin's Hall, within a stone's throw of Buckingham palace; and I will say it again when the right time comes. (Applause.)

A Word to All Presidents, Emperors, Kings and Princes.

I say to Kaiser Wilhelm II. that he had better close his lips regarding theology, until the Christ is enthroned within his heart.

I say to so-called Protestant emperors, kings, princes and presidents that those of them who belong to any secret society belong to the society of Baal, for the reason that all secret societies are directly or indirectly ruled by the Masonic Order.

These princes of whom I have spoken are themselves members of that order.

It is impossible for them to follow God and Baal.

I have no personal feeling against them, but, standing as God's prophet, I say to all emperors, kings and presidents, you cannot serve God and Baal.

If Jehovah be God, follow Him. If Baal, follow him.

If you do not want to be a Baal follower you Must Cut Yourself Loose From All the Organizations of Secretism.

Why do you not say right out: "We do not believe in Jesus, the Christ, as the Son of God, or in the Eternal Father, or in the Holy Spirit. We do not believe in the Law from Sinai, or the Gospel from Calvary. We do not believe in the Resurrection or the Reincarnation, or the Return as King, of Jesus, the Christ. We are infidels." Say it right out.

Stand where you belong, and then we will know beyond a doubt what we have to do in fighting you; because we shall...
I Shall Not at Present Further Inform the Press Concerning My
world, and, blessed be God, Zion Restoration Host today is at
least 7,000 strong, and grows daily. I thank God for that.

We have made streets, boulevards and parks, and gladly
we work for our bread; build up our city, and our people
everywhere are good citizens.

We have not permit the multitudes of the world to remain under
bondage of this error.

God has given to us a voice, a pen, a printing press, a people;
and we for our bread; build up our city, and our people
everywhere are good citizens.

We give God His tithes; we care for wife, family, and home,
and we care for the welfare of our communities.

When we have fulfilled these duties, the religion that begins
at home cannot stop there, for Zion has a Message to all the
world, and we are doing our part in building it up.

There is no child in Zion City today who is maimed, no
mothers with broken hearts and no dead, through this accursed
foolishness of expelling gunpowder.

I want to say that Zion is solving all her difficulties as a
people, one by one, because Zion is following God.

Zion is Surmounting All Difficulties.

It is a wonderful thing, for which we praise God, that we
have established in this city Zion Lace Industries, which are
admitted throughout the world to be a most successful enter-
prise, and which had failed to be established in America
until Zion undertook it.

Its prospects are good beyond all possibility of exaggera-
tion; and so are other Industries which are becoming firmly
established.

I say these things, because I have a right to say, in reopening
this Tabernacle, that Zion has followed God, and has been
blessed in all her business enterprises.

But above all Zion has become a World-wide Spiritual
Power.

I say to all the world what we have a right to say, that this
church and this people have done, within less than two years,
that which, if all the other churches were to do, would make
this world without crime, and a heaven upon earth.

My God grant that it shall be.

All who will make it so by giving their hearts and lives to
God, stand and tell God so. (Apparently all rose.)

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, soul and body. Give me power to
do right, to be faithful follower of Thee, Jehovah God, my Father, my
Redeemer, my Cleanser and my Keeper. I love Thee. I will serve Thee.
I will follow Thee, no matter what it costs. Help me to keep this vow.

Take away my sin. Give me power to do right, to be kind, to be con-
siderate towards all men, but to hate their sins while I love the sinner.

Help me to extend Thy Kingdom, O God, and to demand that men every-
where shall follow Thee and obey Thy laws. Take impurity out of my
heart. Have mercy upon those who profess to keep Thy law, and then lie
to Thee. Make me faithful in thought, word and deed. For Jesus' sake.

(All repeat the prayer, clause by clause, after the General Overseer.)

General Overseer—Did you mean it?

Voices—"Yes."

General Overseer—Will you live it?

Voices—"Yes."

The service was closed by the General Overseer's pro-
nouncing 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 body be preserved entire, without blame, unto the coming of our
Lord Jesus, the Christ. Faithful is He that calleth you, who also will do it.

The Grace of our Lord Jesus, the Christ, 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, for evermore. Amen.

After a brief intermission the General Overseer, assisted by the

Elders, Evangelists, Deaconesses and Deacons administered the
Communion of the Lord's Supper to between four and
five thousand communicants.
This number of Leaves of Healing was set up, printed, folded and trimmed in Zion City.
That one sentence tells a wonderful story.
It brings to the mind of its editor, his staff and the employees and their families, hundreds of people, the fact that this marks the consummation of years of planning, labor and hope.
Zion Printing and Publishing House, the first department of Zion to be established in Chicago, and the last to be removed from that city to the new headquarters, is at last housed in its own permanent building, and all concerned are praising God that the work is accomplished.
The presses have been running on their permanent foundations for some time, but, until this week, all typesetting has been done in temporary quarters on the second floor of Zion Hospice No. 1, Chicago.
Moving was begun on Monday of this week, and is still in progress, although nearly finished.
Sixteen car-loads have been brought out.
The great building—great, not in height, but in floor space—is not complete, but carpenters, glaziers, roofers, plasterers, plumbers, steam-fitters, electricians, concrete workers, brick-layers, tinners and other builders, are busyly and harmoniously doing their part, while, amongst them, editors, copy-readers, proofreaders, compositors, printers, pressmen, folders, stitchers, mailers, shippers, clerks, accountants and electrotypers are happily performing their various duties.
Although not complete, the peculiar construction of the building already proves a gratifying success.
The saw-tooth construction gives an abundance of soft, shadowless light, penetrating to every part of every one of the long rooms.
Great care has been taken in the planning and construction of this roof, which is the special feature of the building, to admit a maximum of light and fresh air, and transmit a minimum of heat from either outside or inside.
This will guarantee coolness in summer and warmth in winter.
With an ordinary roof directly over their heads, the employees would have sweltered in almost unbearable heat during the heat of this week; but, with this roof, even in its incomplete state, all has been exceptionally cool and comfortable.
The two-story office, editorial rooms, composing room and photo-engraving plant is being built, and will be finished as soon as possible. This will rise along the north and west sides of the present structure.
The removal of Zion Printing and Publishing House to Zion City, recalls its wonderful history.
It may be interesting to the readers of Leaves of Healing to glance over the following brief outline of that history.
Zion Publishing House was established by Rev. John Alex. Dowie, in the last few days of August, 1894, nearly nine years ago.
Concerning this little beginning, the founder wrote, in Leaves of Healing, Volume 1, No. 15, on December 28, 1894, as follows:

ZION PUBLISHING HOUSE.

"Many shall run to and fro, and knowledge shall be increased."—Daniel 12:4.

"Behold, it is not of the Lord of Hosts that the people shall labor in the very fire, and the people shall weary themselves for very vanity, for the Earth shall be filled with the Knowledge of the Glory of the Lord, as the waters cover the Sea."—Habakkuk 2:12-14.

"One drop of ink makes millions think."—A nineteenth century fact.

Our little House is only four months old today, December 28, 1894, and yet it has sent forth more than one million pages of Leaves of Healing alone, and we are getting ready to send forth at least ten millions of pages, if God permit, during the coming year. For the achievement and the prospect, we ascribe all Glory and Honor and Power to God.
On July 18th last, we had a little money in hand which had been given to us by a few of the Lord's stewards to help us to publish a new series of Leaves of Healing. It was pitifully small in amount for such an undertaking—about enough to pay one week's expenses of Zion Publishing House as it now stands. It did not seem, either, as if the Lord made it grow very quickly, and it looked as if it would be many months before we would get enough to warrant us in beginning to republish the paper, of which we have issued two previous series—one in Australia, the other in America, the latter ceasing three years ago. We were not willing to begin a third series until the Lord made it plain that He would establish it permanently. Yet we longed to begin. The people were crying out everywhere for Divine Healing Teaching, for reliable testimony, and for reports of the work in Chicago, which could be depended upon as absolutely truthful. And yet we had not enough money to pay a Chicago printer to print it for a single month!
This was the situation five months ago. We sought God especially in prayer and received a clear answer. We had the task given to us of establishing Zion Publishing House in the midst of toils which seemed already beyond our strength. But we rose from our knees and, without consulting flesh and blood, we wrote a brief appeal to the friends of Zion Tabernacle to aid us in the Name of the Lord to do the work committed to us. The response was hearty but not large. That, however, presented no difficulty—God would see us through. So we poured in every cent of income beyond current expenses and responsibilities, and set to work to secure a building and a complete plant of the very best kind procurable. The best is not good enough for God—and this work is God's. He honored our faith, and the result now appears in these pages, where we present in picture and story the description of the first beginnings of Zion Publishing House, so that distant friends in this and other lands may see what God hath wrought, and praise Him as we do this day.
We say, "the first beginnings of Zion Printing and Publishing House," for the prospects for the coming year include a great increase of the circulation of Leaves of Healing, and there is a loud call from the Atlantic to the Pacific for tracts and books, which shall extend the Kingdom of God. The resources of our house are already unequal to the demand, and must be increased ere long. We ask the prayers and practical help of all our readers to lead millions to think as God thinks, and to cover the earth with the knowledge of the glory of the Lord as a perfect Saviour of spirit, soul and body.
"Many are running to and fro," as the Lord revealed to Daniel they should be "the Time of the End." Swift presses will print, swift machinery prepare, and by rail and ship, over mountains, valleys and ocean depths, the products of Zion Publishing House will find their way to every land beneath the sun, if God permit, during the coming year. Oh, it is good to live in these days—they are the best the Church has seen since Apostolic days. Let us improve every hour, redeem every minute, "for the time is short."
At the time, when the above was written, the entire pressroom machinery...
was comprised of one Campbell oscillating job and book press, with a bed 39 x 53 inches, and a maximum speed of 1,500 copies an hour.

Two compositors did all of the composition at that time.

A Hoe two-revolution book press was added to the equipment in 1895.

There was a steady, quiet growth until January 1, 1899, when the plant was removed from 6101 Stony Island Avenue to the basement and one room on the first floor of the building at 1300 Michigan Avenue.

Then the Publishing House began to make rapid strides, until in May, 1901, it pushed Zion College, Zion City Bank, and Zion Land and Investment Association out of the building, and occupied both floors and the basement.

By this time, nearly all the old machinery had been displaced by the most modern and improved equipment in all departments, including seven splendid Miehle flat-bed, two-revolution, four-roller presses, three of them as large as and four of them much larger than the Campbell press which did such excellent work in 1895.

Now Zion Printing and Publishing House enters its own permanent home in the city, which, under God, it did so much to build, with the addition of a large number of wonderful new machines.

First of all is the large and perfect electrotyping plant, with every convenience for rapid work of the highest excellence.

Among the other machinery are a folder which folds and inserts the entire thirty-six leaves of Leaves of Healing, a perfect Miehle flat-bed, two-revolution, four-roller press which did such excellent work in 1895, and an automatic knife-grinder for the trimming of two sides of a great stack of papers at one stroke, an automatic power numbering machine; a large automatic power punch, and an automatic knife-grinder for the cutters and trimmer.

A. W. N.

Healed of Severe Cold and Fever.

On January 1, 1899, when the plant was re

February 10, 1902

Dear General Overseer:—It is my duty to thank you for your prayers, which God has so graciously answered.

About February 8, 1902, our baby Alice was taken with a severe cold in her throat and lungs, pain in left side, and very high fever for two or three days and nights.

At first she vomited until her eyes were crossed and the muscles of her head and face were jerked continually.

Pneumonia and sp Sixth—As so to prevent disappointment, it must be understood that the reduction on returning tickets is not in lieu of certificate, but is contingent on an attendance of not less than one hundred persons from all points throughout the United States and Canada, showing payment of full first-class fare of not less than seventy-five cents on going journey; provided, however, if the certificates presented did not show the required minimum, it shall appear that round trip tickets are held in lieu of certificate that shall be reckoned in arriving at the minimum.

Seventh—If the necessary minimum in is attendance of not less than one hundred persons an hour.

The Feast of Tabernacles’ rate is always $2.25 a person, four persons to a tent; otherwise the rate is double.

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382 Saturday, July 11, 1903

LEAVES OF HEALING.

"Faith leads into virtue."—Matthew 5:8.

"We are made clean through the Word."—A Divine Nature produces faith. —Hebrews 11:6.

"The Kingdom is seen in transfiguration."—A wondrous inheritance revealed.—2 Peter 1:11.

"A continuous change that delivers."—2 Peter 1:10.

"A Christian is called to be something."—A lively hope for here and hereafter.—2 Peter 1:3.

"He has a nature quickened from above."—Purity fits one for knowledge.—Hosea 14:9.

"Loving obedience enjoyed."—2 Peter 1:10.

"We are being saved every day."—His mission is like that of the Christ’s.

"Life shows itself in growth."—Life reproduces itself.

"He must be made to become more fruitful."—He is only justified by bearing much fruit.

"The clean eye obtains knowledge."—A pure heart gives a clean life.

"A man must keep his body under."—A man must be faithful in little things.


"The Kingdom is seen in transfiguration."—A wondrous inheritance revealed.—2 Peter 1:11.

"A continuous change that delivers."—2 Peter 1:4.

"We are being saved every day."—His mission is like that of the Christ’s.

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SERVICES OF THE
Christian Catholic Church in Zion

WILL BE HELD IN
SHILOH TABERNACLE
Zion City, Illinois

Every Lord’s Day Afternoon at 2 o’clock

Excursion Trains Leave the Wells Street Chicago & North-Western Depot each Lord’s Day Morning at 7:30 and 9:15 o’clock, returning after the services

Round Trip Tickets . . . . THIRTY CENTS
FOR SALE AT THE DEPOT PLATFORM

THE CHRIST IS ALL AND IN ALL

A NEW ZION CITY SUBDIVISION
WILL BE READY FOR ALLOTMENT DURING
The Third Annual Feast of Tabernacles.... July 11 to 19, 1903

The land to be offered embraces more than 200 acres, and lies adjoining and northwest of Shiloh Park, between Salem Boulevard and Twenty-first Street. It is high, uniform, well drained, and altogether one of the most beautiful and best located tracts within the whole of Zion City Site . . .

Shareholders in this Association
Will, as usual, have a 10 per cent. discount from regular rentals of lots in that location, for a limited time, and those holding Certificates in THE NEW FIFTH SERIES offered for sale, beginning April 1, 1903, will have the right to make first selection of lots, according to Certificate Numbers. Shares may be bought at the Par Value of $100 each, bear interest at the rate of eight per cent., payable semi-annually, and may be held as an interest-bearing investment, if lots are not wanted now or at some later date.

The Unprecedented Profits
Already realized by Zion City Leaseholders will strongly appeal to earnest Christians throughout the World, who are seeking Clean Investments, or who desire to live in a Clean City, where their families may be brought up and educated in an atmosphere of righteousness.

Write for Articles of Agreement for Shares, Illustrated Booklet, copy of 1100-Year Lease, and any further information desired

Address ZION LAND AND INVESTMENT ASSOCIATION
ZION CITY, ILLINOIS, U. S. A.

H. WORTHINGTON JUDD, Secretary and Manager
In this great building, the Auditorium of which seats 16,000 people, Rev. John Alex. Dollar, Elijah the Restorer, General Overseer of the Christian Catholic Church in Zion, will conduct a great mission from October 18th to November 1, 1903, inclusive. He will be accompanied by Zion White Robed Choir of Hundreds of Voices, Zion City Brass Band, hundreds of Officers of the Church, and by at least four thousand members of Zion Restoration Host.
He sendeth His word and healeth them.

Leaves of Healing

And the leaves of the tree were for the healing of the nations.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD.
EDITED BY THE REV. JOHN ALEX. DOWIE.


EXTERIOR OF THE ENLARGED SHILOH TABERNACLE, ZION CITY, WHICH NOW ACCOMMODATES OVER 8,000 PERSONS.

This picture shows the people as they are beginning to leave the Tabernacle at the close of the Early Morning (6:30) Meeting on Lord's Day, July 5, 1903.
cords of the narcotic drug habit, which
him that for which he longed.
Science, falsely so called, could not help
triple steel.
The memory of those years of awful
from every source which seemed to offer
alone can make men free.

hth; for they had not the Christ, who
hope.

bondage to alcohol, tobacco and morphine
Spirit, and in accordance with the Will of
God's conditions.

is open to all who will accept and fulfil
from Sin and Disease and Death and Hell
paid the price.

is a free gift.

than before.

professional swindlers, who advertise all kinds
hopeless.

deceived and deluded, grasping at every
like hosts of others, he sought release
From Sin and Disease and Death and Hell

fetters.

written pledges in their own blood.

arteries, voluntarily, and taken the most
more free from all stimulants, and by six years'
fetters seemed of silk.

appetites for all stimulants, and by six years' u
and lasting attacks of facial neuralgia.

user of morphine, laudanum, and all forms.

I had not drawn a perfectly "sober breath" for

five years; and for ten years had been a heavy
user of morphine, laudanum, and all forms.

My use of morphine began because of severe
and lasting attacks of neuralgia.

I used it intermittently in one-eighth grain
doses and soon became its enslaved slave, although
feeters seemed of silk.

My system, predisposed by effect of inherent
appetites for all stimulants, and by six years'
of tobacco and liquor, took to this new phase
of Devil's work at once.

In four years I had increased my daily con
sequence of morphine to forty and forty-five grains.

One day I awoke to a realization of the fact,
my habits and appetites were bossing the job,
now alarmingly, I went to the Keeley Institute
at Worcester, Massachusetts, where I spent six
weeks and $200 taking treatment.

I got all I paid for, which was treatment,
and lodging.

I went home again and spent several
months trying to recuperate from the reaction
owing the treatment afforded.

I had no especial craving for morphine at
the time or for anything else in life, for I was in a state
of prostration.

Finally resorting to our family physician, he
soon on my feet again, for in spite of his knowledge
as to my past habits, he gave me remedies
on tainting ether and a small percentage of laudanum.

A week I was again a morphine fiend.

Some years later I read of a state of
physical weakness and infirmity that warned me
that I could not keep up the pace much longer.

Again I resorted to the Keeley Cure, deter
mined that this time no family physician should
have any hand in the recuperating process.

This time I took treatment at Providence,
Rhode Island; but the powerful drugs failed

to affect my system, and I fell back into the old
ways in about seven days after leaving the institute.

I now gave up all hope of help from doctors
for, I tried to break the habit seven times
with such help as doctors could prescribe, aside
from my two trials of the Keeley Cure.

I knew that I must get help or die, or
were I to become insane, which is the fate of so many

drug fiends.

Knowing my own impotence in the matter, I
sought for assistance among the many "isms"
cults, and theories that so abound in Boston.

For more than a year I spent all my time and a
great deal of my money with the pretense that
mediums of spiritism—spiritualism would be the

I paid dearly for the knowledge that I could
get rid of none of the old chains of vicious
habit there, but could and did acquire a variety of new
ones.

The Devil finally overthrew his mark and

didly, I was, I became disgusted,
and lodging.

I dabbled in Christian Science, Mental Science,
Theosophy, etc., but getting no help I finally gave
up all attempts to secure help and settled down
to go it as fast and as far as possible, while
thinking as little as possible of the future and its

I felt that I knew that there was no help for me
in man, and I knew nothing about God's healing
powers and saving people here and now.

I was so thoroughly dependent at this time
upon the artificial stimulation of morphine and
liquor that I was obliged to drink one-quarter
a pint of whisky before I could dress myself in the
morning.

I would then take ten grains of morphine and

LEAVES OF HEALING.

On two occasions, he paid large sums
of money for a much-advertised "cure,"
only to find himself more firmly fettered
than before.

When hope was all but lost, and he
seemed to be going down into the
darkness of despair, they came a gleam of
Heavenly Light.

It was born on the wings of The Little
White Dove, LEAVES OF HEALING.

It was the Message of the Messenger
of God's Covenant, Elijah the Restorer, and
the Story of one who, having been bound,
had been gloriously set free.

It was a Message of deliverance, and
the Story of one who had fulfilled the
conditions, and obtained that gift.

Mr. Lawrence tells graphically of what
followed.

Today, he is a free man, set free by a
miracle of grace, the able manager of
Zion City Box Factory.

But, although it was a miracle, it was
only that which God, in His Infinite Love
and Mercy, is willing, yea, longing, to do
for every one of His children, now in the
bondage of Sin.

God is no respecter of persons.

He will abundantly keep all of His
Promises for every one who fulfils His
Divine conditions of Repentance, Confes-
sion, Restitution, Faith and Obedience.

Jesus said:

If ye abide in My Word,
Then are ye truly My disciples;
And ye shall know the Truth,
And the Truth shall make you Free.

A. W. N.

WRITTEN TESTIMONY OF MORTON W. LAWRENCE.

2600 Elizabeth Avenue,
Zion City, Illinois, April 13, 1893.

DEAR GENERAL OVERSEEER,—Today is Easter
Sunday and the thought comes to me that today
is a peculiarly appropriate time for any one whose
mortal body has been quickened by the Spirit that
raised up the Christ from the dead, to write of it.

I now gave up all hope of help from drug-
drugs, for I tried to break the habit seven times
with such help as doctors could prescribe, aside
from my two trials of the Keeley Cure.

I knew that I must get help or die, or.
were I to become insane, which is the fate of so many

I paid dearly for the knowledge that I could
get rid of none of the old chains of vicious
habit there, but could and did acquire a variety of new
ones.

The Devil finally overthrew his mark and
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and lodging.

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to go it as fast and as far as possible, while
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powers and saving people here and now.

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upon the artificial stimulation of morphine and
liquor that I was obliged to drink one-quarter
a pint of whisky before I could dress myself in the
morning.

I would then take ten grains of morphine and

386 Saturday, July IS, LEAVES OF HEALING.
washed it down with the taste of the one-half plate and a cup, which twenty minutes was able to eat my breakfast.

During the day I would use fifteen to twenty grains of morphine and ten to fifteen glasses of whisky.

I had lived this hopeless sort of life for a year or more when I received Leaves of Healing.

Among the copies received in January, 1901, was one of a testimony of Conduction (now Deacon) Burt M. Rice, whom God had saved from the cocaine, liquor and tobacco habits, and has healed of his spiritual and physical consequences.

This testimony gave me courage, and for the first time in nearly two years I was conscious of a hope of release.

The devil fought hard and persistently at a point where every morphine, cocaine, or opium fiend is weakest, and hammered into my mind day and night the thought of the horrors of the mental state and physical suffering that attend the giving up of morphine, and also the utter folly of thinking that would occur if I gave up morphine, liquor and tobacco all at once.

I thank God that at this time my mother wrote you, General Overseer, and asked you to pray that God would lead me on to repentance. She did not recount my case in detail to you and I did not know that she had written.

I was to attend a cottage-meeting of the Boston Branch of the Christian Catholic Church in Zion.

This was March 20, 1901, and I thank God for the way He used Evangelist Helen A. Smith that night to bring me to repentance and confession.

I entered that room with a feeling of suspicion of every one, for years had taught me that about the way He used Evangelist Helen A. Smith that night to bring me to repentance and confession.

I entered that room with a feeling of suspicion of every one, for years had taught me that the critic in spirit in their lives, and was encouraged and helped along.

May our Father bless them all, and especially my mother, General Overseer, and Deacon and Deaconess S. H. K. o., than whom no repentant sinner ever had better or more helpful friends.

In spite of my profession and promises I fell next day, and for nearly two weeks I kept away from the Branch and promised myself at night only to fall in the morning.

I finally got so ashamed to think that the good people of the Boston Branch were praying for me, and how miserably I was failing to do my part, that I went to Boston and at the Lord's Day morning meeting made public confession and asked for forgiveness and continued prayers.

I gave up my stock of morphine on hand to Evangelist Smith, and God, I have not touched morphine or liquor since.

I continued to smoke for three days when conscience drove me to give that up too.

In closing let me emphasize a few points which experience has taught me are the vital ones with the drug or liquor slave.

I was not a novice, but had been so long and thoroughly addicted to the constant use of morphine, liquor and tobacco, that humbly speaking, life without them had become impossible.

Many's most powerful remedies had failed utterly.

Life held no charm in itself, and only fear of death and the beyond caused me to struggle along.

Many times during the last year of my servitude I was tempted to end it all; but I was too much of a coward to do it.

When Leaves of Healing came it taught me that Jove = the Christ, was not only the eventual Savior—the churches had always told me that—but He could, would and did save and heal every cocaine and morphine fiend and drunkard here and now.

It taught me that the victory of that Easter day of nineteen centuries ago made Salvation, Healing, and Holy Living possible to me in March, 1901.

It taught me that repentance must be real, and practically demonstrated by deeds of restoration and that God said I am Jehovah that healeth them, to those who gave heed to His Word, and kept His statutes.

When I made my real surrender and put myself in His hands, body, soul and spirit, I prayed earnestly that He would remove the fear of the pain and suffering which experience had taught me to expect directly I ceased to use morphine.

This awful suffering is of course aggravated by the fearful nervous state of the patient and lasts usually three or four weeks.

The crisis is then past, but the worst symptom of all, i.e., the morphine pains, sometimes continues for two weeks, gradually decreasing in severity.

These pains, called morphine pains by the doctor, extend from the knees down to the ankles, and in my opinion are best described by saying that the patient feels as if not wires were being drawn through the marrow of the leg bones.

I praise God that He not only took away the fear from me, but that when I really trusted and gave up all the morphine, liquor, etc., I was till six hours.

There was no time during those six hours when I could not smile and even join my mother in a hymn.

Truly, he fears that we fear, and that come upon us, we might escape, did we but trust more fully and entirely in God.

I continued to pray that the fear might be taken away and, praise the Lord, I received manifold more than I dared to ask, or feign to fear, but I never had one moment's experience of the morphine pains during the whole time, or since.

Truly He that was in me was greater than he that was in the world.

I praise God that I am able to emphasize this point, for well know how the devil deters many and how miserably I was failing to do my part, that he was in the world.

I went to Boston and at the Lord's Day morning meeting made public confession and asked for forgiveness and continued prayers.

At the Keeli v institute, where they filled my head with the gist of their work, I had the pleasure of being present at the All-Night Meeting in Shiloh Tabernacle December 31, 1901, which was the first time we had ever attended.

We are members of the Christian Catholic Church and of Zion Restoration Host, and are truly of one mind and heart as we pray God to continue to bless to others as He has to us, as the teacher, and also the teaching which the Little White Dove carries throughout the world.

I thank you, General Overseer, for your prayer in response to a Boston phrase, "I got into immediate motion," was married November 4th, and left Boston for Zion City November 11th.

My wife and brother followed me December 4th, and we all had the pleasure of being present at the All-Night Meeting in Shiloh Tabernacle December 31, 1901, which was the first time we had ever attended.

May God bless you and your wife and son in creation.

Now unto Him who is able to guard that which I have committed be all the honor and glory and praise.

Yours to command in the Master's service,
MORTON W. LAWRENCE.

Read "The Zion Banner."

The only publication which contains complete and truthful reports of the wonderful events which are daily transpiring at Zion City, Illinois, is the Zion Banner.

This is an eight-page, four-column, local newspaper, published on Tuesday and Friday of each week. It contains all the news of Zion City, bright and intelligently written, and all the news of the world that is fit to print, carefully and discriminatingly gathered, and concisely put.

It is the official organ of the City of Zion, and contains the official reports of the meetings of the City Council, and all the Ordinances as they are passed.

Each number also contains editorials dealing briefly, from a Zion standpoint, with the practical affairs of every-day life, and with topics of every-day interest.

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This book of 200 pages, issued by Zion Publishing House, contains nine powerful discourses delivered in Central Zion Tabernacle by the General Overseer, a year ago last May, during the session of the Methodist General Conference. They are of especial value to those who desire an exposure of Freemasonry.

The Church of Christ The Property of the Masonic Order, * Freemasonry: A Heathen and Antichristian Abomination, and * Degrees of Masonic Deception, "ought to be read by every young man. The iniquity of the Mystic Shrine is laid bare.

* The Christian's Duty in Breaking a Bad Oath" is the address which preceded the public working of Masonic and Odd Fellow degrees in Central Zion Tabernacle, a full account of which is given.

Buy one of these books and keep lending it. No honest and intelligent man can read the book and still remain a Freemason.

Send by mail, postpaid, for twenty-five cents.
Address Zion Printing and Publishing House, Zion, City Illinois, U. S. A.
ZION'S THIRD FEAST OF TABERNACLES—

God's Witnesses to Divine Healing—

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD

EDITED BY THE REV. JOHN ALEX. DOWIE

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ZION CITY, ILLINOIS, SATURDAY, JULY 18, 1903.

EDITORIAL NOTES.

"YE SHALL REJOICE BEFORE JEHOVAH YOUR GOD."

These are the Words which God gave through Moses when he established the Feast of Tabernacles and directed it to be held “forever in your generations,” in the Seventh Month of every year.

ZION IS APPROACHING the close of the Celebration of the Third Feast of Tabernacles in the City of Zion, which began on the evening of Saturday, July 11th.

We are writing these words at the close of the Early Morning Gathering of Saturday, July 18th, where about five thousand persons were present.

Our hearts are so full of Gratitude and Joy and Gladness that we cannot find words in which to express the Thanksgiving to God both of ourselves and of the many thousands who are now assembled at this Great Festival.

As to the numbers attending, we have made a careful estimate, and believe that we are under rather than over the mark when we say that since last Saturday evening, July 11th, to this Saturday morning, July 18th, there have been Meetings, Gatherings and Conferences in Shiloh Grove and Tabernacle which have had an Aggregate Attendance of fully Ninety Thousand (90,000).

On several occasions there have been in Shiloh Park more than Ten Thousand (10,000) persons at one time, and it is probable that on Tuesday and Wednesday last there were more than Twelve Thousand (12,000) persons during the afternoon.

The Tabernacle has been practically filled upon many occasions, and it has an actual seating capacity of over Seven Thousand (7,000).

But it has been not merely in the attendances, in the holy enthusiasm, in the earnest listening, and orderly behavior of all the people that we have rejoiced.

Above all things we have rejoiced in the conscious Presence and Power of God, in Praise, Prayer, Teaching and Testimony; in the solemn and beautiful Processional; and especially, in the Great Demonstrations on the Anniversary of the Consecration of Zion Temple Site, last Tuesday, and in Anniversary of the Opening of the City held last Wednesday, when Two Thousand Five Hundred (2,500) persons, belonging to the various Business and Construction Departments of the City of Zion, marched in Procession.
EVERYWHERE GOD has been honored.
And God has honored us.
As the Feast is drawing to a close, we realize that the last Three Days will probably be still better, and that the Last Great Day of the Feast will be the best.
Yet we almost rebuke ourselves when writing this; for it has seemed to us as if we had had the “very best” all the time.
Still we know that Zion’s Pathway will grow brighter and brighter unto the Perfect Day.

IN OUR ISSUE of next week, we hope to be able to give many interesting facts connected with this Great Festival.
But we shall now record the following items of happenings during the week:
We have received and given the right hand of fellowship into the Christian Catholic Church in Zion to Five Hundred Fifty-nine (559) persons.
We have received the Vows of Consecration, and laid hands in the Act of Solemn Separation to God and to His work in Zion Restoration Host, of Six Hundred Eighty-eight (688) persons.
We have received the Presentation and Consecration by the parents, and have laid hands upon and Blessed in the Name of the Lord, no less than One Hundred Five (105) young children, mostly babes.
We have ordained three New Overseers, and expect to ordain a number of Elders, Evangelists, Deacons and Deaconesses ere the close of the Feast.
We have laid hands upon hundreds of sick persons, and the Hand of the Lord has been stretched forth to heal and to bless.
It is the conviction of many that large numbers of persons will date their Salvation from this Feast of Tabernacles.
A Baptism has been held, and several hundreds are likely to follow at the Baptism of tomorrow.

BUT ALL these statements are only fragmentary notes of Events that cannot be put into figures.

THE REPORTS, however, that appear in this issue of LEAVES OF HEALING, will help our readers to understand both the Teaching and the character of the assemblies that have been held.
These able reports are, in themselves, a proof of the diligence and capacity of our Literary and Printing and Publishing House staff; and their work has been done under the special difficulties attending the removal of our plant from Chicago to Zion City.
We heartily thank them.

WE CALL ATTENTION to the beautiful Perspective View on pages 400 and 401 of the East and South sides of Shiloh Tabernacle, which is about to be constructed, and will be the first permanent building for religious purposes in Shiloh Park.

A BRIEF description of the building appears on pages 413 and 414.
But we shall publish, from time to time, other pictures of the Tabernacle, giving perspective views from the West and North sides, and sectional and other views of the interior of this great building, and a detailed professional description from the pen of Architect Paul Burkhart.

WE PRESENT to our readers, on pages 383, 387 and 407, several photographic views of the Public Procession of Zion’s Institutions and Industries on Wednesday, July 15th, taken by George R. Lawrence from a tower erected for the purpose at the corner of Shiloh Boulevard and Elijah Avenue.

ZION IS GOING FORWARD gloriously on all lines, and all our Financial and Business Departments have been overwhelmed with work during the Feast.

WE GIVE THANKS to God for His wonderful preservation of us personally, and of all associated with us in the heavy toils of this Great Festival Occasion.
Although we have labored so hard and so long, it is a simple fact that we are, so far as we know ourselves, stronger in spirit, and quite as strong and vigorous in soul and body, as when we began.

HOW CAN WE do other than praise our Faithful God, and ask all Zion throughout the world to
Give thanks unto Jehovah;
For His Mercy endureth Forever.

BRETHREN, PRAY FOR US.

OBEYING GOD IN BAPTISM.

(Continued from Page 45.)

The following-named two believers were baptized in San Francisco, California, Lord’s Day, June 14th, 1903, by Elder W. W. Taylor:

Crum, Leon Bradley 2484 Webster street, San Francisco, California

Hannah, Lou A. 506 Mission street, Santa Cruz, California

The following-named believer was baptized in Whatcom, Washington, Thursday, June 4, 1903, by Elder R. M. Simmons:

Lott, Mrs. Addie M., 700 North Broadway, Whatcom, Washington.

The following-named believer was baptized in Gibson, Illinois, Wednesday, June 10, 1903, by Elder F. M. Royal:

Bayler, Mrs. Elizabeth 3244 Webster street, San Francisco, California

The following-named believer was baptized at Detroit, Michigan, Lord’s Day, June 21, 1903, by Elder T. Alexander Cairns:

Singal, Daniel 373 Clinton street, Detroit, Michigan
The god of the apostates is no god at all. You can smear over his face with honey and the flies stick; and he cannot brush them off, but I tell you there are no flies on Zion. (Laughter.) Mohammed, in order to prove to the Korans that their gods were nothing, smeared them over with honey and the flies stuck. Then he said, "These gods of yours cannot wipe off the flies." I say to the Methodists: Can you wipe off the dead flies that caused John Wesley's judgment to stink? ... A man can go to the theater, and do almost anything that he likes, in the Methodist Episcopal Church, if he does not do evil things too openly. ... They have gone together to the Protestant Episcopal Conferences with the dining-car storeroom crammed with Liquor and Distilled Damnation. Can you wipe off that fly? Can you wipe off the fly of sin? The churches are stuck full of molasses and flies.

—The Voice of Elijah the Restorer, In Sheldon Tabernacle, July 12, 1883.
ZION'S THIRD FEAST OF TABERNACLES

The set Feasts of Jehovah... Ye shall proclaim to be holy convocations.

IN the sweet and holy calm of the eve of the Sabbath, Saturday, July 11, 1903, after a day of the most perfect beauty, Zion's Third Feast of Tabernacles began. Joy and thanksgiving inexpressible filled every heart in all the City of Zion. The wonderful little city of two short years lay glowing like an opal in its setting of shimmering green, by the side of the great, still, dark blue lake, and, as the last purple rays of the setting sun crowned its flags and banners with a halo of glory, it was as if God had promised the Grace of His Presence at the Feast about to open.

But brighter and more glorious than the rays of the setting sun, was the Joy and Hope in the hearts of the people; for Zion's Third Feast of Tabernacles was opening with precious promise of even greater blessing than had been vouchsafed the memorable First and Second Feasts.

Nature was in her most gracious mood, sky and air being perfect.

The city and all of its Institutions and Industries was more complete and better prepared than a year before.

The throngs of citizens and visitors far outnumbered those who had gathered at the earlier Feasts.

The place for the holding of the meetings, the enlarged Shiloh Tabernacle, was more commodious and more comfortably equipped than any previous meeting place for this great Convocation.

Zion had just passed through its most gloriously victorious year, and was emerging into a great sphere of activity along its Ecclesiastical, Educational, Commercial and Political lines, and the future was big with promise.

Best of all, however, was the consciousness in every True Heart, in every Godly Home, in every Institution and, indeed, throughout the whole City, of the Presence of the Spirit of God, in fuller measure, and in greater power than ever before.

It was in the quiet, intense Joy of this sweet consciousness that from Zion's Great Camps, from the thousands of homes, and from the great Hospices, multitudes came thronging into the House of God on this Saturday night. They almost filled the great ground floor, and overflowed into the broad galleries, until about five thousand persons had gathered, and were singing praises to God.

Shiloh Tabernacle, Zion City, Illinois, Saturday Evening, July 11, 1903.

REPORTED BY S. E. C. AND O. V. O.

The service opened by the Congregation singing Hymn No. 291: Holy, holy, holy is the Lord! Sing, 0 ye people, gladly adore Him; Let the mountains tremble at His word. Let the hills be joyful before Him; Mighty in wisdom, boundless in mercy, Great is Jehovah, King over all.

The General Overseer then read from the 5th chapter of the book of Deuteronomy, beginning with the 1st verse and reading to the end of the chapter, closing with Prayer.

After Hymn No. 20 was sung, the General Overseer offered the following prayer:

Our Father who art in the Heavens, we bow Thy Name, and in the Name of Jesus. Thy dear Son—that Name which is above every name; that Name to sinners given, that scatters all our guilty fears, and raises us to heaven—we come to Thee. We have no other plea but that He died for us, and gave us the anointing of the Holy Spirit. He loved us with an everlasting love before the foundations of the world were laid.

PRAYER OF THANKSGIVING.

We bless Thee for the love that antedates the creation of the world by the Lamb of God slain from the foundation of the world, whose mercy shall unshaken stay when heaven and earth are passed away. We bless Thee for Jesus, the Way, the Truth, and the Life—our All.

We are grateful that in this tabernacle we can offer to Thee this Evening Sacrifice of Praise and Prayer. Look upon us, Thou knowest us; Thou art acquainted with us so perfectly that Thou knowest us far better than we know ourselves. That would be a sad thought to us if we did not remember that Thou lovest us still better than Thou knowest us.

Father in Heaven, we are Thy offspring, for Thou art the Father of our spirits. Nevertheless many of us have come into this world, weighted by vices, diseases, and hereditary passions; but we are thankful that the entail is cut off and that Thou hast given to us a perfect redemption in God our Lord, and a perfect victory. We are glad that we can gather with a song of victory; not merely that spirits are subject unto us through Thy Name, but that we have power over all the power of the enemy and that we know our names are enrolled in Heaven. We are glad to know we have Thy Spirit's witness that we are the children of God. There may be some here tonight who have no such witness; who are among the people of God, but do not have any witness at all. Thou dost not speak in them, to
them, or by them; it is all human talk. O, God, for Jesus' sake, help them not to be cast until they get the wits of this forgiven and united with Thy Sonship and Fellowship. Make this first night of the Feast their birthnight. May it be that they shall get a real understanding, and a real in Sonship and Fellowship. Make this first night of the Feast their birthnight.

Thine offspring. O Father of spirits, there is not a spirit here who is not any one here who is not Thy child by spiritual heredity may his spirit be quickened tonight.

Paul said truly that we were Thine offspring. Even those unclean heathen Greeks, in the midst of all their false philosophy, their great skill, and their deep thinking, although willingly and shamefully degraded, were Thine offspring. O Father of spirits, there is not a spirit here who is not Thine offspring; but there are spirits here who are damned because they choose to serve the Devil. They are in the captivity of the Devil, dead in trespasses and sin, and estranged from Thee. O God, regenerate them, restore their spirits to live and be quickened. Make the blood to be clean, and their bodies to be strong. Give us a Perfect Salvation in this glorious Feast of Tabernacles.

We praise Thee for those who have come into the City of Zion from distant parts of this land, and from many parts of Europe, Asia, Africa, and Australia within these few months. There are no strangers here. We are all brothers and sisters, and we welcome all to Zion and to Shiloh Tabernacle.

PRAYER FOR THE UNSAVED.

Give us a good night, and preparation for the morrow, and for all that lies before us, forgiving our many imperfections. If aught is yet unconfessed, make us to see it and put it away. Now, by Thy Spirit help us to understand that Thou dost love us, and are waiting to bless us. If there is any one here who is not Thy child by spiritual heredity may his spirit be quickened tonight.

The audience then sang the first verse of "Till He Come," after which the General Overseer sang the second verse with deep feeling, when the audience again took up the refrain in the third verse.

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We have not had one dissentient vote.

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Oh! It Has Been a Glorious Year.

It is the year of the formation of Zion Restoration Host. Zion Seventies were consolidated into a well-organized Host on Lord's Day, September 21st, last.

Surely no host ever did better work than the Legion from Zion City did in Chicago, going into that city every Lord's Day, sometimes one, sometimes two, and on one occasion we were three thousand strong.

In two and two, we went into every nook and corner of the city until we carried many tons of Zion Messages to the homes of the people. We took with us a million tons of love. We went there saying, "Peace be to this house." Sometimes the people would say, "What did you say, Sir?" or "What did you say, Madam?"

"Peace be to this house" they would say again, and oh, how often the cry would come back "Would to God that peace would come to this house."

Often peace came, because the Message that we have been sending out in thousands upon thousands, was the Message of the Christ.

You have been doing such beautiful work in Philadelphia, in Cincinnati, in Cleveland, and all over the land.

Not only in places where we have strong Branches, but in some places where Zion Restorationists are only in twos, and sometimes only one, we have such good results.

We have been going on, attending to business diligently, fighting our battles for the Lord, but keeping in good temper.

We have been finding great sums of money for the Lord, and have shown to the world that Zion could successfully attend to business—Ecclesiastical, Commercial, Educational and Political.

So we built up Zion City, organized its people and created a political party which so completely suits the tastes of the people that there has not been one vote on the other side.

Laughter.

We have not had one dissentient vote.

We have elected aldermen, a mayor, city officials and a judge who has all the powers of a circuit court judge, and in all our elections there has been not one dissenting vote.

Do you know where to find another place like that?

Audience—"No."

General Overseer—Have any of you come from a city like that?

Audience—"No."

General Overseer—We are all of one heart and one mind.

In the Council we have passed many important ordinances, and organized our work, and everything has gone on like clockwork.

There has not been one division in the council. We can produce our ordinances, and say that they are pattern ordinances.

We have had glorious times.

A short time ago a Circuit Court Judge was passing through

392 LEAVES OF HEALING.

Saturday, July 19, 1903

THE SUPREME JOY OF THE CHRISTIAN'S HEART.

We shall see Him.

I do so often think of those words of Mr. Standfast, in the beautiful "Pilgrim's Progress."

As they watched him go into the river, without any fear, he turned to them and said, "I see myself now at the end of my journey; my toilsome days are ended. I am going to see that heart which was crowned with thorns, and that face which was so often the delight of the Valiant Pilgrim, that it was the joy of the Valiant Pilgrim that he was going to be with Jesus.

I thank God that that is the Supreme Joy of every Christian heart.

In Zion we are ever keepings before us the fact that Jesus is coming.

What is the motto for this year?

Audience—"TILL HE COME."
this district from Waukegan, and the moment he got to the boundary of Zion City, he threw away his tobacco and cigar.

Ordinances of Zion City Must Be and Are Respected.

Some one said to him: "Your Honor, don't you think you are privileged?"

He replied: "No, I am not. I respect the ordinances of Zion City, and although I chew and smoke all day long, here goes! In Zion City, we must not use any tobacco!"

Here is, possibly, the one spot on earth where a man will be fined twenty-five dollars for being a Stinkpot. We have providing sixteen thousand seats, will be large enough for perhaps a year. (Laughter.)

After that comes Zion Temple.

You know that I began by talking about a Temple to seat twenty thousand persons; then I gave that up and talked about thirty thousand; lately the architect and I have been talking about forty thousand, and I may as well tell you that I have now come to the conclusion that we must have fifty thousand seats in it, and I am not quite sure that I shall stop there.

We will have that Temple, God willing. But, best of all, we have the glorious assurance that, all over the world, by means of faithful Overseers, Elders, Evangelists, Deacons and Deaconesses, and the seven thousand Zion Restorationists, the work is progressing and growing wonderfully. But we must not forget the little children.

It has been most delightful to hear the little children talk.

Apostate Ministers Have Much to Learn From Zion's Children.

A short time ago a grandmother in Iowa was sick, and a little one, who had been wonderfully healed when dying, saw a minister approaching the house.

When he was just outside the gate, she turned to the grandmother and said: "Grandma, that minister does not believe in the Lord as his Healer, does he?"

"No," replied the grandmother.

"Then he shall not come in," the little girl said, and went and stood at the door.

HEAD OF THE PARADE OF ZION INSTITUTIONS AND INDUSTRIES

Col. Stern, Zion Guard and Band, Leading.

On Elijah Avenue, Between the Administration Building and Elijah Hospice. Second Anniversary of Opening of Zion City, Wednesday, July 15, 1903.

had a delightful time. We have worked and toiled, and we have been gloriously blessed.

Zion's Figures Constantly Grow.

Last year this Tabernacle was built to seat five thousand two hundred people; but, as you know, we had to raise the roof and enlarge it to seat eight thousand.

We are now getting a big shovel with which to dig for the foundations of the new Shiloah Tabernacle.

I did not know before that big shovels could cost so much.

The shovel that we have purchased for this, cost five thousand dollars ($5,000).

We had to construct a railway switch of a mile and a quarter to bring up the shovel and other building material.

One of these days, if you will stay long enough, I will show you the shovel.

We think that our new Shiloah Tabernacle, where we are
As he came up to the door he said, "Good morning, little maid."

"Good morning, sir," she replied.

"I want to see grandmother," the minister said.

"If you please, sir, you cannot see her," was the reply.

"Why?" he asked.

"Because," she answered, "you are wicked."

"Wherein?" he asked.

Then she said, "Does not God say in His Holy Word, 'I am Jehovah that healeth thee'?"

"Yes," he admitted.

"Does He not say, 'Jehovah, change not'?"

"Yes," he replied again.

"Did you not ask my grandma to take some of your nasty doctor's stuff?"

"I did," he confessed.

"Then you will please go away," the little maid answered firmly (laughing), and stood there at the door and would not let him in until the grandmother interposed by saying, "We will let him in now, Sunshine, and perhaps we can convert him."

"I do not think it," she said doubtfully as she looked at him, but finally admitted him under much protest.

Later, the minister said, "I heard more thorough teaching on Divine Healing from that child in ten minutes than I have heard all my life."

He might have heard a great deal more if his ears had been open.

That is their trouble; "eyes have they, but they see not; they have ears, but they hear not." They have an idol of a creed or a denomination, and they are mortally afraid to speak the whole truth.

The consequence is God has to set them aside.

We have had a wonderful year of vigorous health without pills, Dr. Speicher—"One family that was over there told me that"

"It was the first vacation they had in ten years."

"Great numbers of sick people come here, some of whom calmly tell us, "I am glad to be here, and I have come to die."

I know of one who came more than ten thousand miles to die here.

We have had an excellent year of vigorous health without pills, Parsons, Physick or Pig.

Two or three times, we stamped out smallpox that had been brought in from the outside.

We have such a beautiful place for those who come in with smallpox.

We take them to Bethesda. That is what they would call in Chicago the "pest house."

It is the House of Mercy. There we care for them, and do not lose one.

Dr. Speicher—"One family that was over there told me that it was a beautiful place. They said that it was the first vacation they had in ten years."

General Overseer—We are so thankful that we have had such a vigorous, healthy, year.

The General Overseer Speaks of the Excellent Work of Zion Dorcas Workers.

And then what beautiful work has been done by the Dorcas women! I always loved my wife, but I have loved her more than ever this year.

All her helpers have been so delightful, so holy, and so pure in their beautiful work.

We have reached thousands upon thousands of the poor in Chicago, and distant cities from the Atlantic to the Pacific.

We have cared for every one of the poor here, so that not a single Zion person has ever had to go upon public funds; but we do not talk about it.

We have taken out of the Storehouse what the poor brother or sister needed, and given it gladly and quietly.

In many cases they have brought back the money to us later and said: "How kind it was of you."

"We did not lend you that," we would reply.

"But," they said, "we want to bring it back to the Storehouse."

I have reason to be glad and to rejoice with you all in what God has wrought.

There are hundreds of our dear people who cannot be with us tonight because they are attending to business; but we will all be here in the morning, God willing, at 6:30 o'clock.

All Zion at Third Feast of Tabernacles Make Complete Consecration to God.

Before I deliver my short discourse, we will consecrate ourselves to God.

I would like to have you all get down on your knees when you are, and tell God that you are giving yourselves to Him spirit, soul and body, and that you are expecting that He will accept the sacrifice.

Pray, brethren, pray! The sands are falling;

Pray, brethren, pray! God's Voice is calling.

The years are rolling on, and the Master is coming. Pray! Pray! that you may take your part in the Restoration.

Listen! and perhaps you will hear, if you are still enough, the Voice of the God—the still, small Voice.

The General Overseer then sang the verses of the Hymn, "I am not my own," the audience taking up the chorus after each verse.

Not my own, my time, my talents,

Freely all to Thee I bring,

To be used in Joyful service,

For the glory of my King.

Chorus—For I am not my own, not my own,

Father, I belong to Thee;

All I have and all I hope for

Thine through all eternity.

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 my spirit, soul and body. Give me power to do right, no matter what it costs. Help me to repent truly, fully, freely, fully and constantly obey, and in all things seek to please Thee. Give me power to do right to my fellow men. If I have wronged any, help me to do right, no matter what it costs—to confess, restore, and put myself right with every man, and with Thee—My God. May I show forth that the God that dost show me to be wrong, I will make right, by Thy grace, cost what it will. My Father, for the sake of Jesus, Thy Son, the Lamb of God who taketh away the sin of the world, take away every stain, every filthiness of the flesh and of the spirit, and make me pure, and keep me clean. For Jesus' sake.

General Overseer—Did you mean it?

Audience—"Yes."

General Overseer—Will you live it?

Audience—"Yes."

General Overseer—Then God accepts you.

The General Overseer then delivered his discourse.

HEAR, 0 ISRAELI

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, be profitable unto me 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.

TEXT.

And Moses called unto all Israel, and said unto them, Hear, 0 Israel; the statutes and the judgments which I speak unto your ears this day, that ye may learn them, and observe to do them. Jehovah our God made a Covenant with us in Horeb.

It is sometimes forgotten that Salvation cannot be had outside of Israel. You and I, by grace through faith, if not lineal descendants of Abraham, can never be saved outside of the Covenant which God made with Abraham, saying unto Him, "In thy seed shall all the nations of the earth be blessed."

God Has His Own Ways of Doing Things.

They are not my ways; they are not your ways; they are not man's ways.

He has His own way of thinking. His thoughts are not your thoughts, nor mine, nor men's, nor does He care one snap of a finger for all your thinking.
The only thing that matters in all this universe, is what God thinks.  
If you do not think as God thinks, you doom yourself to misery.  
You are going against eternity; you are rushing to your destruction, and the harder you fight the quicker you are beaten.  

One of Zion's Axioms.

And I have to think as God thinks or we do not think rightly.  
You have to think as the Eternal Laws think, and if you do not they will grind you to powder.  
You had better think as God thinks about electricity.  
You had better think as God thinks about the law of gravity.

Your opinion about the law of gravity does not matter a spec.  
It will not be long even were I to live thirty years more,  
It will not be long until I see Jesus, for I care not whether I go to Him or whether I stay here.  
It shall be as He wills it—only as He wills it.

One of Zion's Axioms.

It is worth our while to be obedient, to toil, to weep, and to go on and dry our tears, and smile even with a broken heart, sometimes.  
Go on!  
March on!  
Go on! Go on! Go on!  
Never go back!  
Never lie down!  
Never get weary!  
Do not forget that God says, "Go on!" and as we go on we go up.

I am so happy to think that we can get strength to go on.

And so there He gives us these Oases in the Desert—these Sweet Times of Refreshing.

"Hear, O Israel!"  
Do you want to hear what God says?  
Audience—"Yes."  
General Overseer—Do you intend to obey?  
Audience—"Yes."  
General Overseer—Then say: "By the grace of God, as the Commandments are unfolded, I will obey as I have not obeyed before."

The meeting was opened by singing Hymn No. 1, Special Song Sheet:

Holy, holy, holy! Lord God Almighty!  
Early in the morning our songs shall rise to Thee;  
Holy, holy, holy! mercifull and mighty!  
God in Three Persons, blessed Trinity!

The General Overseer then read, first from the Inspired Word of God, the 19th Psalm.

Prayer was then offered by the General Overseer:

Our Father, who art in the Heavens, in the Name of Thy dear Son, we come to Thee, and say, as in the sweet old psalm which we have read, "Day unto day uttereth speech, and night unto night sheweth knowledge."  

Adoration for God's Wonderful Handiwork.

Though the voices of Nature are silent to the ear, as in the silent majesty with which the sun arises, and chases away the darkness, for no sound is heard, yet, in Reason's ear, they all rejoice.  

These glorious suns and stars and systems roll along, succeeding day and night, making them still more beautiful. To the ear of Faith, and Hope, and Love, they sing their song. But better than all the voices of Nature, is the Voice of Thy Spirit, breathing through all Nature, and through these songs that rise to Thee, Thou Holy God, whom the eye of sinful man may not see, but whom by-and-by we shall see, when He who is the Way, the Truth and Life, leads us into the Father's Presence, cleansed from all sin, and enables us to bear the Wonderful Light.

Help us this morning, O God, to rejoice that we are on our way to that land where there is no night, no sin and no sorrow.

Prayer for God's Blessing upon the Day's Services.

Let this day be a good day, and let the teaching come with power. Let the prayers come with acceptance; let the people be blessed; let Zion Go...
Forward, and let the Work of God throughout all the world in Zion be extended.

Bless today all whom we love, wherever they may be. Dear to us are the ties of kindred and friendship; but, dear above all other are the ties which the Christ's love hath wrought. Bless all who are one with us in Him.

PRAYER FOR THE WHOLE WORLD.

Bless all Thy people, our Father. Bless those who are not Thy people; who have not the grace, life and help that Thy people have, but who sin in darkness. Let Zion bring them the Light.

Be with Zion everywhere, Bless Zion in America (Amen); in Asia (Amen); in Africa (Amen); in Australia (Amen); in Europe (Amen); and in the Islands of the Sea. (Amen.)

Hear us for the sick and sorrowing, and for those who are weak and weary. Help them to cast their care upon Thee. If it is on Thee, it is no longer on them.

Bless us, as with one heart and voice, we pray as Jesus taught us.

The Disciples' Prayer was then chanted by the Choir and Congregation.

The General Overseer then read the 20th chapter of the book of Exodus.

May God in His Infinite love and mercy, bless that Old Testament reading.

Now read with me a few verses from the New Testament, the 5th chapter of the Gospel according to St. Matthew, beginning with the 17th verse.

They are the words of our Lord Jesus, when He uttered the Beatitudes, which were the subject of my morning Talks at the last Feast of Tabernacles.

In These Very Beatitudes, He Enforced the Re-enactment of the Law Which We Have Just Read.

Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. The words jot and tittle are used to mean the smallest letter and point of the Hebrew language. Nothing shall pass away. The Law in all its perfection, in letter and in spirit, is to abide. Whosoever, therefore, shall break one of these least Commandments, and shall teach men so, shall be called least in the Kingdom of Heaven: but whosoever shall do and teach them, he shall be called great in the Kingdom of Heaven. For I say unto you, that, except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall have no reward.

The First Commandment is the Supremacy of God, the Sin of Idolatry.

The Second Commandment must be obeyed, or obedience to the First Commandment can never be maintained—the Command which forbids idolatry in any form whatever.

The Grand Test of the Heart is the Second Commandment, and if it is broken, many of the other Commandments are broken.

If Apostate Christianity has sometimes seemed to present the Trinity of God in such a manner as to make it appear that there were three Gods, remember that was not, and is not, Christianity.

Why the Jews and Mohammedans Are Enemies of Christianity.

The travesty of Christianity presented by the Latin, the Greek and other so-called churches, has been that which has rightly made the Mohammedan and the Jew the Enemy of that Christianity.

I am its enemy just as bitterly as they could be. Nothing can be more hateful than the shameful idolatry of the mass, or shameful worship of the icons or the holy pictures. Nothing can be more hateful than making God three Gods, and in addition a whole host of saints and angels, who must be worshiped and entreated. Ora pro nobis—the Pray for Us!—rings perpetually at the altar of Apostles, Saints, Angels, and I know not what.

I proclaim to you the Truth that Jesus proclaimed when He said, "The Father is greater than I," and "My Father is greater than All!"

When the Christ Prayed, He Prayed unto the Father.

When He prayed, His last Prayer, ere He went out to suffer and die, He said, "Father, I thank Thee." In the 17th chapter of Saint John the word Father occurs more than fifty times in less than thirty verses. On the Cross, it was still, "Father, forgive them," When the deepest hour of His Agony, when He was passing through the darkest of all the waters, it was "Eli, Eli, lama sabachthani—my God, my God, why hast Thou forsaken Me?"

When He rose from the grave, He said: "I am not yet ascended unto the Father: but go unto My brethren, and say to them, I ascend unto My Father and your Father, and My God, and your God."

When He bade us pray, He said: "After this manner therefore pray, Our Father which art in the Heavens." When the Apostles taught the Church to pray, they said: "For this Cause I bow my knees unto the Father."

The Glorious, Essential and Fundamental Principle of Christianity.

Father, forgive us if ever we have placed before Thee, the Christ or the Holy Spirit.

No one must come between us and the Father. The First Commandment is the Supremacy of God, the Father.

The Christ must never be taught as other than that the Father was in Him, nor the Spirit as other than proceeding from the Father and Son, nor either as separate from each other, but all Three are One—one God, one blessed Trinity.

"I do not understand, I cannot understand," you may say. You are not called upon to understand it. You are called upon to believe it. "But I cannot believe what I cannot understand," you may reply. That is trash and nonsense!

Man as Well as God a Trinity.

I stand before you today as one man, not three. Nevertheless, I have a body, a soul, and a spirit; and these three are One. But I cannot understand it. They are perfectly united, and yet they are absolutely separate. I do not understand how and why, for I know it is so, and that is all, at present, that I need to know.

My body may go back to the earth, my soul—the animal life—may be dead; and my spirit, within an hour, may go back to the Father who gave it; my three parts would then be separate but now they are one. You cannot make me three, and you cannot make me less than one.

God made man, and made him in His own image; He made him a Glorious Embodiment of Trinity.

You must not begin by praying to Jesus, or to the Holy Spirit. You must do what Jesus taught you.
He said: "When you pray, say, Our Father which art in the Heavens, hallowed be Thy Name. Thy Kingdom come. Thy Will be done."

When the Christ has finished His Work, He will deliver the Kingdom up to God, even the Father, that God may be All and in All.

Jews and Mohammedans Do Not Fight Christianity.

I feel much sympathy with the Jews and the Mohammedans, who have had to fight, not Christianity, but the travesty, idolatry and abomination that has gone under its name.

The poor, dying Pope, is reported to have said the other to all the flatteries and prayers of contending priests and nuns all over the world! It is an abomination! The poor old Pope has been lying there, dying for some time; but they cannot get him to die.

They have had all kinds of things.

They have had extreme unction, and he would not be unctioned. (Laughter.)

The other morning, he said: "Give me my Horace."

Poor old man, it is just as I thought; he never did have very much religion, so he wanted Horace perhaps to read one of the poet's Satires to the doctors and cardinals who are wearily waiting for the old priest's death.

PORTION OF THE PARADE OF ZION INSTITUTIONS AND INDUSTRIES

Mayor and Council of the City of Zion in Front.

On Elijah Avenue, Between the Administration Building and Elijah Hospice, Second Anniversary of Opening of Zion City, Wednesday, July 15, 1903

Horace is not a very savory poet, and is usually more sought for at feasts than at deathbeds.

When We Come to Die, Shall We Want Horace?

Oh, no! The heathen satirist can bring no peace to the Christian heart, and his Odes and Epistles can give no consolation.

O Leo, if you only had the Word of God in your heart you would have called for the Gospel of Jesus, the Christ, and said: "Read to me what my Lord and Savior, the Christ, said, when He was going away."

Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you.

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How that blessing would have come to the poor in spirit! How glad he would have been to have heard Him say: "Peace I leave with you; My peace I give unto you."

The old Apostasies are passing away, and the Christian Catholic Church in Zion is marching on to take the place of this Roman and Greek Catholic Churches. (Applause.) Rome is dying—the sap of life has departed and it will disappear.

We are but a little people, but oh! how God is blessing us, because

The First Thing in Zion is the Supremacy of God.

We do not forget to put the Father first, because Jesus put Him first.

We put the Father first, because the Holy Spirit, coming into our hearts, makes us cry: "Abba, Father!" and teaches us how to pray.

You can never keep that First Commandment, unless you keep the Second Commandment. Repeat it with me. (Congregation and General Overseer repeat the Second Commandment.)

Thou shalt not make unto thee a graven image. . . . Thou shalt not bow down thyself unto them, nor serve them.

God Can Be Praised but Not Worshipped, in the Admiration of the Beautiful.

This does not mean, and never did mean, that there should not be any pictorial expression, nor beautiful sculpturing; because, while that is forbidden as an object of worship, and while it is absolutely forbidden that you should kneel and pray either to the dead image or the beautiful picture, yet God, in His Infinite Mercy, has painted for us these pictures. He paints them by the very sunlight, for our photographs are but the imprint of what the sun leaves on a sensitive plate. Photography has been a help in His works.

It has helped to tell the Story of Zion, not only by the spoken word, and the printed pages, but by the pictures of those who are God's witnesses; and the sacred scenes in Shiloh Park, Zion City.

Thus multitudes have been blessed, but we never bow down and worship the picture.

If my own face has ever helped any—and I gratefully acknowledge it has—then I thank God if even the shadow of John Alex. Dowle falling upon any one has helped them.

God an Artist Whose Paintings Cannot Be Reproduced.

Let us not forget that we are living in a day when all that is beautiful in art and pictures can find its place in the true and eternal Kingdom of God; when nature can be cultivated and even reproduced, making us to be more and more in accord with the God who has painted pictures that the greatest artists even fail to convey to canvas. Who could paint this morning's sunrise, as up out of the darkness, struggling with the clouds, the sun throws its rays of light of all kinds, casting away the shadows of night, until at last it triumphed.

No pen can tell; no word can speak; and no painter's brush can ever adequately transfer; but, oh, it helps us, sometimes, to have the poet's song.

We sometimes read John Keble's words:

Hues of the rich unfolding morn,
That, ere the glorious sun be born,
By some soft touch invisible
Around His path are taught to swell;—

And into our spirit there comes the glory of the dawn, and the glorious colors of the morn.

Nor is the picture less sublimely beautiful in the evening, when the daylight fades, and the Western skies still hold the light, after the sun has disappeared from sight.

Oh how glorious!

Nor is there anything more beautiful than when the sun has sunk out of sight, and thousands of suns are revealed. If Nature is not full of pictures, and if God does not make us to love it, and transfer its pictures to our thoughts and, if possible, to our canvas, then I do not understand God.

There is a Danger In Our Love for the Beautiful Things God Has Made.

God has made us love these scenes.

But in our love for these lovely things lies danger, lest we forget the God who made them and worship the things He made.

Here lies the danger of idolatry.

When He gives from His hands a pure sweet life, the babe comes out of the wombs of all the centuries, as well as from the mother.

Oh! if that were all, our heart would be broken, for our idol would be destroyed; but Christians never worship idols.

We must not put any one before God—no, not the most beautiful and purest of all.

No, not the Christ Himself, because He takes us up to God, and He stands aside and puts the sinner before His Father in the Fairness of Glory.

Then I hear the Message of Life and Love:

There is a way for man to rise To that sublime abode, An Offering and a Sacrifice, A Holy Spirit's energies, An Advocate with God.

The Father sent the Son, but has taken Him back again.

We might have loved Him in bodily person too much, and would have wanted to go to Jerusalem to see His lovely face all the time.

He is there; His Spirit is here.

The Spirit here on earth and the Son in heaven above are our Advocates; and so we get to the Father.

We want no other Way.

None of us must put before Him any other thing of earth or of time; no god of silver, or gold, or things of earth; no man nor woman.

We must see God, and there must be no idolatry.

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. Let it be that Thou shalt be supreme in my heart and in my life. Let there be no idol before me and Thee.

"The dearest idol I have known, What'er that idol be, Help me to tear it from its throne And worship only Thee."

For Jesus' sake.

Do you believe that?

Audience—"Yes."

General Overseer—Will you live it?

Audience—"Yes."

General Overseer—Then my brothers and sisters let us forth in the spirit of this beautiful song.

All joined in singing Hymn No. 4, Special Song Sheet:

When all Thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love, and praise. Amen.

The General Overseer then dismissed the vast assembly.

Benediction

Beloved, abstain from all appearance of evil. And may the very God— Peace Himself sanctify you wholly, and I pray God your whole soul.
The grace of our Lord Jesus, the Christ, the love of God our Father, the Spirit, our Comforter and Guide, one Eternal God, abide in you, hie you and keep you, and all the Israel of God everywhere, forever. Amen.

GREAT GENERAL ASSEMBLY.
REPORTED BY S. D. AND E. W. AND A. W.

"A DAY in Thy Courts is better than a thousand!"
These few words of the Psalmist are a better portrayal of the experience of the thousands of people in Zion City on the first Lord's Day of Zion's Third Feast of Tabernacles than many volumes of description.
It was indeed a day in God's Courts.
It was indeed better than a thousand, yea, than many thousand days, away from God.

From the wonderful Early Morning Sacrifice of Praise and Prayer, with which the day began, when nearly 5,000 were present, to the Communion of the Lord's Supper, and the Evening Sacrifice of Praise and Prayer with which it ended, the people knew that they were in God's Courts, because God Himself was there in Spirit and in Power.
As it is impossible to choose one from a cluster of perfect jewels and say, "This is best," for each reflects and adds to the beauty of the other, so one cannot take one of the services of that glorious day and call it best.
Yet the principal service of the day, the radiant, Central Jewel, around which all the others clustered, was the Great General Assembly of the afternoon.
A sky of cloudless blue; all nature dressed in her robes of varying yet harmonious tints of living green, and the great, blue, clear lake, sending from over its sparkling waters a breeze of refreshing coolness, told their eloquent story of God and His Love.
The city was thronged with visitors from all quarters of the globe, and two long trains brought hundreds more from Chicago.
The vast expanse of seats in the enlarged Shiloh Tabernacle looked doubly ample, however, for all that might gather in the little city, and yet long before the hour for beginning the service had arrived, well-nigh every chair was filled, there being about seven thousand (7,000) persons present.
None who witnessed the scenes of that afternoon can ever forget the deep impressiveness of the opening Procession, as the hundreds upon hundreds of White-robed singers of Zion and the Robed Officers filed into the Tabernacle, up the broad aisles, and into the galleries behind and beside the platform, tier upon tier, section upon section, singing as they marched.
Proceeding from this Solemn Act of Praise and Worship, through the hymns, the recitation of the Apostles' Creed, reading of God's Commandments, with the response sung by all the people, the Te Deum Laudamus, the United Prayer of all the people, the wonderful chorus from the "Messiah," with its singularly appropriate words, "and he shall purify the sons of Levi," the service found its great climax in the Message of God's Prophet, "How Long Halit ye Between Two Opinions?"
This was the continuation and conclusion of the Message of the previous Lord's Day.
It was a Message which said to all the world, "The Times of the End are at hand. The Christ is coming to reign as King. Elijah the prophet, His forerunner, is here, as God promised. He is propounding a question which cannot be evaded; it must be answered and answered now. 'Choose you this day whom ye will serve. . . . If Jehovah be God, follow Him, but if Baal, then follow him!'"
402. **LEAVES OF HEALING.** Saturday, July 18, 1903

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

**INVOCATION.**

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

**PRaise.**

All then joined in singing Hymn No. 10:

Blow ye the trumpet, blow, The gladly solemn sound; Let all the nations know, Jehovah's remotest bound, The year of Jubilee is come; Return, ye ransomed sinners, home. Jesus, our Great High Priest, Hath full atonement made; Ye weary spirits, rest; Ye mourning souls, be glad; The year of Jubilee is come; Return, ye ransomed sinners, home. Exult the Lamb of God, The all-sufficing Lamb; Redemption in His blood Throughout the world proclaim: The year of Jubilee is come; Return, ye ransomed sinners, home. Ye, who have sold for naught Your heritage above, Shall have it back unbothered, The gift of Jesus' love: The year of Jubilee is come; Return, ye ransomed sinners, home. The Gospel Trumpet hear, The news of heavenly grace; And, saved from earth, appear Before your Savior's face; The year of Jubilee is come; Return, ye ransomed sinners, home.

**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, the 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.**

Deacon A. J. Gladstone Dowie then read, very impressively, the Eleven Commandments, the Choir and Congregation recurrently singing the response, "Lord have mercy upon us, and incline our hearts to keep this law."

1. Thou shalt have no other gods before me. 2. 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, Jehovah, thy God, am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate Me, and showing mercy unto thousands of them that love Me and keep My commandments.

III. Thou shalt not take the Name of Jehovah thy God in vain: for Jehovah 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 Jehovah 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 Jehovah made heaven and earth, the sea, and all that are therein, and rested the seventh day: wherefore Jehovah blessed the Sabbath Day and hallowed it.

V. Honor thy father and thy mother: that thy days may be long upon the land which Jehovah 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.

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 General Overseer delivered his Message:

**ELIJAH'S RESTORATION MESSAGES.**

No. 77.

**"HOW LONG HALT YE BETWEEN TWO OPINIONS?"**

**INVOCATION.**

Let the words of my mouth, and the meditation of my heart be acceptable in Thy sight, O Lord, my strength, and my Redeemer. Thy Saving Health among all the Nations; That Thy Way may be known upon earth, and Thy resounding fame in every land; the gladly solemn sound; the year of Jubilee is come; Return, ye ransomed sinners, home.

**TEXT.**

And Elijah came near unto all the people, and said: How long halt ye between Two Opinions? If Jehovah be God, follow Him, but if Baal, then follow him.

There are but two armies contending for mastery in this world. One army is led by that captain of the Hosts of Evil, whose power is so great that, did we not know that he was evil, we would sometimes think that he was indeed a god.

He is a god—the god of this world, in one sense; for he is the false god who has set himself up, and has been contending with God for the mastery these thousands of years. The History of Satan Has Never Been Published.

The story of the Fall of Man has never been recounted in detail. It is the glory of God to conceal a matter as well as to reveal a matter.

I am glad that the history of Satan, including the fall of man, is not written in detail, because God has chosen to conceal it.

Did we know much of what has happened, as well as what is going to happen, we should be incapacitated for the work of today.

After all, the great thing is the work of today. I thank God for the clear division of the issues, however.

**In This Day, as in All the Past, There Are but Two Armies.**

The one fights under Satan, the Captain of Hell, and the other fights under the Captain of our Salvation, Jesus, the Christ, the Eternal Son of God.

This great army to which we belong, is that which fights under the Banner of the Christ:

Along our ranks no shadow shine, No blood-red pennons wave; Our banners bear one single line: "Our mission is to save."

But this other army

Marches to the drum-beat roll, The deep-mouthed clarion's bray, And bears upon a crimson scroll: "Our mission is to slay."
Lord's Day Afternoon, July 12, 1903

ZION'S THIRD FEAST OF TABERNACLES.

The one has the mission of Salvation, and the other has the mission of Destruction.

Long centuries have rolled away since the Restoration of All Things was promised.

A Prophecy Which Can Refer Only to Elijah the Restorer.

Elijah the Tishbite, the Destroyer, was succeeded, nearly nineteen hundred years ago, by another Elijah, the Preparer. John the Baptist, who came in the spirit and power of Elijah, must have done this for about two months, and then was murdered as the reward of his faithfulness.

It was taken from him by Herod, another Ahab, and his paramour, another Jezebel, and he passed on.

After his body was buried, the disciples said to Jesus, when he came down from the Mount of Transfiguration: "Why do the scribes say that Elijah must first come?"

Then the Master explained that the Elijah had come; that they had done to him as they would and so they would to Him.

He told them: that he also should suffer and die; but pointing on in the future, and to these Times of Restoration, he said to them: "Elijah indeed cometh first, and restoreth all things."

This most certainly could not refer to Elijah the Destroyer. It could not refer to Elijah the Preparer, for he was then dead and buried.

It must refer to the time of Elijah the Restorer. Every Christian man, or woman throughout the world today must answer two questions. First,

Is the Lord Coming?

Has the time come when prophecy points to the imminent coming of the Lord?

What do you say, Father Hussey? (addressing an aged minister who was present.)

You represent many. Is it not the consensus of the people of God today that the return of the Lord is not far away?

Father Hussey—"Yes."

General Overseer—Of your own people?

Father Hussey—"Yes."

General Overseer—Well, do the Scriptures say that He will come before Elijah?

Father Hussey—"No."

General Overseer—It is impossible for the Christ to come in the Second Coming to receive His own until the Elijah work is once more done.

Never forget that God always prepares for great changes, and in His love and mercy provides for His people shelter in the time of storm. Hence my mission as Elijah the Restorer, the organization of the Christian Catholic Church in Zion, Zion Restoration Host, and the building up of the City of Zion, in the midst of which we stand today.

"Elijah must first come;" and he is the Sign of the speedy coming of the Messenger of the apocalypse. In this position, which is a logical outcome of the Christ's Message and Words which the Church must face, they have been suddenly faced by it, and as suddenly passed from ridicule to absolute silence.

Why?

Because all the commentators of any value belonging to all the great schools of thought, from the early fathers down to the present day, are found to teach this truth: that Elijah must come before the Christ comes again.

Hence it is that the Church must first look for the prophet who must prepare with authority and power the way of the Lord.

This is the position which we have taken in Zion, and which God has approved.

God's Seal of Approval Upon Declaration of June 2, 1901.

Two years ago last June I made the Declaration in the Chicago Auditorium, when the hostile press, and the hostile churches immediately said, "That has settled Dr. Dowie, Zion is destroyed. No one will go to the city or take up with such a madcap piece of business."

But to their intense astonishment, it united Zion, and drew thousands upon thousands to Zion City.

To their still greater astonishment when they consulted their ministers and commentators they were compelled to admit that, whether I was or was not Elijah the Restorer, he must first come before the Christ, and that this was the time for him to come. They also found it hard to prove that I was not Elijah the Destroyer, or to destroy the numerous identifications which confronted them.

They found themselves confronted with many confirmations, and as the weeks, months and years have rolled by, they have found there themselves silent before the fact that God has blessed that Declaration, founded our city, and made Zion, although small, the most Aggressive, United and Practical Spiritual Force for God in the world today. (Amen.)

That is a fact which even thousands of clever critics admit. We are not a Darius army of a million, but we are an Alexander army of 30,000 and more than twice that number, and we can give an account of all the apostate Darius armies in existence.

We are not afraid of them all put together. God has shown us and the world that this is true.

In my discourse of last Lord's Day I put before you the great historic facts connected with the time of which I speak. I also demonstrated to you the fact that history has repeated itself.

True Concerning Masonry Sometimes Hard to Hear.

It is so very hard sometimes for many good men and women, whose fathers have been Freemasons, to be told that the fathers were in lodges where Jesus, the Christ, the Son of God was taboed, and could not be worshiped; where God our Father, as revealed in this Bible was not worshiped; and where His Name, which we count the Name above every name, cannot be mentioned.

When they were told that the symbols of Masonry, the Point within the Circle, for instance, was acknowledged by the Masonic Fraternity itself, to be the symbol of Phallic worship, the most shameful, sensual, bestial and abominable of superstitions, the worship of Baal, the sun-god, they were struck with amazement.

But we have silenced the Masonic Order: for they dare not attempt to answer our charges.

We have silenced the Methodist Episcopal Church which we declared had sold out to the World, the Flesh and the Devil, root and branch.

We stand today in this invulnerable position because we "obey Him, and do those things which are pleasing in His sight."

We have made our Declaration and proved our Contention, and, by the Grace of God, both stand, up to this time, absolutely uninjured.

You know as well as I that that which is Divine never stands still.

That Which Is of God Always Goes Forward.

It is not enough to know a truth and proclaim it and hold it as a truth.

You and I have come to see that what the world demands, and rightfully, is that the truth shall be embodied in action, and shall find expression and fulfilment in the whole sweep of human life. Truth is of no private application; and Christian men have a right to make certain demands upon Zion, ere its claims can be acknowledged.

They demand that in Zion, if it be indeed Zion, and through Elijah the Restorer, if he be indeed Elijah, there must come a Unification of the Forces of God for the Overcoming of the World, the Flesh and the Devil; for the Destruction of the Apostasies, and with that the Education of the people and their Organization in commercial, agricultural, and all kinds of businesses, that they may go forward to carry out that which is the political aim and end of all Zion's work: the assertion of and the fulfilment of the First Commandment, the Supremacy of God over all, in short the establishment of the Theocracy, the Kingdom of God.

A Work of Destruction Upon Which the Establishment of the Kingdom of God Depends.

This is the Gospel that the Christ came to preach. He came to preach the Gospel of the Kingdom of God, which must be established, but cannot be established without overthrowing all other kingdoms in the ecclesiastical, educational, commercial and political realms.

Only one kingdom can stand, and that is the Kingdom of the Most High God. (Amen.)

This Zion comes to establish, not in words, but in fact. My business and yours is to build up that Kingdom.
LEAVES OF HEALING.

The world looks on, and, as it sneers, it says with its tongue in its cheek: "The proof of the pudding is the eating of it."
We have made this pudding for several years, and you have eaten of it. Is it good? Voices—"Yes."
Let any man living point to the time when Zion has been other than a Factor for Righteousness—for all that is purest in the family, the workshop, the state, and everywhere.
The answer comes rolling back, "You have fulfilled the requirements thus far."

Zion Has Solved One of the Most Momentous Questions of Today.
The next question asked is: "Have you shown how the great difficulties between capital and labor can be solved?"
We say, "Yes, you see it solved in Zion."
We have capital to the extent of millions upon millions of dollars cooperating with labor, and we have yet to find our first labor difficulty.
I ask you, have we not been at perfect peace in all our commercial relations? Voices—"Yes."

General Overseer—It is a general observation that there has never been, within the same space of time, a community that has shown greater capacity for organizing and taking care of itself, and establishing two or three businesses, which will in the future employ hundreds of thousands of persons.
It is admitted today that there is nothing sweeter in all that is saccharine than Zion candy, and nothing that is more beautiful in all that is textile than Zion lace.
All over America dealers are standing like Oliver Twist and saying, "More, more."
We are giving them more as quickly as we can.
The fact is that Zion is built up, and what only two years ago was an open prairie has become a lovely city.
Every one of you, if you do not already live here, are homesick for the time when you can come, and feel that you must eventually come.
This is the commercial fact.

The Educational and Political Facts.
The educational fact is that every difficulty which the Christian Church has found in education is actually solved in Zion.
We are able to give a primary and secondary education leading right up to the university such as has not been attempted before in the same space of time.
The political position is the creation of a Theocratic party, whose motto is: "WHERE GOD RULES MAN PROSPERS."
Can you find a better one?
Voices—"No."

General Overseer—That party has been established here; our mayor, city officers, and judge have been elected, and filling already Isaiah 60:17, 18:
"officers are peace and the exactors righteousness " thus fully.

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General Overseer—That party has been established here; our mayor, city officers, and judge have been elected, and we can say that there is one place on God’s earth where the "officers are peace and the exactors righteousness" thus fulfilling already Isaiah 60:17, 18:
For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness:
Violence shall no more be heard in thy land, desolation nor destruction within thy borders; but thou shalt call them Salvation, and thy gates Praise.

We Do Not Present You With a Theory, But With a Fact.
As my native countrymen would say, "Facts are chieles that winna ding."
Facts are things which no man, no matter what he says, can alter.
Zion City is a fact ten thousand people strong.
But that is not all.
We have planted the Flag of Zion on every Continent.
We have planted it upon most of the Islands of the Seas.
We have raised up hands of men and women in Australasia, in Africa, in Asia and in Europe, so that sometimes our adversaries say: "You will find Zion Literature and Dowie’s face from China to St. Petersburg."
That is true, and more.
Zion is in the palaces of kings, and beside the thrones of empires.
It could not have been possible, humanly speaking, for more success to have rested upon our banners within this time.

The success has been that the ministry of God, through Zion’s lips, has brought Salvation to vast numbers that were lost; healing to multitudes that were dying; inspiration, expectation and the revival of hope to true Christians all along the line.
They are looking for Zion everywhere.
Thank God we are going everywhere.

Zion Restoration Host One of the Most Remarkable Movements the World Has Even Seen.
Calmly, firmly organized, we have done that which not all the united churches of Chicago, for instance, have ever done.
The members of Zion Restoration Host have carried the Gospel through street and lane to every house in Chicago twice over in a few short months.
We shall go down to New York, God willing, this fall.
We are so organizing that within the space of three weeks Zion Messenger will go twice to every door in the entire City of New York with the Message. "Peace be to this house."
If you want us to do more, show us how we can do it, and we will be your debtors.
Meanwhile we are using every power that God has given, and we are not loosing anything either.
"Oh! what vast sums of money you are throwing away in that New York mission!" some one said a short time ago.
A New York writer’s reply to that was: "You do not know Dowie, or Zion, if you say that. Dowie will not throw a cent away. If he spends $200,000 on that mission, that old fellow will, sooner or later, take $8,000,000 back." (Applause.)
They are right, only they do not go high enough.
We will not only take the money back, but we will take the people in the best sense of the word.
We will take them into the Covenant with God.
We will take them into the Church of God.
We will take them into the Hope of God, and Salvation of God.
They are looking for us and saying, even those who are not with us, "I want to see that man and his people. They have a religion that is up to date, and weighs sixteen ounces to the pound."
That is true, and I thank God for the fact.
I boast and glory in the Lord.
You ask me if I did it.
I say, No. I never did anything.
God did it all and I give Him the glory, and thank Him for His descending love that used me in this work.

Travesties Upon Christianity In Which Their Propagators Have the Least Faith.
Standing here today, I say not merely to you, but to all Christendom, as far as my voice can reach; Come, let us reason together, and consider whether the time has not come that the crimson-stained nations shall be cleansed.
Ctemol You have no churches that cleanse you.
No one ever imagined that the poor old Pope, who refuses to die, although it is reported they have given him Extreme Unction twice, had much religion.
The other morning when he awoke, he said: "Bring me Horace."
Those of us who have read Horace, the Latin poet, wonder that a man on the eve of eternity should not want to have read to him the words of the Lord Jesus, instead of Horace.
However, that is not to be wondered at, as popes, cardinals, archbishops and bishops have often been libertines and infidels.
They have not an iota of confidence in their own pretensions as instruments of salvation.
Do you think that there is an intelligent pope or cardinal who ever believed that he could take a piece of wet flour and, by stamping it, change it into the body, blood and bones of Jesus, the Christ?
Not they.

They Have No Living Christ.
The Christ that they have in the church of Rome is either a baby in a mother’s arms, or a bit of bread, or a dead man to a

The Christ of the Christian Catholic Church in Zion is an all-glorious, beautiful and ever-living God. (Praise the Lord! Amen.)
He filleth all things.
He leads the Hosts of Heaven.
He came to earth as Prophet; He pleads in heaven as Priest;
and He is coming back to reign as King!
And we are telling the world: "Get ready! Get ready!
That is a very good mission, is it not?
My words to kings, emperors, presidents and rulers, as far as
they can reach, are: "Choose whom you will serve."
The god of the apostasies is no god at all.
You can smear over his face with honey and the flies stick,
and he cannot brush them off; but I tell you there are no flies
on Zion. (Laughter.)
Mohammed, in order to prove to the Korahish that their
gods were nothing, smeared them over with honey and the
flies stuck. Then he said, "These gods of yours cannot wipe
off the flies."
I say to the Methodists:
Can You Wipe Off the Flies?
Can you wipe off the deadly flies that caused John Wesley's
ointment to stink?
Can you wipe off the flies, Dr. Buckley?
You have said publicly that there is no such thing as disci-
pline in the Methodist church.
A man can go to the theater, and do almost anything that he
likes in the Methodist Episcopal Church if he does not do
evil things too openly.
No one ever imagines that Bishop Potter exercises discipline
upon Mr. Pierpont Morgan after all the ecclesiastical junkets
they have had together.
Yes, I call them junkets.
They have gone together to the Protestant Episcopal con-
fferences with the dining-car storeroom crammed with Liquid
Fire and Distilled Damnation.
Can you wipe off that fly?
Can you wipe off the fly of the liquor traffic?
Can you wipe off the fly of sin?
The churches are stuck full of molasses and flies.
I shall go down to New York to wake things up! (Laughter.)
"What can we do?" you ask.
I will tell you what we can do.
In the first place we follow the Christ, do we not?
Voices—"Yes."
General Overseer—Do you follow Him part of the time?
Voices—"No."
General Overseer—All the time?
Voices—"Yes."
General Overseer—Do you believe that I follow Him?
Voices—"Yes."
General Overseer—Will you follow me as I follow Him?
Voices—"Yes."
General Overseer—Then we will whip the Devil soundly.
I have always felt sure of that.
Success Depends Upon Works, Not Words.
We must be a people who live up to that which we talk
about.
We must be a people with clean hands, pure hearts, living
clean lives and having honest business relations with each
other and the world—a people with which no Devil in hell can
find fault.
That is our position.
We have kept to it hitherto and we shall keep to it still.
We do not say that we have not had trials.
We do not say that we do not have trials.
However, we have met nothing that we have been afraid of,
and nothing that we have not overcome through the faith of
God.
So we are to be, first of all, a people purified, prepared, made
white and wise, that we may shine as the stars.
The light of Divine Restoration is to come to all nations
through men.
If you imagine that God Almighty will save this world by
angels, you are mistaken.
He has committed this Ministry of Reconciliation to men,
and now that the Ends of the Ages are upon us, I stand and
say to you as Napoleon said when he pointed to the pyramids
at the Battle of the Pyramids—only, I am not wanting to be
like him, for he lost it—"Soldiers, from the height of these
pyramids the centuries look down upon you."
I point you higher.

I say: From the Battlements of Glory, holy ones are look-
ing down, and they are saying, "Let no man take your crown."
By the grace of God we shall follow God, and be a pure
people, shall you not?
Voices—"Yes."
General Overseer—Then rise and tell God so.

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 this Time of the Restoration. May I follow
Thee. May I follow Elijah the Restorer. May I do my part, clean in
heart, in life, in hands, in thought, in word, and in deed.
Raise Thou up in Zion these dear children to be men and women for God, to go forth
a countless host throughout the world. May they be men and women, youths
and maidens, and little children of every race and language, and every
tribe and nation.
May they become children of the King, saved, cleansed,
and kept through faith in Jesus.
Give us this blessing: and help us to be true
to Thee and to each other, and to bring all the tithe into the Store-
house. Help us to spread this Gospel from shore to shore, and from land
to land until the knowledge of God shall cover the earth as the waters the
Sea. We ask it in Jesus Name. (All repeat the prayer, clause by clause,
after the General Overseer)

General Overseer—Did you mean it?
Answer—"Yes."

General Overseer—Then live it.
After the Recessional had been sung the General Overseer
pronounced the

RECEPTION OF NEW MEMBERS.
After those who wished had retired, members of the Church
present, who had not yet received the right hand of fellowship,
gathered in the seats immediately in front of the platform.

After examination, by the heart-searching questions, to which
all made clear, earnest responses, and after the solemn charge,
the hundreds upon hundreds moved in a long single line across
the platform, where the General Overseer received each with
a hearty hand-clasp, the laying on of his hand, and a fervent
"May God bless you."
It seemed as if the candidates would never cease coming,
but, at last, five hours after the beginning of the afternoon
service, all who desired had been received.

Five hundred fifty-nine (559), by far the largest number ever
received at one time, became full members of the Christian
Catholic Church in Zion, on this memorable Lord's Day
afternoon.
It was a marvelous scene; one rich in spiritual blessing to
those who partook, and to those who beheld.

COMMUNION OF THE LORD'S SUPPER AND ORDINATION SERVICE.
REPORTED BY A. C. R. AND C. E. B.
Shiloh Tabernacle, Zion City, Illinois, Lord's Day Evening, July 12, 1903.
The service was opened by the usual Processional, after
which the General Overseer 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.
The congregation then joined in singing: "Guide me, O
Thou Great Jehovah."
The General Overseer said:
Let us read in the Inspired Word of God, in the 14th chapter
of the Gospel according to St. John, beginning with the 1st
verse:
Let not your heart be troubled: ye believe in God, believe also in Me.
Or it may be read:
Believe in God! Believe also in Me!
It is difficult to tell whether it is the indicative or impera-
tive, because by the peculiarity of the Greek language, the
same accent is used in both cases.
However, it does not matter.
It practically means: "You believe in God, and you believe in Me; therefore, do not be troubled."
What is there to be troubled about?
In my Father's house are many mansions; if we were not, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto Myself; that where I am, there ye may be also.
It would not be heaven without Jesus, would it?

Any Place Would Be Heaven Where the Christ Is.
Where an affectionate father, husband, wife, or mother is, there is home.
It is not a question of whether it is in Italy, France, Germany, or in distant equatorial Africa.
And so with the Christ:

All scenes alike engaging groves,
To spirits impressed with God's own love,
Where'er they dwell, they dwell with Thee,
And all on earth and on the sea.

Could I be cast where Thou art not,
That were indeed a dreadful lot;
But regions none remote I call,
Secure of finding God in all.

It is a delightful thought that we shall go to be with Him, and that where He is there we shall forever be.
That will be Heaven for us.
And whither I go, ye know the way.
Thomas saith unto Him, Lord, we know not whither Thou goest: how know we the way?
Jesus saith unto him, I am the Way, and the Truth, and the Life: no one cometh unto the Father, but by Me.

If ye love Me, ye will keep My Commandments.
And I will pray the Father, and He shall give you another Comforter, that He may be with you for ever.
Even the Spirit of Truth: whom the world cannot receive; for it beholdeth Him not, neither knoweth Him: ye know Him; for He abideth with you, and shall be in you.

The Difference Between Abiding In and Abiding With.
When the Holy Spirit _dwelleth_ with the apostles, they were always getting into trouble; but when the Holy Spirit _dwells_ in them, what a difference!
O God, dwell in us. (Amen.)
The power in Zion is not that Jehovah dwelleth with Zion, but that, according to His Word, "Jehovah dwelleth in Zion."
We see it every moment in this city and in this work.
And I will cleanse their blood that I have not cleansed; for Jehovah dwelleth in Zion.
That is a Latter-day Promise.
We claim all these promises.
It is said of me: "That man Dowie claims everything that is in sight, and applies it to Zion."
That is true. (Laughter.) I claim everything in sight. It belongs to Zion, and I desire to live up to it. I desire to appropriate it all for God and for Zion.
At first it was not fashionable to talk about Zion. But now that God has called us out to reestablish the Christian Catholic Church in Zion, Zion means something. I will not leave you deplete.
The marginal reading is, "I will not leave you orphans."
I come unto you. Yet a little while, and the world beholdeth Me no more; but ye believe Me: because I live, ye shall live also.
Because He lives, we live.
If He did not live, we would have no life in us. Apart from Him we could do nothing.
We live in Him as the branch lives in the vine; we draw our life from Him.
In that day ye shall know that I am in My Father, and ye in Me, and I in you.

A Wonderful Revelation.
I desire you to consider very carefully the tremendous power of the next verse.
I think that in some respects it is a most wonderful revelation.
He that hath My Commandments, and keepeth them, he is in that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself unto him.
Think of the fact that if we love Him He will love us, and will make His abode with us.

This is true not only of the Christ, but of the Father, and of the Holy Spirit.
Judas (not Iscariot) saith unto Him, Lord, what is come to pass that Thou wilt manifest Thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love Me, he shall keep My Word: My Father will love him, and We will come unto him, and make Our abode with him.
I believe that the word _would_ could be translated _in_.
The Greek particle _en_ (in) can be translated either by the word _in_ or _with_.

A Triune God Dwells Within a Triune Man.
It is not only the Holy Spirit which already has been spoken of, but there is something more than the Holy Spirit dwelling in us.
The Father, the Son, and the Holy Spirit—a Triune God dwells in a Triune Man, as in the Man Jesus—the Christ—to the extent that we have faith and consecration.
It is wonderful that God could not only make us a dwelling place of the Spirit, but teaches us to pray, not only of His Son, but of Himself—the Father.
We love the Son, because we keep His Word; do as He commands us; pray as He teaches us; and walk along God's Way as He has directed us.
If we keep His Word, the Father, the Son and the Holy Spirit will love us, and the Triune God will come and make His abode in us.

Then we will have the Fulness of God.
Oh! That is a wonderful thing!
Now desire to read you concerning a wonderful ordination, which took place about eleven years or thereabouts after Pentecost, which is found in the 13th chapter of the Acts of the Apostles; beginning with the first verse:

Now there were at Antioch, in the Church that was there, prophets and teachers.
In the 1st epistle to the Corinthians in the 12th chapter is a portion of Scripture of which I desire to take up the exposition at some of our Great Feasts.

I Hope That We Shall Soon Be Able to Keep Some Other Feasts.
I hope we shall be able to keep the Feast of Passover, and the Feast of Pentecost as well as the Feast of Tabernacles.
We shall then have three Great Feasts, annually in the City of Zion.
There is a certain sense in which the Feast of Tabernacles has a peculiar beauty of its own; but who can exaggerate the glories of the Passover, and the wondrous power of the Pentecost.
I think that we will come to the place where we will keep these Feasts in such a way, that we will get the power of the Christ, and of the Holy Spirit, and the Supreme Blessing of the Father, upon us.
I am preparing to have them every year.
The gathering together for these Holy Convocations, will be a means of wonderful blessing.

At one of these Feasts, perhaps a Pentecostal Feast, I intend to give my attention in the Early Morning Meetings to the 12th chapter of first Corinthians concerning the Gifts of the Holy Spirit, and the organization and development of the Church.
I believe that some of these times there will come such a holy, sacred, and pure unction from on high, that we will get to the place where I shall be able by the Holy Spirit's guidance, acting in my Prophetic Authority, to call out the Apostolic College, and reestablish that Fundamental and Perpetual Order.
There were prophets and teachers at Antioch, but no apostles.
The apostles were scattered throughout the world.

Sometimes he would get a scare; but ordinarily Peter was quite a brave fellow.

He did some wonderfully brave things.

Peter and James, the brother of our Lord, took Paul in, and they were probably the only apostles he had seen up to this date, because the rest were all afraid of him—possibly some of them were fighting him.

He had been a terrible persecutor in Jerusalem, and they were not quite sure of him yet.

That is the way with some people.

They are very skeptical about conversion; and sometimes with good reason; for profession and conversion do not always mean the same thing.

However, Paul went on patiently until they came to the conclusion that he was not only a converted man, but that he was a prophet and a teacher.

He was in the Third Order of the Christian Ministry.

God hath set some in the Church, first apostles, secondly prophets, thirdly teachers.

They Had Prophets and Teachers in Antioch but No Apostles.

Several of the apostles had died, and the apostolic office had to be filled up.

God did not send the Spirit upon the Church at Jerusalem; possibly because they had become too narrow; but He sent the Spirit upon the apostles and teachers at Antioch, that He might call out through them, and ordain two new apostles.

Still, it says there were in the Church at Antioch certain prophets and teachers, such as Barnabas and Symeon, who was called Niger.

He was called Niger, possibly because he was from the Niger in Africa, and because Niger meant black.

There is no doubt but that one of these prophets was black.

I love that race.

I love all men; and my heart goes out to the Ethiopian.

I charge the man whom I am about to send as an Overseer to Africa to love and labor for the Ethiopian.

There are hundreds and hundreds entering into our fellowship there.

May God give us the Kaffirs in South Africa.

We Want the Entire Universe for God.

Sometimes, I am told, “You want the Earth, Doctor.”

That is true, and I want every other Planet I can reach for God—Mars and Venus, Jupiter and Uranus with all the other planets and their satellites in our solar system, if their inhabitants are not already children of God.

If there is any planet where God is not honored, I want to get there and have it out with the Devil.

Indeed, I have a strong longing to go to Hell.

I have quite a longing, and feel that whenever I am good enough and strong enough, God will send me down to Hell.
I should like to fight it out with the Devil there. Did not Jesus go down into Hell and fight it out with the Devil? Did He not preach there to the spirits imprisoned, and lead captivity captive and bring multitudes out of Hell? The only One who went to Hell to bring out the people was Jesus; and perhaps, some day, He will endow us with power to go also. Maybe some day we can go to the Devil and say, "We will have it out with you. There are many people here from Chicago, whom we want liberated." It will be a glorious mission to clean out Hell. Death and Hell will then be cast into the Lake of Fire. What a glorious thing it will be to have Hell purified, and Death destroyed and cast into the Lake of Fire. I believe talking about these things just as Jesus leads me. Wherever there is a sorrowing heart the mercy of God goes. If I make my bed in Sheol, behold, Thou art there.

The Christ the Only Man Who Could Bridge the Great Gulf. That is a good theology, is it not? I believe that God had reached the rich man in Hell, of whom Jesus spoke in Luke 16. That rich man had not cared for his brothers while he lived, but in Hell, when he found that he could get no relief until that Great Gulf was bridged, he remembered them then and pleaded for them. I believe that God has bridged the Gulf since Jesus spoke. Abraham could not bridge it. No man who was such a coward as he could ever bridge it. It took more than Abraham to bridge Hell; it took the Christ. Paradise and Heaven are two different places.

The Christ went to Paradise with the penitent thief, but He did not go to Heaven, because, when He rose from the grave, He said; "I have not yet ascended unto My Father and your Father, and to My God and your God." He had not gone up but He had gone down. There in Paradise was Abraham and Lazarus, and I hope David got there, but I do not know about Solomon. Any man who has seven hundred wives, and three hundred concubines, is a beast. I do not care if his name is Solomon. I do not know how he got to Heaven; but God is very merciful, and can knock all the lust out of a man that must needs have a thousand women. Perhaps Christ found the foolish Solomon, with the Antedeluvians, in Hell, and brought him out. What a horrible story that is of the wise king becoming the filthiest fellow upon Earth: for I Kings II, says that he was a filthier fellow than the abomination of the Ammonites.

The Rich Man's Prayer From Hell Was Heard. When all hope was shot out for the rich man that no one could reach him and give him a drop of water, he prayed a prayer that makes me know that God had reached him. He said in substance, "Father Abraham, you cannot send Lazarus to me; but O father, send Lazarus to my brethren that they come not into this place of torment." Did not that man get a kind heart and a loving thought? I believe that it did him good to go to hell. I believe there are some people who will not get good here on this earth; the only way that good will ever come of them will be for them to go to Hell, and then they will believe that the Wages of Sin is Death to all good, and land a man in Hell.

Here they will eat and drink and live like dogs, and then go to hell. God will reach them there as He reached the rich man. This man in hell could not reach any one on earth. Poor Abraham knew the limitations. He did not have much faith in any one rising from the dead. He did not think that Lazarus was of much account, because if he did believe Moses and the Prophets they would not believe one raised from the dead.

There are worse things than dying. It would be better for a sinful, beastly fellow to be in hell tonight than to live ten more years of deviatty. There will be more hope for him.

Symeon, One of the Apostles, Was an Ethiopian. There are some people in some parts of this land who believe that if a man is black, he has got the Devil in them. They do not want Symeon who is called Niger, and they would refuse ordination at his hands—they want "lily-white" hands to do that, and criticise Paul's bad taste in being ordained by a nig-er prophet. They do not think that a "nigger" could do anything.

Listen! When God wanted two new Apostles, He selected a black man and ordained him by them. Some of you people have that black spot on your heart. There is no question but that a Negro was one of those who were ordained Paul and Barnabas.

Now there were at Antioch, in the church that was there, Prophets and Teachers, Barnabas— His name, as you will see from the Acts of the Apostles was Joseph and he was called Barnabas. Some think that he was the rich young ruler whom Jesus loved and who afterwards repented and was called Barnabas Son of Consolation. Barnabas and Symeon that was called Niger, and Lucius of Cyrene, and Manaen, the foster brother of Herod the Tetrarch, and Saul. Saul came last. A "nigger" was ahead of him in the list of prophets and teachers in the Church at Antioch. There is also a possibility that Lucius of Cyrene was black because most of the Cyrenians were black. Some of the greatest fathers and martyrs of the early Church were black. Cyprian of Carthage and many of the great fathers who wrote such wonderful works were Ethiopians. May God bless Ethiopia, who is stretching out her hands to Him. And as they ministered to the Lord—

Most of the Ministers of Today Minster to the People. There are many ministers who minister to the people and to the popular fashions of the day.

Some, who pretend to be Christians, minister to Baal. These prophets and teachers ministered unto the Lord. And as they ministered to the Lord, and fasted, the Holy Spirit said, "Separate me, Barnabas and Saul—

No doubt the Spirit spoke through one of the Prophets. Barnabas came first on the list; Saul came last. Barnabas and Saul for the work whereunto I have called them. They which they had fasted and prayed and laid their hands on them, they set them away.

They made them apostles, for from that day Barnabas was called an apostle. And Saul's name is changed to Paul, meaning Little. Some of the Most Wonderful Work in the World Has Been Done by Little-Men. Paul was a little man. Ulysses Grant only weighed a hundred and thirty pounds. A little man. They used to lovingly call him "the little Corporal." I like to think of the personal appearance of these men. Barnabas was that dear, good fellow, who sold everything and laid it at the apostles' feet.

I wonder if Hoffman has pictured it rightly. He has made a wonderful picture of the Story of Christ and the Rich Young Ruler who "went away very sorrowful: for he was very rich." I have a copy of it at Ben MacDhuil and enjoy standing before it and studying it carefully. The rich young ruler, who went away sorrowful, did not do as much when the Christ lived; but when he saw the Crucifixion he gave his heart to the Christ. They sent away Barnabas and Saul as Apostles. That was a wonderful ordination; but at Jerusalem they did not like it. Some thought that the only place from which you could get apostles was Jerusalem, or, perhaps, that there were to be twelve and no more—a foolish notion not yet dead in some minds.

For a long time they did not quite agree that Paul was an apostle until he had proved his apostleship.
After all, the question as to whether a man is an apostle, a prophet, or a teacher is a question of his proving it. It does not matter what he says or what any one else says; if he does not do the prophetic or apostolic work, you may set him aside.

You can call a man a general and put epaulets on his shoulders, but you cannot make him a general. McClean, who was a scholarly man, a fine gentleman, and very kind, did nothing but march his men up and down in a masterly and strategic manner and accomplished next to nothing.

It took Grant, that little tanner from Galena, Illinois, to do it.

It was probably at the time, when the libation was poured out upon the altar, that Jesus stood in the midst and cried: "It was the only way to break the Power of Rebellion, and make Appomattox a possibility, was to fight the Battle of the Wilderness.

**ORDINATION OF THREE OVERSEERS.**

Elders Excell, Brasfield and Bryant then stepped forward and stood before the General Overseer on the platform. The ordination service of the Christian Catholic Church in Zion, very simple, very direct, with no pageantry and no unnecessary multiplication of words, followed. It was only a simple Declaration of experience and belief, the Solemn Registration of a brief but all comprehensive Vow; the laying on of hands by God's Messenger for the enduement with Power by the Holy Spirit, and then the laying on of hands in ordination, followed by earnest prayer.

When they had been thus ordained, Overseer John Gabriel Excell, Overseer Harvey Dengler Brasfield and Overseer Daniel Bryant were presented to the people by the General Overseer.

Their ordination was accepted with a hearty, unanimous greeting, "Peace to thee and thy household, and peace to all that are near thee." The general congregation joined in chanting the Disciples' Prayer.

**EARLY MORNING SACRIFICE OF PRAISE AND PRAYER.**

As introductory remarks in connection with the reading of the Scripture lesson, the General Overseer said:

> I believe that the 12th chapter of the Book of the Prophet Isaiah was the Great Song at the Feast of Tabernacles in Jerusalem in the olden time.

This song was sung, accompanied by the silver trumpets and all the instruments of music, in the thrilling Temple Service, as the high priest came up, having taken the water out of the sacred stream of Shiloh.

> It was probably at the time, when the libation was poured out upon the altar, that Jesus stood in the midst and cried: "It was the only way to break the Power of Rebellion, and make Appomattox a possibility, was to fight the Battle of the Wilderness.

The Great Song of the Feast of Tabernacles in Jerusalem.

> The first day of the Feast then came to a close by the General Overseer's pronouncing the Benediction.

> Jehovah bless thee and keep thee. Jehovah make His face to shine upon thee and be gracious unto thee, Jehovah lift up His countenance upon thee and give thee peace. Grace, mercy and peace from God the Father, God the Son, and God the Holy Spirit, one God abide in you, and with all the Israel of God everywhere, forever. Amen.

General Overseer—Peace to thee.

**EARLY MORNING SACRIFICE OF PRAISE AND PRAYER.**

As one great family Zion gathers in the early morning to the Sacrifice of Prayer and Praise.

The toilers—the bread-winners, side by side with the mothers of Zion, and the little children between; youths and maidens, the old men and the white-haired mothers in Israel, all, all gather in the dawning of the glad day to give praise to God, the Maker, the Keeper, the Healer.

The Third Commandment, or the sin of blaspheming the Name of God, was the subject of the Message delivered by Elijah the Prophet, the Restorer, at the Early Morning Meeting last Monday.

The Great Song of the Feast of Tabernacles in Jerusalem.

> I hope you are all praying for this.

I hope that by this time next year, Conductor, (turning to Conductor Rice), we shall have some inspired musicians in Zion, who will write music that will be altogether sublime for the Church.

**ORDINATION OF THREE OVERSEERS.**

Elders Excell, Brasfield and Bryant then stepped forward and stood before the General Overseer on the platform. The ordination service of the Christian Catholic Church in Zion, very simple, very direct, with no pageantry and no unnecessary multiplication of words, followed. It was only a simple Declaration of experience and belief, the Solemn Registration of a brief but all comprehensive Vow; the laying on of hands by God's Messenger for the enduement with Power by the Holy Spirit, and then the laying on of hands in ordination, followed by earnest prayer.

When they had been thus ordained, Overseer John Gabriel Excell, Overseer Harvey Dengler Brasfield and Overseer Daniel Bryant were presented to the people by the General Overseer.

Their ordination was accepted with a hearty, unanimous greeting, "Peace to thee and thy household, and peace to all that are near thee." The general congregation joined in chanting the Disciples' Prayer.

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Behold, God is my Salvation, I will trust, and will not be afraid: For the Lord Jehovah is my strength and song:
And in becomes my salvation. Therefore with joy shall ye draw water out of the wells of salvation. And in that day shall ye say, Give thanks unto Jehovah; call upon His Name; Declare His doings among the peoples. Make mention that His Name is exalted.

Honest Expression of Gratitude is Praiseworthy.

There are so many people who say, “Do not tell what God has done; do not talk about it; just keep it to yourself.” There is too much of that “keeping it to yourself,” even among our fellow men. I love to have people express the joy, the love, the gratitude and the emotions that honestly fill the breast.

I love to hear people say, when they rise and see the beautiful sunlight, “Thank God for this beautiful day!” rather than to look upon nature and the wonderful gifts that come to us through nature, without joyfully praising the God who is the Creator of beautiful nature and the Free Giver of it all to sinful man.

Now we must make mention that His Name is exalted. Why should the wonders God hath wrought, Be lost in silence, and forgot?

Sing unto Jehovah; for He hath done excellent things: let this be known in all the earth. Cry aloud and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee.

The General Overseer then offered the following prayer:

Our God and Father, who art in the heavens, In the Name of Thy dear Son, and beseeching Thee that Thou wouldst help us by Thy Holy Spirit, we come to Thee.

PRAYER OF THANKSGIVING.

First of all, we come with thanksgiving; for never sweeter day dawned than that which dawned on Zion yesterday. We thank Thee, praise Thee and glorify Thee for the blessing of the First Day of the Feast of Tabernacles. We thank Thee for the great thing that gathered here, but we thank Thee most of all, for the consciousness of Thy presence by Thy Holy Spirit. We thank Thee for what our eyes have seen and our ears have heard of Thy workings at the beginning of the Feast. So high have been the holy and blessed experiences of yesterday, that some of us may think it difficult for the joy and blessing to rise higher; but there will be riser higher and higher, until it shall seem as if the City of God above was open to our view. We thank Thee, O God, that we have not a single thing to trouble us in the surroundings that we have in this city, and that Thou art so good to this people.

We thank Thee for the thousands of workers who are now present. They have been such good, brave, earnest workmen, toiling in the winter, rain, snow and frost; down in the ditches, draining the land and building in the mud. We remember when this Tabernacle’s foundations were laid, in the winter in the year gone by, they had to dig down in the frozen earth to get to the place for their foundations. We thank Thee for the soldiers in every department of all the institutions, and we are glad that they are nearly all here this morning.

Let us drink of that River of God, which is the streams whereof make glad the City of God.

Honest Expression of Gratitude Is Praiseworthy.

We thank Thee for the thousandsof workmen who are now present. We thank Thee for the kind loving words of those who have come for the City of God, and which flows through this Tabernacle of the Most High God.

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PRAYER FOR THE INHABITANTS OF ZION CITY.

Bless the faithful women who have been doing such good service, in the pioneer work; content with the little cottages and barns—the only places they could get to. They have been so patient until their homes were built.

Bless the mothers and wives of Zion.

Bless the little children, who have so loved Zion, and have made its streets so happy with their sweet songs and their increasingly good behavior.

Bless the old people, who could not do very much, but could look at us lovingly and pray for us.

We thank Thee that under the shadow of Zion’s hills they have been sitting with great delight.

They have been such a help to us; for they have comforted and inspired us.

We thank Thee for all of those who have built up the city.

We thank Thee for the kind loving words of those who have come for the first time and enjoyed this Feast. We thank Thee that in two short days the joy will rise higher and higher, until it shall seem as if the City of God above was open to our view. We thank Thee, O God, that we have not a single thing to trouble us in the surroundings that we have in this city, and that Thou art so good to this people.

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evidence against and for is manufactured, and that both sets of
witnesses are telling lies; having lifted their hand and sworn
deserted in the presence of the ever-living God that they would
"tell the truth, the whole truth, and nothing but the truth."

Not only is this true, but there are judges upon the bench
who willfully render false decisions.

You know of one case in connection with Zion, when the
judge branded the testimony of the plaintiff who fought against
Zion as being "untruthful and unreliable"—he was proved to
have told fourteen lies inside of about as many minutes—and
yet that judge shamefully gave the verdict to that evil man
upon his unsupported testimony, knowing that he was a wilful
and shameful perjurer.

He himself abandoned his sworn testimony, and in his last
bill entirely reversed everything he had said in his first.

The shameful spectacle was presented of a judge, who had
sworn before God that he would give a righteous judgment,
and a witness who had sworn that he would tell the truth, yet,
when the case was concluded, which of the two was the most
wicked it was impossible to say.

When that is the case in this land of much Christian light
and liberty, what is it in the nations of the earth where these
commandments have no place; where the Name of God is
blasphemed in the courts of justice, and where good judges are
almost heart-broken?

Blasphemy in the Testimonies of the Churches of Today.

Then to pass from the courts to the Church you see people
standing up and giving testimony that is shamefully false.
They testify to the fact that God saved them, healed them,
and cleansed them; and while they shout their hallelujahs, they
are talking of a salvation of which they know nothing; a heal
ing they do not possess; a holiness which it is irreverent, shame
ful and blasphemous to talk about, for they know nothing
at all about it.

When I came to this land I expected to find the most
delightful and most perfect expression of Christian life among
the ranks of those who were professing holiness.

I found, as in the Christian Alliance, that those who were
making the loudest professions of holiness and of healing,
had neither the one nor the other, and it was more than a
question as to whether they were saved.

An Example of Blasphemous Professions.

I shall not forget how, on one occasion, shortly after I
came to this country, a number of persons came to ask me
to pray for their healing.

They were sick unto death, and stricken with the deadly
diseases of cancer, horrible tumors and all kinds of things.

"Why," I exclaimed, "I thought you had professed
that God had healed you!"

I shall speak especially of one of these, a wealthy lady, who
kept a Divine Healing Home, in an Eastern State.

She traveled to see me when I lived at Evanston, and asked
me to pray for her healing.

"I have seen your testimony in print, in which you say that
you were perfectly healed of that tumor years ago," I said to
her.

"Yes," she replied, "I was healed by faith, and I have been
professing all these years that I was healed, for I had
received it through faith.""?

"Madam," I said, "you are a shameful liar! In the Name of
the Lord, you have taken His Name in vain.

"You have that deadly tumor yet, and it was shameful to
lie in the Name of the Lord."

"But you are right," she answered, "but they told me that when
I was anointed, and I prayed, that I was to say that I was
healed.

"I said it, and there has not been one day since Dr. Simp-
son got me to say it that I have not been in agony and I am
in agony now.

"That tumor is causing a terrible pressure upon my brain,
and I have long, sleepless nights."

"Oh, you shameless liar!" I said, "have you not seen that you
are blaspheming the Name of God all these years? You have
been hindering His work; for you have been a
pretense, a sham, a delusion, and a snare."

"But that is what we were taught," she said.

When I began to investigate it, I found it so terrible, that one
day in Pittsburgh I said, "Every one of you who have been
professing to be healed and are not healed, but have been
lying, stand up."

Mrs. Dowie, who was present, will remember that more
than a hundred persons rose in the Carnegie Hall.

A Healing Dependent Upon a Confession.

One of them had a cancer so terrible that you could smell
the pungent and foul odor of her disease yards off.

When she entered my room after that Divine Healing meet-
ing, desiring that I pray for her, I said to her, "Unless you
stand in the midst of that crowd and say, 'I have lied in saying
that I was healed,' I will not pray with you. I will have
nothing to do with you."

She said, "I will not!"

Then go and die; and the quicker you die the better," I said.

"You will not reach heaven unless you make a most
open confession of that sin."

She went out, her face ablaze with passion.

Outside, she said the severest things about me.

"I told the good lady in charge of the mission, "Get that
woman away, or else I will go! Clear her out of your house!"

There, in that home, the principal teacher was professing
holiness. He had been a bosom friend and fellow worker with
Dr. Simpson.

You who remember the story of those years will know of
whom I speak.

Professing holiness, he said he could not sin; yet there were
two baby's born of women in that house, and the shameless
villain said that they were the children of the Holy Spirit.

Oh, the blasphemy of it! Afterwards he had to admit that they were his children.

Shame! Shame!! ten thousand times SHAME!!! that
men should profess healing and holiness who have never
had it.

Men Who Shamefully and Falsely Profess Holiness.

A certain writer of books on Holiness, is now speaking
on Holiness all over this land.

A few years ago the shameless villain left a holiness tent
at Martha's Vineyard to take a woman and live with her.

He lived in shame with her first while his wife was speaking
in a tent-meeting.

When detected, he went to New York and continued to live
in sin.

Still the villain, having said he repents, teaches Holiness.

The books that he wrote upon this subject, while living in
sin, are text-books on holiness.

Shame!

A venerable-looking man, high in Christian life, a Hebrew
and Greek scholar, a man of high culture and a professor in a
Theological school, once came to me.

He had cancer.

He was in our Home for days, but I could not make him out.

At last one morning I looked into his eyes, and said that I
believed in my spirit that there were some there, who, while
professing holiness, had been living lives of hypocrisy and
adultery.

I watched his face, and it changed from a white pallor to
a crimson, that made me almost fear his heart would burst.

In an hour or two he sent for me, and said, "Doctor, I desire
to make a confession."

"I have been living a lie all these years. While I have con-
ducted Holiness Missions in Europe and in America, I have
committed adultery with the wives of the very ministers in
whose homes I have stayed while holding missions.

I asked him the names and residences of those in that
country, and he told me.

I said, "Get out, and go straight to those ministers, and con-
fess your sin! You are not saved; you are damned! You will
go to hell!"

He had been brought to me by a minister, and I sent him
with that minister, he promising that he would go and make
confession to one most deeply wronged.

Instead he broke his vow to God and went to his home and
died.

The holiness papers wrote his biography; and today he
stands before the world as a man who lived what he spoke on.
In a holiness meeting there were a number of persons testifying to holiness, when one woman rose and said: "I praise God for John Alexander Dowie. I was a sinner, sick and dying, when he came to Los Angeles. Now, by the grace of God, I am saved and healed, and I am enjoying communion with Him. I am endeavoring to walk in the King's Highway of Holiness." "Sit down, sister!" said the leader. "Why?" asked the lady. "I know that you are a holy woman," replied the man, "but Dowie is no good!"

She rose again and said: "All I know of salvation, healing and holiness has come to me through him, and I believe you are no good, sir!" (Applause.)

The camp-meeting was not over before that man had gone away with the wife of a fellow minister.

Oh, the villain! However, it does not matter what they say about Zion; for God is witness to us.

Let them say that we know nothing of salvation, healing and holiness, but if we live a healthy, strong and living manifestation of Divine Salvation Healing, we are living a holy life. It is Holy Living that God wants; not holy talking.

Pray with 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, soul and body. If I have blasphemed Thy Name by using it in making professions that I did not make truly, 0 God, forgive me, and in the time to come may I speak only what is true.

Help me that I may be able, in Thy Name, to realize the salvation, healing, cleansing and Holy Living. For Jesus' sake. (The prayer was repeated, pause to close, by all present.)

The congregation then sang the first verse and chorus of Hymn No. 20, after which the General Overseer pronounced the

**REBUKED.**

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 Christ, the love of God our Father, and the fellowship of the Holy Spirit our Comforter and Guide, one Eternal God, abide with you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

**ZION IN SALINA.**

The Rev. W. H. Cossum, Elder in the Christian Catholic Church in Zion, and Professor of History in Zion College, assisted by Deacon Edgar S. Andeason, Assistant General Financial Manager of Zion Industries and Institutions, both of Zion City, Illinois, will conduct Meetings in the Opera House at Salina, Kansas, Lord's Days, July 26th and August 2nd, also Tuesday and Friday evenings, July 27th, 28th and 30th.

The teachings of the Rev. John Alex. Dowie, Elijah the Restorer, on Repentance, Restoration, Salvation, Baptism, Divine Healing and Holy Living will be explained in an able manner.

The establishment and two years' growth of the wonderful City of Zion, with a population of nearly 10,000 will be told by eye witnesses.

All welcome. Seats free.

"CHRIST IS ALL AND IN ALL."

**Notice to Correspondents.**

In writing to Headquarters it is absolutely essential that the writer give his full address.

Failure to comply with this request necessitates looking up or referring to the Church Records, which involves much time and is very frequently fruitless.

Friends and members of the Christian Catholic Church in Zion everywhere will please bear this in mind, especially those in foreign lands.

Faithfully yours in the Master's Service,

J. G. Excell,
General Ecclesiastical Secretary.
Shiloah Tabernacle will occupy a space of 350 by 340 feet. The architectural style of the building will be Oriental. The cost is estimated between $400,000 and $500,000. The foundations of this large place of worship are to be laid in a solid concrete skeleton of the building entirely of cement; the other parts of the building are to be of red pressed brick picked up by Zion brick.

The two main towers of the Tabernacle are to be 200 feet high, to the base of the spires. A set of chimes will be placed diagonally opposite one another. At the summit of the towers are to be 110 flagpoles for the Zion banners. At each of the four corners will be a tower 135 feet high, while a number of smaller towers will be scattered in between. All the towers contain stairways to the galleries.

The finishing cornice, on the top of the building, will be a large cornice decorated with colored ornaments. The finishing cornice is to face east, and one of its architectural characteristics of the roof will be an imposing flight of stone steps leading up to the main entrance, which will be in the form of a graceful arch between the two main towers, forty-two feet wide and sixty-five feet high. In the upper part of this arch will be a large window of stained glass.

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The esthetic effect of the outside appearance of the building is not expressed in elaborate and expensive details, but rather in the graceful grouping of the perpendicular and horizontal lines of the building as a unit.

The outside walls on the north and south sides follow closely the circular shape of the auditorium so as to not enlarge, needlessly, any part of the building. This fact gives a distinct character to the design of the Tabernacle as to its special use and purpose.

Entering at the main entrance, on the east side, one finds a large reception hall for the public, which will also serve as the Choir assembly room for the procession, which will start from there.

On both sides of the main entrance will be found the Zion literature counters.

Passing from the reception room through the swinging doors, one enters upon one of four large and a number of smaller aisles, which lead to the seats in the auditorium.

These aisles are large enough, and so divided, that the procession may approach the platform, coming up the large stairways on either side, eight to twelve persons abreast.

The robing rooms for the Adult and Junior Choir are, in part, level with the main floor, the others being in entresols, and will be located to the right and left of the main reception hall, with doors leading directly into the main assembly room.

At the north and south entrances will be found reception rooms for the public, which will also serve as assembly rooms for the officers prior to the procession.

The officers’ robing rooms will be in two entresols, located directly beneath the choir gallery, from which private corridors lead to the assembly room.

The great feature of the interior will, of course, be the auditorium, which is to seat 16,000 persons. The construction will be in the shape of a horseshoe, and must solve many difficult problems in the arrangement of so many thousand seats, in ventilation and, most difficult of all, in acoustics.

The choir gallery will be made to seat 1,600 persons.

The speakers’ platform is to be elliptical in shape, fifty feet long, eighteen feet wide. A large stairway on either side of the platform will lead directly to the choir gallery.

In front of the speakers’ platform will be a permanent Communion table which will constantly be set, ready for this most solemn service; this table will rest on a platform raised just a few feet from the floor, lower than the one occupied by the speakers.

Leading from each side of the platform will be private corridors connecting with the General Overseer’s private apartments and those of Overseer Jane Dowie on one side, and the rooms for the Overseers and Elders on the other side.

The architectural characteristics of the vast auditorium are to be improved by a sound-reflecting wall directly behind the speakers’ platform, which is curved in such a manner that the sound will spread out uniformly to all parts of the Tabernacle.

Another sound-reflecting wall will be built behind the choir gallery to reinforce the sound of the singers’ voices.

In the rear of the public galleries of the auditorium other sound-reflecting walls and ceilings for further reinforcement of sound will be built.

The seats in the choir and officers’ galleries will be arranged at an angle sufficient to show the face of every one distinctly to the audience.

Back of the choir, and in line with the center of the building, a great pipe-organ will be built. The organ will be so placed that the organist will face the auditorium.

Two large galleries, in the shape of a horseshoe, will be built in such a manner that the public finding seats there will be able to see plainly the face of every one sitting on the platform.

These large galleries will seat about 8,400; the ground floor about 6,000; the choir and officers’ galleries about 1,600—giving a total seating capacity of 16,000 persons.

Elevators will be provided at the main entrance to lift the people up to these galleries.

On the east side of the galleries will be four stairways, three on the south side and three on the north side; one stairway at each one of the four corners of the building and two more in the rear of the choir gallery.

These sixteen stairways connect directly with the outside, and as exits will be of invaluable use in emptying the vast auditorium quickly and in an orderly manner.
manner, should the occasion ever require.

The dome will measure 102 feet in diameter, varying in height from 100 feet on the sides to 135 feet from the floor to the center.

The basement will contain the baptismal basin, the boiler and ventilating plant as well as the dressing-rooms for the candidates for baptism.

From the ventilating plant, the temperature of the building will be regulated so that hot or cold air may be forced into the auditorium as may be desired, thereby keeping a uniform degree of heat at all times.

Electricity will be used in lighting the tabernacle. Thousands of incandescent lamps will be required for this purpose.

A large refreshment and lunch room is to be located in the basement; also room for those to eat the lunches they may bring from home.

Numerous retiring rooms will be provided near all exits for both men and women.

One of the most unique and attractive features of the new Shiloah Tabernacle will be the Baptistry.

On either side of the basement, directly under the choir gallery, robing rooms for the candidates for Baptism will be arranged, on one side the women, on the other the men; both rooms will be 70x38 feet in size.

On leaving the robing room, the candidates go directly to the river-like Baptistry by way of separate corridors, one for men and one for women, entirely hidden from public view until the large stairways leading into the Baptistry proper are reached.

Two hundred persons may be baptized at one time, and so complete will be the arrangements that one thousand can easily be baptized in one hour.

Candidates will enter the Baptistry from one corridor and pass through another on the other side to reach their robing rooms after the ceremony.

LEAVES OF HEALING.

Saturday, July 19, 1903

The Baptistry basin will be twenty feet wide and sixty-five feet long.

It is to be arranged with flowers and shrubbery, while the water will come from a waterfall under the speaker's platform. The water will fall in full view of the public, flow through the entire length of the Baptistry and pass out of sight under the floor of the auditorium.

Shiloah Tabernacle besides being the largest auditorium ever erected for the worship of God will have one of the largest and most conveniently arranged baptisteries in the world.

The building throughout will be a harmonious and symmetrical combination of great convenience and beauty.

The plans are the result of the combined thought and prayer of the General Overseer, Deacon R. H. Harper, and Architect Paul Buchart.

When completed, the new Shiloah Tabernacle in Zion City will be the most complete and modern house of worship in the world. A perspective drawing of the Tabernacle, as planned, is published on pages 400-401 of this number of Leaves of Healing.

J. S. B.

ZION'S BIBLE CLASS

Conducted by DEACON DANIEL S. LOAN

MID-WEEK BIBLE CLASS LESSON, AUGUST 5th or 6th.

Slanderous Reports.

1. A good name resents a slander.—Proverbs 22:1-5.
2. These slanderous reports are the Devil's poisoned arrows.—Psalm 5:15-17.
3. A righteous person offsets a slanderer.—Psalm 104:4-7.
4. One does not have to listen long to hear slanderous reports.—Psalm 33:11-20.
5. Some women are skilful at it.—1 Timothy 3:8-13.
6. Society is more and more given to it.—Jeremiah 9:18.
7. Good men come out of such evil.—Romans 3:5-8.
8. The Lord our God is a Slandering Denouncing God.—Deuteronomy 6:4.

Evil Surmisings.

1. The self-righteous reformer looks for some one to lance.—1 Timothy 5:24.
2. He has palpable inconsistency; he cannot see.—Matthew 7:1-5.
4. Such Evil surmisings center about relations between men and women.—Romans 16:1-19.
5. Falsehood such surmisings prove you are a fool.—Proverbs 10:10-12.
6. Such a slander proves what you are.—Isaiah 5:9-10.
7. Such people are deeply looking for ways to lie.—Proverbs 12:15-23.
8. He tells others what he says, for he is lying.—Jeremiah 15:13-15.
9. It is by the word of the Lord that all evil is accomplished.—Psalm 139:19.

REPRINTED FROM THE "LEAVES OF HEALING".
LEAVES OF HEALING.

"OBEYING GOD IN BAPTISM.

OBEYING GOD IN BAPTISM.

Baptized at Zion City by the General Overseer 583

Baptized in Central Zion Tabernacle from March 14, 1897.

Baptized in South Side Zion Tabernacle from January 1, 1903, to June 14, 1902, by the General Overseer 37

Baptised at Zion City by the General Overseer 583

Baptized by Overseers, Elders, Evangelists and Deacons, at Headquarters (Chicago and Zion City) 3245

Total Baptized at Headquarters 3280

Baptized in places outside of Headquarters by the General Overseer, Elders, Evangelists and Deacons 5967

Total Baptised outside of Headquarters 6608

Total Baptized since March 14, 1897 15,756

Baptized since June 14, 1903:

- In Zion City by Elder Excell 90
- In Zion City by Elder Lee 30
- In Zion City by Elder Hall 24
- In Chicago by Elder Farr 6
- In Chicago by Deacon Christie 2
- In Chicago by Overseer Mason 10
- In Chicago by Elder Richert 18
- In England by Evangelist Cantel 34
- In Iowa by Elder Graves 5
- In Michigan by Elder Cairns 10
- In Ohio by Elder Bryant 11
- In Pennsylvania by Elder Hammond 8

Total Baptized in six years and three months 17,556

The following-named eighteen believers were baptized in the South Side Zion Tabernacle, Chicago, Illinois, Lord's Day, June 21, 1903, by Elder Fred Richert:

- Boser, Emma 79 Wisconsin street, Chicago, Illinois
- Boser, Daniel 79 Wisconsin street, Chicago, Illinois
- Boser, Mathieu 79 Wisconsin street, Chicago, Illinois
- Broutt, Louis 73 Clarendon avenue, Chicago, Illinois
- Ganz, Alfred 66 LeMoyne street, Chicago, Illinois
- Ganz, Will 66 LeMoyne street, Chicago, Illinois
- Kueckhock, Frederick 86 Bursing street, Chicago, Illinois
- Kneun, Anna 86 Bursing street, Chicago, Illinois
- Kubhaun, Elten 86 Gardner street, Chicago, Illinois
- Kubbaun, Max 86 Gardner street, Chicago, Illinois
- Kubhaun, Max 86 Gardner street, Chicago, Illinois
- Richert, George 327 Dayton street, Chicago, Illinois
- Sackman, Paul 327 Dayton street, Chicago, Illinois
- Schone, Franzott 701 North Halsted street, Chicago, Illinois
- Stahls, Frederick 363 Vernon avenue, Chicago, Illinois
- Woltersdorf, Elizabeth 363 Vernon avenue, Chicago, Illinois
- Woltersdorf, Frederick 363 Vernon avenue, Chicago, Illinois

The following-named four believers were baptized in the South Side Zion Tabernacle, Chicago, Illinois, Lord's Day, June 26, 1903, by Overseer G. L. Mason:

- Bogart, Emily 3627 Shields avenue, Chicago, Illinois
- Dimnick, Miss Lucy 3627 Shields avenue, Chicago, Illinois
- Goetz, Mrs. Emily 3627 Shields avenue, Chicago, Illinois
- Goetz, Miss Freda 3627 Shields avenue, Chicago, Illinois
- Goetz, John 3627 Shields avenue, Chicago, Illinois
- Goetz, Miss Mary 3627 Shields avenue, Chicago, Illinois
- Goetz, Mrs. Mary 3627 Shields avenue, Chicago, Illinois
- Horlick, George 866 South street, Chicago, Illinois
- Nicholson, Mrs. Bell 6323 Vernon avenue, Chicago, Illinois
- Stenskouson, Miss Mabel 6323 Vernon avenue, Chicago, Illinois

The following-named four believers were baptized in the South Side Zion Tabernacle, Chicago, Illinois, Lord's Day, June 26, 1903, by Overseer W. C. Christie:

- DeNormandie, Margaret 313 East Seventeenth street, Chicago, Illinois
- Kyle, Mabel 11 765 East Seventy-first place, Chicago, Illinois

The following-named two believers were baptized in the South Side Zion Tabernacle, Chicago, Illinois, Lord's Day, June 21, 1903, by Elder G. E. Farr:

- Huenyager, Bernard 166 West Sixty-sixth Street, Chicago, Illinois
- Turner, Della 6604 Harvard avenue, Chicago, Illinois

The following-named believer was baptized in the South Side Zion Tabernacle, Chicago, Illinois, Lord's Day, June 14, 1903, by Elder G. E. Farr:

- Bluuchs, Herman 5723 Armour avenue, Chicago, Illinois

The following-named eight believers were baptized in Zion Tabernacle, Philadelphia, Pennsylvania, Lord's Day, June 21, 1903, by Elder F. H. Cantel:

- Allen, Mrs. Anna 3713 Bowers street, Philadelphia, Pennsylvania
- Allen, Mrs. Esther 724 South Wannock, Philadelphia, Pennsylvania
- McMichael, Harry N. 300 Magnolia street, Westchester, Pennsylvania
- McMichael, Mrs. Ida M. 300 Magnolia street, Westchester, Pennsylvania
- Stetham, Miss Alice V. 1330 Thompson street, Philadelphia, Pennsylvania
- Todd, Mrs. Christian 1043 South street, Philadelphia, Pennsylvania

The following-named seven believers were baptized at Ipswich, Suffolk, England, Thursday, June 18, 1903, by Evangelist H. E. Cantel:

- Gilbert, Miss Eveline Rosetta 105 Woodbridge road, Ipswich, Suffolk, England
- Goodenough, G. T. 39 Waterloo road, Dunstable, Bedfordshire, England
- Hepple, Mrs. Eliza 65 York road, Ipswich, Suffolk, England
- Hewitt, William Charles 35 York road, Ipswich, Suffolk, England
- Hilbert, Mrs. Margaret 668 Broad street, Ipswich, Suffolk, England
- Lloyd, Emma Stone cottage, Burntisland, Suffolk, England
- Motts, Florence Harriet 53 Cobbold street, Ipswich, Suffolk, England

The following-named seven believers were baptized in Cincinnati, Ohio, Lord's Day, June 28, 1903, by Elder Daniel Bryant:

- Kieler, Edward Jacob Brecon, Ohio
- Kieler, Mrs. Carrie Brecon, Ohio
- Marion, Mrs. Lulu Violet 426 Central avenue, Cincinnati, Ohio
- Putnam, Miss Anna 832 Broadway, Cincinnati, Ohio
- Ozel, Charles Wesley 832 Broadway, Cincinnati, Ohio
- Ohel, Mrs. Carrie Hand's pipe, Sandford, Kentucky
- Thompson, Miss Rebecca Hellen Hand's pipe, Sandford, Kentucky

The following-named five believers were baptized in Webster City, Iowa, Thursday, June 25, 1903, by Elder F. A. Graves:

- Collins, Mrs. Elizabeth Webster City, Iowa
- Haven, Mrs. Abbie E. Hubbard, Iowa
- Henry, Samuel Webster City, Iowa
- Hosford, Mrs. Sarah J. Webster City, Iowa
- Hummel, G. F. Webster City, Iowa

The following-named four believers were baptized in Vancouver, British Columbia, Canada, Lord's Day, June 7, 1903, by Elder R. M. Simmons:

- Alcock, Wm. Diffen, Central Park, Vancouver, British Columbia, Canada
- England, Thursday, June 18, 1903, by Evangelist H. E. Cantel:
-Gilbert, Miss Eveline Rosetta 1715 Bowers street, Philadelphia, Pennsylvania
- DuMar, Miss Edith Philadelphia, Pennsylvania
- Thompson, Miss Rebecca Hellen Hand's pike, Sandford, Kentucky

The following-named four believers were baptized in Fresno, California, Lord's Day, June 14, 1903, by Deacon F. H. Chamberlain:

- Galletto, Frank J. Fresno, California
- McCall, John Alexander 1607 Seventh street, Cincinnati, Ohio
- McCall, John Alexander 1058 West Liberty street, Cincinnati, Ohio
- Unverzagt, Mary Sophia 1058 West Liberty street, Cincinnati, Ohio

The following-named two believers were baptized in Wichita, Kansas, Lord's Day, June 7, 1903, by Elder Daniel Bryant:

- Brenner, Mrs. Anna 426 Clifton avenue, Cincinnati, Ohio
- Kiefer, Mrs. Carrie 426 Clifton avenue, Cincinnati, Ohio

The following-named two believers were baptized in Toronto, Ontario, Canada, Lord's Day, June 14, 1903, by Elder Eugene Brooks:

- Gardiner, Miss Annie E. 311 Queen street, Kingston, Ontario, Canada
- Marwood, Mrs. Elizabeth 11 Alpha avenue, Toronto, Ontario

(Continued on Page 386.)
<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
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<tbody>
<tr>
<td>6:30 A.M.</td>
<td><strong>Early Morning Sacrifice of Praise and Prayer.</strong></td>
</tr>
<tr>
<td>9:30 A.M.</td>
<td>Twenty-Minute Address by the General Overseer: &quot;The Ninth Commandment; or, the Crime of Bearing False Witness.&quot;</td>
</tr>
<tr>
<td>2:00 P.M.</td>
<td>Great General Assembly. Full Processional of Zion Robed Officers, White-robed Choir, and all the members of Zion Junior Seventies, under their Leader, Overseer Brasefield. The General Overseer will speak on &quot;The Ministry of Children in Zion.&quot; And at the close of this Service he will Administer the Vow of Zion Restoration Host, Organizing the Junior Seventies into Zion Junior Restoration Host.</td>
</tr>
<tr>
<td>8:00 P.M.</td>
<td>Evening Sacrifice of Praise and Prayer.</td>
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</tr>
<tr>
<td>11:00 A.M.</td>
<td>Educational Conference, Presided over by Overseer Brasefield. Addresses by Members of the Faculty of Zion College, Zion Preparatory and Zion Manual Training Schools.</td>
</tr>
<tr>
<td>2:00 P.M.</td>
<td>A Conference on Zion's Business Institutions, will be conducted by the General Overseer, and Addressed by Managers of the Various Institutions. The Meeting will be Strictly Limited to Investors in Zion's Stocks.</td>
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<td>Twenty-Minute Address by the General Overseer on &quot;The New, or Eleventh, Commandment.&quot;</td>
</tr>
<tr>
<td>11:00 A.M.</td>
<td>A Conference Concerning Dorcas and Maternity Deaconess Work in Zion Throughout the World. Conducted by Overseer Jane Dowie.</td>
</tr>
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</tr>
<tr>
<td>8:00 P.M.</td>
<td>The Ordinance of the Lord's Supper will be Administered by the General Overseer and Ordained Officers of the Christian Catholic Church in Zion. This Gathering will be open only to Members of the Christian Catholic Church in Zion, and other Christians desiring to commune with them. At the close the General Overseer will deliver the Concluding Address of the Feast.</td>
</tr>
</tbody>
</table>
He sendeth His word
and healeth them.

PATIENCE

I am
the Lord that healeth thee.

And the leaves of the tree
were for the healing
of the nations.

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD.
EDITED BY THE REV. JOHN ALEX. DOWIE.

Volume XIII. No. 14.
ZION CITY, SATURDAY, JULY 25, 1903.
Price Five Cents.

SHILOAH TABERNACLE, AS PLANNED, SHILOH PARK, ZION CITY, ILLINOIS.
GOD'S WAY OF HEALING.

Saturday, July 25, 1903.

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 ages by the Covenant Name, Jehovah-Rophi, or "I am Jehovah that Healeth thee." (John 14:6; Exodus 15:26; Deuteronomy 32:42.)

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

He cannot change, for "Jesus, the Christ, is the same yesterday, and today, and forever." (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 the 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. The 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 sufferers 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 among 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 18:18; James 5:14, 15; Mark 16:18.)

Divine Healing Is Opposed by Diabolical Counterfeits.

Amongst these are Christian Science (false so-called), Mind Healing, Spiritualism, Trance Evangelism, etc. (1 Timothy 6:20; 21; 1 Timothy 4:1, 2; Isaiah 5:21, 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 Zion Tabernacles in Chicago, and in Zion City, Illinois, and in many pamphlets which give the experiences of their own words, of many who have been healed in this and other countries, published at Zion Printing and Publishing House, Zion City, Illinois.

"Belief Cometh of Hearing, and Hearing by the Word of the Christ." You are heartily invited to attend and hear for yourself.
General Letter from the General Overseer

Shiloh House,
Zion City, Illinois,
July 23, 1903, 4:15 p. m.

To the Overseers, Elders, Evangelists, Deacons, Deaconesses, Zion Restoration Host, and Members of the Christian Catholic Church in Zion Throughout the World, and to All Lovers of God.

Beloved Brethren and Sisters in Jesus, the Christ, our Lord and Coming King:

Zion's Third Feast of Tabernacles has ended, but the story can never be told in words.

More than 120,000 aggregate attendances, and the remarkable figures connected with the reception of new members; separations to Zion Restoration Host; the organization of Zion Junior Restoration Host; baptisms; consecration of young children to God, etc.; all these would tell the story still further.

But the Spiritual results can never be told, for they cover innumerable blessings to the spirits, souls and bodies of the many thousands attending these Gatherings.

I send greetings to all Zion throughout the world, saying:

Rejoice with me and with your Brethren at Headquarters.

Time does not permit me to write any Editorial Notes this week as, within a few minutes, I leave Zion City to cross the great lake with my beloved wife, for a few days beside our Galilee at Ben MacDhui.

During that time, I hope to revise the reports in this issue, and the further reports of the remainder of the "Feast," and to write a few Editorial Notes.

It is my intention to return to my work here on Saturday, August 1st, to be on the platform, God willing, of Shiloh Tabernacle, at the Early Morning Meeting, on Lord's Day, August 2d, and to conduct the principal services throughout the day.

I give glory to God for the surpassingly beautiful weather with which we have been favored throughout the Feast, and for the fact that I am, personally, in so far as man can tell, in perfect health, and greatly rejoice in what God hath wrought.

Not one single disorderly action was committed, so far as was known, during the whole of the Feast, although throngs came in from Chicago and surrounding cities.

The behavior of the people was such that not a single arrest was made.

On one occasion nearly one thousand persons, not connected with Zion, came in on an excursion from Wisconsin, and frequently several hundreds from various other points, while there were thousands who came from Chicago.

But all was in perfect order.

We ask our members to pray that our bow may abide in strength, and that the work of God in Zion City throughout the month of August may be very greatly blessed of God.

Asking all Zion everywhere to pray for us, I am,

Faithfully, Your Friend and Fellow-Servant In Jesus, the Christ, Our Lord,

John Alex. Dowie

Important Notice.

It is of great importance that all mail for all departments of Zion Printing and Publishing House should be addressed as indicated below. This address is sufficient, and any addition to it of any kind will only complicate the delivery of mail, causing delay, inconvenience, and loss. All correspondents are very urgently requested to bear this matter in mind.

All checks, drafts, and money orders must be made payable to John Alex. Dowie.

Drafts and checks must be drawn on Chicago, New York, Philadelphia, or Boston, or must contain ten cents for exchange if drawn on other places.

ZION PRINTING AND PUBLISHING HOUSE,
Zion City, Illinois, U. S. A.

Publisher's Notice.

The remittance must accompany receipt of subscriptions at the Publishing House, no difference by or for whom or for whatever time they may be given, or whether forwarded through Ordained Officers, Branches, or Gatherings of the Christian Catholic Church in Zion. Accounts will be carried with Ordained Officers, Branches, or Gatherings, on quantity orders of periodicals consigned on sale for monthly settlement, but to include only such articles as bear the imprint of Zion. All orders for Bibles, books, buttons, pictures (except prints done by the Publishing House), lace souvenirs, etc., must be sent to the General Stores, Zion City, Lake County, Illinois.
Wherefore, Come ye out from among them, and be ye separate, saith the Lord, and touch no unclean thing; and I will receive you, and will be to you a Father, and ye shall be to Me sons and daughters, saith the Lord Almighty. (2 Cor. 6:17,18.)

There are some of you who will have to leave the old wrecks of the apostasies and come into the Ship of Zion.

Launch off and do not fear. ... I do not believe that you will be healed unless you are out and out. ... I have commanded you to do what is right, and you must obey me. If you do not, I can be of no help to you. The time has come when you must decide whether he who speaks to you is Elijah the Restorer or not. You must stand up for God with Elijah. (Amen.)

—The Voice of Elijah the Restorer, in Mikveh, Tabernacle, Wednesday, July 11, 1903.
ZION'S THIRD FEAST OF TABERNACLES

The set Feasts of Jehovah . . .
Ye shall proclaim to be holy convocations.

A MEETING FOR WOMEN ONLY.

REPORTED BY E. S.

When Zion womanhood attains to its full perfection; when the lovely promise has become the beautiful reality; when to be known throughout the world as a Zion woman is synonymous with being known as a virtuous woman, then in the beautiful pattern presented will be found many a thread woven by the beloved wife of the General Overseer of the Christian Catholic Church in Zion, Rev. Jane Dowie, Overseer for Women's Work in the Christian Catholic Church in Zion throughout the world.

So wise and helpful, so true and simple, so womanly and so strong, so godly was her teaching on Monday afternoon, July 13, 1903, in Shiloh Tabernacle, at the meeting for Zion women, that there was no woman present of all the great audience who listened to her words but felt the uplift of a noble spirit, thanked God for sending to them the beloved Overseer, and prayed that she might be with them, to guide, and lead, and bless, many, many years.

The Word of God was made much use of in the Overseer's teaching.

Indeed, to such an extent was this done, that the inevitable conclusion was reached that this was God's teaching, God's way, God's thought, God's Word, and the human words spoken were but a beautiful acquiescence in the Diviner Truths presented.

"Good, straight, plain teaching," the Overseer called it; and so it was: There was no mincing of words, yet the truest delicacy and sanctity was maintained throughout the handling of the Overseer's subject, which was, briefly, the presentation of Two Pictures.

One, the description of a virtuous woman, as it is recorded in the 31st chapter of the Book of Proverbs, and the other a picture of the evil woman—the strange woman, as she is called in the Proverbs. Both were vivid, both perfect in their way.

The virtuous woman, whose husband's heart safely trusts in her, doing him good and not evil; industrious, working willingly; attending to her household and her maidens; with good business sense, considering a field and buying it, yet not so bound up in her own that she forgets the poor and needy; making her house beautiful with fine tapestries and herself attractive with becoming garments; looking well to all the ways of her household, with kind and wise speech—thus is portrayed the virtuous woman whose children call her blessed and whose husband praises her, and whose price is far above rubies.

Against this fair picture is the strange woman, the flatterer, subtle of heart, loud and stubborn, now in her house, now in the streets, lying in wait at every corner, with impudent face and wicked ways—the woman whose house is the way to Hell, going down to the chambers of death.

"Can a man take fire in his bosom and his clothes not be burned?"

From these contrasting pictures the Overseer deduced plain, homely, practical truths, the knowledge of which goes to the upbuilding of that Perfect Womanhood so much desired in Zion.

"Know ye not," she read from the 6th chapter of the first epistle to the Corinthians, "that your body is a temple of the Holy Spirit?"

Wise and loving admonition to young girls was given by the speaker.

"Do you not understand," she said, "why we caution you to be modest and quiet? "It is because to be otherwise is the beginning of this dreadful, this wicked thing.

"What is in the wages the Evil One gives? "Loss of health and strength and every good thing.

"There is only misery, misery, misery!"

"The wages of sin is death."

Addressing matrons, the Overseer said, among other things:

"There is nothing I despise more than to see a woman neglecting her little ones and her home, while she does what she deems is some mission for the Lord.

"Her mission is to care first, and always, for her little ones and to bring them up in the fear of the Lord.

"This does not mean that she is not to accompany her husband to a foreign field or refuse to help in a mission or do Restoration Work or assist in our Dorcas Work."

Addressing herself to a kindred subject, and one in which much interest was evinced by the audience, the following thought was given, among many others:

"The birth of a little child is Not a Disease.

"There should be no fear and there should be no suffering. "There is need for a rest.
The body needs a rest and you should take it. Surely the care of the little child whom God has given you is enough for your strength for a few weeks. "Zion women must learn to take care of themselves, and Zion men must learn to take care of their wives." Many words of encouragement were given to Zion Mothers.

With humid eyes and faltering, yet brave, voice, the speaker reverted to the time when she had her own little ones about her. "There never was a time in my life," she said, "when I was happier, although at that time I had many trials, than when with my little ones." "Oh, I love the little children!" "How many pretty thoughts we get from them!" "Seek to draw out their young minds; encourage them to express themselves.

There is nothing so lovely as little ones in the home, praying for each other, helping each other. "Mothers, do not be discouraged. "God will keep you and bless you. In the New Commandment which the Christ gave the Solution is found for all marital troubles. "So we love one another, and obey God," the Overseer concluded. "May God help us to do what is right in His sight. "It is not what you think, but what God says. "You are to obey God. "You are to do good and not evil, and God will bless you and give you the strength you seek.

"Live right, do right, and you will get the blessing in your home lives.

Prayer, earnest, sincere, preceded and closed the Overseer's address to Zion women, sweet songs accompanying the exercises, after a collection had been taken for the benefit of the Dorcas Work, which is under the direction of the Overseer.

EARLY MORNING SACRIFICE OF PRAISE AND PRAYER. REPORTED BY S. E. C, O. V. G, AND O. R.

"Every day a Sabbath! "Every home a Temple! "Every father a Priest!"

Thus spake the Prophet of God, Elijah the Restorer, Tuesday, July 14, 1903, at the Early Morning Sacrifice of Praise and Prayer.

The Great Audience listened eagerly to the Exposition of God's Word concerning the Fourth Commandment, or the Sabbath of Jehovah thy God.

The day was indeed another Sabbath. The city had gathered for its hour of Praise and Prayer. Quiet, Peace, a Heavenly Calm brooded everywhere. So clear and plain was the teaching, so high and broad the truths presented, that every heart present gave thanks once again to the God who made His own Day, for that Day, its joy and rest, its privileges and duties.

Early Morning Sacrifice of Prayer and Praise, Shiloh Tabernacle, Zion City, Illinois July 14, 1903.

The Service was opened by the congregation singing Hymn No. 4, from the Song Leaflet:

When all Thy mercies, O my God, My rising soul surveys, Transported with the view, I'm lost In wonder, love and praise.

The General Overseer said:

Let us repeat together the Song of Salvation, Healing and Holiness, and of the Triumphant Entry into the Zion above—the 35th chapter of Isaiah.

I think that nearly all of you can say it without the Book. Better than a marked Bible is to write the Bible on your heart. Carry it in your memory. This people will be strong just in proportion that they have the Word of God bid in their hearts.

The 35th chapter of Isaiah was then recited in unison. The congregation joined in singing Hymns Nos. 14 and 1, from the Song Leaflet.

The General Overseer then said:

Let us read from the 20th chapter of the Book of Exodus. I believe that you are able to recite it for

We Should Have This Law Written in Our Hearts.

And God spake all these words, saying, I am Jehovah thy God, which brought thee out of the land of Egypt, of the house of bondage.

Thou shalt have no other Gods before Me. 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 Jehovah 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.

The First Commandment teaches the Supremacy of God, and the Second Commandment warns us against the Sin of Blasphemy, which is connected with the sin of perjury, false witnessing in God's Name, and other sins.

Will you please repeat the Third Commandment?

Thou shalt not take the Name of Jehovah thy God in vain; for Jehovah will not hold him guiltless that taketh His Name in vain. This Commandment warns us against the Sin of Blasphemy, which is connected with the sin of perjury, false witnessing in God's Name, and other sins.

Will you please repeat the Fourth Commandment also? 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 Jehovah 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 Jehovah made heaven and earth, the sea, and all that is in them, and rested the seventh day: wherefore Jehovah blessed the Sabbath Day, and hallowed it.

The General Overseer then read from the 20th chapter of the Book of the Prophet Ezekiel, beginning with the 2nd verse. As a sweet savour will I accept you, when I bring you out from among the peoples, and gather you out of the countries wherein ye have been scattered: and I will be sanctified in you in the sight of the nations.

Is there any one so blind that he cannot see that Zion is being brought out from among the people?

There Are More Than Seventy Nationalities in This Meeting.

During this past year they have come to us from the East and from the West, from the North and from the South. There is being gathered together a people of the most diverse language—Jew and Gentile. There is scarce a country in Europe that is not represented. From Constantinople to Copenhagen the people have come. They are from Armenia, Bulgaria, Hungary, Greece, Italy and France; we have them from the Slavonic countries, the Latin countries, the Teutonic countries and the Anglo-Saxon countries.

Surely, if there ever was a people brought out from every land, it is the people gathering here. Who brought them? Audience—"God." General Overseer—He has brought you from lands that were not known to Israel when these Words were written. He has brought you from the Islands of the Pacific, and from the Frozen Regions of the North. It is one of the Signs of the Times; it is the Gathering of the People under the Banner of Israel—the Banner of Zion. May God hasten the work! (Amen!) Preparation for the Glorious Entry Upon the Holy Land.

God is bringing His people together. He is gathering them in and this is all preparatory to the glorious entry upon the Holy Land—Palestine. That land is a poor, barren, miserable land now. People in that land are so poor. Even the Jews themselves, when they go to see it, come back; they cannot bear to be there. When the wealth of the...


ZION'S THIRD FEAST OF TABERNACLES.

THE FOURTH COMMANDMENT; OR, THE SABBATH OF JEHOVAH THY GOD.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, that I may walk in all Thy commandments.

One of the most wonderful things in these Laws of God is, that while they all begin either with declarations of the great I AM, or with the command, Thou shalt, and, Thou shalt not, this Fourth Commandment begins with the beautiful word, "Remember!"

"Remember!" 

"Let her go," a man once said to me. "I hate her. Let her go!"

His face was livid with passion.

The wife of his youth, with her face stained with tears and marked with blows, was crouching, weeping.

I put my hand upon him and said: "John, remember. I took the poor fellow over his life.

"Remember when the sweet face of this woman first came into view, and you knew what a lovely woman she was."

He was about to speak, but I said: "Wait; remember her loving father and mother, to whom she was all. It broke their hearts when they gave her to you; they did not live long; Maggie had gone, and they are in their graves."

"You promised them; you promised her; and you promised God, that you would love her and cherish her."

"Remember, when the babe came, and you received her."

"Remember, when the babe died, and it nearly broke your hearts, and you wept together."

"Remember the place where the little body lies." "Remember the long years of patient love and kind consideration; and then you left her to go out night after night—alone. She sinned, but Remember!" 

By this time they were both weeping.

He went up and put his arm around her. "I remember," he said, "may God forgive me."

It was all right because he remembered.

Oh, that God's people would remember that Wonderful Gift which God gave when He had finished creation!

The day of all days the best.

If you ask the children in Zion City what the best day is, they will tell you the Lord's Day.

They are looking forward to it all through the week. Remember that the Sabbath is God's.

Some tell me, "You are not keeping the Sabbath, for the Sabbath is the seventh day, and not the first."

How foolish we all are by nature!

The Strictest Sabbatarians Often the Most Unspiritual.

Some of the narrowest, most unspiritual and most foolish people upon God's earth are the people who are the strictest Sabbatarians, so-called, who have a Sabbath that begins at a certain tick of the clock, and ends at a certain tick of the clock.

Many of them put their Sabbath dress on when it begins, and take it off when it ends, and that is all the Sabbath they ever have.

Remember that the Sabbath, as our fathers knew it, was a burden too great for them to carry.

As it was in my youth in my native country, Scotland, it was the most wearisome, and most miserable day.

I shall never forget an infernal villain, who kept a whisky shop all the week, and made people drunk, taking their hard-earned money and putting it into his bag, when he knew that it was the price of blood.

He knew that it meant starvation, the little children's boots, clothing and a broken-hearted wife's life.

However, when the Sabbath came, he was an elder and would assume a most pompous and sanctimonious manner.

One Sabbath I was standing in the entry, waiting for mother to come down, dressed to go to church, and as I waited I whistled softly, "Come, let us to the Lord our God."

"The murderer! The Judas Iscariot!"

I saw him a little while afterward, standing behind the silver plate, where he was elder-in-charge of the offering.

I once saw him with his white apron on, beside his Sabbath woman, who had got drunk in his house, and fallen and cut her head, and he called out to the police, "Take that drunken hussy off."

He had made her drunk. The Sabbatharian hypocrite!

The Jews an Example of Strict Sabbatarianism.

Have you forgotten that the Jews, who were seventh day people, had it for their principle charge against the Christ that He had broken the Sabbath?

He had gone into a synagogue on the Sabbath day, and had

O Day of rest and gladness,
O Day of joy and light;
O balm of care and sadness,
Most beautiful, most bright.
LEAVES OF HEALING.
Saturday, July 25, 1903

I have gone to God about this year after year, and every one who knows me truly, knows that I am a most candid scholar; that nothing in the world can move me from acceptance of facts as I find them.

Why I should then set to work to show my people what I had seen.

I saw, as a scholar, that baptism must be by immersion; I was immersed.

When I saw, as a scholar, that baptism (baptisma) meant to do, repeatedly; and when I saw that the command was to be baptized into the Name of the Father, and of the Son, and of the Holy Ghost, and that the Ordinance could only be kept by dipping three times, I was manly enough and servant of God enough to go back to the ancient Christian Church, amidst many apostasies for nearly two centuries, as the only form of Baptism.

There was only one breach in it for the first four centuries, and that was caused by a miserable man who was a heretic, and a wicked man, who denied the Divinity of the Christ, and was banished from the Church.

If I knew and saw that the seventh day was right, I am brave enough to say to this people: WE WILL CLOSE THESE STORES AND SHUT UP ALL WORK ON THE SEVENTH DAY, WHICH IS THE SABBATH DAY.

If I could see that it were so, it should be done, and Zion would follow me to a man.

I am a Sincere Believer in the First Day of the Week Being the Day of Christian Rest and Worship.

We can call it the seventh day, or the first day, or what you may, but we must begin our week with God, not merely end it with God.

I am afraid that the old Jews and a great many Sabbatarians start on Sunday to serve the World, the Flesh and the Devil, and come to make things right with God at the end of the week.

I would rather start with God, and go through with Him all the days of the week, so that when Saturday night comes I can say: "O God, I walked with You every day of the week."

It seems to me that that Command will be best kept by our admitting the historical and chronological fact that the exact seventh day, in perfect sequence from the beginning, is not found in our present Saturday.

If you desire to get at the root of the matter, read the many able articles in the Encyclopedia Britannica on the Calendar, Chronology, Sabbath, Sunday, etc.

We have to put in one day every four years, to make up for the loss of a fraction of a day in a year of 365 days.

The Command stands as a sign forever that we shall perpetually remember the Sabbath Day.

The seventh day under the Ancient Law is the first day under the Christian Dispensation.

If God should ever show me otherwise I should then set to work to show my people what I had seen.

I do not know what may be, but I do not see anything at the present moment than that this first day of the week may be rightfully kept as the Sabbath—the day on which the Lord rose from the dead.

The day is better than the one observed under the Ancient Dispensation, when they understood the Sabbath so imperfectly.
They wandered from it because their teachers never made it a joy and a delight.

But now, with all the glory of God shining upon us,

**We Make Our Sabbath a Delight.**

Under the ancient Sabbath law—a definition given it under the ancient law—we could not possibly conduct our services as we do now. It would be counted an impossibility for us to go away forty-two miles and work for God in Chicago. It would be impossible for us to receive our people from Chicago. It would be impossible for our people to get together in Chicago, in a city of such great distances, walking these many miles.

The fact of the matter is, that the great, broad idea of the Sabbath has come, making it not less sacred, but more so. Zion's Sunday Excursions Not a Hindrance to the Cause of the Christ, But a Blessing.

“The blessing of God will not be upon Dr. Dowie,” said a strict First Day Sabbatarian, “His people go to and fro from Chicago by rail on the Christian Sabbath, and look at these poor train men!” Look at them! I do not desire to boast of what God has wrought, but many of these “poor train men” have heard more Gospel and songs of praise on Zion Restoration Host excursion trains, than they have heard on the Sabbath in all their lives before. Some may say, “Your cattle are not to work on the Sabbath.”

I would point to the example coming Dowieized all through.” (Laughter.) Under God it is one of the things that makes Zion what it is today.

Some may say, “Your cattle are not to work on the Sabbath.”

If my cattle will enable me to attend so many services, and I can rest them at another time, is that not all right? Sometimes I stand upon this platform for hours and hours, if I were to attempt to walk even to and from Shiloh House, how many would slip up to me and say, “Will you let me walk with you, General Overseer? I would like to ask you a question.”

Once I tried to walk to the Tabernacle in Michigan avenue, Chicago. It took me longer to go from Twelfth street to Central Zion Tabernacle in Michigan avenue, which is not more than half a mile, than it would have taken me, if you had not been in the road, to walk several miles. I do not know when I would have got there if I had stopped to talk to all who wanted me to.

Is there any sin in my using my not overworked horses to take me to and fro? Offentimes I am drenched through and through and with perspiration when I leave this platform; and if I were to walk out in the cold air, I would take a chill and risk my life needlessly, especially in winter.

**Zion Prepares for the Sabbath.**

All who know me know that every Saturday, in our home, everything is done to make the labor light on the Sabbath; so that sometimes every servant in our house is here in the morning.

The majority of them, including my coachman, are here now. We keep the Sabbath of our God. Is it not a matter of keeping it in the spirit and not in the letter? Are we not to loose our ox or our ass, and use it for God, or take it to water on the Sabbath?

We are to do all the work for Christ we can.

I have tried to put in every hour and minute of the Sabbath, and if the four legs of my horses can help me, is not that right?

They are so underworked that if any of you have watched them when they come out on Sabbath morning you have seen them fairly dance with delight to be out.

I do not work them more than six days.

I take care that they get their Sabbath every week, and in every hour and minute of the Sabbath.

**The Sign of Israel Is Here.**

There is one day that is taken from business care and toil—a Day of Rest and Gladness, of Resurrection Life and Glory—and that is the power of Zion.

Under God it is one of the things that makes Zion what it is today.

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Offentimes I am drenched through and through and with perspiration when I leave this platform; and if I were to walk out in the cold air, I would take a chill and risk my life needlessly, especially in winter.
Nevertheless, it must be understood that there are works of necessity and mercy that must be done.
The servant must give up sometimes, and make it a Sabbath to wait upon others.
Our Zion servants do this when it is needful.
The day will come when the Sabbatical question will become a much plainer thing than it is now.
This issue has been shockingly muddled up by centuries of un-Christian controversy and strife.
Now it is better to leave the people with a freedom that makes the day a joyful, free-will service, to bind them by any number of petty, miserable bondages.
I will not do it.
I only say that you must keep the Sabbath day holy.
All work, except works of necessity and mercy, must be put aside.
You must make it a happy, bright, joyful day, and see that while you are serving others, you reserve a part of that day most sacredly for yourselves.

Christian Laborers Have a Work In Their Own Homes, Also.

See that while you are seeking to save other people's wives and sons and daughters, that you do not neglect your own.
Therefore, the Zion Restorationists must give part of that day to their wives and families.
If they cannot take them with them, or are away one entire day, after the morning service, let the next Sabbath be a day that they are at home, if possible.
There are times, however, when wife and family can all go.
I thank God that we shall arrange our services and our baby house, so that there will be no excuse for any one not being in God's House or doing something in God's service, if they are able, on the Sabbath Day.
Let us keep it holy.
Let us not forget that it is a Sign of God's Presence in Zion, a combination of the Day of Rest, and the Day of Resurrection Glory and Service.
Let us make the First Day all that the Seventh Day ever was, and more.
May God make it truly His Sabbath, and a Sign in the Christian Catholic Church in Zion to all generations.

CONSECRATION PRAYER.

My God and Father, in Jesus' Name, hear me. Help me to do Thy Will, not to be bound by the letter, but to be set free by the Spirit to serve Thee, to love Thee, and to make Thy Sabbath a day of delight. For Jesus' sake. Amen. (All repeat the prayer.)
The Congregation then sang the first verse and chorus of Hymn No. 20.
The service was closed by the General Overseer's pronouncing the

REMEDITION.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly: and I pray God your whole spirit and soul and body be preserved entire, without blame, unto the coming of our Lord Jesus, the Christ. Faithful is He that calleth you, who also will do it. The grace of our Lord Jesus, the Christ, 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.

THIRD ANNIVERSARY OF THE CONSECRATION OF ZION TEMPLE SITE.

REPORTED BY I. M. A. C. K., M. E. L. E. AND T. A. C.

"Terrible as an Army with Banners."

These were the words that came to mind as one beheld the wonderful Procession on Tuesday, July 14, 1903.
Zion is learning more and more clearly, that the silent forces are the most powerful.
Love is more potent than a booming cannon; Divine Anger than the roar of a waterfall; Mercy than the rolling, crashing thunders.

So the silent procession of Zion's Ecclesiastical Host, as they marched in order and precision about the Site of the Sacred Temple, carried with it a power so strong, yet so overwhelming that the hearts of the thousands welled up with enthusiasm and praise.

It was so like, and yet so unlike, to that wondrous march of the Crusaders, when they sought the Reclamation of the Holy Sepulcher, when Peter the Hermit, fired with religious enthusiasm of unbridled fanaticism, led the hordes of murderers to the Holy Land.

But Zion moved with a grandeur and sublimity unutterable and irrepressible, because it was penetrated by the deep undercurrent of Divine Power, and Purity and Consecration.

In the lead was Colonel Stern with his staff, clad in rich and glistening garb.

Following the colonel and his staff came about two hundred fifty of the blue-coated Zion Guard, under their proper officers.

Then the Zion Band followed, numbering thirty-six men with Drum-major Alsop at their head and Conductor Bosworth as their director.

Their music rang out through the grove with an inspiration that was felt in every heart.

The Drum Corps, in connection with the Band, did excellent work.

At present there are sixteen men in the Drum Corps, but it will soon be enlarged to thirty men, with twenty bugles and ten drums.

Deacon Disbrow is its director.
Following the Drum Corps came the White-robed Zion Choir, led by Conductor Rice.
Their numbers were never so large, there being 698 members in the line.

This wonderful Choir, a veritable host in itself, has been, and will increasingly be, a blessing to thousands and tens of thousands of people.

Then came thirteen Seventies of the Zion Restoration Host, led by Elder Lee, their recorder.

Nearly two thousand Zion Restorationists were in line, wearing the sash of gold, White and Blue.

At the head was carried a large beautiful Zion Restoration Host banner, and in the ranks were seen many other local and sectional banners.

Then came the officers of the Christian Catholic Church in Zion—96 Deaconesses, 112 Deacons, and 60 Elders and Evangelists were in line.

The black robes and mortar-board hats added to the dignity of their appearance.
Following these came Overseers Speicher, Mason, Excell, Brasefield, and Bryant.

Then came the large Zion banner, borne by two guards, assisted by four Deaconesses, and underneath it marched Zion's noble leader, the General Overseer, Elijah the Restorer.

Indeed, it was a Wonderful Procession!
Pulses quickened, chests heaved, and eyes and hearts overflowed as the thousands marched and countermarched on the broad slope of the site of Shiloah Tabernacle.

The whole hillside was covered with the marchers, four abreast—a harmonious, orderly, and therefore mighty conspiring of Life, Light, Color, Music and Motion to one end, and that end the Worship, Praise and Adoration of God.

The General Overseer came to the highest elevation of the site, a natural platform, and the Great Host of marchers came to a standstill.

After a song by the great Choir, the man of God consecrated the Sacred Site and commended the assembled people to the Father in heaven.

As the principal officers were gathering about the General Overseer, their hearts overflowed with boundless enthusiasm, at the sight of the great Restoration Host advancing in one long, deep column, straight up the slope toward their leader.

"Here comes the Host!" burst from their lips—a spontaneous shout of praise.
The whole world has never seen such a sight.
There were seventy nationalities marching in one mighty
body, bound together by the bonds of Christian union, Going
forwar d to the conquest of the world for God and prepara-
tion of the people for the coming of King Immanuel.
A thousand people from Milwaukee, large numbers from Chi-
cago, hundreds of people from other near and distant places,
together with thousands of people of Zion City watched
with keenest interest and most rapt attention the maneuvers
of this mighty host.

When all had assembled about him, the General Overseer
greeted them with the beautiful Zion salutation, "Peace to
thee."
The people heartily responded, "Peace to thee be mul-
tiplied."
The choir then sang, "The Church's One Foundation is
Jesus Christ the Lord."
The General Overseer then offered the following

PRAYER OF CONSECRATION.

Our Father, we bless Thee this afternoon that once more we have en-
circled the Temple Site upon
our Third Anniversary.

Praise be to Thee for ever! (Amen)

We bless Thee for what
Thou hast wrought, for what
Thou art working for what
Thou wilt do for this glorious
company of singers and
players upon instruments,
for this glorious company
of Overseers and Elders, Evan-
gelists, Deacons and Dea-
cons, for this glorious company
of Zion Restoration
front.

As we enter upon the
Third Year in this city, we
rejoice and with one heart
and voice, we say "Hallelujah. (Amen)

Now, we stand on the
spot where we have turned
the sod and we consecrate to
Thee, our God, this Site for
Shiloah Tabernacle

God bless the architect.
(Amen)

God bless the builders.
(Amen)

Let there be no accident.
(Amen)

Let them be wise.
(Amen)

O God, give us the re
sourcesthat we may be able
in Thy sight, profitable unto this people and unto all to whom these
words shall come. For the sake of Jesus. Amen.

I WILL GLORIFY MY BEAUTIFUL HOUSE.

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.
LEAVES OF HEALING.

Saturday, July 21, 1892

But when I reflect upon the number of ten minutes succeeding the first I feel ashamed, and yet it seemed to me like only ten minutes that spoke to thousands of men only. I did not think of the minutes, I forgot all about them. However, when I reached home I shut my eyes and refused to look at the time.

That Which the Entire World Thought Impossible Has Been Accomplished by God in Zion City.

God has given us a very beautiful promise in connection with this Tabernacle and every other building that will be erected on this spot.

There were many who thought that this city was only being put on paper and was a visionary dream of John Alex. Dowie. No one thinks that today: for Zion City is here.

Great as were our expectations of the final success of the City, there is not one, myself included, who could have conceived that we would be enabled to do so much in two short years.

It seems almost a physical as well as material and business impossibility to get together a people like this from all parts of this and other lands—seventy nationalities—and create a United City and establish strong Commercial, Educational, Financial and Political institutions.

Nevertheless, it has been done, and now all we have to do is to continue building on the good, solid foundation that God has enabled us to lay.

By this time next year I feel sure that if you will pray to God earnestly and truly, He will protect my life and bring my dear wife and son and me back from our rest which we take after sixteen years' toil.

Many are waiting in Australia, Asia, Africa and Europe for my private as well as public Message, for a vast amount of business has to be done on these continents in connection with Zion's future work.

However, I desire to be back here to open Shiloah Tabernacle on the Fourth Anniversary of the Consecration of Zion Temple Site.

Will you help me do it?

Audience—"Yes."

General Overseer—Will you all pull together to do it?

Audience—"Yes."

General Overseer—I believe that you will.

The promise is in the last clause of the 7th verse of the 60th chapter of Isaiah.

"And I will glorify the House of My glory," or, as in the margin: "I will beautify My Beautiful House."

Zion's Power House.

I look upon this Tabernacle as a very beautiful place, although it is exceedingly plain, simple and unpretentious.

What is its beauty?

Its beauty is not in its architecture, although for a building of this kind I think it is a nice, clean, sweet, wholesome and honest-looking building, it has the beauty of this Tabernacle is that God has fulfilled His promise when He said: "I will glorify the House of My glory."

He has made Himself to be glorified in this Tabernacle.

Whether it was done jocularly or earnestly by the papers all over this country, when they gave photo-engravings and cuts of this building when it held less than it is now, and put underneath it the words, "Zion's Power House."

That is just what it is.

The power of God is here, and that is Zion's power.

God has glorified Shiloah Tabernacle in Salvation, Healing and Cleansing, and in the sending forth of Streams of Life to Earth's Remotest Bounds.

We have gathered together large numbers at this time in this City, and I think that the number of the entire population, if put together, strangers and all, would very much surprise some people.

But whatever the numbers may be, it is not that which is our strength.

It is the fact that God gives Grace and Glory.

Shiloah Tabernacle Will Be Well Constructed.

Architect Paul Burkhart, Deacon Harper, my wife and son and I have labored long upon the designs, because we have had much experience in seeing large buildings—larger perhaps than any you have for public speaking in this country, such as the Albert Hall in London.

We have studied Grecian and Roman architecture very closely, and especially the form of the Gothic Church.

We have been giving this very much attention for years, and Paul Burkhat's design in the interior is a result of my direct instruction.

It will be so wonderfully formed that I believe it will be far easier to speak, hear, and see in than in this building, and it will seat more than twice as many people.

The beautiful proportions of that building will very greatly delight you.

It will be a kind of model for the coming Temple. You will get an idea of what that vast Temple will be, its great dome rising, in simplicity, above everything in Zion City.

But Shiloah Tabernacle will be really a temporary Temple.

Its towers, its beautiful design, its solid and permanent nature will make it the largest and finest auditorium from the Pacific to the Atlantic; from Canada to the Gulf of Mexico.

There will be nothing as large, built for public speaking, in this land.

The Eyes of All the World Are Upon Zion.

We have yet five months and a half before this year ends, and I tell you that there never was a time when the eyes of the world were turned upon Zion more than now.

The Chicago press is completely silenced. It does not dare to open its mouth in criticism.

It is ashamed to praise us, and it does not dare to blame us, because God has glorified the House of His glory.

He has glorified Zion.

From all parts of the world I have been receiving letters and communications like this:

"We would have come to this year's Feast of Tabernacles, but our hearts have been thrilled by the announcement of the invasion of New York by yourself and Zion Restoration Host, and your taking that vast building, Madison Square Garden, where 16,000 persons will hear your Voice, and we desire to be in New York then."

There are many of our friends in Europe who have been postponing their coming to Zion, in order to stop in New York and be with us in that mission.

There are others who are members of the Christian Catholic Church in Zion who would have come from many parts of this land, for this Feast, only their means are insufficient to permit their coming here and going to New York also.

They are determined to join us in New York.

In my dear wife's mother's letters, and others, they say in Australia they are thrilled with the tremendous step taken by one man in leading a host three thousand strong across the country, caring for them, consolidating and organizing them, and enabling them to carry the Message of God to every home in the largest city on American soil.

It thrills them. They are watching it and friend and foe expect it to be a success.

Commercial and professional men, and great manufacturers in New York, are already sending for tickets and asking if they can be sure to get good seats when I come there.

I think that Evangelist Kindle, Zion's Business Agent in New York, who is here with us at this Feast, will confirm what I say, that vast numbers are looking for great results.

The Work of Zion Must Extend Beyond Zion City.

I say to all officers and members of the Christian Catholic Church in Zion who wear the scarf of Zion Restoration Host: Get your money together quickly and go to New York.

It will be better to sell your coat or something else and get there, rather than not get there at all.

Let us make sacrifices.

Let the number going with us to New York be not less than three thousand, and may God make it four thousand.

Zion City would rot if we only stayed at home and congratulated ourselves upon the beautiful site, the beautiful city, and the beautiful women and children who are in our families; for they are beautiful, and, I think, are becoming more beautiful.

Our maid's are looking sweeter and fairer; our young men have less and less of the animal in their eye, and more and more of the spiritual man, thank God. (Amen.)

Our married men are rising above passion and self to the dignity of strong, Christian, self-controlled manhood.
ZION'S THIRD FEAST OF TABERNACLES.

There is a look in the eye of Zion men and women, boys and girls, youths and maidens, that shows that God is living inside the temple of their bodies. (Amen.)

What shall we be in New York, if, in the Power of the Spirit, we throng that great building at the half-past six o'clock meeting, go from house to house, over the entire city, with the Message of Peace, and then, when we have done a good day's work, gather for our evening meal in the great ooms attached to the Madison Square Garden! I do not believe that the Madison Square Garden will be large enough.

God will bless us in Zion City and glorify the House of His Glory if you and I do our work well in New York and all over the world.

When Shiloh Tabernacle Should Be Ready for Its First Service.

If I am permitted, by God's grace, to leave for Australia after the All-Night prayer-meeting (I think I am almost certain to be with you until that time), I hope to be able to get back in the early part of the summer.

If I start late, I shall get back a little later.

God helping me, I shall first get things in good order.

Let the $2,000,000 of increased capital that we are raising and the money for Shiloah Tabernacle be raised.

I fully expect to come back a little while before the Fourth Feast of Tabernacles, and desire to be able to hold the first meeting of that Feast in Shiloah Tabernacle.

Will you work for that?

Audience—"Yes."

General Overseer—With its seating capacity of 16,000 I do not believe that it will hold the multitudes that will throng to meet us at the Opening.

May God grant it. (Amen.)

He will glorify that House.

We shall remove this one, for then it will have done its duty.

May God Beautify His House.

I ask God to beautify Shiloh Tabernacle by bringing into it thousands and tens of thousands of beautiful babies, unborn now, who will be filled with the Zion Spirit from their childhood.

I ask Him to bless the dear children we now have, and let us keep them and take care of them.

I want Him to make you dear daughters of Zion, to be "polished after the similitude of a palace."

I want to know that "the King's daughter is all glorious within."

I desire you young men to defend the purity of every woman, and to feel toward every woman a sacredness as if she were your mother, or your sister, and never to utter a word that would dishonor her.

May God make you strong men and women in Him. He will, if you will let Him do it.

May God give to us who are bearing the heat and burden of the day, the strength of body, and the grace, and the beauty that will make Zion a praise in all the earth, and will lay deep and solid the foundations, not only of this City, but, in a few short years, enable us rapidly to found new Zion Cities in all parts of America, and in every Continent throughout the world.

Let us consecrate ourselves to that great work for God.

Prayer of consecration.

My God and Father, I thank Thee in Jesus' Name for this delightful Anniversary. I pray Thee to give me a grateful heart that I have been worthy to walk upon that sacred soil where Shiloh Tabernacle will soon be built and where the Temple will be elevated by the Lord. O God, help me to do my part— to give all I can; to get all I can, to save all I can; but above all, to live.

Preparations for Zion Restoration Host mission to the great city of New York. Add to the number of the Host, to enliven the Temple, to make it a family home for you, so that it may be a nest for herself, where she may lay her young.

And the swallow a nest for herself, where she may lay her young.

Prayer of consecration.

I think that we should read the last clause of the 3d verse in the Special Song Sheet:

Rise, my soul, and stretch thy wings,
Thy better portion trace;
Rise from transient things
To seats prepared above.

The General Overseer read from the Inspired Word of God in the 84th Psalm:

How amiable are Thy Tabernacles, O Jehovah of Hosts!
My soul longeth, yea, even fainteth for the Courts of Jehovah;
My heart and my flesh cry out unto the Living God.
Yea, the sparrow hath found an house,
And the swallow a nest for herself, where she may lay her young.

The Cry of an Exile.

I think that we should read the last clause of the 3d verse with the 2d verse, thus:

My soul longeth, yea, even fainteth for the Courts of Jehovah;
My heart and my flesh cry out unto the Living God.

I think that we should read the last clause of the 3d verse:

Rise, my soul, and stretch thy wings,
Thy better portion trace;
Rise from transient things
To seats prepared above.
They have another name for it. When Zion is in you, you will keep in Zion; you will not wander. When Zion is in you, you will find no difficulty with the General Overseer's teaching.

They do not like a great, powerful organization that will overshadow their little personality. They do not want to fit in with a great army. They want to be "the whole thing" themselves! The people who have the "Highways to Zion" in their hearts are all willing to sink their own individuality and personality, and march like a Mighty Army.

Is that right? Audience—"Yes.

General Overseer—You who believe that, have the "Highways to Zion" in your hearts.

Zion Never Feels the Loss of Those Who Withdraw from Her Fellowship.

Some of our beloved friends came in too soon, and then they began to find that they were not nearly so big "peas in the pod" as they thought they were, not by any means.

They were a big thing outside of Zion, but when they came into Zion they shrank, and Zion was so large, so they began to criticise.

No one cared a snap about their criticism. At last they said they would go out. No one knew they were gone.

Then some said that they would come in again, and no one knew that they had come in.

Zion was too busy sweeping along.

Let us have people who get Zion into their hearts and stay. We want to know where to find them; because Zion, in an emergency, calls upon her people in the most distant lands to do something.

I expect every member of this Church, I do not care where he may be, to be ready to obey the command, pack up his valise on half an hour's notice, and start for Timbuctu.

Is that the kind of soldiers you are? Voices—"Yes.

General Overseer—I may have you prove it.

Let us have people connected with Zion, and where the Christ Himself stood at the Feast of Tabernacles and cried, saying, "If any man thirst, let him come unto Me, and drink."

That Holy Place will, no doubt, be the place where we shall be privileged, with our brethren in Zion throughout the world, to erect, in preparation for the Coming of the King, that Great and Holy Temple of which all the prophets spoke.

God grant it may soon be got ready. (Amen!)

I believe that the Temple Must Be Prepared Before the Rapture. That is my opinion. I believe that the Temple at Jerusalem must be prepared before the Lord takes from the world His own and comes back again with them; so that, when He comes back, He will come back to His Holy Temple. And Jehovah, whom ye seek, shall suddenly come to His Temple.

That does not mean Herod's temple.

That was the dirtiest place upon God's earth. That was a foul temple. Christ called it a Den of Thieves. It had been built by the hands of a man stained with blood. He had murdered his wife, three of his own sons, and murdered the innocent babes of Bethlehem in trying to murder the Christ.

He was a horrible murderer, hypocrite, and enemy of God. His building was no Temple of God.

It was built where the Temple of God should have stood, but it was a temple built by bloody, horrible hands.

The next Temple, the final Temple, will have to be built by clean hands and pure hearts.

God make our hearts and hands clean. (Amen.)

We Want no One to Touch This Work Who Has not the Highways to Zion In His Heart.

If you have the "Highways to Zion" in your heart, get into Zion.

Why do you stay out, and keep journeying through the Wilderness of the Apostasy and all its mud and dirt? Perhaps, you think that you will get in some years hence! You may die first, and be buried!

Get in now!

When you are in, stay in; because when you go out and want to come back, you are liable to find it a little harder to get back.

This passionate love for Zion is new wine, and cannot be put into old bottles.

You cannot have a very passionate love for the Methodist church, when you know that it is presided over by bishops who have entered Masonic lodges, dressed in an old undershirt and an old pair of drawers, with a tow-rop around their necks, and a hoodwink over their eyes, and who bow at the altar of the Sun-god, Baal.

What affection can you have for a church ruled by the World, the Flesh, and the Devil?

If John Wesley Were Here He Would Be a Christian Catholic.

I know that for every stroke I have given to the Methodist church he would say, "More power to you!" I have sometimes felt as if he were standing by me and saying, "Go ahead, Dowie, and smash them up!" He prophesied the destruction of his own church.

He knew that it would come to that.

I have quoted his words again and again.

His organization was a poor organization; in fact, it was no organization at all.

He himself did not know whether he was in or out of the Church of England, although he held that he was a Church of England minister.

Even the mighty Wesley could not put the new wine into old bottles. The bottles burst, and much of the New Wine was lost.

You Cannot Put the New Wine of Zion Into the Old Bottles of the Churches.

They burst every time!

You have tried to put a little of Zion into the churches you were connected with, and what was the result?

The bottle burst; and the worst of it was the wine was lost.

You must put the new wine into new bottles.

Get the "Highways" into your hearts.
Shiloh Tabernacle, Wednesday Morning, July 15, 1903

Passing through the valley of weeping,
They make it a place of springs;
Yea, the early rain covereth it with blessings.
They go from strength to strength;
Every one of them appeareth before God in Zion.
Why do you not get in, if this is indeed Zion?
Get in; do not stay out!
You owe it to God.
You owe it to your own spirit, soul, and body to get in.

I have a Right to Your Help if Zion is in You.
I need you, young and old.
God needs you.
“Oh,” you say, “I am such a poor critter.”
Very well, if you are an ass, I need you: for Jesus once used an “ass,” and said “The Lord hath need of him.” (Laughter.)
We will try to make you a good donkey, that will go, if you

I have seen weak people get a little of the Divine Strength, and then go from “strength to strength” until they became strong.
Some of the strongest people in Zion were once some of the weak people.
And look upon the face of Thine Anointed.
For a day in Thy Courts is better than a thousand.
I had rather he a door-keeper in the House of my God,
Than to dwell in the tents of wickedness.
For Jehovah God is a Sun and a Shield.
Jehovah will give Grace and Glory.
No good thing will He withhold from them that walk uprightly.
O, Jehovah of Hosts,
Blessed is the man that trusteth in Thee!

I had rather he a door-keeper in the House of my God,
Than to dwell in the tents of wickedness.
For Jehovah God is a Sun and a Shield.
Jehovah will give Grace and Glory.
No good thing will He withhold from them that walk uprightly.
O, Jehovah of Hosts,
Blessed is the man that trusteth in Thee!
After the congregation sang Hymn No. 18, Special Song Sheet, the General Overseer offered prayer.
The General Overseer then called Elder Graves upon the

MAYOR, ALDERMEN, AND CITY OFFICIALS, CITY OF ZION, ILLINOIS, JULY 15, 1903.
Top Row, from left to right—Alderman Rose, Alderman Kinzer, Alderman Schattschneider, Alderman Jensen, Alderman Clendinen, Alderman Smith.
Second Row, from left to right—Alderman Ky, Alderman Briner, Page Krueger, Assistant Comptroller Krueger, City Collector Krueger, Clerk of Court Speicher, Police Magistrate Lamond, Clerk Heath, Alderman West, Alderman Puxton.
Third Row, from left to right—City Attorney Lauder, Comptroller Barnard, City Clerk DeFaw, Health Commissioner Speicher, Chaplain Dinius, Mayor Harper, City Judge Barnes, Marshal Stern, City Treasurer Peckham, Commissioner of Public Works Jaycox.

are a poor critter. (Laughter.) See what has been done in Zion with some poor critters that were exceedingly poor, and contrary too.
I have been astonished to find what has been made of some of the poorest material.
Some persons have said, “What poor material!”
I have said, “Wait! Wait!” And we have had red-nosed saloon-keepers transformed into men of God; men who did not know how to say a word of prayer, but who knew how to curse, turned into mighty men of God.
Look you! Zion is the place to make use of you if you will get in line.
But if you want to run a little corner in any business all by yourself, and for yourself, Zion is not the place. You will have to go; because you will have to come into the plans of Zion, and work for the subjugation of the whole world.
Zion people “go from strength to strength.”

platform, who sang several verses of “The Gold, White and Blue,” and “The Power of God is Just the Same Today.”

THE FIFTH COMMANDMENT; OR, OBEDIENCE TO PARENTS AND LENGTH OF DAYS.

INVOCATION.
Let the words of my mouth, and the meditation of my heart be acceptable in Thy sight, O Lord, my Strength and my Redeemer.
The General Overseer then had the Congregation repeat with him the first five Commandments, taking the Fifth as his text.
Honor thy father and thy mother: that thy days may be long upon the land which Jehovah thy God giveth thee.
Some Fathers and Mothers Forget That Their Offspring Cease To Be Children.
They have the childish notion that sons and daughters are children all their lives.
That is a mistake:
The time comes when you cease to be children; when a wise
father and a wise mother throw upon you the responsibility of
your manhood and demand of you, rightfully, that you shall
take up life's burdens and responsibilities.
One of the foolish things that I see in this land is the notion
that children are a kind of cattle that some folks grow upon
their farms for the purpose of doing farm work, or other work,
as if the children were proprietary stock, and must needs be
put into labor, like so many bullocks; and then thinking that
the children are to live and labor to promote the father's and
mother's prosperity.
That is not the Christian idea at all.
The true principle is, as Paul puts it in 2 Corinthians 12:14-
15, that the
Parents Should Lay up for the Children, and not the Children for
the Parents.
When parents live so dishonestly that they become a
burden upon their children, they are a curse to their children
and themselves. I
There are a great many parents whom it is impossible to
honor. We cannot honor what is dishonestable.
There are parents who curse and swear, smoke and drink,
and drink and are ugly. They are vain and foolish and bad, and
it is impossible to honor them; for they cease to be true fathers and mothers.
Many are worse than brute beasts:
Can a mother forget her child? Yes, they forget.
They become members of the Eastern Star Devilry.
They become members of the *MacCawaspars.*
They are social women, in all kinds of clubs.
They become the members of social societies in connection with
churches; and they are so busy with W. C. T. U. M. S. Z.
and all the other things, until it is sickening.
You can find the American woman, in tens of thousands,
everywhere but in her own home attending to her own husband
and family. 1
They think that it is, necessary for them to be doing a
hundred kinds of work outside their own homes.
I Love to See Women Take Part in Church Work When They
Have Gifts of Speaking and Teaching.
You know that I love to put them by my side, for I honor
woman.
I have ordained women Elders and Evangelists and Dea-
conesses; and I greatly honor my good wife, who is an Overseer.
One reason why mothers are not honored is because they are
not worthy of honor.
They so act, in thousands of cases, and in tens of thousands,
that they are not mothers at all.
They are "society" women; they are "fine" ladies; they are
colonial dames or women's club members.
They are female suffragists and I do not know what; but
they are not godly women.
The price of a good home-loving wife and mother is above
rubies. 1
The sons and daughters honor her.
Although there comes a time when a father and mother must
demand obedience of a man or woman, who perhaps may
know more than they, there never is a time when this com-
mand to honor parents ought to be disobeyed.
Honors, even where, with your larger knowledge of things,
you may have to differ.
A Mother's Tribute to Her Son.
When my dear mother, who is gone to heaven, was not far from
eighty years of age, Mrs. Dowie was speaking to her about me
in words of love and adoration; the dear mother listening to
it with love and thanking God for what I had been and was
done, she said, with her old broad Scotch, "John Alexander
was always that!" Then, with a far-away look in her dear old
eyes, she looked into my wife's face and said: "Jeanie, John
Alexander never disobeyed me once in all his life. I love to
think of his life of perfect obedience."
I would rather have that record than the Star of the Garter.
ZION'S THIRD FEAST OF TABERNACLES.

none more thrilling and more impressive than the Divine Healing meeting at Shiloh Tabernacle, Wednesday, July 15th. The service lasted from 10:30 a.m. to 2:30 p.m.

The General Overseer laid hands upon and prayed with several hundreds of sick persons.

They were ably assisted by Overseers Speicher, Mason, Excell, Brakefield and Bryant; and God blessed the work, for there were many marked healings.

Hundreds have come to Zion City on cots, or in their chairs, having heard and read the glad, good news that Jesus, the Christ, is still the same, the Healer of every ailment of the human body.

They flocked here from Maine and California, from Canada and the Gulf of Mexico. Nor is this all. There are sick here from England, Scotland, and even from far off Australia.

Leaves of Healing, they will tell you, first carried the news to them over the oceans, over hills, plains, rivers and lakes, to every clime and nation.

These are surely Times of Restoration.

The Beginning of the End has come and it will soon be a rare thing to see a Christian consult a doctor.

The General Overseer then said to Mrs. Mills, whom he had called upon the platform:

Mrs. Mills, is it true that you were dying a year ago today?

Mrs. Mills—"Yes, sir. I had already lost the sense of feeling in my hands.

A Wonderful Healing wrought through obedience.

"I was carried here on a cot a year ago today, having come a distance of over nine hundred miles, and the Lord raised me up.

"I was willing to obey, and walked in the Name of the Lord Jesus, the Christ. Faithful is He that calleth you, who also will do it.

Look at her now.

She was determined to stand.

When I said, "Walk," she walked.

She could not walk, or even stand; but when I said, "Stand," she gave me her hand and stood.

God can heal you also; but you will have to be just as quiet and obedient as she was.

I am not there yet, but I am passing to it.

I am weak, but Thou art mighty; I am not there yet, but I am passing to it.

I am there, thanks be to God, and I am passing to it.

I was willing to obey, and walked in the Name of the Lord Jesus, the Christ. Faithful is He that calleth you, who also will do it.

You will not get the healing until you do.

The trouble with some of you is that you do not obey.

When I said, "Walk," she walked.

She was determined to stand.

When I said, "Walk," she walked.

The trouble with some of you is that you do not obey.

You will not get the healing until you do.

If you obey God, you will have to obey me, because I am God's servant.

If the lame man at the beautiful gate of the Temple had said, "I cannot," when Peter commanded him to rise in Jesus' name, would he have been healed?

Audience—"No."

God Demands an Obedience. Without a Moment's Hesitation.
LEAVES OF HEALING.

When the times comes, when God says "Stand," you must stand.
At that moment you must say, "I will obey."
God will say things to you in this place, and you must obey.
If you say, "General Overseer, I cannot" you might as well go home.
If you say, "I will," I do not care how many years you have been upon a cot, or a chair, God will set you free.

Scripture Reading and Exposition.
Overseer Jane Dowie then read from the Inspired Word of God, from the 8th chapter of the Gospel according to St. Matthew:
And when He was come down from the mountain, great multitudes followed Him.
And behold, there came to Him a leper and worshiped Him, saying Lord, if Thou wilt, Thou canst make me clean.
And He stretched forth His hand, and touched him, saying, I will, be thou made clean. And straightway his leprosy was cleansed.
And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.
And when He was entered into Capernaum, there came unto Him a centurion, beseeching Him,
And saying, Lord, my servant lieth in the house sick of the palsy, grievously tormented.
And He saith unto him, I will come and heal him.

Salvation and Healing not Yours Because of Your Own Worth.
You think that you will be healed because you are first-class Christians, you humbugs and abominations!
These Elders of the Jews met Jesus first and said: "He is worthy;" but the Christ swept by them without a word.
Then He met the centurion who said of himself, "I am not worthy."
That is just the difference.
When you reach the place where you consider yourself a hell-deserving sinner, you can receive salvation.
When you reach the place where you feel that you are not worthy of healing you will certainly be right, because there are none of us worthy; then you will get the healing.
But when you think "I am just as good as Mrs. Mills, and I..."
do not see why I am not healed, because I have done this and that and the other thing," the face of God is against you.

I have recently received dozens of letters from people with recommendations for such and such a person who is coming, saying he is a "most worthy" person and will I please attend to him. It is an abomination and I pass on until they know they are "unworthy."

Am I to attend to you on the ground of your worthiness, or am I to attend to you because you bother me and say that you are coming down to sit upon my steps until you can see me? I will sweep you off my steps. You have no right there.

I have never known of any one's being healed who looked to me only.

Look to God, then look upon me as God's servant, and do what I tell you and God will heal you. Whenever I see people endeavoring to lean upon me, I fling them off. I will tell you why.

A Heavy Blow Which Was Necessary to Preserve Life.

Shortly after Mrs. Dowie and I were married, we were boating one day, and desiring to land, we saw on the bank what seemed to be a nice place for landing.

She agreed with me and I rowed the boat up to that point.

She stepped out upon what seemed to be firm grass.

To our dismay we found it to be only a little grass on the top of a slippery log, which gave way under her feet, throwing her into the water. I left the boat and jumped into the water after her.

She clutched me around the neck, and would have dragged me down, but I struck her hard, and she let go.

She was made half insensible, but I had to do it, or she would have clung to me with a convulsive grasp, and we would both have gone down together and been drowned.

When I got her up the third time I could handle her, because she was insensible, and grasping her firmly I swam to shore.
I have to strike some of you, in just that way to make you let go of me.
Do you hear?
I cannot swim with you like that.
You must get off.

The Difference Between Resting in and Clinging to the Christ.
You say that you "cling to Jesus."
That is a poor business.
There is a picture which represents Jesus as the Rock of Ages and a woman clinging to the Rock for fear she will be swept off.
Listen. Jesus never told you to cling to Him; He told you to rest in Him.
The strong swimmer who swims into the rapid rivers does not want you to cling to him. I have to strike some of you, in just that way to make you let go of me.
If you cling to the Rock of Ages and are swept off, you are in quicksand. You will have to choose today between putting that and staying in the miserable apostate churches, where you still are.

The General Overseer then said:
You have been eating hog for generations, you and your fathers and your fathers' fathers.
You are swimming in hog fat.
The disease from which many of you are suffering was created from swine's flesh eating.
Trichinosis, paralysis, cholera, cancer, and a score of other diseases are directly attributable to that.

Mrs. Dowie.
Do you think I wanted to lose her?
No; I had too much trouble in getting her, and I did not want to have that business of finding a good wife all over again just then or even now. (Laughter.)
Mrs. Dowie then continued the reading from the eighth verse to the end of the chapter.

The General Overseer then said:
You have being eating hog for generations, you and your fathers and your fathers' fathers.
Are you swimming in hog fat?
The disease from which many of you are suffering was created from swine's flesh eating.
Trichinosis, paralysis, cholera, cancer, and a score of other diseases are directly attributable to that.

If a Pig Is a Good Place for a Devil, Is It a Good Thing for Your Stomach?

The Christ thought that the best place for the devils was the pigs.
He knew that they would all be drowned.
That is what He thought of swine's flesh as an article of human food.
You may say that He made the pig.
Yes, He made the skunk, too.
Did He mean you to eat the skunk?
Did He mean you to eat buzzards?
He made many things that He did not mean should be eaten.
Only a child puts everything in its mouth.
You may think that strange, but I will tell you that there are scores of communities that are more determined to keep their pigs than they are to have Jesus.
There are, perhaps, some of you here who are more determined to have swine's flesh than you are to get healing and blessing.
You will have to choose between putting that and staying in the miserable apostate churches, where you still are.
You have no business there.
They fight Divine Healing all the time and you profess to believe in it.
Why do you support such churches and men?
You have no business there.
You would think that the people would have all been very glad that the poor demon-possessed man was set free.
But they lost their pigs, and they said, "Get out, Jesus!"

I think that He might have been killed at Gadara instead of crucified on Calvary if He had not left then.
They were ready to kill Him.
It was only fear, perhaps, that kept them from killing Him.
Before we pray, I desire to ask one sweeping question:
Are you willing to obey what is clearly the command and will of God? Yes or No.
Voices—"Yes."

The General Overseer then said:
A Real Salvation makes you happy and strong—a Salvation that heals your spirit, your soul, and your body, and makes you feel as if you wanted to jump and run and fight for the right and knock the Devil out.
That is how I feel all the time.
Disease is a hellish, cruel thing.
Yet more cruel than the disease is the action of the doctors in administering drugs, until what was at first a little thing, they make a lifelong illness.
The foolishness of God's people in swallowing everything given to them by a man who calls himself a doctor is un-speakable.
May God bless you all this morning, and may you be prepared to receive the blessing you need in spirit, soul, and body.

PRESENT YOUR BODIES A LIVING SACRIFICE, HOLY, ACCEPTABLE TO GOD, WHICH IS YOUR REASONABLE SERVICE.

INVOCATION.
Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, and profitable unto this people, so that when we come to lay hands upon them, they shall obtain blessing. Quickens and perfect their faith. In Jesus' Name.

The General Overseer—Then kneel and pray about it.
General Overseer Speicher led in the common supplication, the General Overseer praying for the sick and the sorrowing and Zion throughout the world.

A Real Salvation.

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Let us read from the twelfth chapter of the epistle to the Romans.
If I make any mistake in reading, I should like you to correct me, as I may make one.
"I beseech you therefore, brethren, by the mercies of God, that you present your bodies to the best doctor that lives in your town."
Audience—"That is not correct."

General Overseer—To whom then are you to present your bodies?
Audience—"God."

General Overseer—How are you to present them? What kind of sacrifice are they to be?
Audience—"A living sacrifice."

A Sacrifice Is Laid Upon the Altar.

General Overseer—So your bodies are to go out of your hands. You laid them on the altar. You are to present your bodies a living sacrifice, holy, acceptable to God.

Why God Cannot Use Some People.

But your bodies are diseased, and a thing that is diseased is not holy.
That is the reason God does not make use of your bodies as He might.
Some people are very often astonished that God does not make use of them.
They are unholy, and unclean.
They did not present their bodies a living sacrifice.
The fire did not purify them.
God will not accept an unclean thing on His altar.
The priests of old would not have taken an unclean animal and lay it on the altar.
What is the use of asking God to accept a rotten old carcass, whether it is man or beast?
"He accepted my spirit," you may say.
I hope you are quite sure of it, but has He accepted your spirit, soul and body?
Did He cleanse all your blood?
Have you any unclean blotches?
The soul is the animal life—the blood.
The spirit is that which comes from God and the body is
that in which it is contained.

You may be saved in spirit and yet be rotting in soul and
body.

Many people are saved in spirit who are rotting with filthy
cancer, tumors and other foul diseases, which are eating their
flesh, and defiling their blood.

Yet their spirits are saved. I am so glad of that.

But they do not present their bodies to God, and ask Him to
heal them.

Therefore God does not accept their bodies as His

temple.

I beseech you therefore, brethren, by the mercies of God, to present
your bodies a living sacrifice, holy, acceptable to God, which is your reasonable
service.

Is there anything more reasonable than that you should give
your bodies to God?

The great mass of you here, I venture to say, have at some
previous time presented your bodies to the doctors.

Every one that has at some time gone to doctors and
taken drugs, or to the surgeons and been cut with a knife, put
up your hands.

(Thousands of hands were raised.)

It is nearly the entire congregation.

And be not fashioned according to this world; but be ye transformed by
the renewing of your mind, that ye may prove what is the good and accept-
able and perfect Will of God.

I desire you all to be living epistles, known and read of all
men, so that it can be said of you: Salvation is written on
their faces and in their lives.

One day a man, who was not a very particular friend of
mine, was asked what kind of a man Dr. Dowie was.

He answered: "He is a big bundle of nerve power and fire,
and once he hits you it is all up with you."

"Did he ever hit you?" he was asked.

"Yes, he hit me once, and I do not want to be hit again."

That was a man in Chicago who sinned and attacked God's
work. I hit him once, and that made an end of him.

You must be transformed.

If you will let the World, the Flesh and the Devil, your son,
your daughter, your husband, your wife, your servants, your
associates, rule you, you will never be worth anything in the
Kingdom of God. God alone must rule you.

Not one of you ought to be other than strong in spirit, soul,
and body. If you are not strong, it is because you do not fulfi-

l the conditions.

If I were in that condition, I should say: John Alexander
Dowie, you have failed to fulfi-l the conditions, and that is
why you are not strong.

I am not speaking now of weariness that comes from over-
work. The Christ was "wearied with His journey."

Divine Healing Cannot Be Obtained Before Salvation.

I am presuming that you are all saved—for, of course, you
all understand that there is no use in talking about receiving
Healing from God unless you are saved.

If you have not presented of your sin and received Salvation,
there is no Healing for you through faith in Jesus, the Christ.

Unless you are saved you cannot exercise faith in God for
Healing.

Can you have a Divine Faith when you will not give your
heart to God and be saved?

Salvation is essential to Divine Healing and must come first.
There are some who teach falsely that Holiness must come
before Healing, and that is why you are not strong.

A Sanctification that only extends to the spirit is partial.
My lungs, liver, kidneys and nerves are well.
When I told God about this Feast, I said, “I am quite weary; I will go over to Ben MacDhui and get a half day's rest each day there.”
I do not think that I got much more, because I received a large bag of mail each day, and had many other things to keep me busy. I told God that I wanted more sleep.
I had been having about four or five hours' sleep a day, for weeks, months, and perhaps years.
Now I indulge in the tremendous luxury of six hours' sleep each day and work eighteen hours.
That is the tremendous luxury for me. I had only a little additional rest, but I have not felt stronger at any time in my life, because I presented my body to God again at the opening of this Feast of Tabernacles.

God's People Should Be Frequently Recast in Larger Molds.
To whip some of you, good Christians into shape is harder than whipping the Devil.

God's people are a stiff-necked people, especially the Quakers, Methodists, Baptists, and all the rest.
I thank God that I have been able to whip some of you into shape.
I have had to ask God to whip me into shape.
We will all bear being put into a larger mold about once a year, and be recast in many things.
I want to be recast in a larger mold next year.
I hope to see some things that I now see only dimly.
I desire to be able to see how we can upset Rome forever.

(Amen.)
I desire to see how we can upset the abominable Lutheran church, which teaches baptismal regeneration, and tells you that when you get a little water upon your nose that your heart is changed.
That is an infernal lie.
I desire to know how to destroy the Abominations of the Apostasy, and do it quickly.
We must be cast into a better and larger shape.
I cannot add one cubit to my corporeal stature by study and meditation, but the spiritual stature must be added to by God.
I am concerned only about you at the present moment, that you shall understand that God’s Will is that your body shall be holy and strong.

Disease Comes From the Cruel Hand of the Devil, not From the Living Hand of God.
Did the Christ not die to take our sins and our sicknesses? Why should we keep them, then?
Can we glorify God more with our sickness?
Audience—"No."
General Overseer—Whose work is sickness?
Audience—"The Devil's."
General Overseer—Did God ever make you sick?
Audience—"No."
General Overseer—Did He give you that sorrowful face that I see so often of you today?
Audience—"No."
General Overseer—Perhaps it was a wicked son, a wicked husband, a wicked person, calling himself friend, who destroyed the joy of your life, and you have been carrying around that miserable countenance ever since.
I wish you would give it up or leave for heaven soon.
It is an awful thing for people to say, “Oh, how happy are we who the Savior obey,” and then look as long-faced as some of you look.
Did God ever give you sorrow?
Audience—"No."
General Overseer—But God sometimes sends sickness, does He not?
Audience—"No."
General Overseer—If I believed that God sometimes sends sickness, I would burn my Bible.
Is disease a good thing?
Audience—"No."
General Overseer—Can you find any disease in God?
Audience—"No."
General Overseer—Is there any disease in Heaven?
Audience—"No."
General Overseer—If there is no disease in God and no disease in Heaven, can you get it out of God?
Audience—"No."
General Overseer—Where do you get it?
The doctors carry it around sometimes.

The Filthy Virus One of the Devil’s Means for Spreading Disease.
They take your arm and put into it the dirty, filthy virus of smallpox and other dirty things.
Some time ago, in one place in this country, several hundred people died of bone erysipelas from the inoculation of filthy virus, after being vaccinated with pox.
A doctor went down to New York and got a little virus that had in it that horrible disease of bone erysipelas.
I encourage the people, the poor doctors, first inoculated himself and his family with the beautiful virus.
Then he inoculated hundreds of people around, and in scores of cases the eyebrows dropped off, the bones of the nose dropped out, the bones of the mouth dropped out, and the people died horrible deaths from bone erysipelas.
If you allow yourself to be inoculated, you are sure to get something bad: for cowpox is itself a bad disease.
The doctors will carry it around and give it to you. They can give you the bacteria of almost every disease known.
In order to make the people well, they poison them.
Is that God’s Way?
Audience—"No."
General Overseer—Is disease a result of sin?
Audience—"Yes."
General Overseer—Would there have been any disease if there had been no Devil?
Audience—"No."
Diseases often come through the Devil's causing servants to drop babies, and injuring them in all kinds of ways; and wicked husbands to strike blows.
Many women die from blows that they receive from their husbands.
Disease comes in all sorts of ways, but it never comes from God.
Jesus came into this world to take away disease.
I shall read to you the 38th verse of the 10th chapter of the Acts of the Apostles, and I shall ask Overseer Bryant to tell me if I do not read correctly.

Audience — "No."
General Overseer—God made sick.
General Overseer—Healing some that God made sick and some that the Devil made sick.
General Overseer—All that were oppressed of the Devil.
General Overseer—Some people teach that the Devil makes some people sick and that God makes other people sick.

The Evil Practice of Lying Against God Almighty.
A young woman who was defending her mother, as she thought, once said to me, “Do not tell my mamma that God made her sick; she is a beautiful Christian and it is the Hand of God.”

I said to her, “Peggy, do you not have a neighbor down the back lane who has a cancer?”
“Yes,” Peggy replied.
“Do you not take things to her sometimes?” I asked.
“Yes, sir,” she said.
“How did she get the cancer?” I questioned.
“She was a wicked woman,” she said, “and she was struck on the breast in a drunken fight, and the cancer came.”

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That afternoon I went to her mother and said, "How is it that you keep up the abominable lie of saying that God gave you that cancer?"

"Dr. Dowie, I do not lie," she declared.

"I said to her, "I will go out of this room if you do not answer me truthfully."

"Oh, I beg you to stay and pray for me," she pleaded.

"Listen," I then said. "You had a very good husband who is now dead; but was he good to you all the time?"

"Oh, pray, do not talk about him, he was so good and kind," she said. "I am after this cancer," I told her.

"In the morning when he awoke he said, 'Thank God, I am awake! Oh! what a horrible dream I have had!"

"'I dreamed that I struck my wife, trampled upon her and beat her, and I love her as I do my life.'

"All at once he saw blood upon the floor, and he cried, 'O my God, did I do it? and then he saw you with your head bandaged up.'

"Oh," the poor woman then interrupted, "Why do you recall that?"

"Because, not very long afterwards, you said to him, 'John, there is a lump here in my breast,' and it was a cancer just where he had struck you. "He cried to God for mercy, asked you to forgive him, and renounced Freemasonry, and gave himself to God and went to Heaven; but did not the cancer grow, and is not that the same cancer?"

"Yes," she reluctantly admitted.

"Who gave you the cancer then?" I asked.

"The Devil," she said.

"A Loving Husband Made a Cruel Monster by One Night's Revellings in a Masonic Lodge."

"He was a good man for many years, but he became a Freemason and one night when he got his thirty-third degree of devility, he did not come home until about 3 o'clock in the morning, and you were so anxious about him, for it was a time when many people had been robbed and murdered in the streets."

"When he came at last you said, 'O, John, I have waited for you,' and you kissed him so tenderly.

"He staggered drunken to his bed."

"He was mad with passion and liquor and he said, 'I told you to go to bed,' saying which he held you at arms' length and struck you in your face and on your breast until you fell down bruised and bleeding.

"He that told her to call in her daughter and confess to her that it was the Devil that gave her the cancer, after which I would pray with her."

"Oh," she said, "I have hidden it from my daughter and I cannot bear to let my daughter think that about her father."
and you do not care how you dishonor Him; but that man who struck you, you want to shield. You are lying about God Almighty."

"Come in, Peggy," she called, and told the story. Peggy came in when she heard it; but afterwards said, "Thank God, I knew the truth!"

"Mother, that cancer came from the Devil, and I now know that all disease comes from the Devil. I see it now."

That woman had been lying about God all these years. I say to you that if any of you tell that your disease comes from God, you lie.

No disease can ever come from God. It is the Devil's work. Sometimes it is because of your own immediate wickedness.

The Inconsistency of Asking God to Take Away That Which You Say That He, in His Love, Gave.

I do not care how you get disease—perhaps it was not your own sin; perhaps it was not your father's or your husband's sin; perhaps it went away back to generations before you. But no matter how you got it, the Devil is the author of all disease.

Is he always the author?

Audience—"Always."

General Overseer—If you say: "I have always believed that God made me sick and I am going to believe it still," then go away, for here is no help or comfort for a liar in Zion. It is an insult to come to God and ask Him to take away your disease, if you believe that God Almighty sent it.

If you believe this, then it is right for you to keep it; and if you have not enough, ask God to give you a little more.

If you believe that God sent it, thank Him for it and do not do your very best to get rid of it; but ask Him for a little more.

I hope you will get a little more and get off to heaven, quickly!

I would like you people, who believe that God Almighty gave you the sickness, to get to heaven soon, because you are a disburden, going round, telling lies about God all the time. Disease never came from God. Never!

"But God sometimes wills it," you may say, "He never wills it; but sometimes He permits it.

If a man will drink whisky He will permit him to have delirium tremens.

If you will sow to the flesh He will permit you to reap corruption;

But remember that permission is not commission.

God wants your bodies to be healed, and He invites you to present them.

Will you present to Him your bodies now, and then, if you are not immediately healed, go back to the doctors?

Audience—"No."

Another Prophecy of the World Concerning Zion City [Proved to Be False.]

Before we came to Zion City some people said: "Wait until Dr. Dowie gets them all together in Zion City, and then you will see that they will cry out for doctors."

We have been here two years, and can you tell me of one Zion person who called out for a doctor?

Even including the dying that have come here to die, the percentage of deaths in Zion City stands about five in a thousand, while in the Cook County Hospital in Chicago there are about two hundred in a thousand, and in some other hospitals about one hundred fifty.

What a good record, and I believe that we have proved that we can do without doctors if we have the Christ as the Healer.

The Christ Has Not Left Chicago.

"Dr. Dowie tells you that Jesus, the Christ, is the same Savior, Healer and Cleanser," a Doctor of Divinity in Chicago once said.

That is all very well, but He is not here now. He talks as if Jesus, the Christ, were in Chicago, and we all know that He is not." (Laughter.)

The people smiled at one another and nodded one another, and said, "Wasn't that smart of Doctor Sawbones?"

I ask you now: has Jesus, the Christ, left Chicago?

Audience—"No."

General Overseer—If He has left Chicago then it is absolutely in the power of the Devil.

The Christ said, "Lo, I am with you All the Days, even unto the Consummation of the Age" and His word is true.

Was that man fit to be a minister, misleading His people in that way?

Audience—"No."

General Overseer—Is He not with us?

Audience—"Yes."

General Overseer—Is He not with us, and does He not love us as much as ever?

Audience—"Yes."

General Overseer—Very well, then; will you let Him?

Audience—"Yes."

General Overseer—If you are not healed today, will you continue to ask Him to take away every hindrance, and keep everlastingly at it?

Audience—"Yes."

General Overseer—I have been noticing that

Some of You Take Your Healing on the Installment Plan.

Suppose that I offer you a silver dollar and you say to me, "Oh, Dr. Dowie, that is too kind of you. Please let me take it out in nickels, one a month."

You can take it out in nickels if you like, but it is a slow process.

Now, which will you do?

Will you take it out in whole dollars, or would you like to take it out in nickels?

Audience—"Whole dollars."

General Overseer—My Father in the Heavens, who art with us now in Spirit and in Power, and, in the person of Your own Son, invisible, but really present to the eye of Faith, I love to think that You are willing to make all these people well and strong now!

What a joy it would be to send out into this world many more thousands of people who can say, "I presented my body a living sacrifice and He healed it.

It is too kind of you. Please let me take it out in nickels, one a month."

I have been noticing that

Old Age Not a Barrier to Divine Healing.

"But I am getting old," somebody may say.

What if you do get old, that does not necessitate your getting dirty.

If our house does get old, we can keep it clean, nevertheless. If your floors get old, you can scrub them. Keep the old house clean.

What is the use in bothering about being old?

You can be well and strong, although you are old.

Some of the finest, cleanest people I know are old. Their bodies are just as clean as their houses, which they have always kept in perfect order.

There are some of you here who will have to leave the old wrecks of the Church Apostasies and come into the Ship of Zion.

Some of you who are upon the verge are like Moses, and like him who says:

Oh, could we make our doubts remove,
These gloomy doubts that rise,
And see the Canaan that we love
With unclouded eyes—

We would not stand "shivering on the brink and fear to launch away."

Some of you are standing shivering on the brink.

Launch off and do not fear.

I want brave men and women in Zion, and I think that I have a right to them.

I Want the Brave Men and the Brave Women for Zion.

I want the old people.

I thank God that we have a place for the old people in Zion. These miserable churches have the Young People's Endeavors; why do they not have an Old People's Endeavor?

(Amen.)

It is time that some of the old people did something. These miserable Young People's Endeavors are often a curse.
They say that when people get to be fifty and sixty years of age that they are too old for anything. Am I too old for anything? Yet I am fifty-six years old. I am younger than many who are only twenty. A man or woman is only beginning to know how to live when he is between fifty and sixty years of age. They shall still bring forth fruit in old age.

But how could you bring forth much fruit in the Baptist, the Methodist, the Quaker, and all other Apostasies? I do not believe that you will be healed unless you are out and out. Will you obey the Voice of the servant of God? I direct all you sinners who are standing on the brink to come into Zion.

It is the brave, out-and-out men and women who get something done. We have no use for the half-and-half sort of fellows.

Women Should not Marry Men Who Are Their Inferiors.

If I were a woman I should want a brave, strong man to rule over me. You do not want an inferior man, one who will trot around at your apron strings, and do everything that you say. If you have a good husband who loves you, he will keep you straight and make you obey God. Some of you have married men who are your inferiors. You ought to have married some one who is your superior; but if you have made that mistake, you will have to put up with him now.

You cannot get out of it. Girls, do not marry a man who will be known after you marry him as "Mrs. Jones' husband." (Laughter.)

Do you want your healing for the purpose of glorifying God?

Audience—"Yes."

General Overseer—Is it to do more good, and to fulfill His Will?

Audience—"Yes."

General Overseer—Can you do it better outside of Zion than in it?

Audience—"No."

General Overseer—Many of you have tried it outside. You tried it with the churches, and you failed. Did you ever succeed in getting the minister and the members of an apostate church to believe in Divine Healing?

Audience—"No."

General Overseer—There is no other way. We must be united and do this work in Zion.

Not General Overseer of the Christian Catholic Church in Zion by Choice.

If I do not want to rule over any one. I do not want to rule over you, but God sent me here to rule and I have to obey God and rule with diligence. And you must obey.

There is no way of getting along and fighting this fight of breaking down the apostasies unless you are led by some one who knows how to lead you. The time has come when practically everything has failed. All the aggressive movements have failed and faded away. There are good men, individually, gathering a sheep here and there for the Master; but where is there the Great Onward Movement that will sweep the world? In Zion we have it, but nowhere else.

Then why not stand by me, and obey me as far as I obey God?

Do you think that there is any tyranny in Zion?

Audience—"No."

General Overseer—I have commanded you to do what is right, and you must obey me.

If you do not, I can be of no help to you. The time has come when you must decide whether he who speaks to you is Elijah the Restorer or not. You must stand up for God with Elijah. (Amen.)

Cowardice the Fatal Weakness of Elijah the Tishbite.

I am nothing at all in myself, not any more than Elijah was, and that for the grace of God I should be as big a coward as ever Elijah the Tishbite was, who, when Jezebel threatened to take his life, scudded into the desert.

I have never done that, and I never will, by the grace of God. However, I know that but for the grace of God I, too, would be in the desert howling under a juniper tree.

By the grace of God I will do my part, and send the Jezebels away over the border into heathen Tyre, where they belong.

She had no place in God's Israel.

Elijah made a mistake. He turned out the priests of Baal, but why did he not turn out Ahab and Jezebel, and reestablish the Divine Government? There are many things in which I do not agree with my great predecessor, Elijah the Tishbite.

Why does he tell the king to go up and eat and drink? Ahab was more guilty than these priests. Elijah had the power to tell the people anything that he liked at that time, and they should have obeyed his voice.

Why did he not ship Jezebel and Ahab over the border?

It was because of the kindness of his heart that he did not do it, or a fables idea of the sacredness of kings, no matter how vile they may be.

Every one who is determined to do right, out and out, and believes that God is their Healer, and will ask God to help them do right and receive the healing now, please stand. (Apparently the whole audience stood.)

Prayer of consecration.

My God and Father, in Jesus' Name I come to Thee. Take me as I am, and make me what I ought to be, in spirit, soul, and body. Give me the power to do right, no matter what it may cost. Give me Thy Holy Spirit, and help me to stand with Thy servant as the Prophet of God, and to get away from associations that oppose this work. Help me to be what I ought to be. Take my body and cleanse it. Make it fit for me to present to Thee as a living sacrifice, that it may be holy and acceptable unto Thee, which is my reasonable service. Renew my life; transform me; help me to be true, and to live this life out, and then get to the Zion above. For Jesus' sake. Amen.

General Overseer—Did you mean it?

Audience—"Yes."

General Overseer—Then live it.

Benediction.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole spirit and soul and body be preserved entire, without blame, unto the coming of our Lord Jesus, the Christ. Faithful is He that calleth you, who also will do it. The grace of our Lord Jesus the Christ, 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.

Prayer for the sick, with the laying on of hands, followed this service, the General Overseer, and Overseer Jane Dowie praying for about three hundred fifty in the prayer room, while a number of Overseers, Elders and Evangelists prayed with great numbers of the sick in the large assembly room.
All is over. The ribbons are put away; the gay trappings discarded.
The silken banners wave no more; the music is hushed; the bugler's note stilled.
The marchers have gone to their homes; the flowers are faded; the children's laughter sounds in other places; the day is dead!
Back to the work! Back to the toil and the duties which makes Life Sweet and Zion Prosperous.
Zion, on Parade, is a thing of beauty and something to be remembered.
Yet the most beautiful thing in all Zion was not in the Big Procession at all.
Zion, on Parade, is a most wonderful thing, yet the greatest wonder was Zion not on parade last Wednesday afternoon, July 15, 1903, the Second Anniversary of the Opening of the Gates of Zion City.

What was it? Read.

The Big Procession.
It took one hour and a half for the Parade—the marchers walking four abreast—to pass a given point.
From 1,700 participants, employees of the various departments, a year ago, an army of 2,500 marched in solid array.
First in line came Colonel C. F. Stern and staff, followed by Zion Band, the Police Department, Zion Guard in uniform, Mayor, Aldermen and City Officers, General Overseer's Ecclesiastical Staff, Educational Department, Bank and Financial Department, Land and Investment Association, Transportation Department, Hospices, Lace Industries, General Stores, Fresh Food Supply, Zion Sugar and Confection Association, Printing and Publishing House, Bureau of Employment, Building and Manufacturing Association, Laundry, Photograph Gallery, Wagon and Blacksmith Shop.

An immense shield—that of the Theocratic Party—was borne aloft by the City Administration officials at the head, the motto, "Where God Rules Man Prospers," standing out in bold relief.
The departments, in their respective places, followed, the marchers, in the various uniforms of their divisions, all bearing banners and flags of various hues and designs.
After the marchers came the Parade of Vehicles.

Vehicles of every size and kind and description, from that of the house-movers, 100 feet long, to a tiny goat carriage, drawn by two rebellious goats.
The order of the vehicles was first the Fire Department, followed by the Live Stock Department, Livery, Land and Investment Association, Transportation Department, Hospices, Lace Industries, General Stores, Fresh Food Supply, Zion Sugar and Confection Association, Printing and Publishing House, Bureau of Employment, Building and Manufacturing Association, Laundry, Photograph Gallery, Wagon and Blacksmith Shop.

A Scene of Beauty.
The scene presented, as the great procession swept down Elijah Avenue and turned into Shiloh Boulevard on the way to Shiloh Tabernacle, was a picture of indescribable beauty.
The long line of moving humanity, swaying to the sound of rhythmic music, the roll of the drums, the flaunt of flags, and flash and play of the colors in the sunlight of a perfect day, with the blue canopy of the heavens above, and the whole framed in a setting of exquisite green of field and forest and clustering homes—the ecstasy of beauty intoxicated!
On, on they come; with Zion’s colors, the Gold, the White and the Blue, displayed in waving drapery and banner and shield and sash.
The young men and the maidens; the strong men; the brain and the sinew of Zion; the man with hardened hands and tanned face; the workers of Zion; on they come; the young and the old; yet on they come; the toilers, from the highest to the lowest.

As the great concourse sweeps along, every face in the long procession seeks one other face. Every eye claims recognition from one other eye. Watch the scene! Study it! Peruse! The most wonderful, the most beautiful thing in all Zion is discovered—the love of Zion for God and for His prophet.

Accompanied by his not less beloved wife, he occupied a position in the front alcove of Zion Administration Building.

The Departments.
Comparisons are invidious. Sometimes the greatest things are not adapted to display. Each department made a box-showing. Yet here and there some unique feature or special beauty lingers in the memory.
The Ecclesiastical Department, for instance, made an exceptionally beautiful picture in the carrying of an immense silken banner, from whose points streamed white ribbons, held by white-robed maidens.

Zion Lace Industries and the General Stores vied with each other in making an imposing picture. Hundreds upon hundreds of employees marched in these two departments.
The Building and Manufacturing Association presented a solid body of one thousand men whose ranks seemed as staunch as their muscle. They were the home builders—the men who fill the atmosphere from early morn till night with sounds of hammer and saw. The carpenters made a particularly fine display. The device upon their banner was a gold cross against a ground of blue. Their motto was, "Go Forward Till He Come."

Zion Hospices made a beautiful picture, with their white-robed maidens, male and female, moving in unison and order.
Zion Printing and Publishing House marchers included every employee, from the General Manager to the little carriers, who leave your paper at your door.
The Fresh Food Supply looked spick and span, bearing a huge flag of red, white and blue, it being lowered and a salute given as the Department passed the reviewing stand.

A unique variety was presented in the way of ornamentation by Zion Gardens in an old-fashioned wheelbarrow, overflowing with fresh, green vegetables.

Taut and trim was the Drum Corps. In all the glory of new uniforms, the boys stepped along like—like nothing on earth except a Drum Corps. The movement showed perfect discipline.
The Zion Guard, officers in new uniforms of rich black, men in their familiar and honorable suits of blue, elicited undisguised admiration.

Zion Sugar and Confection Association looked "too sweet for anything."
But to praise one is to praise all. Each Department was but a part of the great, bewildering whole. The wonder grew and grew until wondering ceased and the spectator merely gazed. This for a two-year-old City!

And all the evil things commonly supposed to be essential to the growth of a city are debarrèd!

Parade of Vehicles.
Each display of these, as it came into view and passed on, giving place to the next in order, was voted in turn by the
spectators the very finest and best, until when the last was reached, the Building and Manufacturing Association, the decision rested there, because there were no more.

In the Tabernacle.

When the Great Procession was at last ended and the immense audience in Shiloh Tabernacle seated, Zion Band played beautiful selections until the General Overseer, preceded by his wife, appeared upon the platform.

The audience rose, while the man, who, under God, has been the creator and is the head of this vast activity, the Prophet of the Latter Times, Elijah the Restorer, stood before his people in simple dignity and gave the old, sweet salute, “Peace to thee.”

Like the roll of the billows of the Ocean came back the response from thousands of throats, “Peace to thee be multiplied.”

To the right sat the General Overseer’s wife, Overseer Jane Dowie, Judge V. V. Barnes, Deacon Arthur Stevenson, Mayor R. H. Harper, Overseer George L. Mason, Overseer Daniel Bryant, and Overseer H. D. Brasfield. To the left, Deacon Chas. J. Barnard, Deacon H. Worthington Judd, Deacon W. S. Peckham, Deacon Daniel Sloan, Deacon W. Hurd Clegindine, Overseer John G. Speicher, and Overseer J. G. Excell.

The song, so often sung by Zion, was once more voiced, “In the Harvest Field there is Work to Do,” after which a Prayer of Praise was offered by Overseer Speicher, ending with the solemn chanting of “Our Father who art in Heaven,” by the audience.

Arms for Zion Guard.

The unexpected is always happening in Zion. So it now happened.

Turning abruptly to Colonel Stern, the speaker said: “Stand up, Colonel; draw your Sword!”

There flashed out from the scabbard on the Colonel’s belt a—pocket Bible.

The General Overseer then announced that in the future Zion Guard should go armed—armed with the Sword of the Spirit.

All the guards are to wear belts, from which will be hung small scabbards containing Bibles, and bearing the inscription, “The Word of God.”

Colonel Stern himself is the originator of this effective plan for ordnance, which will include a “Sword Drill.”

E. S.

SERVICE OF THANKSGIVING.

Shiloh Tabernacle, Zion City, Illinois, Wednesday Afternoon, July 15, 1903.

The service was opened by the Congregation’s singing Hymn No. 62 in the Special Song Leaflet.

Overseer Speicher then led in prayer, after which the General Overseer said:

I have often said that Zion Guard should carry no arms, but I have changed my mind; I have determined that they shall carry a Sword.

Colonel Stern, will you please stand? (Colonel Carl F. Stern rose.)

Zion Guards Receive Orders to Carry Swords.

Draw your Sword, please. (Colonel Stern drew a small pocket Bible from a case attached to his belt, calling forth a loud burst of applause.)

I have carried mine for many years.

I always carry it in my hip-pocket.

A gentleman was one day combating a statement I had made, when I said to him, as I put my hand in my hip-pocket, “I have something here that will kill you.”

He started, and I quietly drew out my Bible.

Learn to use the Word of God.

The Sword of God is the Word of God.

Guards, you will all have to provide yourselves with a Sword.

You will be the only army in the world that carries the All-conquering Sword. Hallelujah! Amen!

Let us have it in our hearts.

I desire to read to you, from my Sword, from the 20th Psalm. Chaplain, you will have to teach the Guards this Psalm, because it is their Psalm. It is a Psalm for all.

The General Overseer then read the 20th Psalm; also from the 105th Psalm, beginning with the 1st verse, and making the following comments upon the 4th verse:

Seek Jehovah, and His strength; Seek His face evermore.

There are so many that are seeking another kind of strength.

I thank God that I have sought His strength, and hence God has given us this glorious fulfllment.

Remember His marvelous works that He hath done; His wonders, and the judgments of His mouth; O ye seed of Abraham His servant, Ye children of Jacob, His chosen ones. He is Jehovah our God; His judgments are in all the earth. He hath remembered His Covenant forever, The Word which He commanded to a thousand generations; The Covenant which He made with Abraham, And His oath unto Isaac; And confirmed the same unto Jacob for a statute, To Israel for an Everlasting Covenant: Saying, Unto thee will I give the land of Canaan, The lot of your inheritance: When they were but a few men in number; Yes, very few, and sojourners in it; And they went about from nation to nation, From one kingdom to another people. He suffered no man to do them wrong; Yes, He reproved kings for their sakes; Saying, Touch not Mine anointed ones, And do My Prophets no harm.

God Fulfills His Promises.

How true that has been with us, when we were a very few in number.

I thought of that passage when I was in Europe with a band of six, going from one nation to another, from one kingdom to another, and they said that they would swallow us up here and there.

But we swallowed them in thousands, and tens of thousands, and He suffered no man to do us harm.

He reproved, in a striking manner, those who attempted to do us harm, and He would not allow us to be touched.

The General Overseer then read from the 107th Psalm, the first eight verses.

He then said:

This meeting will not be a long one, because you have been standing a long time, and marching in the sun, and it is no joke.

I found that out yesterday. (Laughter.)

I came last of all, and got your dust, but I enjoyed it.

It was a glorious sight.

I was so glad afterwards that I gave the order for that countermarch on the hill.

It was wonderful! Yesterday’s sight was beautiful; but as a procession, today’s far excels it.

I was delighted to see you.

I knew I had a delightful band of workers.

As I watched you these words came to me:

“And There Went With Him the Host Whose Hearts God Had Touched.”

It seemed to me that God had touched the hearts of my Englishmen, my Scotchmen, my Irishmen, my Frenchmen, my Scandinavians, my Hungarians, my Germans, my Poles, my Russians, my Armenians, my Greeks, and my Ethiopians.

I have seventy nationalities in Zion City.

The joy of it all is that your hearts were not touched by a craze for gold, because it was a question with a great many in the world whether Zion City would ever “pan out,” as they say.

But you came together to help me build it.

I look at this beginning, and remember that although the gates of the city were opened two years ago today, it is not yet two years since the first building began.
In one year and ten months, God has wrought what we see today.
It is a wonderful, wonderful City!
Where is there another city which could have shown this?
I give thanks to God, first of all, that I have a band of men and women whose hearts God has touched.
I am also grateful to God for what you have accomplished in all departments of this work.

It Would Be Irfovidous to Make Comparisons.

They are always odious, and it is not possible for me to compare them favorably.
I do not want to make a comparison, but I want to open my heart to you, that you may know
what happens in the world and not have the men, what would be the use of it?

So I will put the Financial Department aside, and say that the men are more than the money.
From some aspects it might be the Land and Investment Association; but what would be the use of the land if we did not have the men?

So we will just put the land beneath our feet. Some of us might think it would be the General Stores, but what would be the use of the General Stores if we did not have any one to do the business?
And so with the Law Department—what would be the use of the Law Department if there was no one here to do business?

I can look around and say: The greatest thing, after all, is the men whose hearts God has touched.

Our Men and Women Are the Walls of Zion City.

"Where are the walls of your city?" said some one to an ancient Spartan.
The Spartan smiled, and putting his hand upon his breast, said: "These are the walls of Sparta."
The walls of Zion City are the hosts of men and women, whose hearts God has touched.
It is always a question of men, because money is not nearly so essential as men.
Money, of course, is very essential. I should like to see more of the General Stores, but what would be the use of the General Stores if we did not have the men?

So we will just put the land beneath our feet. Some of us might think it would be the General Stores, but what would be the use of the General Stores if we did not have any one to do the business?
And so with the Law Department—what would be the use of the Law Department if there was no one here to do business?

I can look around and say: The greatest thing, after all, is the men whose hearts God has touched.

A little while ago, one of the good Deacons submitted to me a list of names, and suggested some increases; but when we had finished with that list, the increases still to be granted were more numerous than before.

Without any solicitation at all, I have again and again increased the increase that has been suggested, and sometimes have increased where no suggestions were made.

Even when it seemed we could not afford it, I have said: "We cannot afford to give that person less, and we will trust God."

We have not trusted God in vain. Nevertheless, I am determined more than ever to see that you all earn what you get.

I Am Very Determined That None of You Shall Waste Zion's Time.

You can scarcely tell what a terrible leak it is when any of you make a practice of losing time, by talking and in other ways, when you should be working.
We have in Zion about 2,500 employees, and if each one lost ten minutes a day, there would be the loss of 25,000 minutes.

An eight-hour day, which is the workman's day in Zion, is four hundred eighty minutes.
Then if ten minutes were lost by each employee, the loss in one day would be fifty days in time for one man.
Fifty days thrown away for which we have had to pay because you frittered away ten minutes.
It is easy to fritter away ten minutes a minute or two at a time.
The only way in which we can possibly win is by a strict use of time.

Will you promise me that, by the grace of God, you will make a strict use of time?
Employees—"Yes."
You must realize that you are the losers as well as Zion and the stockholders who entrust to you the vast capital to use in connection with this great work.

We are their servants for the Christ's sake.

We Are Responsible to God and to Our Constituents for the Vast Capital That Is Now in Zion City, and That Is Yet to Come.

We would most certainly forfeit their confidence, if, on coming to this City they were to find that the men were loitering, talking and discussing instead of working, which sometimes is the case, I regret to say.

When a workman is digging clay and shoveling it out, he has no breath with which to discuss things. He should save his breath for his work.
The employee in the General Stores has no time to lose.
He could be taking down stock, cleaning the shelves, acquainting himself with remnants and things that have been put out of sight, and making things neat and clean.

So in every department.
So with the clerk who foolishly overworks himself at home, during the hours between, attempting to put up a house.
This, however, we have stopped, because the Building and Manufacturing Association has been established for that purpose.

We do not propose to pay you wages and then have you compete with the Building and Manufacturing Association, taking the bread out of the mouths of your brethren, the builders.

That is not fair, is it?

When a man leaves his business and goes home and works six hours more for himself, and comes back and nods and sleeps over his work, is that fair to Zion?

The man who does this, we will begin to think is underwork, and that it will be well to give him a few more hours of work for his pay.

If he can afford to do four, five, or six hours' work outside his regular day's work, we shall begin to think we would better increase his day's work for us; because it is evident that he has not enough work to do.
I desire to call your attention to the fact that the Building and Manufacturing Association is established to do this business.

No one will be permitted to trick us on this proposition.
Any one who endeavors to do private contracting here will fail.

Problems in Political Economy Solved in Zion.

I ask you where in all the world has there ever been a people who are cooperating together so perfectly, and are every one under God, servants of Zion in a commercial organization? What will be the result of this? The merest on-loo'ker who has no very deep knowledge of political economy is compelled to confess, as many have already confessed, that the sight that is seen in this city is absolutely unique, that the world has never seen its like.

Let us go forward. If we grow at the same rate as we have grown, what will we be next year, or two years hence? What cannot God do with us if we are faithful to Him? I think that there are very few, indeed, in Zion, who are not conscientious. I think that those who have lost time have not thought of what ten minutes would mean. They have not imagined that it would mean fifty days' pay if every one else did the same thing.

What Does Not Constitute an Eight-hour Day.

I know that there are some of you who have not only worked a full day, but did not know when to stop, and worked on. I could speak regarding some who have never been content with their day's work. Some have gone on most regularly on time, but strange to say—have not stopped work at the proper time, but have had their coats on and ready to leave the factory at 5 o'clock. That is not fair, is it? Five o'clock is the time to stop work. That does not mean that you have to take ten minutes or a quarter of an hour each day out of Zion's time to wash your hands. That is not work; it is stealing Zion's time.

I believe that with the principle of coöperation that we have now, the development of which I have been very much interested in watching, inside of two years you will begin to see marvelous results in the Building and Manufacturing Association, and in other associations, so that I shall begin to enlarge your resources by making you stockholders in our various industries.

The Result of the Employees Becoming Stockholders in the Various Industries.

I can conceive of nothing else that would be better than that. I have a great desire that the employees of the Building and Manufacturing Association shall be the owners of its stock. It is most important that you should have a clear understanding in connection with that. It is most important at the beginning that you should take up that stock yourselves.

If every one of the Building and Manufacturing Association were to take up one share—Twenty ($20) Dollars—of that stock every three months, you would very soon acquire the control of the capital in that association, so that you would realize more and more that any loss of time meant money out of your pocket. You do not see it so much in wages, but you would see the results of the economy of time in the dividends. You would not only be entitled to the ten per cent., which will be the ultimate dividend, but you will be entitled to ninety per cent. of the entire surplus over all expenses and provision for the future. It means that you get all the profit except the ten per cent. of the surplus that goes to Zion.

A Golden Offer, Which no One Can Afford not to Accept.

I venture to say that there never has been a proposition made to workmen so good as that since the world stood.

If you do not take it up, I want you to give your clear warning that I shall cancel it. If that is not taken up this year in a hearty manner by the Building and Manufacturing employees, I shall cancel the provision, and you will lose. You will have to work for people outside who will get the ninety per cent. of the surplus instead of your getting it yourselves.

It seems to me that if you do not take that up very earnestly you must think that I am lying to you and trying to deceive you, because the proposal is one that is not merely gilt-edged, but is golden all through. I want you to see prosperous, but I shall not wait forever for you. I will give you one year if I can, and then I will cancel that offer and get the capital at a cheaper rate. Do you want to do that?

No. The General Overseer—Our stockholders have a great interest in the prosperity of our associations, and the surplus will be a great source of loss. You will have to work for people outside who will get the capital at a cheaper rate. Can you not see that the pick of the world is coming here? There has not been a better opportunity for you farming people to realize upon your estates and invest safely. Can you tell me of any one who invested here and has lost a dollar?

No. The General Overseer—If there is any one who can say Yes, speak up. I want to know who it is. I do not know of any one who has lost a dollar on land stock or any other stock.

That is remarkable, because I can tell you that there is any amount of stocks in Chicago worth practically nothing.

A Striking Contrast.

I believe that in a certain investment in the city, which certainly involves five million dollars, the investment never paid more than two per cent., that for some time it has paid nothing at all, and now the stock, which cost one hundred dollars, instead of being at a premium, was lately quoted at eighty-five and discounted therefore by fifteen per cent.

How different it is with us! Take, for instance, the difference between this city and any other of its size. Some have been in existence for sixty years. A certain city of ten thousand people has to maintain thirty saloons. To each of these saloons there is an average of five thousand dollars paid each year. The consequence is, that, in such a city, its working men are spending one hundred fifty thousand dollars a year in saloons.

That is the interest at five per cent. upon three million dollars. We do not have one saloon, and we are ahead of the other place the interest on three million dollars, and more than that, because our men are, as a result, clearer-headed. They are not laid aside by sickness. It costs the city almost nothing for crime and miseries of every kind. Taking it down to a bare financial basis, I believe that Zion City has an interest on six million dollars at five per cent. ahead of that city. (Am.) Is that not remarkable? A capitalist who stopped here recently, said, “Doctor, your people will make millions on what they save.”

The Unreasonableness and the Injustice in the Average Strike.

He is a very prominent merchant, employing an immense number of men, but from the very humblest position, worked...
Take the Zion Sugar and Confection Association which has been in existence but a short time. Recently we had an order for seventy-five tons of Zion candy from one town alone.

With all the competition in this trade that there is in this country, Zion can sell all the candy that she will ever be able to make. That is also true of Zion lace. There is always a demand for all the lace we can make, and ever so much more. So it is with Zion land and everything else. Our land is gold, but right over the borders, in Winthrop Harbor, the sheriff has had to sell the whole thing. They have been laboring eleven years to establish industries there. They had vast capital, and have lost it all.

The value of the land is not a whit more today than it was eleven years ago. That means that whenever I want to go north or west or south we can practically do it.

You may ask, “Have you not increased the value of the land outside?” To that I reply: “No, not much.”

IMITATORS OF ZION COMPLETE FAILURES.

They tried to imitate us, but they could not do it. Some ministers have been having a conference and saying: “Cannot we get up a Restoration Host, too?” They cannot do it. Or, “Cannot we build a town, also?” They cannot do it.

No one would trust all the parsons of the Methodist church put together. (Laughter and applause.) They are the biggest muffins in business you ever saw, as are almost all parsons.

I do not want to be hard on them, but they have not had the training. Many ministers are splendid fellows, but when I want to do business I do not do it with parsons. Not much.

Some of them are getting to know, and some of them will know more. The head of this work must always be an ecclesiastic. But their lack of business ability is not their fault. They have not had the proper education.

I was a business man before I was a parson. I could make money before I was twenty-one years of age. I could make more money for myself now if I were not at the head of Zion, because I limit myself to five percent of the increment of value. Instead of that, I could take ninety per cent. If I chose.

But it is a great joy to me that the ninety-five per cent. will go into property for Zion in perpetuity.

EVERY MAN AND WOMAN IN ZION READY TO MAKE ANY NECESSARY SACRIFICE.

The whole horizon is light. Now everything is beautiful; the sun is shining and everything is favorable.

But have a care, it will not always be so. Times of testing will come. Will you stand by me then, tell me?

Voices—“Yes.”

General Overseer—If I need to have a cut down of the wages all around, would you be willing to do it rather than give up Zion?

Voices—“Yes.”

I am speaking of the entire great, broad, general policy. I venture to say from this platform, before the whole world, that there have never been before such results in two years. They say, “Oh, you must have had a fine capital!”

Some day I will tell you how much I had, but not now. I did have a vast capital—I had God.

Take this into account. I say to you who listen and to you who read the report, it means that we can continue, and, by the grace of God, we shall continue.

It is true that there is no industry conducted in Chicago at the present time which we cannot outstrip if we get adequate capital. (Applause.)
NOTES FROM ZION'S HARVEST FIELD

By REV. J. G. EXCELL, General Ecclesiastical Secretary

For Jehovah hath comforted Zion: He hath comforted all her waste places, and hath made her wilderness like Eden, and her desert like the Garden of Jehovah. Joy and gladness shall be found therein, thanksgiving and the voice of melody. (Isaiah 11:16)

God hath comforted His people through the ministry of him whom He hath raised up in these days in the spirit and power of Elijah. The wilderness and the solitary place do rejoice, for God hath poured water upon him that was thirsty, and floods upon the dry ground.

He hath poured out His Spirit upon His people. These are the times of the complete fulfilment of the words of the Prophet Isaiah:

The Voice of one that crieth, Prepare ye in the wilderness the way of Jehovah. The work of John the Baptist was but a partial fulfilment of this prophecy.

The complete fulfilment is the work of Elijah the Restorer. In the beginning everything was perfect. God saw all that He had made, and behold, it was very good; but through sin the world has become a wilderness. Not only is the natural world desolate, but mankind spiritually as well.

The prophecy says, "Jehovah hath comforted Zion," and truly those who have obeyed the truth as it is proclaimed in the Word of God, come out of the apostasies, and joined themselves unto the Lord in an Everlasting Covenant—those who have truly entered into Zion—have received the comfort of the compassionate Heavenly Father.

He has forgiven their sins, healed their diseases, and has abundantly blessed them spiritually. With the Psalmist they now cry: Bless Jehovah, O my soul; and all that is within me, bless His Holy Name.

Who forgiveth all thine iniquities; Who healeth all thy diseases; Who redeemeth thy life from destruction; Who crowneth thee with loving kindness and tender mercies.

That which was wasted by sin He has restored.

That which had been made desolate by sickness and disease, so that the life was as a wilderness, He has reclaimed by the power of the Holy Spirit, and made like the Garden of Jehovah. Joy and gladness are found in the midst of His people.

Testimonies to the goodness of Jehovah are coming in continually from all parts of the world. It is an inspiration to read the glowing accounts of those who have been healed through the teaching of Zion.

What a blessed occasion it was a few days ago, when the faithful in Zion came together at the Third Feast of Tabernacles to give thanks unto the Most High! What songs of praise ascended to the Heavens! With what joy and gladness they assembled in the Tabernacle of Jehovah!
Truly thanksgiving and the voice of melody were found therein. Those whose hearts God had touched beat in perfect sympathy with that of our beloved General Overseer, especially at this time. God abundantly blessed those who came, (for God is always in the assembly of His saints), and those who could not come, but who were with us in spirit will also receive His blessing. We send forth the following testimonies to the praise of God.

Thousands of a similar nature were given during the Feast of Tabernacles.

San Francisco, California.

For as the rain cometh down and the snow from Heaven, and returneth not thither, but watereth the Earth, and maketh it bring forth and bud, and giveth seed to the sower and bread to the eater;

So shall My Word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing wherein I sent it.

We are glad that San Francisco is faithful in distributing Leaves of Healing. It contains the Word of God, and will not return void.

It is with pleasure that we print the following lines from Elder Taylor, which also gives a statement of the deliverance of Mrs. A. R. Coffman, who had been bound for eighteen years by Satan.

May the record of her testimony be a blessing to many others bound in the fetters of the so-called science of medicine.

2224 Howard street, San Francisco, California, April 13, 1893.

Dear Elder:—One week ago yesterday we fully organized Zion Restoration Home in San Francisco under captains and in companies. Already the sale of Zion Literature has increased so much, that we have just ordered from Zion Printing and Publishing House fifty more copies per week of Leaves of Healing and five more copies of Blatter der Heilung, which make altogether nearly three hundred copies per week we are now selling.

I send you the testimonies of a number of persons who have been healed, among them the testimony of Mrs. Adeline R. Coffman, of Fairfield, Solano county, California, who had been an invalid for eighteen years and bound down by the morphine habit for four years.

She is now a member of the Christian Catholic Church in Zion.

She formerly belonged to the First Baptist Church of Wilkins, California.

A so-called Christian physician, of that apostate denomination, gave her the morphine, and made her a slave to the cruel drug that was sapping her life away.

The pastor and members of that same apostate denomination met together and prayed. *God bless the means,* but their prayers were not answered; for God never blesses the Devil's means.

It was not until this poor woman, who had suffered many years of many physicians and was nothing bettered but grew worse, had thrown aside all so-called human means, and placed herself fully in God's care, that she was healed.

Through the laying on of hands and prayer, as God commanded, she was healed.

She is now strong and well, for the first time in years.

Yours for the Master,

W. D. Taylor.

The following is from one of Elder Taylor's flock:

11 Montgomery street, San Francisco, California, March 2, 1903.

Dear General Overseer:—I was healed of blindness in both eyes about seven years ago.

The inflammation had settled on my brain. I would surely have been blind the remainder of my life, if I had not met a Christian lady by the name of Gillett.

She told me how wonderfully God answered your prayers and healed many while you were in Seattle.

She told me to go to my room and throw away all my medicine, and then write to you and your wife to pray for me, and then God would heal me.

She obeyed.

The second day, in the evening, God's Holy Spirit, through the Christ, worked through my head and killed the disease.

My sight has been getting better ever since.

Our Heavenly Father answered our Elder Taylor's prayers, and healed me of a very sore throat.

About one year ago I was passing through a deep financial trial.

I asked Elder Taylor to pray for me, and asked him to ask his wife to join with him.

Soon after I was successful, a direct answer to their prayers.

In answer to their prayers, I was also delivered out of an intense spiritual trial—the most intense, I think, I ever passed through.

I had been reading Emanuel Swedenborg's teachings.

I have been healed, within the past two months, of a large carbuncle on the back of my neck, and many small boils, in answer to your prayers and those of Elder Taylor.

I thank our Heavenly Father with all my heart for answering your prayers.

I thank you all for praying for me.

Continue to pray that God will continue to purge, strengthen and prepare me more perfectly for every good work and work.

I hope and pray that God will continue to strengthen you and your wife and son, and all that are in sympathy with the work in Zion all over the world.

Your Brother in the Christ,

Henry Clement.

Los Angeles, California.
Laura A. Wilkinson, Deaconess-in-charge, 301 East Twenty-third street.
Sunday, Sunday, 3:30 p.m.

The following letter from Deaconess Wilkinson gives a little account of the work on the Pacific Coast in the district under her charge:

Los Angeles, California, May 1, 1903.

Dear Elder:—I have ministered to and prayed with an old lady, who for years, on account of paralysis, was unable to use her body.

She gave up medicine sometime ago, and has steadily grown stronger, and now, with aid, can walk across the room, and use her limbs.

She was delighted to find that she could put her hands on the head.

She loves the teaching and the Leaves. She looks eagerly for its coming and never misses a service on Sunday.

I am also glad to report the healing of a little boy about ten years old, who had been attending our mid-week meetings.

He became quite ill with high fever, and vomited a great deal. He also had symptoms of diphtheria.

There was much prayer in the district for his soul, and he was delivered from his disease.

The minister, Thomas, goes to the sick, to preach to them and pray for them. He has learned to use his strength in a better way.

He has been sick for a long time.

We pray for him every day, and he has improved.

He has now a great deal of strength.

The mother, through the teaching, was convinced that Jesus was indeed the Healer.

She prayed and sent a request to me, and I prayed.

She testified that the child slept for the first time in five years.

The fever cooled immediately.

I am greatly encouraged in the work, and do praise God that ten gave up medicine in the month of April, and are already writing Leaves of Healing. They say that the Bible is a New Book since having Zion's teaching.

One that surrendered his medicine and trust was a Methodist exhorter, who presents at the county hospital every Lord's Day afternoon.

He now takes Leaves of Healing to the patients.

He comes regularly for Zion Literature, and stays for Zion teaching each week.

He had a miraculous healing of rupture through his own prayers.

I feel that the Leaves of Healing that I sent him was instrumental in helping him get the victory.

He does not eat pork any more, thank God! I am praying God to give him to Zion.

I am happy that so many capable men are becoming interested.

A United Brethren minister came to me for help.

He had read Leaves of Healing, and wants healing for himself.

Saturday evening a young man, who said his mother and sister were members of Zion, promised faithfully to turn and make things right by returning to his mother, whom he had deserted three years previously.

He gives his heart wholly to God.

Pray for me.

Faithfully yours for the Master,

(Mrs.) L. A. Wilkinson.

Babe Healed of Pneumonia.

We shall feed His flock like a shepherd. He shall gather the lambs in His arm, and carry them in His bosom, and shall gently lead those that give back.—Isaiah 40:11.

Wingham, Ontario, April 11, 1903.

Dear General Overseer:—Peace to thee! on the 7th of March, our baby, who is fifteen months old, was taken with pneumonia. She was cutting double-teeth also.

She kept getting worse all the time.

We prayed continually for her deliverance, but received no answer.

I did not like to send a telegram for prayer; but on the 11th I thought that she was dying.

I sent a telegram to you for prayer, and in about an hour there was a change.

We knew that you had prayed for her and God had answered; for which we are so thankful.

We thank you for your prayers for our baby.

Praying God's blessing upon you and Overseer Jane Dowie Till He Comes, I am, Your sister in the Christ.

(Mrs.) Martha Smith.
OBEYING GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Ghost."

Fifteen Thousand Eight Hundred Fifteen Baptisms by Triune Immersion Since March 14, 1897.

Fifteen Thousand Eight Hundred Fifteen Believers have joyfully followed their Lord in the Ordinance of Believer's Baptism by Triune Immersion since the first Baptism in Central Zion Tabernacle on March 14, 1897.

Baptized in Central Zion Tabernacle from March 14, 1897, to December 14, 1900, by the General Overseer. 4754

Baptized in South Side Zion Tabernacle from January 1, 1902, to June 14, 1902, by the General Overseer. 98

Baptized by Overseers, Elders, Evangelists and Deacons, at Headquarters (Chicago and Zion City). 3525

Total Baptized at Headquarters 8899

Baptized in places outside of Headquarters by the General Overseer. 641

Baptized in places outside of Headquarters by Overseers, Elders, Evangelists and Deacons. 5970

Total Baptized outside of Headquarters 6611

Total Baptized since March 14, 1897: 15,815

The following-named twenty-two believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Wednesday, July 1, 1903, by Elder Percy Clibborn:

Andres, Clara E. Oceola, Ohio
Beebe, Miss Etta Zion City, Illinois
Buell, Mrs. Paul Zion City, Illinois
Clenix, Clara Zion City, Illinois
Clouston, I. C Zion City, Illinois
Colwell, Edgar M. Zion City, Illinois
Hall, Miss Edna Zion City, Illinois
Hanson, Mrs. Leon Zion City, Illinois
Kibler, Ruby Cedar Rapids, Iowa
Kibler, Virginia Zion City, Illinois
Ludman, Reuben Zion City, Illinois
McLean, Mrs. S. M. Zion City, Illinois
Markle, J. S. Zion City, Illinois
Markle, Mrs. Jennie Beebe Zion City, Illinois
Meyer, Mrs. J. Zion City, Illinois
Meyer, Marie C. Zion City, Illinois
Nagle, August Herman Zion City, Illinois
Nagle, Henrietta Zion City, Illinois
Nagle, John P. Zion City, Illinois
Nuttal, Miss Hannah Zion City, Illinois
Shepherd, James Zion City, Illinois
Stevenson, Elizabeth West Allis, Wisconsin

The following-named eight believers were baptized in Oshkosh, Wisconsin, Lord's Day, June 26, 1903, by Elder A. W. McClurkin:

Busey, Mrs. L. Celina Oshkosh, Wisconsin
Bussey, Miss Florence Oshkosh, Wisconsin
Felto, Chester J. Appleton, Wisconsin
Krieg, Mrs. Alice Oshkosh, Wisconsin
Miller, Mrs. Delia 500 Jefferson street, Oshkosh, Wisconsin
Nicholas, Catherine 309 North Third street, Oshkosh, Wisconsin
Stone, Miss Jessie Marie Oshkosh, Wisconsin
Towner, Mrs. Minnie Oshkosh, Wisconsin

The following-named three believers were baptized in Wichita, Kansas, Lord's Day, June 28, 1903, by Elder D. A. Reed:

Barren, Leonard D. 1197 East Oak street, Wichita, Kansas
Huffman, Mrs. John A. 700 South Water street, Wichita, Kansas
Plunkett, Hettie May 200 South Water street, Wichita, Kansas

The following-named two believers were baptized in Plum river, near Zion postoffice, Illinois, Monday, June 20, 1903, by Elder F. M. Royal:

Davis, William A. Zion postoffice, Carroll county, Illinois
Davis, Mrs. Maria G. Zion postoffice, Carroll county, Illinois

The following-named three believers were baptized in Zion Tabernacle, Shanghai, China, Saturday, November 8, 1902, by Elder Kennedy:

Bao, Mr. Yong-si Shanghai, China
Du, Mr. Fan-yong Shanghai, China
Wong, Mrs. Dung-i Shanghai, China

The following-named two believers were baptized in Minneapolis, Minnesota, Lord's Day, July 5, 1903, by Elder F. A. Graves:

Oberholtzer, Miss Maude E 510 East Fifteenth street, Minneapolis, Minnesota
Nelson, Lilia Theresa 606 East Fourteenth street, Minneapolis, Minnesota

The following-named twelve believers were baptized at Caledonia road Baths, N., London, England, Lord's Day, June 28, 1903, by Evangelist H. E. Cantel:

Angel, Mrs. Evangelist 27 Burn's rd., Harlesden, N., W., London, England
Brown, Mrs. A. W. Hammond 110 Marylebone lane, W., London, England
Grie, Thomas 110 Marylebone lane, W., London, England
Grie, Frederick C. 110 Marylebone lane, W., London, England
Luxton, Miss Lyna Melinda 2 Greenbank, Roxborough road, Harrow, Middlesex, England
Luxton, Miss Eva 2 Caledonian road, N., London, England

The following-named twenty-two believers were consecrated at Shiloh Tabernacle, Zion City, Illinois, Friday, June 19, 1903, by Rev. John Alex. Clark:

Brockmann, Beatrice Venneman 2813 East Avenue street, Chicago, Illinois
Brockmann, Marion Faith 2813 East Avenue street, Chicago, Illinois
Brockmann, Ethel Esther 2813 East Avenue street, Chicago, Illinois
Brockmann, Harold 200 Second avenue, Milwaukee, Wisconsin
Brockman, Harry Herbert 200 Second avenue, Milwaukee, Wisconsin
Brooks, Ruth Marguerite 37 Markham street, Toronto, Ontario, Canada
Cantel, John Alex. 678 La Fayette Avenue, Detroit, Michigan
Christie, Kenneth 215 East Sixty-fifth place, Chicago, Illinois
Christie, Margaret 215 East Sixty-fifth place, Chicago, Illinois
Clark, Mrs. E. 200 Dearborn street, Chicago, Illinois
Clark, Mrs. A. 200 Dearborn street, Chicago, Illinois
Clark, Mrs. H. 200 Dearborn street, Chicago, Illinois
Clark, Mrs. L. 200 Dearborn street, Chicago, Illinois

CONSECRATION OF CHILDREN.

The following are the names of young children consecrated at Shiloh Tabernacle, Zion City, Illinois, Friday, July 17, 1903, by Rev. John Alex. Dowie:

Anderson, Donald Herbert Chicago, Illinois
Angel, Mary Esther Zion City, Illinois
Baker, John A. Pontiac, Illinois
Baldwin, Angles A. Pontiac, Illinois
Benckendorf, Lester Earl Zion City, Illinois
Benckendorf, Edith Mabel 1818 West Nineteenth street, Chicago, Illinois
Bevier, Emma Gladys 3018 Ekevel street, Zion City, Illinois
Blanks, Annie E. Birmingham, Alabama
Blanks, Agnes Birmingham, Alabama
Blanks, John L. Birmingham, Alabama
Bockman, Kenneth Almond 2813 East Avenue street, Chicago, Illinois
Bockman, Beatrice Venneman 2813 East Avenue street, Chicago, Illinois
Bockman, Marion Faith 2813 East Avenue street, Chicago, Illinois
Borkenau, Otto 200 Second avenue, Milwaukee, Wisconsin
Borkenau, Harold 200 Second avenue, Milwaukee, Wisconsin
Borkenau, Harry 200 Second avenue, Milwaukee, Wisconsin
Brown, Mrs. A. W. Hammond 110 Marylebone lane, W., London, England
Luxton, Miss Lyna Melinda 2 Greenbank, Roxborough road, Harrow, Middlesex, England
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Bao, Mr. Yong-si Shanghai, China
Du, Mr. Fan-yong Shanghai, China
Wong, Mrs. Dung-i Shanghai, China
In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto Myself; that where I am, there ye may be also.

MEMBERS AND FRIENDS OF ZION EVERYWHERE

AFFORD CHANNELS FOR SAFE INVESTMENTS.

Zion City and the properties of Zion's strength and wealth are Security.

Price Lists, Earning Data, and other particulars may be had on request.

Members and Friends of Zion everywhere.

Buying Property or Investments to dispose of.

The Par Value of Certificates is fixed and from each.

The value of Surplus Money can be thus employed any time.}

The Lead Association, the Bank, the Loan Institute, the General Store, the Fresh Food Supply, the Land and Building Association.

IMMEDIATE CONSECRATION OF ZION SECURITIES.

INVEST IN ZION SECURITIES.

The following names are those of children consecrated at San Francisco, California, June 28, 1903, by Elder W. D. Taylor.

Robert, Lawrence C. Rutland, Illinois
Robert, John A. Zionsville, Indiana
Robert, Robert A. Zionsville, Indiana

In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto Myself; that where I am, there ye may be also.

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The Lead Association, the Bank, the Loan Institute, the General Store, the Fresh Food Supply, the Land and Building Association.
SERVICES OF THE
Christian Catholic Church in Zion

REV. JOHN ALEXANDER DOWIE, General Overseer

WILL BE HELD IN
SHILOH TABERNACLE
Zion City, Illinois

Every Lord's Day Afternoon at 2 o'clock

Excursion Trains Leave the Wells Street Chicago & North-Western Depot each Lord's Day Morning at 11:30 and 11:45 o'clock, returning after the services.

Round Trip Tickets .... THIRTY CENTS
FOR SALE AT THE DEPOT PLATFORM

THE CHRIST IS ALL AND IN ALL

A NEW ZION CITY PLAT

A beautiful new colored-plate plat is now ready at the offices of Zion Land and Investment Association. These plats show all the land thus far subdivided, consisting of 1905 acres, and including the New Subdivision, just placed on the market—a most desirable and attractive home site containing 280 acres.

This plat also shows the exact location of the most prominent buildings of the city, as well as other important details.

The residence lots in Zion City are exceptionally large and well-located. Some of them in the New Subdivision have an elevation above Lake Michigan of 120 feet, and are located a distance of two miles from the border of the lake.

Zion City lots are leased for 1100 years and every leaseholder is compelled to live up to the covenants and restrictions of the lease, which will prevent this land ever being used for any unclean or immoral purposes whatever, notably, the sale or use of intoxicating liquor, tobacco, disease-producing swine's flesh; or the maintenance of gambling dens, theatres, dance halls, apothecary shops, doctors' offices, oath-bound secret societies, etc.

Nearly all the lots in previous subdivisions have been disposed of, hundreds of beautiful homes having been built upon them, some costing all the way from $10,000 to $25,000 each. At least Two Million Dollars have already been expended upon the land for improvements, and all within two years.

Lots in the New Subdivision are offered at rentals ranging from $400 upwards, and a discount of ten per cent is allowed Shareholders until August 1, 1983. Allotments will then be made to those who have filed applications with this Association. Selections may be made either in person or by proxy.

We shall be pleased to mail to any honest inquirer copies of this beautiful new plat, also new edition of illustrated booklet, and other descriptive matter pertaining to our Clean, Safe and Profitable Investments. Address all communications,

H. WORTHINGTON JUDD, Secretary and Manager
FIELDING H. WILHITE, Assistant Secretary

ZION LAND AND INVESTMENT ASSOCIATION
ZION CITY, ILLINOIS
MADISON SQUARE GARDEN, NEW YORK CITY, NEW YORK

In this great building, the Auditorium of which seats 16,000 people, Rev. John Alexander Dowie, Elijah the Restorer, General Overseer of the Christian Catholic Church in Zion, will conduct a great mission from October 1st to November 1, 1903, inclusive. It is expected that he will be accompanied by Zion White Robed Choir of Hundreds of Voices, Zion City Brass Band, Hundreds of Officers of the Church, and by at least Four Thousand members of Zion Restoration Host.
JOSEPH THAT DELIVERED ME
OUT OF THE PAW OF THE LION,
AND OUT OF THE PAW OF THE
BEAR, HE WILL DELIVER
ME OUT OF THE HAND
OF THIS PHILISTINE.

Sweet indeed and blessed
is a life of trust!
As each new scene arises; as
each new trial is faced, he whose
life is "hid with the Christ
in God," may say with David,
"Jehovah that delivered me
. . . He will deliver me."

With calmness, confidence
and quietness, with the joy of
Jehovah, which is Strength, he
goess into every battle with
Songs of Victory in his heart
and on his lips; for he has not
only the Precious Promises of
God, but many wonderful ex-
periences to assure him that
"God is unto us a God of de-
liverances."

The remembrance of God's
loving kindnesses is like a
golden chain, in which each
Divinely-given victory over sin,
disease, sorrow, perplexity or
death is a link of wondrous
strength and marvelous beauty.
Woven into the chain of
Faith, Hope and Love, these
memories bind God's people to
Him and in Him, each new
mercY making the bond the stronger.

Then, there are the remembrances of
special great deliverances. These glow like
priceless jewels in the chain. Their
beauty is not only a joy to those in whose
lives they were wrought, but a power in
the lives of others. God has
given, in Zion, where His Mes-
senger has restored the Prayer
of Faith, many such gems of
brightest radiance, and people
in all the lands have rejoiced
in their glory.

Among them is the miracu-
loous deliverance from death of
this Witness, Miss Sadie Cody,
more than nine years ago.

Hundreds of thousands of
readers of LEAVES OF HEALING
throughout the earth, have
praised God for the renewal of
their faith by the Power of the
Holy Spirit, through her testi-
mony.

In her own life, the remem-
brance of that deliverance has
been a source of strength.

"How truly she could say,
"Jehovah that delivered me
. . . He will deliver me!"

In that assurance and strength
she was kept in health for nine
years.

Not so striking and not so
marvelous as the miracle of
healing, these nine years of
keeping were a greater bless-
ing; for health is better than
healing.

MISS SADIE CODY.
LEAVES OF HEALING.

Saturday, August 1, 1903

But there came a time when she was permitted to pass through another fiery trial; to suffer once more the galling oppression of the Devil; not a return of the former trouble, but the result of an injury break in on our hopes. Then, in the darkness of those bitter hours, when the pangs of death seemed to have laid hold upon her, that great deliverance of nine years before shone forth with a brighter, clearer light than ever. In the remembrance of that glorious miracle, she was able to say, with calm and serene assurance, "Jehovah that delivered me will deliver me." Again God's Messenger prayed the Prayer of Faith. Again God kept His Precious Promises. Again the Power of the Holy Spirit flowed through that dying frame. Again Life, in Jesus, the Christ, was Conqueror of Death and him that hath the power of death—the Devil. As on that memorable day in Divine Healing Home No. 1, Sadie Cody arose from a bed of pain and praised God for perfect deliverance. We reprint from LEAVES OF HEALING, Volume I, No. 24, her story of her healing of nine years ago, and the General Overseer's comments upon it. We give her simple, truthful narrative of the nine years that followed, and of her recent healing, when death seemed to have taken hold upon her.

A. W. N.

LEAVES OF HEALING.

(Extract from LEAVES OF HEALING, Volume I, No. 24, March 8, 1896.)

The name of Colonel W. F. Cody, "Buffalo Bill," is known throughout Europe and America as that of a daring, dashing soldier, Indian scout, and the proprietor and conductor of "The Wild West Show." Kings and princes and millions of people have seen him, her, and his wonderful spectacle of American Indians, Russian Cossacks, etc.,—the "rough riders" of the "world"—in that famous show. "Rain or shine," Sunday and week-day alike, every afternoon and night, it was our misery to be compelled to hear the yells of Indians, etc., amid blood and fire and smoke, the Midway is a place where ye have your "little jokes"—the clowns of its Carnival of Lust, on the left that Vanity Fair amnest or quieter spot can now be found so close to the city, and yet no more undesirable or noisier than the Midway that is facing the "bad Injuns" of the churches in Chicago. Sadie Cody was unable to go home.

A year ago last September I was bound hand and foot. I was healed by the Christ, and here she stands a witness for God, testifying in the very place where Cody's Indians "massacred" Custer daily.

On November 31st last, four men bearing a cot came out of a house in Rensselaer, Indiana, and lying on that cot, in mortal agony, was this Witness, Sadie Cody. Following the mournful cortège were a number of friends and relatives, including her father and sisters, who were told by the doctors and drug defenders, Sadie Cody will be brought back a corpse.

Transferred to a Pullman sleeping-car, she was brought by railway to Fifty-third street (Hyde Park), Chicago, where the police ambulance received her, and conducted her to the Divine Healing Home, accompanied by her sister.

The rest of the story she tells in her own words, as she spoke them before the crowded assemblies at the monthly Praise and Testimony Meetings held in Zion Tabernacle on December 30, 1894, and February 24, 1905.

It is a wonderful story that she tells to the glory of God and the Name of Jesus, and lay His Leaves of Healing gently on the sick and suffering, carrying the Christ's healing in thy wings.

The paths of pain are thine. Go forth With patience, Trust and Hope; The sufferings of a six-sick earth Shall give thee ample scope.

(Extract from the autographic report of the "Crowning Praise and Testimony Meeting for 1895, held in Zion Tabernacle, on Lord's Day afternoon, December 29, 1894, at 3 p.m., as printed in LEAVES OF HEALING No. 12, January 11, 1895.)

HEALED OF HOPELESS SPINAL DISEASE, ABSCESS, TUMOR, ETC., AND LENGTHENING OF LEG BY THREE INCHES.

Miss Cody spoke with deliberation and ease. She said: I have touched the hem of His garment, and I stand before you free. I was bound by Satan one year and four months.

For eight months I was bound hand and foot, but the Christ has made me free. A year ago last September I was taken sick at the World's Fair. Two physicians attended me here in Chicago; I was unable to go home. I had not been, until I was healed by the Christ, able to get up and down from a chair, without the greatest difficulty. Nine months ago I became perfectly well.

I was attended by four physicians in Rensselaer, and my uncle, Dr. David, who is an eminent physician in this city. I consulted with noted physicians here, and they decided that nothing could be done for me, except to put me in a platter of Paris cast...
Five of my vertebrae were worse than useless; an abscess had formed at the base of my spine; a large swelling was developing into a tumor; one limb was three inches short.

In that condition I was brought to Chicago. They had talked of bringing me to the hospital, but the physicians said I could not stand the journey.

The day they were to put the cast on me, there were two physicians in the room. They were almost ready to put it on when one of them was called away by telegram. It was a providential interruption.

They said they would put it on the next day, but in twenty minutes after they had left the room, a little White Dove fluttered into my room, and lit on my bed—it was Leaves of Healing which came to me in answer that Jesus the Christ is healing yet, and of Dr. Dowie’s work in Chicago.

I felt that it was for me. I wrote asking Dr. Dowie to pray for me. He sent it off, and sent it back.

At the day and hour appointed for prayer I began praying, and kept on until I was well enough to be brought to Chicago.

They brought me to the depot at home, on a cot. I was carried in and put in the sleeper.

From there I was taken on a stretcher to the ambulance and brought to Home No. 3.

The next day, I believe, after I arrived, Dr. Dowie prayed for me, and I felt that Jesus was going to heal me.

After he had laid hands on me in the Name of the Lord, there commenced a great struggle, as if something inside of me, that held my breath, if something inside of me, that held my breath, I could not breathe, or see, or speak.

It seemed to me as if I went to sleep, but immediately, almost, I awoke—and what a blessed awakening! I could no longer hear, or see, or speak.

I had many lessons to learn since that wonderful winter of 1894 and 1895, the year in which I believe the Devil discovered that you were the Prophet of God, for the way he looked after me made it evident that there was little else on earth worth his attention.

Though battle after battle raged, yet one lost his heart was almost unbearable. The next morning, my heart stopped beating and refused to act.

I have had many lessons to learn since that wonderful winter of 1894 and 1895, the year in which I believe the Devil discovered that you were the Prophet of God, for the way he looked after me made it evident that there was little else on earth worth his attention.

Though battle after battle raged, yet one lost sight of the coal of diphtheria, but as soon as Dr. Dowie prayed for her, she was healed instantly.

She says now: ‘I’m well. Jesus healed me.”

RECENT TESTIMONY OF MISS SADIE CODY.

ZION CITY, ILLINOIS, July 27, 1903.

DEAR GENERAL OVERSEER:—After nine years of perfect freedom from the terrible disease, in which God so marvelously healed me, in answer to your prayer, I desire to record the fact that the healings of God are permanent, if we obey and trust Him.

I have had many lessons to learn since that wonderful winter of 1894 and 1895, the year in which I believe the Devil discovered that you were the Prophet of God, for the way he looked after me made it evident that there was little else on earth worth his attention.

Though battle after battle raged, yet one lost sight of the coal of diphtheria, but as soon as Dr. Dowie prayed for her, she was healed instantly.

But although I was with them, I was not one of them.

I did not seem to help them, and I know they did not help me.

I could not see just what the matter. I wondered something as Paul did: ‘Why should they think it incredible that God should heal the sick?’

I struggled on for years. At last I found out what was the trouble. God had not given my life back to be used in the Methodist church, but had given it back for Zion.

I have had the greatest joy in the last year, since I have been using my time and strength and my all for Zion.

Pray that I may be used more and more in the Extension of God’s Kingdom.

Yours in the Christ,

SADIE CODY.
EDITORIAL NOTES.

JEHOVAH HATH ESTABLISHED ZION.

Last night we crossed the great Lake Michigan, and have returned to our beautiful Little City, and to our work at Headquarters, after a few days' rest beside White Lake, our Little Galilee, on the West Michigan Shore.

We have had the pleasure of doing some little work by the way, ministering to our friends and neighbors.

We had the pleasure of the company of a number of our Officers and a Quartet from Zion Choir, with Miss Mary Mason, our Organist, at our service in Ben MacDhui last Lord's Day.

It was very delightful to hear their beautiful voices resounding in the large tent and floating over the beautiful waters of White Lake in the SONGS OF ZION, and especially in the stirring, triumphant song, "THY GOD REIGNETH!"

We reserve until next week our comments on the whole of the FEAST OF TABERNACLES, and many matters of importance to Zion throughout the World.

It is our present intention to preach in Shiloh Tabernacle every Lord's Day from this time until we go with Zion Restoration Host to our Mission in New York, except on Lord's Day, August 26th, which we shall spend with our family at Ben MacDhui, and speak in the large tent there.

Our beloved wife, Overseer Jane Dowie, and our son, Deacon A. J. Gladstone Dowie, will conduct the Services at Ben MacDhui continuously until further notice.

We say this for the information of our friends in Michigan who desire to know of our movements there.

We are looking forward with very much joy to the resumption of our work in Zion City tomorrow morning.
EDITORIAL NOTES.

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 Jehovah that Healeth thee." (John 14:6; Exodus 15:28)

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

He cannot change, for "Jesus, the Christ, is the same yesterday and today, and forever." (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 the Christ's Atonement.

It was prophesied of Him, "Surely He has 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. The 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 sufferers 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 of the Holy Spirit are not temporary," 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, who have been healed by the laying on of hands of those who believe, and whom God has prepared and called to that ministry. (Matthew 8:5-13; Matthew 18:19; James 5:14, 15; Mark 16:18.)

Divine Healing Is Opposed by Diabolical Counterfeits.

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

Multitudes Have Been Healed Through Faith in Jesus.

The writer knows of thousands of cases and has personally laid hands on scores of thousands of persons. Full information can be obtained at the meetings held in the Zion Tabernacles in Chicago, and in 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, Zion City, Illinois.

"Belief Cometh of Hearing, and Hearing by the Word of the Christ." You are heartily invited to attend and hear for yourself.
Are we Christians and shall we carry arms and kill men? And are we the kind of cowards that must go about with a knife and a pistol for fear some one will kill us? . . . Jesus said: *Ye have heard that it was said, An eye for an eye, and a tooth for a tooth: but I say unto you, Resist not him that is evil. . . . Love your enemies, and pray for them that persecute you.* In the Latter Days, at the end of the Dispensation, I come to say to you that the crime of murder is on the individual man, in the nation and in nations, whether to be in war or otherwise, is always sin. It were better to die than to kill, no matter what the provocation is. No matter what the outrage and the murder, you cannot bring back the innocent and the pure by murdering another: but you must find the murderer and put him where he cannot murder any more, and by-and-by the Grace of God will change that murderer's heart.

—The Voice of Elijah the Restorer, in Sidah Tabernacle, July 16, 1895.
ZION'S THIRD FEAST OF TABERNACLES

The set Feasts of Jehovah . . .
Ye shall proclaim to be holy convocations.

EARLY MORNING SACRIFICE OF PRAISE AND PRAYER.

In flashes almost blinding, in thunderous words which appalled and struck terror to guilty hearts, the Message of the Prophet of God, Elijah the Restorer, was delivered at the Early Morning Sacrifice of Praise and Prayer Thursday morning, July 16th.

The subject was the Sixth Commandment; or, the Crime of Murder by Men and Nations.

Yet side by side with the awful trail of blood and crime left by nations and individuals as they have departed from God, there ran the pure stream of God's infinite love and mercy.

Shiloh Tabernacle, Zion City, Illinois,
Thursday Morning, July 16, 1903.

The service was opened by the Congregation's singing Hymn No. 1, from the Special Song Sheet:

Holy, holy, holy! Lord God Almighty!
Early in the morning our songs shall rise to Thee;
Holy, holy, holy! merciful and mighty!
God in Three Persons, blessed Trinity!

The General Overseer then read from the Inspired Word of God in the 51st Psalm:

Have mercy upon me, O God, according to Thy loving kindness:
According to the multitude of Thy tender mercies blot out my transgressions.
Wash me thoroughly from mine iniquity,
And cleanse me from my sin.

It would have been better perhaps in reading this Psalm had I read to you the title of it.

It is entitled, "A Psalm of David; when Nathan the prophet came unto him, after he had gone into Bathsheba."

Few crimes ever committed by man so fully illustrate the horrible fact that "Lust, when it hath conceived, beareth sin: and the sin, when it is full grown, bringeth forth death."

The Shameful Lust of a King Whom God Had Greatly Honored Brought Him Down From His Excellency into the Depths of Iniquity.

The shameful passion, not satisfied with coveting and stealing one of his greatest soldiers' wives, was added to by one of the most shameful attempts to hide his sin that can be conceived, and failing in that, he descended to deeper depths still and brought about the murder of Uriah the Hittite, the brave soldier and husband of Bathsheba, cruelly causing him to be abandoned on the battlefield, and to be slain by the foes of God and of Israel. Thus in a most criminal manner he brought about the murder of the man whom he had so cruelly wronged.

There were two years in which he never dared to enter into the sanctuary of God, because of this dreadful sin.

A Parable That Brought a Proud King to Repentance.

At last Nathan, the prophet, went to him, and, in simple language, told him the story of a stranger coming to a wealthy man's home, who had many flocks and large herds.

But instead of taking a sheep out of his own flock with which to entertain the stranger, Nathan told the king that this cruel man in Israel went to his neighbor, who had only one ewe lamb, a beautiful creature, which lay in his bosom, and was his delight.

This cruel man had taken the neighbor's one ewe lamb, and slain it and given it to the stranger to eat.

The king rose in his wrath and said, "As Jehovah liveth, the man that hath done this is worthy to die."

Then Nathan said, in effect, to David, "Thou art the man, Uriah had but one ewe lamb—the wife he had loved above all else—and you had everything that heart could wish. You slew his one ewe lamb. You sacrificed her for the horrible stranger, Lust, whom you entertained."

Then David fell on his face and besought the forgiveness of God.

This Psalm is the one that he wrote after Prayer, Repentance, Confession and Restoration; but let me tell you,

David Was Never the Same Man Again.

It was as if he had cut off his right hand.

The strength of David up to the time of that sin had been his purity, loyalty to God, his great, large-hearted liberality, and he was the faithful defender of all Israel.

Now he has become the basest of betrayers.

This is the penitential psalm of the convicted adulterer, murderer and betrayer of Israel and breaker of the Commandments of God.
460 LEAVES OF HEALING.

He never wholly recovered from that broken-heartedness. He could never be the same man again.

Scars Left by Sin Cannot Be Obliterated.

"Johnny," a father once said to his son, "for every naughty thing you do, put a nail in that door," and little Johnny obeyed. Papa came home at the end of the week and found Johnny weeping bitterly, for the door was filled with nails.

"Johnny," his father said, "for every day you do not disobey me, and the door, a nail shall be pulled out." Johnny was very good, and nail after nail came out.

When papa came home again, he said, "O Johnny, look at the door now. There are no nails there."

But Johnny's eyes were brimming with tears. "Ah, papa," he answered, "the nails are gone, but the marks are there."

Yes, and you can putty up the holes, and varnish them over, but the marks are there.

You can do certain crimes, and be forgiven. God will take out the nails, but the marks are there.

How much better not to do the crime, or commit the sin. You can putty up the scars, and paint over them, and other people may not know that they are there, but they are.

The Marks of David's Sin Were With Him All His Life.

His family sinned and rebelled and went away from God. When the king was dying the rebellion reached its height, and would have rent the kingdom asunder.

His sun set in the blood and fire of the rebellion.

Soon after his favorite son, Absalom, went to the Devil, and after Solomon's death his son Rehoboam tore the kingdom asunder.

The marks were there.

The marks are there still. You can glorify God and rightly, for His mercy to David and to the chief of sinners, but the marks are there.

As Nathan said, "Thou hast given great occasion to the enemies of Jehovah to blaspheme," for the heathen and the infidel pick it up and fling it into the face of the Church to this day and say: "There is your David, a man after God's own heart, an adulterer and a murderer."

The marks are there.

The marks are there, left upon the Church of God to all generations.

May God grant that these marks may never be in Zion.

(Amen.)

May God grant that Zion shall stand in faith, hope, love and purity.

Do not forget because God is merciful, that even when the sin is forgiven, the marks are there, and the consequences cannot be buried even with Divine Forgiveness.

God forgives the sin, but alas! the weary lost years, the terrible criminality of the example! This cannot be blotted out.

The years in which David might have grown in grace, he went down in sin.

All Sins Against Man, Are Greater Sins Against God.

Wash me thoroughly from mine iniquity, And cleanse me from my sin.

For I acknowledge my transgressions: And my sin is ever before me.

Against Thee, Thee only, have I sinned, And done that which is evil in Thy sight: That Thou mayest be justified when Thou speakest, And be clear when Thou judgest.

The Psalmist does not mean by this expression that there was no sin against Uriah, or the nation; but the expression which is something like this; "It is against Thee supremely that I have sinned. All the other sins are against Thee. When I wronged my neighbor, I sinned against Thee. When I wronged, and murdered, I sinned against Thee."

There were so many people who do wrong to their neighbors, and do not realize that is against God.

Some think that they can be unkind to their brethren, and act in a cruel or wicked manner without sinning against God. In all the sins we ever committed we have sinned against God; against the supremely kind and good Father.

So it seems as if they were all against God; against Him only, for He is the Defender and the Protector of all that are oppressed. The Terrible Power of Heredity.

Behold, I was shapen in iniquity; And in sin did my mother conceive me.

That is the bottom of it all—he was badly born.

The confession of David is a very terrible one to those who know and have any real conception of what these words mean, who understand the terrible power of a sinful heredity.

When one is the offspring of a sinful woman, and a yet more sinful man, and becomes victor, and conqueror over his hereditary tendencies, only God knows the awful fight that he has fought ere he gains a final victory.

I do not believe this was said to put any shame upon his mother; but he had to tell the whole truth to God, and say that he was the inheritor of that terrible passion of evil desire.

When a man or a woman who is the inheritor of that passion has fallen, the God of Infinite Mercy alone knows how many times that woman fought, or that man fought and did not win.

God Alone Can Judge Righteously.

You do not know the number of times that the battles were fought and won. You only see the one lost.

But God knows, and He remembers. He alone sees the demoniac heredity.

He sees the passion that came down from that mother, father, grandmother, grandfather, and away back through a terrible line of bloody men and sinful women.

There is no place where earth's sorrows Are more felt than up in heaven;

There is no place where earth's failings Have such kindly judgments given.

There is welcome for the sinner, And more grace for the good; There is mercy with the Savior; There is healing in His blood. But we make His love too narrow, By false limits of our own; And we magnify His strictness With a real He will not.

He spared Cain, the murderer; He spared David; nevertheless, He said: "Thou shalt do no murder."

You cannot undo one murder by committing another.

You Cannot Undo One Crime by Committing Another.

The root of these crimes is in lustful heredity; it goes back to Eden where lust drove out love, when doubt destroyed faith.

Behold, Thou desirest Truth in the inward parts: And in the hidden part Thou shalt make me to know Wisdom. Purge me with hyssop, and I shall be clean: Wash me, and I shall be whiter than snow.

Make to me to hear joy and gladness: That the bones which Thou hast broken may rejoice. Hide Thy face from my sins, And blot out all mine iniquities. Create in me a Clean Heart, O God; And renew a Right Spirit within me.

Cast me not away from Thy presence; And take not Thy Holy Spirit from me.Restore unto me the joy of Thy Salvation: And uphold me with a free spirit.

Then will I teach transgressors Thy ways: And sinners shall be converted unto Thee. Deliver me from bloodguiltiness, O God, And my tongue shall sing aloud of Thy righteousness. O Lord, open Thou my lips, And my mouth shall show forth Thy praise.

The sacrifices of God are a broken spirit. A broken and a contrite heart, O God, Thou wilt not despise.

Remembering this, David begins to think of all the injury he has done Zion.

He had built up Zion. He had composed and sung its sweetest songs. He had delighted in the Glorious Service, and had been preparing vast treasures with which to build God's Temple. Now he could not touch it: for he said, "My hands are full of blood! My son must ever build it."

But, Oh, he loved Jehovah and Zion! He thought of the injury wrought by his awful sin; and how every youth and man in Israel, and every woman who had looked upon him as her protector, had been hurt by it. O, God help you to pray for those who bear great authority that they may stand; for when they fall it is a terrible thing.

It is not that they hurt themselves merely or those that they sin against.
After David had received forgiveness, his first cry was: "Do good in Thy good pleasure unto Zion."
That shows that the man had repented and turned to God.
Nevertheless, the marks were there.
They were on Israel.
Every youth and man knew of the King's awful crimes.
It encouraged wicked people to sin, and encouraged his own son Absalom in his sin, and led to terrible sin among his sons and daughters.
Oh! what horrible things are written as the result of that sin.

In the Sinless Paradise, where nothing could injure, was placed the purest, fairest, noblest man who ever trod this earth, save One.
He was made by God and from him sprang, by Divine Generation, woman, the fairest, sweetest, purest, loveliest of all women, save one; for greater than the first Adam is the Second, and greater than the fallen Mother Eve is Mary the Sinless Virgin, Blessed, Holy Mother of the Sinless Christ, sanctified in spirit, soul and body by the Holy Spirit.
But into the Paradise of God sin entered, for Satan had

PORTION OF THE PARADE OF ZION INSTITUTIONS AND INDUSTRIES.
Zion Lace Industries Employees in Front.
On Elijah Avenue, between Administration Building and Elijah Hospice, Second Anniversary of Opening of Zion City, Wednesday, July 15, 1903.

Do good in Thy good pleasure unto Zion: Build Thou the walls of Jerusalem.
Then shalt Thou delight in the sacrifices of righteousness, in burnt offering and whole burnt offering: Then shall they offer bullocks upon Thine altar.

Prayer was then offered by the General Overseer, after which he delivered his discourse.

THE SIXTH COMMANDMENT: OR, THE CRIME OF MURDER BY MEN AND NATIONS.

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.

The first crime on this earth was committed because of the sin of unbelief.
The Deepest, Darkest, Most Hateful Crime of All is Unbelief.
It is dishonoring God, not only by not following Him, but by absolutely disobeying Him.

broken through the watchers' lines. The angels who had been set to guard this world had been corrupted by the prince of hell.
In that wonderful book, lost to us, except in part, the Book of Enoch, the seventh from Adam, probably the oldest book in the world—the declaration is made that Satan entered by corrupting the watchers.
The angels had been set to guard this earth and Paradise.
They failed, and he entered.
The Prince of Hell Had the Power, and Has it Still, to Enter Into Corporeal Beings Upon Earth.

and so, seizing upon the creature that was nearest to man, the serpent, Satan entered into him.
The serpent, at that time, was the most subtle of all the beasts of the field, and possibly stood upright like a man, and spoke the language of man; for Eve did not seem to be disturbed when that voice spoke to her.
LEAVES OF HEALING.

The serpent was seized upon by Satan, and began the long course of lying words that ended in Eve's final seduction.

O, Beloved Women, Beware of Honeye Words.

Beware of a man who lies to you.

You should laugh in his face if he tells you that you are the noblest woman that ever lived.

If you believe it you are the biggest fool that ever lived.

Take care of the man who, actuated by passion, utters honeyed words that have neither love nor wisdom.

Take care of the woman who, actuated by passion, tells you that you are the noblest man that ever lived.

If any woman told me that, I would laugh in her face.

She does not know what she is talking about.

One of the saddest things is when a man knows when his own face shines, and goes to the looking-glass to see it.

Moses did not know it, although he had been with God, and his face shone.

The little child does not know; but his little heart is full of light and love, and his face shines.

When You Know That You Are Noble, Good and Majestic, You Have Gone Down.

The majestic man does not know it.

He feels his shortcomings.

He feels the imperfections of his past and even his present condition, and

ashes are on his head, and on his lips,

Sackcloth, and in his breast the heaviness

And weariness of life, that makes him ready

To say to the dead under him: *Make room for me.* Only he sees the dust

Of evening twilight coming, and has not

Completed half his task; and at so at times

The thought of his shortcomings in this life

Fails like a shadow on the life to come.

The men who walk close to God are the ones who, in the light of His Purity, know that flattering talk

is all!

ACeautful Child Cursed Through the Murderous Sin of His Parents.

One day the serpent will tighten his coils and bite her, and she will fall, her veins full of the poison, her heart dead.

So Eve fell.

She did not trust her God.

She did not trust her husband.

She fell, and so will you, if you do not trust your God, and your husband, and want to be a goddess.

A man fell, for he loved her so that he was willing to share hell and death with her rather than part.

But failing, can you wonder that their first child was a murderer?

Can you wonder if he loved to torture animals?

A Mother Once came to me and said, "Doctor, pray for this beautiful boy. He has a devil."

She told me terrible things concerning him.

The boy looked at me.

He had sunny blue eyes, and a head of lovely golden curls.

He stood up, a bold little man, while she told me of how he pulled the wings off flies just to see them writhe and die; of how he broke the legs of little kittens just to hear them squeal and howl.

She told me how he had become angry and gone to the cradle and tried to choke his little baby sister because she cried.

She told me that she could not trust a knife near him.

He laughed, for he enjoyed it all, and looked at me with a devilish look.

First she was holding to him, and I said, "Let him go."

"Oh, I dare not, Doctor," she replied, "he would smash everything in this room."

"He will smash nothing," I said, "let him go."

I was unaccustomed to his performance.

He jumped in front of me and looking straight at me said, "Well now, what about it?"

"Now you see how impudent he is," his mother said.

"Just leave him alone," I said.

I went on talking, with her, keeping my eye upon him in the meanwhile, lest he should damage something in the room.

But I became very much interested in my talk with her, and he got out of her sight, when suddenly I felt a kick in a very tender part of my leg.

I jumped, and turned around, and there he was laughing at me.

He said, "I did it, did't I?"

I could scarcely help laughing, but my heart was sore.

He clinched his little fist, and said, "I could kill you."

"No," I said, "you could not.

She was going to slap him, but I interposed by saying, "No, it is not he; it is you."

I called an attendant, and had the child taken out, kicking, screaming and howling.

I said to the attendant after kissing the child, "Take him out, and if he gives you any trouble tie his hands and legs. I will call for him when I am ready."

Then I turned to the woman and I said, "Madam, it is your fault."

"Where?" she said, "I love God."

"Madam, do not lie," I replied.

"Before That Child Was Born, You Hated Him."

"You wanted to kill your unborn babe."

"Madam! You tried to kill it, and you failed."

She fell back in a dead faint.

She was unconscious for a minute or so.

After Mrs. Dowie and I ministered to her, she drew a long breath, and said: "My sin has found me out. How did you know?"

It did not take much insight.

I had seen enough.

That child would have been one of the sweetest, loveliest of children; but she had hated him when he lay in her womb.

She was a murderer.

She had killed two before him. That was the third.

I said to her, "Send for your murderer of a husband."

He came, and I said to him, "You are worse than she. You conspired against God, both of you, you murderers!"

They repented.
The Devii Is In Many Murderers Today Because Their Mothers Hated sword. Eve got blood.

When your husbands were killed in the War of the Rebellion I knew not the entire story; but if I could trace how Eve where God in His own mercy, forgiving him, could have restored him. But what good might have been done if he had been kept

What was God's Law in Cain's offering.

In the Last Days, near the End of the Dispensation, I come to say to you that the Crime of Murder in the individual man, in the nation and in nations, whether it be in war or otherwise, is always sin against God. It was better to die than to kill, no matter what the provocation.

I have not had more joy in any part of my ministry than when several years afterwards I was baptizing at Niagara Falls. She said: "He loves you very much. Ever after you prayed for him, the Devil went out of him. Now he loves his wife and his parents."

I told you that the Christ said, "Father, forgive them for they know not what they do." And the dying martyr cried: "Lord, lay not this Sin on their charge!"

"What a noble man our King David is!" Uriah would say, "What a noble man our King David is!"

The spirit of murder was there and went into your baby. If God will permit my life to be taken, He can have it at any moment.

"I love you," said the little fellow, putting his arms around me. He would not. He rejected him. "I would rather go into the deepest depths of the cities, 

"They wanted blood before, and they got it. The spirit of murder in your homes?"

"I have not had more joy in any part of my ministry than when several years afterwards I was baptizing at Niagara Falls."

"I will not pray," Cain replied angrily, struck his brother one terrible blow, and, as the Greek word έκφανος (ekpharens) means "he cut his throat."

God's prophet showed him his sin; and although David had himself said of the man that had taken his neighbor's ewe lamb, "he shall die," God did not say it of David.

I can imagine him, with his pride, heaping up the fruits of the earth, and kicking the animals to make them flee from his murderous eye. One day, when the brothers were in the field, God rejected Cain's offering.

Then Cain, in an agony of fear, knelt down beside him and cried, "Abel, Abel, will you not talk? You are getting cold! "O Abel, thine blood is running! Abel! Abel!" and then fled.

"All they that take the sword shall perish with the sword." Eve got blood.

But Jesus said: "Ye have heard that it was said, An eye for an eye, and a tooth for a tooth: but I say unto you, Resist not him that is evil. . . . Love your enemies, and pray for them that persecute you."

My General Overseer —And are we the kind of cowards that would around the cross of the Christ and mocked Him, were they not murderers?

"Are we Christians and shall we carry arms and kill men? Tell me?"

She will get blood up to the horses' bridles if she wants war with Great Britain. Great Britain has a population of 500,000,000, and America less than 100,000,000.

"Does she want war with Russia? Russia can outnumber her by many millions. Does she want war with Germany or China? She can get it. But what shall the harvest be? Will she evangelize the world by it? Will she save humanity? No. The sword that take the sword shall perish with the sword."

If America Wants War, She Will Get It.

She will get blood up to the horses' bridles if she wants war with Great Britain. If America Wants War, She Will Get It. If America Wants War, She Will Get It. If America Wants War, She Will Get It.

"She said: "He loves you very much. Ever after you prayed for him, the Devil went out of him. Now he loves his wife and his parents."

"But Jesus said: "Ye have heard that it was said, An eye for an eye, and a tooth for a tooth: but I say unto you, Resist not him that is evil. . . . Love your enemies, and pray for them that persecute you."

"I love you," said the little fellow, putting his arms around me. He would not. He rejected him.

"Then Cain, in an agony of fear, knelt down beside him and cried, "Abel, Abel, will you not talk? You are getting cold! "O Abel, thine blood is running! Abel! Abel!" and then fled.

The spirit of murder in your homes? "He cut his throat."

The spirit of the murderer was there and went into your baby. But Jesus said: "Ye have heard that it was said, An eye for an eye, and a tooth for a tooth: but I say unto you, Resist not him that is evil. . . . Love your enemies, and pray for them that persecute you."

"I will not pray," Cain replied angrily, struck his brother one terrible blow, and, as the Greek word έκφανος (ekpharens) means "he cut his throat."

Does she want war with Rraniii

"How could you steal Uriah's only ewe lamb, defile her, and murder him? O David, how could you do it!"

"God's prophet showed him his sin; and although David had himself said of the man that had taken his neighbor's ewe lamb, "he shall die," God did not say it of David.

"She will get blood up to the horses' bridles if she wants war with Great Britain. Great Britain has a population of 500,000,000, and America less than 100,000,000."

"Does she want war with Russia? Russia can outnumber her by many millions. Does she want war with Germany or China? She can get it. But what shall the harvest be? Will she evangelize the world by it? Will she save humanity? No. The sword that take the sword shall perish with the sword."

"All they that take the sword shall perish with the sword." Eve got blood.

Probable Reason Why Cain Was a Murderer.

I know not the entire story; but if I could trace how Eve would hate the serpent who had caused her to be driven from Paradise, and how the conception that came about at that time was "of that Wicked One" in all its essential, psychical nature, there must have thrilled through the little unborn being, the passions of hell and the murderous spirit.

You can imagine Cain's torturing human creatures, and pinching the little lambs to hear them bleat. I can imagine him, with his pride, heaping up the fruits of the earth, and kicking the animals to make them flee from his murderous eye.

One day, when the brothers were in the field, God rejected Cain's offering.

I can imagine how he told Abel the story of how God had said to him, "lay not right hand that his offering would be accepted; and Abel, who had received the grace of God, put his arm around Cain, perhaps, and said, "Cain, will you kneel and pray? Will you not ask God, who has told us that one day the Lamb of God would take away the sin of the world, to come and redeem us?"

"O Cain, will you not pray? Will you not kneel and say: 'Jehovah, have mercy upon me?'"

He would not. He rejected him.

"I will not pray," Cain replied angrily, struck his brother one terrible blow, and, as the Greek word έκφανος (ekpharens) means "he cut his throat."

He fell and lay very quietly.

Then Cain, in an agony of fear, knelt down beside him and cried, "Abel, Abel, will you not talk? You are getting cold! "O Abel, thine blood is running! Abel! Abel!" and then fled.

But God found him.

He tried to wriggle out of it. But it was all in vain.

Abel's blood cried out against Cain. Even then God did not kill Cain.

God said that if any one killed him terrible punishment would follow, and God sent him away out into the world with a "mark" on him.

The Christ Says That the Nostrils Thing a Man Can Do Is to Die for Others, Not to Kill Others.

The utterly insane Cezolgos—insane by his own sin—ought to be in an asylum. What good was done by stamping out that poor, rebellious life?

But what good might have been done if he had been kept where God in His own mercy, forgiving him, could have restored him.

Then he might have told us something about the anarchists' clubs of America and Europe if indeed he knew anything, which is questionable.

Did any one find out what they had done? Apart from its being a crime, I think that it was a mistake in national policy.

The best thing you could have done would have been to restore the brain power he had lost by self-pollution and many
The marks are there!

The Necessity of Guarding Lives Useful to Humanity.

The Anarchists' clubs remain, and their secret remains, and they are ready to put a dagger between the shoulders of the man whom they want to kill.

They put a dagger into the heart of the Empress of Austria as she was walking down to the steamer.

She was a lovely woman, and a broken-hearted one.

She was doing no one harm; but the Anarchists put the dagger into her heart.

The King of Italy was doing no harm, but they put the dagger between his shoulders.

Garfield was doing no harm, but a poor degenerate murdered him.

Lincoln was doing no harm; but they murdered him.

He loved all men.

No man wept more than he over the blood that was shed.

No man wanted peace more than he, and when he could have been the best friend of the South, a poor degenerate and self-conceited profligate murdered him.

So it is necessary to guard the lives of those who stand where they can be useful to men, for the Devil wants to kill.

But, if the guarding of my life was dependent upon the carrying or the use of deadly weapons, I would say, No.

No man must ever be killed for me.

I am more ready to die than an assassin.

Can I fear death and be fit to be the leader of God's people?

Thou shalt do no murder" applies to the nation in war and to the woman who murders the unborn, who has the blood of the innocent upon her hand and to all who "hate" any of their fellow beings.

Ah, the women of America! blood is on their hearts; for they have destroyed thousands and tens of thousands of babies who might have been glorious men and women!

A Woman's Life Blasted, Withered and Wasted Because of the Crime of Murdering the Unborn.

A gray-haired woman with a lovely face came to me one day.

She had been weeping.

I was about to leave Sydney, and she had succeeded in getting a private interview.

She said to me: "Doctor, I was selfish. I was proud. I loved society, and I did not want babies; so I destroyed them one after another! one after another!"

Now my husband is dead; father and mother are dead; friends are dead; a large portion of my property gone; and there is one to help me.

"I may have enough to live upon until I die—withered, withered, fruitless, childless, withered, and I have the guilt of the blood of these babies upon my heart."

"Doctor, do you think that God could have mercy upon me?"

I said, "Yes." We prayed, and I believe that God had mercy upon her, but the marks are there:

Of the babies who might have been her comfort and her joy in her old age, she had only the blood stains to think of.

The marks are there:

Mothers of America, the marks are there! They are there in your withered faces!

I say to some of you men who have connived at murder:

One was only twelve years old and another ninety-one years young.

One was only twelve years old and another ninety-one years young.

Let us stand with those who could go through the fiery furnace.

They were not meat eaters.

They were strong and the fairest amongst the Persian King's household.

Let us stand for God, put aside blood and eat but little even of the meat that is slain.

Let us ask God to give us clean hearts.

THE 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, soul and body. Give me power to do right, no matter what it cost. Give me Thy Holy Spirit, and let me remember that the blood of Jesus was shed by men. Help us to be among that great peaceable Host who carry the Glad Tidings of Salvation and who obey Thy law and do no murder. For Jesus' sake. (After the prayer, clause by clause, after the General Overseer.)

The Congregation then joined in singing Hymn No. 20, after which the General Overseer pronounced the BLESSING.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole spirit and soul and body be preserved entire, without blame, unto the coming of our Lord Jesus, the Christ. Faithful is He that calleth you, who also will do it. Through the intercession of our Lord Jesus Christ the Son 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.

CONFERENCE UPON THE WORK OF ZION RESTORATION HOST throughout the WORLD.

REPORTED BY G. L. R. K. E. and J. B. B.

Words seem empty and meaningless in describing the most wonderful scenes enacted in Shiloh Tabernacle, on Thursday, July 16th, at the "Conference upon the work of Zion Restoration Host Throughout the World," with a special consideration of the Mission to New York in October and November next.

The General Overseer presided, and, at the meeting, administered the Restoration Vow to the new members of the Host, consecrating and separating to the work of God in Zion, by the laying on of hands, six hundred eighty-eight persons.

No pen can adequately describe the beauty, power and inspiration of this scene as this small army moved forward to the platform.

One was only twelve years old and another ninety-one years young. But the majority were in their prime, and all seemed full of vigor.

There was much to see and hear, but far more impressive
ZION'S THIRD FEAST OF TABERNACLES.

Bible reading and music were the features of the meeting at Shiloh Tabernacle, Zion City, Illiniois, on Thursday morning, July 16, 1903.

THE WORSHIP SERVICES WERE OPENED BY THE CONGREGATION SINGING HYMN NO. 62.

In the harvest field there is work to do,
For the grain is ripe, and the reapers few;
And the Master's voice bids the workers true
Heed the call that He gives today.

CHORUS—Labor on! labor on!
Keep the bright reward in view;
For the Master hath said,
He will strengthen you;
Labor on! till the close of day!

Overseer J. G. Excell read from the Inspired Word of God, the 10th chapter of the Gospel according to St. Luke.

The General Overseer then entered the Tabernacle, and greeted all with the Zion salutation, "Peace to thee!" to which the response came back, "Peace to thee be multiplied!" After urging all present, who were able to do so, to come into Zion Restoration Host at once, and help in the work of God in Zion, the General Overseer pronounced the Invocation.

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

The General Overseer then said:

The Times of Restoration of All Things, whereof God spake by the mouth of His holy prophets which have been since the world began, have dawned upon us.

It is not a day, but you will notice that the expression is "the Times." It is more than a day. It is very clear to us that the Restoration Work begun now will be interrupted for a time by the Rapture; and when the Lord returns again, with those who are ready, and have long been with Him, He will come to reign.

Then the Restoration Work goes forward again throughout the thousand years.

One of the foolish thoughts of many concerning the Millennium is that when the Lord comes to reign every one in the earth will submit to Him.

They will not! But "He must reign until He has put all enemies under His feet." There will be great conflicts.

Much Blundering Arises From a Misunderstanding of the Word Millennium.

A great many people imagine that the word Millennium has something to do with tranquility, peace, and established government, and that the Lord will through all that period be with His people, giving them the freedom to do all that they please; which in many cases is the right to be free to do all the mischief he can. Some one may say, "Oh, no, Doctor! to do all the good he can." Listen to me: the time has come to stop this separatist nonsense.

Individual and Separate Effort Will Never Do the Work.

You cannot meet force that is organized and powerful without the help of force that is organized and powerful. The proof is in the fact that the more organized the church has become, the less and less effective has been its teaching from the Word of God, will see that Prosperity Can Only Be Accomplished by Unity.

Prosperity Can Only Be Accomplished by Unity.

Suppose for just one moment, that the Church as a whole were obedient to my voice as Elijah the Restorer.

The result would be this: that the children of the godly would be passing as rapidly into the ranks of the Church, and into this Organized Effort, as they were born and trained; for that is what they are doing in Zion.

I will not enter into all the details; but those who have followed my teaching from the Word of God, will see that Prosperity for Zion can only be accomplished by Unity in all lines—Ecclesiastical, Educational, Commercial, and Political.

The People of God Must Be a Unit to Be Strong.

"But can they be?" the world may question. You see in this city the demonstration, such as the world has never seen before, of what God can do in two short years. The demonstration has been going on, but you do not see a hundredth part of it; for Zion is stronger, by far, where you see it not.

The preparation through the Zion Literature has gone on throughout the world, until it is a simple arithmetical fact that over one hundred fifty millions, one-tenth of the entire population of the world, have read and probably have been influenced by it.
That is a tremendous fact. But it is only a Beginning.

If the Church were obedient, her people would not drink one glass of intoxicating liquor; smoke one cigar; eat one bit of filthy food; would not patronize for a moment the theaters, balls and follies; could be able to so save its money and conserve its health and resources, so that within ten years the entire Evangelization of the world might be accomplished. This is a statistical fact; because every ministry of the Gospel had only been attended with one-fifth of the visible blessing with which mine has been attended, there would not be an unconverted person in the world.

God will raise up, not so much from the older generation, although there are some splendid men and women in it, nor even so much from the middle-aged, but from the young, powerful men and women splendidly trained to do His work. It is clear to the simplest mind, that if this geometrical proportion goes on, there are no limits possible, not even the limits of the globe, to the Evangelizing Power of Zion; because Zion Solves Every Difficulty.

Zion provides a Full Salvation for Spirit, Soul and Body. Zion provides an Ecclesiastical Organization which, while there is ample liberty for the individual, enables him to add his quota to the Organized Efficiency of the Whole in such a manner, that while his individual power would be insignificant, as it were, the unity with the Great Organized Host makes it a Tremendous Power; an Incalculable Power.

Therefore, I greatly rejoice, dear Restorationists, in the fact that at the moment I made my Declaration as Elijah the Restorer on June 2, 1901, the Seventies were ready to spring to their feet, and with all their heart affirm their assent to the Declaration. That is the power today.

God's Blessing Cannot Attend a Work of Fraud and Imposture.

If that Declaration is false, then God has been a party to a huge imposture, answering our prayers for the Salvation, Healing, Cleansing, and Purification of the people, and the building up of the prosperity of this delightful and wonderful little City of Zion.

Do you for one moment imagine that God is a party to such a huge imposture as that? The outside people have to deal with the fact that if it is not true, then God Himself has been a party to a huge fraud; because He has been making people to turn from Darkness to Light, and from Sin and Satan to God, under my leadership. They have found through faith in Jesus clean hearts, clean bodies, clean lives, and have been greatly blessed. Can you imagine that the Devil does any work of that kind? Restorationists—"No!"

General Overseer. I know my heart, my own mission, and my own life as no one else can know it and I know I am true. My bitterest enemy does not count me a fool.

A Grotesque Inconsistency.

Dr. Buckley is on the horns of his own dilemma, and according to his article in the Century I am a very remarkable man.

If I had chosen to be a Surgeon, he says, I would be one of the greatest surgeons. If I had chosen to be a Captain of Industry, I would be one of the greatest captains. I could be a "Morgan in Finance." He goes on to say that if I had chosen to apply myself to military matters, I could be at the head of vast armies, and know how to handle them. He attributes to me such tremendous capacity, that if only a tithe of what he says is true, how could I be what his conclusion says, "either on the moonlit border of insanity, or an impostor?"

It is inconsistent with the mere suggestion of insanity, that I would be able to do these things. It is absolutely ridiculous and inconsistent with the idea of imposture, since, as he says, I could have been so successful a man, by simply applying myself to any line of things that I chose. Where was the need then at any time for imposture, and where is the need now?

I never boasted of this, but all my friends in Australia know that even when I was very young, I could make money where other people could make none.

As a lad I was phenomenal in that respect; holding an interest in a business when I was only nineteen years of age, and previous to that being the resident partner's confidential clerk in a very large concern, sometimes being entrusted with its powers of attorney.

When I was twenty-one years of age I was interested in business for myself, and had no difficulty in making money. However, I know no greater fool than the man who applies all his capacity to mere money-making, or to any political power.

No Place in the Ranks for the Half-hearted.

Before you make your Vows, and I receive your Declaration and lay hands on you, I must first decide if I can receive them. I certainly shall not, if you are not perfectly clear; because I shall not go into battle with those who are half-hearted, and who may give me a thrust in the back. I do not want to be knifed by my own Host.

Do you know where you are? I want to know what you are and where you stand.

When you took the Vow, you all read it and vowed that in the Name of God the Father, Son, and Holy Spirit, that you would be faithful members of Zion Restoration Host, and that you recognized me in my three-fold prophetic office as the Prophet foretold by Moses, the Messenger of the Covenant, and Elijah the Restorer.

Do You Know What That Prophet's Mission Is?

That Prophet's mission involves the command that those who disobey shall be cut off from among the people. It is serious business.

If I were you I should not get under this banner, and agree to obey, unless I meant it, because the Vow goes on to say that you promise to the fullest extent of all your powers to obey all rightful orders issued by me directly or by my appointed officers, and to proceed to any part of the world.

I call your attention to this particular part of the vow.

Obedience, the First Requisite in Zion Restoration Host.

You can be members of the Church, but you cannot be members of the Host, if you do not understand what this means. You promise that you will, as a member of Zion Restoration Host, proceed to any part of the world that I shall direct, and that all family ties and obligations, and all relations to human government, shall be held subordinate to this Vow, this Declaration, and this Promise.

Do you know where you are? I do not want to deceive you as to what this means: for you and I are standing in the light, and have concealments. I have made it as plain as I can.

If I undertake the responsibilities of the Restoration, you must understand that in that enrolment, obedience to me, as the Prophet of God, takes the place of obedience to the President of the United States, if it is necessary in order to fully obey God. Do you understand that? Yes or no?

Restorationists—"Yes."

General Overseer. It does not matter whether you lose money or win it, or what and how one will think.

If I direct you to proceed to any part of the world, you must do it, if you have to sell your coat to get there. I will do my part, and not give unreasonable orders.

No one can ever say that I have kept back the resources of Zion in our Forward Movements. I am sure Elder Lee knows that.

I shall do my part.

If there are those who cannot undertake to pay for themselves, and I think that they are worthy, and it is right, I shall see that they get there.

But, listen! The grandeur of this Host is this: it is a Host of men and women who give themselves, spirit, soul, body, time, talents, family, money, everything to God, and have confidence in the leader that he will not ask them to do an unreasonable or foolish thing. (Applause.)

Is that true?

Restorationists—"Yes."

General Overseer. I shall not be foolish, God helping me. I know what we need in Zion. I know what we can do in Zion.

Zion Restoration Host to Prepare for Annual Campaigns.

For the present time, while Zion City is being built, I may say that, while we shall do Restoration Work, and command it to be done through Zion Restoration Host in various localities, a Legion of Three Thousand members of this Host are being prepared for the New York campaign.
We shall, by the help of God, educate it better and better. Practically, we now have on one side of us, in Milwaukee, a half million people, and, on the other side, in Chicago, two and a quarter millions. We have more than half a million scattered between these places.

But once a year I shall lead you to do something that all the world will wonder at. I am now getting ready my plans for next year's work, and I may tell you, that it will open all eyes. They think that the Zion Restoration Host will undertake next year. We shall descend upon an entire state, and hold it for God. God will make the impression which only can be made by the Elijah spirit and power, and by the hosts of men and cities within easy reach and into the lanes and highways and villages, and educate the Host in fighting in small areas.

Thus we have about five or six million people within a radius of one hundred fifty miles. It is not very far to St. Louis or Kansas City, and it is not very far to other points. We have within a radius of 600 miles about 15,000,000 people. Now and then we shall make an excursion into the United States and do something that will astonish the world. We shall descend upon an entire state, and hold it for God. God will make the impression which only can be made by the Elijah spirit and power, and by the hosts of men and
women whose hearts God has touched and who have their part in the same spirit and power. (Amen.)

Are We Willing to Sink Our Individualities Into this Great Unit?

The Restoration Host is the most vigorous thing in the Religious World today. The Pope of Rome has not dared to demand such a Vow as that which I have submitted to you as Elijah the Restorer. He could not get it!

The poor, foolish old fellow never imagined that he could lead a Host of God to do any practical work.

The other day when he had been in articulo mortis as they thought, and had taken the last sacrament, and they had anointed him with the oil in the ordinance of extreme unction, the old fellow, in the grasp of death, refusing to die, got up and called for Horace.

I have seen work about $400,000 of that for God.

I wonder if he was poking fun at the cardinals and invited them in and read to them one of the satires of Horace.

Horace Lived in the Most Licentious Times of the Roman Empire.

We who know something of Horace and his satires, and odes, know some of them to be records of filth intolerable.

No Pope has ever led the Host of God to victory.

Leo XIII. is, like Leo X., an elegant, cultivated heathen.

One morning he said, "I want my Madonnas. I very much appreciate the Madonna of the Carmelites. I should like to live forever!"

Poor foolish man!

How many Madonnas are there?

The church of Rome has about a thousand Madonnas.

Zion Restoration Host, in this and every land and continent, is to be a Host headed, under God, by one man, that can be smashed.

When We Have Finished the Tearing Down We Shall Begin the Building Up.

It was said about me, "Dr. Dowie does nothing but eternally smash things."

They did not know.

I was having sinners saved.

I was having the sick healed.

There was smashing of Evil going on, and it is going on still.

If you hear any one say that Dr. Dowie wants to smash the churches, you say, "Hallelujah, that is true! and he will do it, too!"

It is time that, as organizations, they were smashed.

A thing that is dead should be buried, should it not?

Restorationists—"Yes."

General Overseer—I love my people, but when I say that a thing must be done, it must be done.

I do not say a thing until I am clear that God has guided me.

I say that Shiloh Tabernacle must be built, and built it shall be.

Where is the money?

I am spending millions of dollars annually in Zion City as it is.

The "River of God is full of water," and the earth is full of gold.

God is reaching them up in the gold mines of Alaska, and blessing men everywhere.

God Has Made Zion Prosperous.

We are getting the gold here by buying land at from two hundred to five hundred dollars an acre, and leasing it for eleven hundred years at from three thousand to ten thousand dollars an acre; and then we are disposing of it very cheaply.

The proof of this is that, there are none of you, who bought a lot a year ago, willing to sell it back to me at the same price.

I will buy the whole thing back today at the price you paid, and be glad to get it.

But I do not want it back.

I would rather you would have the benefit of it; because I want you to get a share of the prosperity.

It is far better in thousands of hands than in one hand.

That is the reason I will not take, as I might, a large portion of the increment of value.

I only take five per cent., and I do not take that out of the City.

God has made Zion prosperous, but it is because we have worked together.

You believed what I said, and came, and invested, and worked. All over the world they are now believing what I say.

I believe that we shall electrify New York, and that God will save and heal, and cleanse and bless multitudes.

Then, after a good beginning they will want to see us again. I will not go back to New York next year.

I will go to another state, God willing; because I say there is more self-denial in doing than in going back to New York and having a good time, because we shall have a good time working for the millions there.

China Cannot be Reached Through the Popular Missionary Effort.

We shall cross the ocean, because I do not believe there is any other way to get hold of China.

The missionary operations have failed, and wherein they have failed is, that they have not followed in their track we fail.

We have to get China in a way that will make the Chinese know that coming into Zion means to come into an organization that will give them work and wages, home and protection education and religion.

Then we will get them.

Mr. Wu knows it.

He says, "You do that. Come! China needs you! Send more!"

His cry rings in my ear: "Send more!"

I see that I must first go myself to see the situation and Overseer Mason sees that too.

We all see it.

I will throw this meeting open for half an hour to the Restorationists who may have questions they would like to ask.

If there is any Information which I have not given in the general instruction, I desire to know it.

No Unreasonable Demands Will Be Made.

A lady member of the Host—"I have no one to leave at home to keep house, and I have a husband and three children."

General Overseer—"I will not send you to New York, unless I can get some one to take your place."

I have a letter from a lady who sends in $15 and says, "I cannot go."

I have letters from several who say, "We are too old to go; but we should be glad to take care of some one's children."

This Deaconess who sends in the fifteen dollars is an aged lady, and will take care of six children.

I do not have the time to see you all, but put your cases before the Recorder or the Overseers, and if, for good reasons, you cannot go, we will excuse you.

We shall not do ridiculous things; but you will continue to be a member of Zion Restoration Host, and we will do the best we can without you in New York.

I will not order you to do unreasonable things.

If a man has a wife who needs all his time and attention, I shall have that man stay with his wife, unless he can find some one to take care of her, and the wife is willing.

Have I ever given you any unreasonable orders?

Restorationists—"No."

General Overseer—"Then trust me."

Elder Lee—"Might we not organize a Seventy to stay at home to take care of the stuff?"

General Overseer—"That is a good idea.

All of you who would like to stay at home and take care of the stuff, stand.

That is good, there are about thirty or forty standing."

Report yourselves to the Recorder.

That is a delightful Restoration work.

Restorationists Who Will Be Enrolled Upon the Roll of Honor.

I shall enrol you upon the Roll of Honor in Zion Restoration Host, if you take care of the children; because I tell you there is more self-denial in doing that than in going back to New York and having a good time, because we shall have a good time working for the millions there.
There is no fun about that work; it will be hard, but it will be joyful. I shall not permit Mrs. Dowie to do any work, except at the very first: for she must go off for her long vacation about October 21st.

I pray for her. Some are looking at her and may think she is strong. I do not want to grieve your hearts or my own, but she is very far from being as strong as she ought to be. Will you keep praying for her?

Restorations—"Yes." General Overseer—She does some royal work. She has not done better work than since our daughter left us for the better land.

But her work has been done with a broken heart, and it is a broken heart still.

I believe God will heal the broken heart, and bring us back from Asia, Japan, India and Europe with fresh strength for His service. I think we ought to get a little rest after sixteen years of hard work, do you not?

Restorations—"Yes." General Overseer—I wonder how much rest I shall have. They are planning work for me in many lands, but I will not do all they plan.

My heart goes out to France and Spain and Italy; because we owe much to the Roman and Italian Christians.

It was the great Latin Fathers who sustained the Church in its conflict with the heathen, and multitudes of them died for the faith. They are noble people at heart.

The Italians, French, and Spaniards have no real spiritual confidence in Rome, or in the Roman Catholic Church. They are infidels.

We must take the Catholic Church to them. I do not forget, when in Paris, how a dear old Cardinal, who was present at the Vatican conclave, put his thin, pale hand on my shoulder, and, looking into my eyes, said, "Savintendant Generale, you have placed the right word before Catholic it should be Chretienne Catholique, not Roman Catholique."

There is that working in the Church of Rome which will disintegrate it.

It is already falling to pieces as an organization. It cannot endure: for it has been, and is, full of sin.

Thanks be to God, there are in it, with all its follies, multitudes of men and women who desire to do right.

May God help us to show them the way!

Do you all vow, in accordance with the General Vow, that you will go where you are told to go, to the fullest extent of your power?

Restorations—"Yes!"

Many Difficulties Easily Solved.

Another Restoration—"I should love to go, but I do not know what to do with my babies."

A Deaconess, rising—"I will take care of the babies, if she will bring them to me."

General Overseer—There is a splendid Deaconess. That settles that baby question.

I shall have scores of "Baby houses" all over Zion City.

A Restoration—"I should like to go, but I have so many duties in my work that I cannot get away."

General Overseer—Have you tried to get away?

The Restoration—"I have often tried to get away for an hour or so, but could not."

General Overseer—Where are you living?

The Restorationist—"Sault St. Marie, Michigan."

General Overseer—Leave Sault Ste. Marie! It is time you were here!"

Overseer H. D. Bracefield—"Bring your down to Zion City! I want her."

General Overseer—Overseer Bracefield says that he will give you something to do in Zion City schools. Will that suit you?

The Restorationist—"Yes."

General Overseer—I command you to come to Zion City. All who, by the grace of God, will go to New York, stand. (Nearly all the Restorations present rose.)

An aged Restorationist—"I may not be able to climb twenty flights of stairs every day, but I would like to go and climb a few."

General Overseer—God will give you fresh strength and will put a young man by your side who will climb the flights, and you can take the ground floor.

We have about 2,000 Restorationists registered, and with them standing I think that we can say that we have 2,300 or perhaps a little more, for New York. It will soon be 3,000.

In this Restoration Work we will do the work, then talk about it.

Let Us Have a Minimum of Talk and a Maximum of Work.

I shall expect the Restorationists, as far as possible, to be present at the first anniversary of the Host, on the 21st of September. I will not say that you must come, because many of you may not be able to come, and get to the meetings in New York, too; but I desire to do a good deal of actual drilling.

Elder Eugene Brooks—"Does your command extend to the outside missions?"

General Overseer—Certainly, as far as it is possible.

If there is enough in a place, say Toronto, where you represent us, we will endeavor to arrange for a special excursion from Toronto, at something like the same rate.

I think that we can easily do it.

Elder R. M. Simmons—"What about we Elders on the Pacific Coast; do you command us to go?"

General Overseer—I command you to go, unless you can show a reason why you cannot.

I shall bring Zion Restoration Host from everywhere. There are large numbers in California who have been saving their dollars and cents with the greatest pains, so as to go.

Of course they will spend a good deal more in coming here than they will in going to New York from here.

All Affairs Connected with the New York Mission Must Be Attended to at an Early Date.

Those of you from outside had better gather in Zion City several days before the Host goes, as there will be many things to be done. We start on the morning of October 14th.

You will have to be registered; have a photograph taken; secure a seat in the car, and arrange things and get your accommodations in New York.

You have no idea how much work we have in caring for you from the time you leave here until you get back.

I beseech you do not delay in your registration, because you will impose a tremendous task upon us if we have to prepare hastily for an additional thousand in the closing week.

I do not think that any of you realize what it is to take this Host to New York.

If we take 500 to a train, which is the outside we can put in Pullman cars, we will have to take ten trains to accommodate 3,000.

We shall go on eight different lines.

Zion's Thousands to Proceed in Perfect Order.

You hear of tens of thousands going to one place, but they go any time and any way, and in a disorderly manner.

We go in an orderly manner, in Pullman cars, not more than forty to a car, and some less, where they take more accommodation and pay for it.

When these trains are loaded up here they will stop the traffic from Kenosha to Waukegan, which will have to be sent around by another line, so as to enable us to back up our trains on Wednesday, October 14th.

I have arranged to know where every train is every half hour.

A telegram will come to my private car telling me where you are on the Baltimore & Ohio, the Pennsylania, the Nickel Plate, the Wabash, the Grand Trunk, the Michigan Central, the Lake Shore & Michigan Southern, and another line.

The railway authorities have agreed to do this for me without charge.

Some of you can go by way of Washington, and visit the Capitol, see the great scenes of the city, or go down the Potomac River to Mount Vernon.

Six hundred can go that way and six hundred can come back that way.

The remainder of the 3,000 will go by way of Niagara.

It is arranged that the trains will start in such a way that we shall all come into Niagara within an hour or two.

There we will get our breakfast and spend a long day, hav-
ing time to run over to Niagara City, United States of America, and Niagara, Canada, and have a meeting.

Of course we will have a meeting, and I have agreed to fix the time at 10 o'clock a.m. on Thursday, October 15th.

There will be a great picture taken by Mr. Lawrence, who will erect a photographic tower for the occasion.

We will leave Niagara in the evening and arrive in New York next morning, Friday, October 16th, at about 8 o'clock.

We will get into the cars of the elevated lines waiting for us, and will be set down almost at the doors of Madison Square Garden where breakfast will be ready.

There we will all meet, and count the sheep, and if any are lost, we will make immediate inquiry and have you found.

You Must Obey Orders.

Do you promise to obey orders?
Restorationists—"Yes."
General Overseer—You must have your photographs taken for identification.

Hundreds of members of the Host will meet us from Philadelphia, Boston, and many other points.
Some think that when we are all together the Legion of the Host in New York will not be less than four thousand.
Let us save our pennies, and be willing to do without many things if necessary.
You may think that the General Overseer never did without anything; but he has; and even now, although God is so good to me, I often do without, that I may be able to do for God.

All Zion to Help in the New York Mission.

There are some well-to-do people among us, who might find a hundred dollars, which would easily pay for the expenses of nearly four persons.
We shall be very economical.
We shall get the food down to the lowest cost.
I should like special contributions to be forthcoming.
Some one said to me, "Zion is making a great deal of money."
I replied, "That is exactly what Zion spells, when you turn it around. It is N-O-I-Z."

When we march in our great Processional, with Zion White-robed Choir, Zion City Band, and the Drum Corps, it will be Z-I-O-N N-O-I-Z; and it will be a joyful and orderly noise.

We may countermatch the Guards with their Swords on.
The Sword that they carry in their belt is the Word of God.

Let us get many thousands of people converted before that time, and we may go down ten thousand strong.
Philadelphia asks if I will not come there when we get through with New York. And so do other Eastern cities.
I cannot go.
Do not try to induce me to do more than I can.
When I get through with the ten days in Madison Square Garden and then the four days of reorganization in Carnegie Hall, John Alexander Dowre and his helpers will need a rest.

I Shall Have Some Heavy Work on Hand.

I have to deal with Dr. Buckley, and that is no slight task.
Will you go to New York, if you have to sell your coat?
Restorationists—"Yes."
General Overseer—I have sold many precious things in my time to do the Lord's work.
I do not want you to impoverish yourselves, but what is thirty dollars compared to what you would have to pay to doctors and drugs?
What is thirty dollars compared to what God has given to you?
Is it not a foolish thing to talk about its being a great sacrifice?

I am proud of my thousands of modest, good-living girls.

I do not want you to impoverish yourselves, but what is thirty dollars compared to what God has given to you?
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ZION'S THIRD FEAST OF TABERNACLES.

EARLY MORNING SACRIFICE OF PRAISE AND PRAYER.

REPORTED BY A. C. B. AND C. R. B.

God's law, higher than Sinai, higher than Israel, higher than the laws of states or nations today, is the Law of Zion as given by the Prophet of God, Elijah the Restorer, in his address on Friday, July 17th, at the Early Morning Sacrifice of Praise and Prayer, on the subject of the Seventh Commandment; or, the Crime of Adultery.

The Restoration of the first plan, the one Holy Union between one man and one woman, with clean homes, where Purity reigns and where there shall be no murder, is the high plane upon which Zion is set, and up to which every member must rise, was the declaration of the speaker, to which the audience, numbering thousands, responded with amens.

Shiloh Tabernacle, Zion City, Illinois, Friday Morning, July 17, 1903.

The service was opened by the Congregation's singing Hymn No. 4, in the Special Song Sheet:

When all Thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love, and praise.

The General Overseer read from the Inspired Word of God, in the 1st Psalm:

Blessed is the man that walketh not in the counsel of the wicked,
Nor standeth in the way of sinners,
Nor sitteth in the seat of the scornful.
But his delight is in the Law of Jehovah;
And in His Law doth he meditate day and night.
And he shall be like a tree planted by the streams of water,
That bringeth forth its fruit in its season,
Whose leaf also doth not wither;
And whatsoever he doeth shall prosper.

The wicked are not so:
But are like the chaff which the wind driveth away.
Therefore the wicked shall not stand in the judgment,
Nor sin in the congregation of the righteous.
For Jehovah knoweth the way of the righteous:
But the way of the wicked shall perish.

The General Overseer then said:

Yesterday, as I looked upon the beautiful sight of the thousands of Zion Restoration Host who are going to carry the Christ's Message of Peace to New York, I thought of the results of the thousands upon thousands of visits they would make.

Yesterday I had the joy of setting apart six hundred eighty-eight members of Zion Restoration Host. (Applause.) Thus far during the Feast I have received five hundred seventy-five into fellowship, and have had the joy of laying hands on hundreds of sick people.

Let us now read from the 4th chapter of the Gospel according to St. Matthew, beginning with the 27th verse:

Ye have heard that it was said, Thou shalt not commit adultery.

Blessed is the man that walketh not in the counsel of the wicked, nor standeth in the way of sinners, nor sitteth in the seat of the scornful; but his delight is in the Law of Jehovah, and in His Law doth he meditate day and night, and he shall be like a tree planted by the streams of water, that bringeth forth its fruit in its season, whose leaf also doth not wither; and whatsoever he doeth shall prosper.

And he said, For this cause shall a man leave his father and mother, and shall cleave to his wife; and the twain shall become one flesh? So that they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

Therefore what God hath joined together, let not man sunder.

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And the word of my mouth, and the meditation of my heart, be accepted in thy sight, O Jehovah, and turn thee not away from thy mercy.

Therefore I will not yield to any temptation that would lead me away from my duties as an Overseer, and I will do my best to encourage others to do the same.

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And the word of my mouth, and the meditation of my heart, be accepted in thy sight, O Jehovah, and turn thee not away from thy mercy.
Four hundred years of slavery in Egypt had degraded the people. They had come to the deep depths that are always the result of slavery—that horrible crime against God, by which man makes a brute, a beast, a chattel of his fellow man. Do not think that it is only the colored man that has enslaved. Slavery is deep down in the hearts of all humanity. Perhaps it may alarm you for a moment to tell you that there is slavery in this country, North, South, East and West, and all over the free lands of Europe, where slavery is supposed to be banished.

Slavery exists in a thousand forms, some of them far worse than when the African was a slave in the British West Indies, in the British Colonies in America, and subsequently in the United States.

**Slavery Is Not Limited to the Colored People**;

The people of God, the Israelites, were slaves of the black man; for many of those that ruled in Egypt, as now, were dark and purely African people.

Do not forget that generation after generation of slavery begets all kinds of vice, and retaliates upon the slave-owner more terribly even than on the slave, of which we see the consequences today.

The blot of human slavery has always been wiped out in blood. Blood! Blood! Rivers of Blood!

**Slavery Is A Great National Crime.**

If you keep any part of the people to this day in slavery, you degrade them; deprive them of education, and debauch them.

No nation that has universal suffrage can afford to leave them a debauched, degraded, enslaved and ignorant people. They will revenge themselves. They will rise up in their brutality and commit crime. The white man will imitate their lawlessness and increase it a thousand fold more. The crime of a negro here and there, even if there were five hundred such crimes tomorrow, is as nothing compared to the vice, debauchery, crime and murder that goes on among the white people of the United States.

**No Slavery Will Ever Be Worse Than the Slavery of the Lawless Mob.**

It is the worst kind of slavery. A few days ago, men in Chicago could not carry on their daily business without being assaulted, and having their heads smashed by a misguided, frenzied and debauched populace.

The people of God had been slaves for generations. The iron had entered their souls. The slave was in them. They had to steal to live. They had to steal when they wanted to be clothed and fed. The people of God had been slaves for generations. They had to steal to live. They had the taskmaster's whip on their shoulders. They had to make bricks without straw. They had become debauched, and then to please their masters, their women had become adulteresses.

**The Unspeakable Shame of the White Men of the South!**

You cannot wipe it out, because one-third of the colored population has the white man's blood in their veins. You know where the rape and adultery came from. It was the white man. Millions of them carry the filthy blood of these bad men in their veins. There was no lynching for that, was there? Audience—"No."

General Overseer—I never heard of the white man being lynched when the black women were raped and ruined, although it was done ten thousand times. No, but God knows that the virtue of a black woman is as precious in His sight as the virtue of a white woman.

When He maketh Inquisition for Blood, that will be His standard of judgment. He had made of one blood all men—the white, yellow, black, every one that walketh on the face of the earth, and He will make Inquisition for Blood unless there is repentance. May God bring repentance.

**The Utter Depravity of the People of Israel.**

The people of Israel were, in tens of thousands of cases, debauched and profligate slaves, not knowing what virtue was. What a tremendous thing it was for that Law of God to go forth from Sinai to a nation of debauched men and women—"Thou shalt not commit adultery!"

It was electrical. The thunderings, lightnings, and flashings of Sinai were not more terrible than that! "Thou shalt not commit adultery!" They were steeped in adultery! They had never known anything else. They were "a mixed multitude," immoral among themselves, and debauched by the Egyptians. They were neither Israelites nor Egyptians. They were a degenerate multitude and had to perish. Their carcasses fell in the wilderness. They could not enter into Canaan.

Their children, born in the wilderness, free from the adulteries and filthiness of their fathers, were the Royal Generation that fought the Fight of Faith, trusted in God, and conquered. They were the ones to march around Jericho and see its walls fall by Faith alone.

May God give us such a generation in Zion? It is very hard to deal with this "mixed" generation. Yet, thanks be to God: for what He has done for them and by them.

**Home Life Is not Unknown In Its Delightful Association.**

This is true, not merely in America; for it might surprise you for me to tell you that there is, in some respects, more home life in China than in Anglo-Saxon nations.

The home life in China is, in some of its aspects, intensely beautiful. The love of parents for their children, in most cases, is very sincere.

Everything in Chinese philosophy and in Chinese tradition exalts the home, so that they love the father and the mother so much that they even worship them after they die. They keep the stories of their ancestors in their homes, and do not bury them for a long time, in some cases. How they love the little children! Let the very fact itself be seen in the fact that they till early and late to support the babies that they oftentimes carry on their shoulders to their toilet.

China is full of children. There are many orphans, and I should like these orphans to be Zion's children. Will you not help me to make them Zion's children? Audience—"Yes."

General Overseer—I do not know what I can do with the older people, but I want to train generations of the children for God and Zion. I love to see a land full of children. It indicates true family life, and Purity to a certain extent, for the love of Chinese fathers and mothers for their children is so intense that in many parts of China they have the best kind of home life, from the merely human standpoint, in all the world.

One of the saddest things in America is the forsaking of homes for the living in hotels; and the bringing up of the children without home attachments and surroundings; especially is that becoming so among the wealthy classes.

In this so-called Christian land, where monogamy and marriage mean the same thing, we are apt to pride ourselves that polygamy does not exist. I would rather that polygamy did exist than that the present conditions of promiscuous adultery continued.

**Monogamy Unknown to the Israelites.**

"Thou shalt not commit adultery" did not mean, under the ancient dispensation, that a man should have only one wife. If that were so it would have been made plain, but it was not.

I shall not hide from you the fact that this was understood to mean that a man should be faithful to every woman that he married. Do not forget that when the Christ was here on earth, vast numbers of His disciples had, in all probability, several wives. There is no doubt about that, because, under the ancient law of Moses, if a man was a good Israelite he was compelled to marry his deceased brother's wife.
It was his duty under that law.
He must marry her and raise up seed unto his brother.
He must take the children that were born of that wife, and
restore to them his brother's estate, and care for them.
That was the law.
There is no use in saying that this law against adultery
applied only to monogamy. It did not.
Monogamy was not enjoined among the Jews; but our Lord
Jesus, the Christ, takes this law and lifts it higher, and gives it
the interpretation that is its holiest and its highest, declaring
that the Restoration must bring us back to the beginning, when
there was but one man and one woman.
Thanks be to God, these are the Times of Restoration.
(Amen.)
Monogamy is nowhere taught in the Bible except in the
words of Jesus in Matthew 19:12-13.

**Monogamy Is Nowhere Practiced In the World Except Where the Words of Jesus Rule.**

You can live here in America and talk monogamy all you
like, but the vast mass of the world knows nothing of monog-
amy.
What does British India, with its 250,000,000, know of monogamy? They would laugh at you.
What does China and Japan know of monogamy? They would laugh at you.
What does the nearly 500,000,000 of the Mongolian race
know of monogamy? They would laugh at you.
Polygamy is all over the world. I am here as the prophet of the Restoration, to bring you
back to monogamy, which God established *from the begin-
ing.*
We must go back to the primitive condition—to that which
Adam and Eve lost for us in Paradise.
We must get back to the one Holy Union between one man
and one woman (amen), for monogamy is the Law of the Christ
and of God.
Adultery does not consist merely in criminal association; adul-tery consists in impure thinking.
Adultery consists in the impure thought that looks out of
the filthy and damnable lustful eye, the filthy word, filthy sug-
genations and filthy handling.

**Zion, the Days of the Slobberer Are Done.**
The days when a man may whisper sweet nothings and filthy
underlying suggestions to a woman are gone forever in Zion! And just songs, called by the world “love songs,” with all
their filthy suggestions, are heard no more in our streets, thank God!
Gone is the filthy theater, with all its indecent suggestions and filthy associations.
Its immoral drama never had a foot on Zion soil, and, God
helping us, never will have. The very men who were poisoned out of the evil thoughts sug-
gested in the theater in impure reading and communications.
You must reach the highest plane in order to fully under-
stand this Law.
You must reach higher than Israel or Sinai.
It was a slow process to teach even the children of the
Israelites that there should be purity, because they had never
known it or seen it, with few exceptions.
There were Joshua and Caleb, but even these were not
monogamists.
No, not even Moses.
I will not go back to Moses. I will go higher. “We see
Jesu!”
I will stand with Jesus, and no matter what Moses said
about “an eye for an eye,” or “a bill of divorcement,” I stand
with Jesus and say to you: Never murder, no matter what
Moses says.
You can march, and go into the ambulance corps, but no
man in Zion, throughout the world, will be allowed to remain
in our fellowship that draws his sword, rifle, or revolver
and kills his fellow man.
He will have to march out and join the ranks of those whose
mission is to stay.
The Lutherans can have him, or the Methodists.
(Applause.) The apostasies all sing Te Deum for murderers;
but Zion cannot.
He can be killed, but he cannot kill.
It is the same regarding adultery.

**The Underlying Things You Must Care About.**
It is the things that create adultery.
It is out of the heart that murders and adulteries come;
therefore, in Zion we must have a clean heart to bring about
the Restoration of the Pure Law of Marital Intercourse
which He gave to Adam and Eve, and from which they fell.

**The Oldest Law in the World.**
The first Law of the world, the only Law of which we read
in the time of man's innocence, was the Law of Procreation:
“Be fruitful, and multiply, and replenish the earth, and subdue it.”
God said that to man in the time of his innocence.
The first Ordinance was the Ordinance of Marriage, and the
first command to them was that there should be fruitfulness.
It meant that the sweet babies should come, who always
bring with them youth and innocence as sweet and fresh as
after the long dark night, the sweet sun, that rises up out of
the womb of the darkness with the first beautiful hues of the
morning.
So the ten thousand times ten thousand beautiful thoughts
come into a clean man's and a holy woman's heart, and as they
think of their babe the smile that flits over the happy faces of
father and mother is a smile upon the face of the unborn.
These are the beautiful hues before the babe is born into the
world, or a lovely woman into the home.
Then, when a babe comes into a pure Christian home, it is
as if the sun had arisen, the darkness has gone, and all the
night of pain is over.
Then joy follows, for a man is born into the world, or a
lovely woman into the home.
When we get Pure Hearts, Pure Homes, and Pure Marriage,
more, and more, and more, the joy of bringing sons and
daugughters of God into His beautiful world will go on through-
out the eternities.
There will be the beautiful Law of Procreation without lust,
damnation and the hellish passion that now makes
a man to suppose that the manifestation of his love is some dirty, mean,
continuity of fleshly and filthy embrace, worse than a beast.
It is out of the heart that these adulteries come.
Therefore the heart of the married as well as of the unmarried
must be made pure.

**I Call Zion to Purity and to Self-Control.**
The fruit of the Spirit is first, love; and then, after seven
other things, comes temperance, which in revision reads self-
control.
When you begin with Divine Love it is unselfish, and when
you end the enumeration of the Fruits of the Spirit it is Self-
Control.
God help us all to control self, and to stand above the mean
passion that would make us thieves, liars, cheats, adulterers,
murderers, and everything base and bad.
I propose to see that there be nothing of
the things that create adultery.
If there be one man who has married a divorced woman
who has been put away for the crime of adultery, he is an
adulterer as well as she; and that marriage must at once be
dissolved.
I do not care what the law of man says.
If you have put away your wife for any other cause and
married another, you and she are both adulterers, and it must
be stopped here and now, no matter what the consequences
may be.
The children must be cared for, and you must care for them,
but you must separate.
It is sin. It is adultery.
It is damnation, and will lead to hell if you disobey that Law.
There is only one thing that can ever justify divorce, and
that is adultery.
If the adultery has been on the part of the man and the
woman both, neither of them are entitled to a divorce, and a
remarriage on the part of either is adultery.
You have no more right to get a divorce if you have com-
mited adultery.
That is the Law of the Christ, which is more than the law of
Illinois.

**We Shall Obey the Law of God, No Matter What Any Other Law May Say.**
May God restore clean, pure homes as *at the beginning.*
No matter what it costs, let us get back to clean relations—
to monogamy as *at the beginning.*
There is much fornication committed, where there is no actual criminal association, by unclean suggestion. The man or the woman who would carry around an unclean association, a dirty dog, a filthy brute, an adulterer in his heart, and has no place in Zion.

If you will tell me how to say it harder, I will say it. I am not mincing words about this matter. I mean what I say; and a man or a woman who by a song, a picture, a book, or a suggestion is carrying around any thought of that kind in their heart, mark them well, and let us know it. We will have such kind of incarnate devils outside. They have no place in the Christian Catholic Church in Zion.

Is that right?

Audience—"Yes."

General Overseer—"Out of the heart come forth evil thoughts."

I do not need to expiate upon the terrible sin of adultery.

The Cause of the Horrible Murder Record.

There is at present an average of no less than thirty murders a week in and around Chicago.

Sometimes, in the Monday morning's papers, there are reports of ten murders for Sunday.

What is the cause?

In probably five out of every six cases, the cause is the disturbance of marital relations—the excessive lust of the husband or wife overmastering them.

They are often caused by the filthiness of young men and women seeking evil association, quarreling in the barrooms at midnight.

Women going home with their paramours, jumping from a bridge and being drowned, is a common thing.

Very frequently we read of a woman taking poison because the paramour has gone after another woman.

I would not hesitate to say that out of every thirty murders committed in Chicago an average of twenty-five of them are caused by lust and intoxication.

It seems to me that it is impossible to exaggerate the horrible consequences of filthy passions running wild.

What is it in foreign lands where adulteries are universal?

What is it where polygamy reigns supreme?

Unbridled Lust Means the Decay of a Race.

Take, for instance, Mohammedanism, where the highest reward is a heaven of harlots.

The Mohammedan who has fought for Mohammed and Allah, and who kills the Christian dog, even though he is killed himself, is promised a Paradise of Lust.

The consequence is, that nations that sin these sins of lust are perishing—rotting out.

The Latin races are rotting out.

The Latin races in Italy, France, and Spain are decaying, because of women and wine.

In Turkey and other lands, where Mohammedanism rules, the ruling classes especially, are rotting.

So it is in America, where there is no real restraint for lust.

I believe that one of the things that will be shown to the world, when we make up our first seven years' statistics, is that the highest birth-rate and the lowest death-rate in the world is in Zion. (Applause.)

Purity and self-restraint does not mean a diminished number of children; it means increased children.

It means more beautiful; more holy and healthy and happy children.

It means the very highest and the sublimest satisfaction; for then your wife is your friend, your sister, your lover, your associate in all that is holiest and best in your life, as my dear wife is.

Then if our darling pass away they leave beautiful and noble memories and we know where to find them.

While they live, they are beautiful in their manhood and their womanhood, and they will impress humanity by their Purity.

God grant it!

It is Worth the While to Battle Down Passion and Put It Beneath Your Feet

You cannot rise to higher things except upon a dead self.

Every step you take must be by putting some evil under and rising above it.

You cannot get to the tops of the pyramids, except by going step by step.

We have a piece of land here from God, which we hold for God.

Generation after generation of the Christian Catholic Church in Zion will hold it for God.

It will be God's always.

Upon this soil we can say, "Thou shalt not speak, act, or do anything that makes sin. You shall not unlawfully embrace or caress, and talk of sexual lust."

Time enough for you to have the sweet, holy privileges of marriage when you are married, not before.

The man who puts his hands on a woman and talks lust to her will find his way out of Zion City to Beer or Babel—Chicago or Milwaukeethat is where he belongs.

That is also true of the women.

Oh, women, do not do it!

From this time on, no one whose life has been governed by lust, no matter who he is, unless I can see the deepest and sincere repentance, will ever be suffered to enter into the Christian Catholic Church in Zion.

They cannot have fellowship with us until I know that they are living lives that they must live to be sons of God, daughters of God, and citizens of Zion.

This place shall be pure, no matter what it costs. (Amen.) However, I love and pity those who thus sink, and Zion will help all who fall to the fullest possible extent.

A Question That Need not Be Asked.

If any of you have committed adultery, you do not need to ask me what you must do, I tell it to you now. Separate; give the woman everything, and be thankful to God Almighty that you have a coat.

Leave her all the rest to make home for the little ones, all the money, the house and everything, your dog!

You ought never to have married her!

Take a pure interest in her, be kind, love your children and let them know that they are yours, but separate.

We have had some beautiful instances of this, where they have separated, and one is in heaven now and the other left behind; but oh how glad the woman was that her paramour died he went to heaven.

I remember one man some years ago who separated thus, who used to visit her whom he had called wife every Sabbath day and take her to the Auditorium as if she were his sister.

He was proud of his children, and they loved him; but he did not live in sin any more.

One evening, after the Auditorium service, he was taking supper with them, as he often did, when all at once he said: "How happy I am, Mary, that now we sin no more," and with those words his eyes closed and he fell back in his chair.

When she came to him a smile of happiness was on his face, but his spirit had gone to God!

Oh, if they had been living in sin, what an awful thing it would have been; but they had sinned no more and were saved.

I say to you: Sin no more.

The Congregation then rose and sang the hymn "Sin No More."

Consecration Prayer.

My God and Father, in Jesus' Name set me free from defilement of flesh and spirit, and from this moment let there be no more unclean thoughts, words, deeds, or disobediences to Thee or Thy Law. Help me to be pure through the blood shed for me. Make Zion pure. Help us all to keep it pure and to be a pure people, that when we go to other lands, the World, the Flesh and the Devil shall not be able to point to one member of Zion Restoration Host that is other than pure. Help us to forget the past. Let every evil be put away now at whatever sacrifice throughout Zion everywhere. For Jesus' sake. Amen. (All repeated the prayer, clause by clause after the General Overseer.)

General Overseer—Did you mean it?

Audience—"Yes."

The audience then sang again the Chorus of "Sin No More," after which the General Overseer pronounced the Blessing.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole spirit and soul and body be preserved entire, without blame, unto the coming of our Lord Jesus the Christ.

Faithful is He that calleth you, who also will do in the grace of our Lord Jesus the Christ, the love of God our Father the fellowship of the Holy Spirit our Comforter and Guide, one Eternal God abide in you, bless you and keep you, and all the Israel of God everywhere forever. Amen.
THE ORDINANCE OF THE PRESENTATION AND CONSECRATION OF YOUNG CHILDREN TO GOD.

The Ordinance of the Presentation and Consecration of young children to God was conducted by the General Overseer, assisted by Overseer Jane Dowie, on Friday afternoon, July 17, 1903, while a driving rain storm, the first during the present Feast of Tabernacles, beat down outside.

Rain does not stop Zion people from attending a meeting, especially when the General Overseer is known to conduct the services, so that when the opening hymn, "Come to the Savior," was announced, the ground floor of Shiloh Tabernacle was well filled with the children and parents, to give thanks for God's goodness to them, and to consecrate the young lives He so graciously gave them.

Shiloh Tabernacle, Zion City, Illinois, Friday Afternoon, July 17, 1903.

The services were opened by the Congregation's singing Hymn No. 407.

Overseer Jane Dowie then read from the 1st chapter of the Gospel according to St. Luke, beginning at the 57th verse, and continuing to the end of the chapter.

Overseer Mason then offered the general supplication, after which the General Overseer prayed for the sick and the sorrowing.

WHAT THEN SHALL THIS CHILD BE?

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in the sight of the Lord, to whom it is meet to shew reverence. For the sake of Jesus.

TEXT.

And they that heard him said, to one another, What then shall this child be? For he is the hand of the Lord with us. And the child grew, and waxed strong in spirit, and was in the deserts of Egypt until the day of his showing unto Israel.

The story of the birth of John the Baptist is a wonderful story. Zacharias and Elizabeth "walked in the commandments of the Lord blameless." They were good people, but they were very old, and Zacharias even laughed when an angel told him that his wife should be a mother and that he should call the child John. It does not do to laugh at an angel—a Messenger from God.

He laughed and was dumb until the child was born; and then, when they were wrangling about his name, he called for a writing tablet, and wrote: "His name is John," and instantly his tongue was released.

John the Baptist Was a Wonderful Child.

Yet I dare say that there were many who wondered that John the Baptist should have been so carefully trained for thirty years, and then have only eleven months of ministry, and be cruelly put to death.

"A wasted life!" some might cry.

No! No! No!! He was Elijah the Preparer; and if he had done nothing else than preach repentance and bring the multitudes to Baptism; if he had done nothing else than baptize the Christ of God with the visible Presence of the Holy Spirit, and the audible Voice from the Father; if he had done nothing else but cry, "Behold the Lamb of God, that taketh away the sin of the world," he would have fulfilled a Great Mission.

You say, "That was a very exceptional case. My child may not be anything great at all."

Who can tell?

However, the important question is not the greatness of the child, but "What then shall this child be?"

Everything, My Brothers and My Sisters, Lie in Your Training of the Child, Under God.

Oh mothers, you may be rocking the cradle of a child born to win empires for God; or some humble, sweet woman is hidden in that baby girl who shall herself rock the cradle of a child who shall be a mighty man or woman of God.

But do not let ambitions even for great, good things fill your hearts so much as the ambition that your child shall be good, holy, pure, and a blessing.

Who can have imagined that Elizabeth's little baby would be the mighty Preparer in the spirit and power of Elijah? I am sure that my mother had no conception that her son would ever have wrought what God has so condescendingly wrought through me.

She never dreamed that in future years and in distant lands, her son would do the work that God has given me to do; nor did she know anything of the Prophetic Office to which God had called me.

It was different with Elizabeth and Zacharias. They were forewarned and foretold, and they prepared their son.

God has many ways of preparing men.

He prepared me just as He is preparing you for your work.

Zion's Children Born Under Most Favorable Circumstances.

I believe that these children of Zion which you present to me today have been born under the most blessed circumstances possible in the birth of any child.

What a wonderful thing that your child is born for the first time on God's earth upon the soil of a city where every inch of it belongs to God; where not an acre, not a foot has been sold, but only leased for one thousand one hundred years.

I hold, and my successors hold, and the Christian Catholic Church in Zion throughout these eleven centuries will hold, this land for God and you.

Your successors will live upon it if they fulfill the Covenants, but not otherwise.

I do not think that there has ever been such a land as this.

No, not in the ancient times, for they quickly went away from God, and never did they take the pains to secure legally the land for God as we did; because we placed it beyond our own power to make it ours. This land is God's in perpetuity.

It is often forgotten; nevertheless it is a wonderful fact that this child which you present, if born in Zion City, has been born in a most wonderful City—the First Zion City since Zion at Jerusalem was destroyed nineteen centuries ago.

There are a number of little places called Zion; but there is no other Zion City, so far as I know, in America—no other Zion in the world which has a population of one thousand.

I am delighted to see you, dear Elders, Evangelists, Deacons, Deaconesses, and other officers from our distant stations, present your children, for, like those whose children, born under the Stars and Stripes in distant lands, are American citizens; your babies are Children of Zion.

The Future Possibilities for Zion Children.

Many mothers come to captains of ships and say: "Let me stay under the flag of your ship, that my child may be born under the American flag, and may thus have a chance of becoming President of the United States."

Every mother has thought it possible for her son to be President.

All those who have had children born under the Zion flag are the same as those who have children born in Zion City.

They all have an equal possibility of attaining the highest offices in Zion.

Your children have a future.

I do not know what that future will be.

We now have Overseers in distant lands sending us back thrilling accounts of what God is working through them.

What will it be in a few years?

Our little city itself is a baby city, only two years old; but what a wonderful baby of two years!

Two years ago there was not a single lot of land alienated; and it is only one year and eleven months ago since the first house, proper, was built.

If a baby city can be so, what can your little baby be?

I Rejoice That They Are Born Under the Banner That God Is Glorifying Everywhere.

There is no reason why you should not have in these babies the finest men and women that can be grown upon God's earth.

In Zion City we are already providing an education second to none in the primary, secondary, and higher departments.
We have four large schoolhouses, and the first section of Zion College building. The first substantial stone building that I have built in Zion City is a section—a little less than a third—of Zion's Educational Institutions and costs over $1,500,000. The children in Zion are loved and cared for. They have their places in the Church. They are recognized from the beginning as belonging to God; and are early gathered into the fellowship of the Church. Now they soon are going to become a Zion Junior Restoration Host. Thus from the very beginning, the children will practically become members of the Church, giving their hearts to God, and marching under Zion's Banner. I believe that they will not need conversion in the way that so many do now; for their little hearts will be regenerated by the slow but loving and sweet processes of the Holy Spirit in Zion's Home and Church Life.

They will know nothing else than that they are children of God, and have a right to march in Zion Restoration Host as children of God.

I should almost like to be a child myself and start anew in such a place and under such circumstances. The next best thing is to give the babies a start and do what I can.

What manner of children will these be? I cannot tell. I can only say that these children will grow and wax strong in spirit, until the day that they will be shown by God to Israel and take their places in His work.

Be Ambitious For the Children to Be Good.

That is the great thing! Do not bother about their being clever. Do not stuff the children; do not cram them. Do not cram them with too much food, which is bad for them; and do not cram their brains.

Zion City is itself an education. Do not be discouraged if they do not show great capacity at first. Some of the greatest men and women in the world could not talk until they were seven years old. Some of the brightest men and women the world has ever known were counted fools. I could tell stories by the dozen of people examining the heads of bright children and shaking their heads and saying, "Alas, alas, that this child should have been born a fool."

That was said of Sir Walter Scott.

They shook their heads and said: "Poor, miserable, misshapen brain. Here is a poor fool born into the world."

He was one of the brightest poets and writers of the eighteenth century; yet according to some he had the head of a fool.

That was said of Sir Walter Scott.

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That was said of Sir Walter Scott.
Of course, if the Storehouse is full of thieves, that is another matter; but I do not know that, even then, there is any alteration in the Commandment: "Bring ye the Whole Tithe into the Storehouse." That is the place where God wants it.

If we had the Whole Tithe in the Storehouse, there would be no question as to what we would be able to do.

I desire to impress this upon you.

The General Overseer continued reading from the 10th through the 12th verses.

He then said, What is the Commandment for this morning?

Audience—"Thou shalt not steal."

The General Overseer then offered prayer, followed by the chanting of the Disciples' Prayer by Choir and Congregation.

THE EIGHTH COMMANDMENT; OR, THE CRIME OF STEALING.

The General Overseer and the Congregation then repeated the first Eight Commandments.

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.

TEXT.

Thou shalt not steal.

Humanity's Selfish View.

This Commandment is almost continuously thought of in connection with man robbing man; and stealing, in the common understanding, is depriving your neighbor unjustly, maliciously, wickedly, of that which is not yours, and appropriating it yourself.

It is just like fallen humanity to look at the thing wholly
and solely from the point of view of self, and man, and earth, and time.
I direct your attention to the view of the Commandment as regards God and Heaven and Eternity, and its bearing upon all that concerns your highest nature and eternal interest.

**Robbing God Cause of Church’s Weakness.**

I am profoundly convinced that one of the great reasons for the poverty and misery of the Church of God, is the fact that God is continuously robbed.

I do not wonder that the church has so little impressed this view upon its membership. Its leaders have themselves, in tens of thousands of cases, been the most shameful of thieves.

Forget not that our Lord Himself, in the Temple of God in Jerusalem, said on that morning when He entered the Temple called a House of Prayer; . . . but ye have made it a den of thieves.

With flashing eye, He laid that scourge upon those traffickers in the House of God, who for the sake of a few paltry pennies drove their lowing cattle and their doves and pilfered money in the very courts of God’s House, swindling the poor pilgrims who came from distant lands for a petty profit upon their little coins.

Oh, the pitifulness of it all! Oh, the pitifulness of it all!

Worst of all were the chief priests, Pharisees and council, who had licensed those people to rob in the very House of God.

Our Master, in cleansing the Temple that morning, used a scourge with severe words, and uttered a sentence that has gone down through all the ages.

That Temple had become a “den of thieves;” and what have the apostate churches today become?

**The Universality of the guilt of Stealing.**

It would probably not be difficult to prove that every one here has been a thief.

Every one here who never, no never, never in all their lives took anything which was not theirs, either from God or man, hold up your hands.

I do not see any hands.

Beloved, it is a terrible thing that this charge can be proved upon God’s people; that they have all robbed God.

Every one, who all your life, has given to God at least one cent out of ten of everything you ever got or earned, hold up your hand.

There is just one hand. I would like to investigate that privately. I will not condemn all the rest and justify that one.

The fact of the matter is that the church and the people of God have most shamefully robbed Him.

**Zion People obedient in Tithing.**

Every one who has, for the last year, given the whole Tithe to God, put up your hand. (Almost the entire audience raised their hands.)

That is a good showing.

Every one that has not given your Tithe to God during the last year, raise your hands.

(A few hands were raised.)

General Overseer—You miserable thieves!

Will a man rob God? yet ye rob Me. But ye say, Wherein have we robbed Thee? In Tithes and Offerings.

**Offerings Also Commanded.**

A great many people think that they cannot rob God if they give one dollar out of ten; but was there not an offering to be given, too?

Audience—“Yes.”

General Overseer—Are we fulfilling all our duty when we simply pay our honest debts?

The Tithe is simply an absolute debt—the thing that we honestly owe to God.

When He put us on this earth and gave us mental and spiritual power, and put us in positions and trained us so that we could use the things of earth, He demanded the Tithe.

It was fair, was it not, that He should get one dollar out of ten; that God should get back something, when He gave us everything?

I cannot doubt that many have erred in ignorance.

They have thought that they could do what they liked with their Tithes.

Considering the condition of the churches, it was a terrible thing to bring the Tithe to “a synagogue of Satan,” where they were a den of thieves.

Yet there was no other place to take them, and, although it was a den of thieves, they were not all thieves.

Even in the den of thieves, the Word of God was preached; the Songs of God were sung; the Commandments of God were read; and there were tens of thousands, hundreds of thousands, yes, millions of humble hearts who received blessing in those great Temple services, even although they were conducted by thieves.

It was right to maintain the Worship of God.

It was right to maintain the Temple.

It was right to maintain those who transcribed the Law and gave it to the people.

It was the only thing that could be done, and, therefore, the Law was not abrogated.

If that was so under the Ancient Dispensation, how much more so now!

**Tithing is Commanded in all Dispensations.**

Tithing does not belong to any One Dispensation. Tithing belongs to all Dispensations.

It is found in the sacrifices of Cain and Abel. It is found in Abraham bringing Tithes to Melchisedek, King of Salem and High Priest of God, long before the Jewish people had any existence.

It is found throughout the whole Jewish period. It is found throughout all the changes and captivities, down to the time of the Christ.

The Christ reinforces the Ten Commandments.

He said: “These things ye ought to have done (in speaking of Tithes, even of anise, mint and cummin), and not to have left the other undone.”

It is an incidental reference, but it is one of great power. It is right to tithe down to the last grain.

It is right to tithe right down and see that God gets His one grain out of ten, His one egg out of ten, His one acre’s fruit out of ten, His Tithe out of all of it.

Of all that Thou shalt give me I will surely give the Tenth unto Thee.

**Tithing Among the Things Being Restored.**

Among things that are being restored today, and that have brought power to Zion, is this wonderful Tithing.

In our great assemblies, I can see the faces of thousands of those who were poor, never saved any money, never had any property, and never got ahead at all, until they gave their Tithe to God.

Many men who never had a stick which they could call their own, never owned a bit of land; never owned any property of any value, are now the possessors of valuable land in Zion, beautiful little houses, some of them very large and costly homes; and are able to take care of wife and family, and to clothe them as never before.

I have the testimony of hundreds upon hundreds that they never could do it until they tithed.

Hundred of thousands of dollars of debts that were outlawed have been paid by this people in Zion.

This Command of God concerning Tithing is all included in the Commandment, “Thou shalt not steal.”

**There is No Robbery So Shameful as the Robbery of a Benefactor.**

You count it shameful that a man, who has been saved from death by one who has leaped into a swiftly-flowing river, dragged him out at the risk of his life, resuscitated him, clothed him, and fed him and given him a home and employment, should rob his rescuer.

Has God not taken you from the swiftly-flowing River of Death and Sin and Destruction?

Has not the Christ of God plunged into that River, not only at the risk of His life, but giving His life and letting the dark waters of Death flow over Him?
He, going down into the deepest depths of that Dark River, came up out of it by the Resurrection Power and took you and put you where you are, on your way to Heaven.

Yet you shamefully robbed your Father in Heaven that saved you!

You shamefully robbed the Redeemer that died for you!

You take everything and use it for yourself!

You get poorer and meaner and more wretched because you are a thief—a mean, shameful thief—robbing your Benefactor!

All your Benefactor asked of you, was that you should put back into His Storehouse just one penny out of ten of all He gave you; just one hour out of ten; and you did not do it.

You robbed Him! You shamefully robbed Him!

The Nation and the Church Rob God.

Those of you who are thieves in this way, are the most shameful of thieves.

I speak to Zion everywhere, and I say to you that we are more and more determined that we shall not sit down to the Lord's Table with those that are stealing from and robbing their God.

We shall not allow persons to be members of this Church, who rob God; nor shall we give them employment in Zion.

They shall not get ten dollars and spend it all upon self, when God's people are giving their Tithes.

The man who robs God and robs the Storehouse in Zion will have to find employment somewhere else.

That is a settled, fixed principle in Zion, and may God help us to see it through!

Right there lies the success of all our movements.

There is a common notion amongst people, that poverty is a good thing.

Poverty is a Bad Thing.

"The Christ was poor: He bore poverty," says some one.

Yes, and He bore sin and sickness. He bore our sins that we might not sin, and He bore our sicknesses that we might not be sick.

It is expressly stated that "for our sakes He became poor, that we through His poverty might be made rich."

It is the purpose of the Christ of God to save His people from their poverty; for poverty is a curse.

Poverty limits your power to live a healthy life.

It limits your power to clothe your wife and family properly.

It limits you in educating your children, in training them, and in sending them forth well-equipped.

Most of all, it limits your power to extend the Kingdom of God.

The truth is "that money answereth all things."

It is a great blessing for a man to have a pure heart, healthy body, and a well-filled pocket; because, when the poor come along, he can put his hand into his pocket and the man in deep despair can get help.

Many a man have I helped, because it has been a joy to me always to carry in my pocket something that would make it possible for me to be ready to help.
not know it. I said to a poor woman, who had just been healed at Los Angeles, "I am so glad you have your healing, and I have your crutches." She was wonderfully healed. I said: "Stay tonight, and let me see you at the evening meeting." She did not want to tell me why she could not, but being encouraged she said: "I have only five cents to take home. I have been here all day, and my children need me." I arranged to have one to take care of her children, and I gave her my last twenty-five cents to get her supper. Soon after, my secretary came to me and said: "I want fifty dollars." I said: "Come in half an hour." Then a gentleman came along and said, "You promised to see Mr. So and so." That gentleman had been waiting to see me for some days. He had been greatly blessed, and I found out afterwards that he was very wealthy. He came to tell me how God had blessed him in obeying my directions in something. I give him fifty; "Thank God! Good-by." He said: "Just take this as a thank-offering, and use it as you like." I put it into my pocket. Then I saw two or three others; and every one had a thank-offering for me to use as I liked. Presently, my secretaries came to me again and said, "I want that fifty dollars." I said: "All right, Alec, you shall have it." I went down into my pocket and the first envelope I opened contained one thousand dollars, and there were several hundreds beside. It pays to give to God; and it always pays. I do not know that God could trust all of you in just the same way. Perhaps there was a time when He could not trust me. I do not say God will trust you soon with large sums.

Joy and Delight of a Life of Giving.

You have robbed Him so long that He may only trust you with a little at a time. God, however, is a great Giver and a great Benefactor. He knew how I had lived and toiled and loved to give. Nothing is so delightful to me as to give. All my life I have not stopped at a Tithe. When I got my first wages, I gave it all to God. I think that the first fruits should all be given to God. I never thought of the Tithe, it was always more. When I gave up business, and went to study for the ministry, I may say truthfully that I was giving fifty cents on the dollar. There have been many years of my life in which I have given ninety-five cents on the dollar, and lived upon the five per cent. It might amaze you now to know, that all my interest in Zion is five per cent. of the increment of value, and that I live upon that interest of five per cent. Whatever I get, I put back into Zion; and whatever I give, I give out of that, which is only the interest on that which God gives me, and which you, at the beginning, gladly said should be my part. You all agreed that I should have five per cent. of the increment of value. I earn it, any way. I thank God that I am still the biggest giver in Zion. Not only have I paid my debts, paid out my last bit of strength, and never stand for a moment on the consideration as to what I shall do when Zion needs. When Zion needs I pour out everything I have into the Storehouse. I will not beg; I will not borrow; and I will not steal from the world or anybody else; but I am an urgent beggar in going to God for His blessing, and in commanding my people to do their duty. Beg! If you had only paid your honest debts to God, there would have been no necessity of talking at any time to you about money for God's work.

About Back Tithes.

These old debts of yours to God—I do not feel that they are all straightened out yet. There is a large amount of back tithes that some of you must pay.
There are larger babies asking for this place.
A Zion Athletic Association is asking me if I will not let them have it for a gymnasium.

Pray about this, because I want you to get down to business and do it continually until Shiloh Tabernacle is built; and all paid for when built.

Now about the other kinds of stealing.

Surely do not need to tell you that stealing from your fellow men is a shameful crime.

The Crime of Stealing Time.

Some of you steal from me continuously. You rob me every day.

I am legally responsible for every dollar in Zion, and everything I have stands behind it.

There is no other person responsible, legally, for a dollar of the investments in Zion.

I have to pay the interest upon bank stocks, hand stocks, face stocks and every stock.

When you steal time, and rob Zion and myself in that way, you are a mean and despicable thief.

The men who are paid to work with their hands—paid for every minute and every hour—and who spend their time in juggling, are thieves, shameful thieves.

They burden me and rob me, for I have to pay the shareholders and stockholders, whether you steal or not.

You cannot do God’s work well when you steal Zion’s time.

The man that is juggling and talking loses so much breath that he cannot dig much.

I direct every manager of one of the forty departments, that those who persistently juggle at their desks, or anywhere else, shall be discharged; and that they get people that will not steal time and juggle.

Is that right?

Audience—“Yes.”

General Overseer—Let the juggling stop and work go on.

If you juggle ten minutes of Zion’s time, twenty-five hundred of you put together, that equals fifty days’ pay for one man.

If you do it six days in the week, you have caused a loss of three hundred days’ pay for one man.

How many of you do work with your mouths!

Go on with your painting and go on with your hammering, and Zion will save tens of thousands of dollars and you will be the winners; because, in the Building and Manufacturing Association there will be no surplus to divide among the workers if you juggle it all away.

There is a Time to Talk.

When you talk, talk well, and talk for God and for good.

The man that can talk well is the man that thinks deeply, the man that works earnestly. He is the man that has something that he can talk about.

If I speak freely now, I am giving you the experience and thoughts and toils of all the years of my life.

I am speaking out of the fulness of knowledge that could only come of wide reading, deep reading, and continuous study.

I am a student all this time, and love to be still.

I never care to talk unless I talk to some purpose.

I am not guilty in my study than talk with my tongue, unless I can glorify God.

Some fellow talking, talking, is supposed to be marking lumber. He makes a mistake, and has robbed Zion of several feet of wood, and has lost his time by sawing in the wrong place.

Pay that up, you sinner! you thief! You robbed Zion!

Do not steal.

It is a foolish as well as a wicked thing to steal.

The Man That Steals Is a Fool.

If he steals, he feels that he is always under the curse of God—that his neighbor may know him out.

He feels that the hand of the officer may be on his shoulder any time, and that he will be hurried out to prison and disgrace.

May God help you.

If you have ever stolen from a railway, pay that back, you thief!

If you have ever stolen from any man, pay it back.

If you cannot find the man you stole it from, pay it into the Treasury of God, and we will use it for the extension of His Kingdom.

I want more “meat” in God’s House.
Day morning, July 19, 1903, at the Early Morning Sacrifice of Praise and Prayer.

The first hour of the service, however, was made a season of rejoicing, praise and supplication.

The speaker spoke of the Beauty of Praise, and told of the great power of a meeting for the Worship and Adoration of God, and for communing with Him, in the first hours of the day.

The meeting closed with a wonderful scene, which was not on the program, but which was nevertheless characteristic of the enthusiastic activity of Zion.

The General Overseer had shown the audience the picture of the proposed Shiloh Tabernacle in Saturday's Leaves of Healing, and had announced that he would receive offerings toward the building of it, but had not called for them then and there.

He had hardly begun speaking about the matter, however, when people began to rise in every part of the house and make their way to the platform, where they handed their offerings to the General Overseer in sums from one dollar upward.

They continued to come for about fifteen minutes, when the leader closed the meeting with the announcement that he would receive further offerings at the close of the afternoon service.

The money heaped upon the table, when counted, was found to be fifteen hundred dollars.

Shiloh Tabernacle, Zion City, Illinois, Lord's Day Morning, July 19, 1903.

The Service was opened by the Congregation's singing Hymn No. 1.

The 91st Psalm was then recited by all present, following which the General Overseer read the 22d Psalm, commenting upon it as follows:

It is a good thing to give thanks unto Jehovah.
And to sing praises unto Thy Name, O Most High:
To shew forth Thy loving kindness in the morning,
And Thy faithfulness every night.

There is no more delightful time for the Sacrifice of Praise and Prayer than Early in the Morning.

Away far back, when the whole earth had gone into idolatry, and man was so wicked that God said that the thoughts of his heart were only evil and that continually, early in the morning the smoke of the sacrifice rose upon the altar of the Most High God, when there were only eight persons in all the world to surround it with their Morning Praise and Prayer.

But those whose lives were saved amid the terrible Flood that destroyed all human beings and all created things, saw those who were kept by God in the ark that for one hundred twenty years had been preparing.

I often think of that Morning Sacrifice.
It was the beautiful symbol that there was still alive upon this earth some one who would praise God.

"Jehovah Hath Done Great Things."

When I first came to Chicago, in 1893, we pitched our little tent, Zion Tabernacle No. 1, beside the World's Fair.
Oh, it was pitiful to see the few that came to the Morning Sacrifice!

This morning, after leaving my home, I saw an aged gentleman pushing his way hurriedly.

I asked him to come in and ride with me.

I have seen that brother, when there was only a few faithful ones, when the world passed on its sinful way and would not listen, come to the Morning Sacrifice.

The church mocked, but I kept up my Daily Morning Sacrifice.

I kept the Lord's Day Morning Sacrifice especially; and there were always some who gathered with me.

It was a hard time.
I had been accustomed to large audiences, and a most beautiful morning gathering; but I said "There is nothing else for it; this is the Ark of Salvation, and we must go right on."

As the years have gone, the Morning Sacrifice has been more and more a joy, until now we gather together, not only in this bright summer weather, but all through the winter. Before the sun has risen in this City, people have wended their way through the snow and the darkness to this Tabernacle.

Then, having already had their breakfast before they came, they have started in thousands for the City of Chicago to do Zion Restoration work.

The inspiration for the entire week in Zion has been greatest of all, I think, in this Morning Sacrifice of Praise and Prayer.

The Key to Success is Communion With God.

In the morning, when sleep has ended, we arise, and it is the very time to thank God.

If we had been engaged in dissipation and foolish use of our time in silly society gatherings, flattering and being flattered, with aching heads and weary bodies, we would still be in bed, where hundreds of thousands are now lying, and will not get up, perhaps, before noonday.

It is a practice, especially in the city of Chicago, for the great multitude of people to lie in bed and read the filthy muck and husks that are thrown out to godless swine in the Sunday papers.

I believe that this is the largest regular gathering in the world on the Lord's Day morning.

It is a feast in one form or another every morning throughout Zion, because all the departments begin with Praise and Prayer, as well as in the home.

With an instrument to ten thousand, and with the pulpit,

A solemn sound upon the harp.

Do not banish Music from Your Homes. It is That Which Appeals to the Child.

That which makes the unborn babe come into the world with joy is the constant song that is in the mother's heart and on her lips, and the beautiful words of praise.

Our Zion children are born praising God. Overseer Brasefield has told me that he has had over a thousand children practicing their procession.

He said that the way that little tots of four years of age kept perfect time with the music was amazing.
What a Royal Generation that will be!

There is no music better in some respects than that of the harp.

There is no more beautiful music than that made by an old harpist who has the songs in his heart and sits and touches the notes, thrilled by his own music.

Why can we not have harpsists in Zion?

Every Instrument That Will Bring Forth Gladly Solemn Sound by Which You Can Praise God Ought to be Brought Into Requisition.

I am asking God to give us at least a twenty-five thousand dollar organ for Shiloh Tabernacle.

Who will give me the twenty-five thousand dollars?

I am asking God to give us an Orchestra.

It is even now coming together.

May God bring all the instruments into His house; so that when the Tabernacle that seats sixteen thousand is crowded out, and we are ready for the Temple with seats for forty or fifty thousand, we shall praise God with a Choir of perhaps two thousand voices, and an Orchestra of perhaps two hundred fifty pieces, the band, the harp, the trumpet and the organ.

May God grant us the desire of our heart, that we shall worship Him that our Solemn Assemblies will be so blessed by Him that they will be an inspiration to the people of God in all the earth and bring Salvation to millions.

For Thou, Jehovah, hast made me glad through Thy work: I will triumph in the work of Thy hands.

This World Is an Illustration of a Great Book.

Everything that we see is a picture.
The book is written by the Finger of God; it is the Word of God.

How great are Thy works, O Jehovah!

Thy thoughts are very deep.
A brutish man knoweth not; Neither doth a fool understand this.

Brutish men cannot understand our getting up at 5 o'clock in the morning, as nearly all of us have done who are here now.

I have such joy in God's House.

A fool does not understand why we should spend our money, our time, and our strength in building up for people we have never seen, and for generations that are unborn.

That is because he is a fool and a brute.
If he were not a fool and a brute he would understand that the greatest joy in all the Universe is to get into touch with the All-wise and Holy God and Father, by the Spirit through the Son, and to be in communion with all the saints and angels who adore Him.

He would know that the greatest joy we can have is to use all our talents to minister to others.

When the wicked spring as the grass,
And when all the workers of iniquity do flourish;
It is that they shall be destroyed forever.

They shall be swept away from the age that they disgrace into the hell that they deserve.

It does not say forever and ever; that forever is simply alonian.

But Thou, O Jehovah, art on high for evermore.
For, lo, Thine enemies, O Jehovah,
For, lo, Thine enemies shall perish;
All the workers of iniquity shall be scattered.

Love Destroys Enmity.

A great and good king spoken of in Chinese classics, who loved his people, and was greatly beloved by them, ruled them in righteousness and in love for many long years until he was a very old man.

He trained his great officers of state carefully. He brought them up from childhood to understand how to serve their fellow men.

They were good, and he sent them out to the distant parts of the great empire.

All men loved not only the great ruler but the good men he sent.

But suddenly, when he was an old man, and about to give way to his successors, there broke out a terrible rebellion, and one whom he had trained and loved from childhood, led the rebellion.

It spread until province after province was in a blaze. All the vilest of the empire gathered around the standard of the rebel, and shouted, "On! On! to the capital! Kill the Emperor and overthrow the Empire!"

After all, it proved to be only a rebellion in few distant provinces, but the emperor wept bitterly when he heard of the rebellion, and all the ingratitude of this youth, now a man, whom he had blessed and trained so carefully, with him, were coming with halters around their necks and chains on their ankles to lie at his feet, and to ask forgiveness.

He had said, "I will destroy my enemies;" nevertheless they came to supplicate His mercy.

Every one expected him to give the word for their torture and execution.

But when the old Emperor saw his foster-son, who had been such a delight to him, in rags and sackcloth and ashes, he broke out, "My son! My son!" and he fell at his feet weeping.

The rebel could not make it out. It touched his heart, and he said, "Oh! father, kill me! Kill me!"

The old Emperor kissed him, bade them take off the rags and chains, and set him at his side, and owned him for his son.

His officers said to him, "You said that you would destroy your enemies."

The good old man wept tears of joy, and said, "Have I not destroyed them? Where are they? Where are they?"

Love had destroyed Enmity.
Is that not the way in which God destroys His enemies? I know no other way in which enmity can be destroyed.

Love Seeks Out the Rebellious Even in Hell.

These enemies will perish.
They will wither away.
They will be left in desolation and in hell; but Love will find them there.
His hand will seek them until there is not an enemy in the Universe.

Love kills hate.
Faith destroys doubt.
Hope annihilates despair.
Good destroys Evil everywhere.
But thou, O Jehovah, art on high for evermore.
For, lo, Thine enemies shall perish; All the workers of iniquity shall be scattered.
But my horn hast Thou exalted like the horn of the wild-ox:
I am anointed with fresh oil.

If you are not yet anointed with fresh oil—the Holy Spirit—you may be.

There are Four Emblems of the Holy Spirit: one is Water; one Oil; another Air; and the last is Fire; but they all symbolize One Spirit.

Let Us Get the Water of Life.
Let us get the Oil that comforts and heals.
Let us get the Air that inspires us.
I think, sometimes, that there is a kind of spiritual laughing-gas in Zion City.

Let us, above all things, get the Holy Fire that cleanses everything.

Mine eye also hath seen my desire on mine enemies.
Mine ears have heard my desire of the evil-doers that rise up against me.
We should desire that our enemies be our friends.
Did not the Christ come to change enemies to friends?
While we were yet His enemies He died for us.

The righteous shall flourish like the palm tree:
They shall be full of sap and green:
They shall still bring forth fruit in old age;
To shew that Jehovah is upright.
I know no other way in which enmity can be destroyed.

The Fruit of Old Age the Best of a Lifetime.

A gentleman in public life in New York sent me a salutation the other day in which he said: "From Mr. —— Eighty-five years young, to the Man of God fifty-six years young. Come down and whip the Devil in New York, and I will help you."

The Dew of Eternal Youth is on the face of the man, who, ninety-one years of age, has presented himself to me.
I hope to bring forth my best fruit now, for as I grow older I ought to grow better.
I have just begun to know how to live my best for God and for humanity.
I know that if I am spared to live for twenty years and reach seventy-six, or twenty-four and reach eighty, that these will be the best years of my life.

The best fruit of my life will be when I am old, as it is with good fruit-bearing trees.

Delicious Fruit Borne by Trees Hundreds of Years Old.

I remember once eating a Jargonnelle pear, from a tree that had, possibly, been planted by Mary, Queen of Scots.

These pears were so rich and so rare that when they were fully ripe they were food for the table of a king.

I saw pears of great size grown in that garden that the gardener was permitted to sell, each pear costing $2.50.

They were coveted by the rich people, some gladly paying even more.

I saw two pears that cost about five dollars lying on a plate. I was once favored by that gardener.

I used to go all over that palace on Saturday, getting the history of the times into my mind, until I knew Holyrood Palace better than I did my mother's house.

When I would be roaming over it, and getting all the history together, about John Knox coming down High street to Mary, Queen of Scots, and other notable events, I could tell it to the people who would sometimes be looking out for a guide, although I was then but eight years of age.

I would be their guide and tell them where Mary, Queen of Scots sat when John Knox said to her: "It is better that a woman should weep than that a nation should perish, and the Church of God be destroyed."

One day I was telling this when the gardener heard me and said: "Johnny, I will give you a bit o' pear for that."
He took me into his house and I had a bit of Jargonnelle pear to eat there and one whole one to take home.

That tree was hundreds of years old, and although it did not bear much fruit, it was very good.

I should like you old people to remember that the General Overseer not only loves the babies, but he loves the old people.
He feels like spanning young people every now and then to make them good, but very few need it.

Bring forth fruit in old age.
I shall have use for the old men in New York.
It may be the last fruit you will ever bear for God.

Go and bear it.
I desire to see the old men at work in Zion Restoration Host.

They shall still bring forth fruit in old age;
They shall be full of sap and green;
To shew that Jehovah is upright.
He is my Rock, and there is no unrighteousness in Him.
Prayer was offered by the General Overseer.

The Ninth Commandment; Or, the Crime of Bearing False Witness.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in thy sight, that I may prove true and righteous ever in all my ways.

The Congregation repeated the Commandments of God with the General Overseer beginning with the First and ending with the Ninth.

TEXT.

Thou shalt not bear false witness against thy neighbor.

The sin of false witnessing in the courts of law is so common, that old and able judges have told me that if they were...
ZION'S THIRD FEAST OF TABERNACLE.

prayer to send all the perjurers to prison, in many cases they would have to send the witnesses on both sides, and all the prisons of the land would be crowded with false witnesses.

It is one of the saddest of all things to know that the Name of God is taken in vain and blasphemed in the courts of law daily and that perjury still continues.

The day will come when the man who lies will be treated as severely as the thief who steals.

If that were done today there would not be a newspaper in Chicago that would have an editor or reporter outside of jail.

The Hateful Sin of False Witnessing by the Press.

Both the Inter Ocean and the Tribune on Wednesday morning of last week came out with articles headed like this: "Dowie's Third Feast of Tabernacles an Utter Failure and Frost."

They said that there were few people here—about five hundred—and there was no enthusiasm or loyalty.

They asked: "Has the end come so soon?"

We read in God's Word that when the false witnesses came forth against the Master they began to contradict each other.

They did not agree.

In the same way one of these papers, in the same report, speaks of the well-attended meetings.

But better still, a member of the staff of the Evening Post came to Zion City, and was here with us all the day.

He does not like me or my ways; and he does not like my being a humble servant—I do not know whether you know it, but you are all hypnotized, every one of you. (Laughter.)

However, this man, unapprised of what his brethren were writing, was compelled to say, in a long article, that there were vast crowds here.

He told a little incident of how a woman in the train was jolted when she was passing along, and she groaned with the injury.

He said that some exceedingly nice looking, superior colored people belonging to Zion, immediately said to her: "Let us pray."

They prayed, and the woman said: "The pain is all gone; thank God!"

He said that it was wonderful to see the great procession of flashing colors of the thousands of Restorationists and the Choir and the dark robes of the Officers; and then "the unspeakable Dowie." (Laughter.)

He does not love "Dowie" because "Dowie" went for the press; but even he had to tell the truth as to the attendance.

The false witnesses of the infernal papers have ever kept through.

"May God Destroy Every False Witness."

May God destroy every paper that bears false witness.

May God destroy every church organization that bears false witness.

May every witness that witnesses falsely for God be swept away. (Amen.)

May we be True Witnesses for God.

Every one here who can witness that God has saved you and healed you, stand to your feet. (Apparently all rise.)

Did God save you?

Audience—"Yes."

General Overseer—Has He healed you?

Audience—"Yes."

General Overseer—What a glorious Witnessing Assembly! It is an inspiration that would move the hardest heart; but it does not move the heart of the apostate churches that witness falsely against Zion.

May God have mercy upon these churches, and destroy their false witness.

We in Zion have endeavored to tell the exact truth all the way through.

No matter how it seems to hurt us, let us tell the truth.

Let us make consecration to God.

PRAYER OF CONSECRATION.

Our Father, in Jesus' Name, we come to Thee. Take us as we are. Make us what we ought to be in spirit, soul and body. Give us power to fight no matter what it costs. Give us thy Holy Spirit. Cleanse us from every stain. Bless us today in this glorious Lord's Day Feast. Bless us in the two days yet before us. Let them be days of power. Again we pray thee, bless the children. Bless the Baptism. Bless all the gatherings, help us to so unite that we shall carry the glad tidings of salvation, and healing and Holy living to all the earth. For Jesus sake.

After Hymn No. 20 had been sung, the service was closed by the General Overseer's 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, the Christ. Faithful is He that calleth you, who also will do it. The grace of our Lord Jesus, the Christ, 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.

ZION'S BIBLE CLASS.

Conducted by Deacon Daniel Sloan in Shiloh Tabernacle, Zion City, Lord's Day Morning at 11 o'clock, and used in Zion Homes and Gatherings throughout the World.

MID-WEEK BIBLE CLASS LESSON AUGUST 19th or 20th.

Delusions About Money.

1. God made it and it belongs to Him.—Colossians 1:12-13.

Every dollar in the bank is His.

Every dollar in your pocket is His.

Every dollar in the earth is His.

2. God saves it for the earth is full of it.—Haggai 2:4-9.

Every dollar mined is His.

He makes it grow.

He will use it all later.

3. God gives a glimpse of how common it is in heaven.—Revelation 1:18-21.

Men sacrifice all for it here.

They do not love it—only use it.

It never gets into their hearts.

4. God gives money out to be used for Him.—Luke 10:11-17.

He gives every dollar one has.

He expects it to grow for Him.

He will require it all given back to Him.

5. God warns against the love of money in place of Himself.—1 Timothy 6:11-19.

Riches makes a man selfish and vain.

Riches makes a man greedy and miserly.

Riches so often crowd God out of the heart.

6. God pours out money before an obedient people who serve Him.—Deuteronomy 8:6-16.

He makes everything turn into money.

He gives plentiful property.

He gives to the land, it increases.

7. God promises His saints on earth the treasures of it.—Isaiah 66:8-12.

The mark shall inherit the earth.

They shall possess its palaces.

Pleasant comes to all true to God.

The Lord our God is a money-making God.

SUNDAY BIBLE CLASS LESSON AUGUST 23rd.

The Delusions of Money.

1. Some set their hearts on it.—Matthew 7:19-23.

It steals the heart from God.

It makes one covetous,

So that it becomes an idol.

2. Some love it more than God.—Mark 10:23-27.

They make it a god.

They trust in it.

They say it will save them.


They think it brings peace of mind.

They think that comfort is sure.

They expect to live long by it.


One brought none of it into the world.

One can bring none into heaven.

How soon it is swept away!


One man says by hard work.

Another makes it by sticking to a thing.

Some just stumble on it as it goes along.

6. Some work for it as though it were all.—Proverbs 23:4-12.

They will be rich.

They sacrifice home and health for it.

They think of it in early and late.

7. They feel few out of many but end it shortens life.—Psalm 30:4-8.

They work like slaves to get it.

They watch like sentinels to keep it.

It worries the life out of them.

God's Holy People are not a Money-loving People.
OBEDIENT GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Ghost."

Sixteen Thousand Two Hundred Fifty Baptisms by Triune Immersion Since March 14, 1897.

Sixteen Thousand Two Hundred Fifty Believers have joyfully followed the ordinance of Baptism by Trini immersion since the first Baptism in Central Zion Tabernacle on March 14, 1897.

Baptized in Central Zion Tabernacle from March 14, 1897, to the General Overseer, 2,754
Baptized in South Side Zion Tabernacle from January 1, 1900, to the General Overseer, ... 37
Baptized at Zion City by the General Overseer, 507
Baptized at Zion City by Elders, Evangelists and Deacons, at Headquarters (Chicago and Zion City) ... 355
Total Baptized at Headquarters .................................................. 8613
Baptized in places outside of Headquarters by General Overseer .......... 64
Baptized in places outside of Headquarters by Overseers, Elders, Evangelists and Deacons Tot al Baptized outside of Headquarters .................................................. 15377

Total Baptized in six years and three months .................................................. 16,250

Baptized since June 14, 1903:
Baptized in Central Zion Tabernacle, by Elder Clibborn 40
Baptized in Zion City by Elder Excell 106
Baptized in Zion City by Elder Lee 24
Baptized in Zion City by Elder Consumer 83
Baptized in Zion City by Overseer Mason 94
Baptized in Zion City by Overseer Sparks 114
Baptized in Zion City by Elder Fockler 6
Baptized in Chicago by Elder Hall 8
Baptized in Chicago by Elder Farr 6
Baptized in Chicago by Deacon Christie 4
Baptized in Chicago by Overseer Mason 10
Baptized in Chicago by Elder Richer 18
Baptized in England by Evangelist Cane 16
Baptized in Iowa by Elder Mason 5
Baptized in Kansas by Elder Reed 16
Baptized in Michigan by Elder Carsons 1
Baptized in Minnesota by Elder Graves 2
Baptized in Ohio by Elder Bryant 3
Baptized in Pennsylvania by Elder Hammond 10
Baptized in Wisconsin by Elder McCurtain 10

Total baptized since March 14, 1897 .................................................. 16,250

The following-named ninety-three believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Lord's Day, July 10, 1903, by Overseer John G. Speicher:

Adams, Edgar C ......................................................... Astoria, Oregon
Axted, Mrs. Mary ......................................................... Mount Morris, Illinois
Badger, James ......................................................... Cedarville, Ohio
Binnie, Angel Belle ......................................................... Pontiac, Illinois
Bateman, Mrs. James ......................................................... Zion City, Illinois
Bateman, Edward William ......................................................... Zion City, Illinois
Benkendorf, Mrs. Emma M ......................................................... Zion City, Illinois
Brandau, William ......................................................... Higginwells, Missouri
Bread, Irma ......................................................... Zion City, Illinois
Buckman, Maud ......................................................... Zion City, Illinois
Burke, Frank Wellington ......................................................... Zion City, Illinois
Burnett, Mrs. Mary A ......................................................... Malvern, Pennsylvania
Carver, Mrs. Mary ......................................................... Marcellus, Michigan
Lark, Chapman Robert ......................................................... Grand Haven, Michigan
Correll, Harriet ......................................................... Zion City, Illinois
Davenport, Miss Ethel ......................................................... Astoria, Illinois
Davis, Joe D ......................................................... Zion City, Illinois
Eastman, Naomi L ......................................................... Meridian, Mississippi
Ellis, Mrs. Maria ......................................................... Zion City, Illinois
Erwin, William ......................................................... Zion City, Illinois
Englekirk, Edward ......................................................... Zion City, Illinois
Finke, Ethel ......................................................... Zion City, Illinois
Fish, Elmer ......................................................... Zion City, Illinois
Fisher, Mrs. Frank ......................................................... Zion City, Illinois
Fromm, John ......................................................... Chicago, Illinois
Fuller, Miss Georgina ......................................................... Zion City, Illinois
Garley, Leslie Kathrene ......................................................... Zion City, Illinois
Habine, Luverne ......................................................... Zion City, Illinois
Hall, Mrs. Belle F ......................................................... Lutesville, Missouri
Hanes, Herzel R ......................................................... Zion City, Illinois
Hartman, Grace ......................................................... Zion City, Illinois
Hartman, Mrs. Anna ....... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... 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The following-named twenty-two believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Monday, July 13, 1903, by Overseer Daniel Bryant:

Burke, Harrie
Dahlgren, Miss Emma
Dole, Ella
Gilbert, Mrs. Ada Belle
Hackett, Mrs. P. T.
Hampson, Nettie
Lathrop, A. H.
Maitland, Harry
Morlock, Joseph Peter
Richards, Mrs. Sarah
Schafer, Fred
Sheeham, Misses Jane
Smith, Cora
Smith, Henry
Stauffer, Miss Clara L
Stewart, Viola A
Wardle, Miss Mildred
Watkins, Clara
Whittaker, William
Willeford, Mrs. Sina C.

The following-named twenty-one believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Monday, July 13, 1903, by Overseer J. G. Exceal:

Aldorf, Mrs. Kaz.
Alsop, W. A.
Bland, Lutz
Brooke, Bertha
Brown, H.
Brown, W. W.
Davis, E. A.
Dawson, C. B.
Edgerton, Mr. Louis Franklin
Hodge, Cora
Huggins, Lida
Jacob, Charles
James, Imogene
James, Wilton
Johnson, A. A.
Jones, Mills, Ruby
Pederson, Miss Mattie
Tampling, Laura
Watkins, Mrs. Alice Bailey
West, Lillian Alice
West, Marriante
Wickham, A. G.

The following-named twenty-one believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Monday, July 13, 1903, by Overseer John G. Speichler:

Cork, James
Dowler, Mrs. Emma E.
Dresser, Miss Ada
Gibbs, Mrs. Mary
Guthrie, George A.
Kinchbach, Miss Alice
Kinsinger, J. E.
Kinsinger, Mrs. Rachel
Lindsearcy, Mrs. Lida
Lindsey, Mr. A. W.
Mclaglen, Mrs. A. S.
Muller, Francis
Nelson, Mrs. Mary J.
Pate, John H.
Pate, Victor
Sadler, Jenner Florence
Schuler, Zadie
Schofield, C. F.
Schultz, Zadie
C. J.
Williams, George G.
Williams, George H.
Willa, James
Zwahlen, Pearl

The following-named fourteen believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Monday, July 13, 1903, by the General Overseer:

Allen, Mrs. Mary
Dreyer, Mrs. Mary Martha
Hunt, A. H.
Kean, A. S.
Lauber, Charles Edward
Lauber, Mrs. C. E.
McKee, William
Munson, R. R.
Osa, Antoine
Ranieri, Miss Adele
Simms, Adolphus
Southwick, Joseph
Waller, Mary
Willey, William

The following-named seventy-two believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Lord's Day, July 19, 1903, by Overseer Daniel Bryant:

Andrus, Leslie
Batesman, Miss Mabel E.
Berkowitz, Clifton LeRoy
Bennett, G. F.
Brink, Delia
Brink, Elijah E.
Broig, Arthur E.
Brown, Charles Byron
Buttemer, George
Clark, Berneta
Cleaves, Mrs. B. D.
Curtis, Talitha
Dent, Rev. Leo L.
Dodd, Miss Mary E.
Farnam, Esther Rebecca
Farnam, John B.
Faust, Mrs. E. A.
Fitz, Mrs. C.
Fish, Isa M.
Fisher, G. C.
Fletcher, Miss Doris
Fromm, Mrs. Ada
Fry, John
Gast, Mrs. Sarah A.
Gaylord, Miss M.
Hale, Miss Josephine Adeline
Hampl, Mrs. Catherine
Heine, Mr. George
Hein, Charles C.
Hein, Mrs. J. L.
Hoover, Virgil M.
Hurt, Miss Clara H.
Ingersoll, Mrs. Mary A.
Keppe, Ernest
Kidder, Mrs. O.
Lang, Miss Bertha
Leighey, Mrs. Emma
Lavoy, Mrs. M. E.
Lewis, Estelle Chloe
Loest, Mrs. Hilda
Lord, Margaret L. R.
McKee, Dr. Rachel Berry
Markley, Mrs. Catherine
Morlock, Joseph Peter
Money, A.
Munsen, Mrs. Anna Marie
Murphy, Thomas
Nance, Mrs. Edward
Nash, Mrs. Sarah
Oas, Antone
Olson, Adolf
Oglesby, Sarah J.
Olson, Mrs. John
Olson, Mrs. Victor
Olson, Mrs. William
Olson, Mrs. William
Ott, Mrs. L.
Pearson, Miss Gladys
Pearsall, Mrs. Ada
Peery, Mr. L.
Pelzer, Mrs. Mary
Plunkett, Mrs. John
Posen, Mrs. Ada
Price, Mr. L.
Price, Mrs. D. H.
Price, Mrs. Phineas
Price, Mrs. Wilbur
Preston, Mrs. J. N.
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The following-named sixty-seven believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Lord's Day, July 19, 1903, by Overseer George L. Mason:

Abbott, A. Justin
Aughgh, Miss Florence
Bene, John
Barnes, Mrs. Julia
Bateman, William
Beard, Mrs. Mary
Been, Don
Bee, Miss Sophia
Berglund, Arthur Felix
Berringer, Mrs. Lydia
Blair, Lottie A.
Brandau, Johanna B.
Brooks, Leon F.
Brown, Bert
Butler, Mrs. Matilda
Christannah, Albert Louis
Copeland, Mrs. M. A.
Crumpeler, Lillian
Curry, William W.
De Jonge, Antina
Dodson, Mrs. Rebecca
Dyson, Mrs. Lulu M.
Mason, Read This.

On every subscriber's copy of LEAVES OF HEALING the following-named sixty-seven believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Lord's Day, July 19, 1903, by Overseer George L. Mason:

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Dyson, Mrs. Lulu M.
Mason, Read This.
GOD'S WITNESSES TO DIVINE HEALING. 

HEALED OF TYPHOID FEVER, DYSEPSIA, AND CANCER IN ANSWER TO THE PRAYER OF FAITH.

I WILL; BE THOU MADE CLEAN!

This Witness never doubted God's Power to Heal. Given a Christian training, she always believed God to be All-powerful. She knew that He had created the World and all things therein.

She knew that it was His Power that made the countless planets, suns, and systems of the Universe, and that it was His Power that rolled them along in their majestic courses.

She knew that He had created man in His own image, and that His Word was the Law of man's being.

Believing that God had made her body, it would have been absurd for her to suppose that He had not the power to heal it.

But while she knew His power to heal, she did not know His Will.

She had been taught that God made people sick for their good and His glory.

Her teachers were the professed ministers of God.

With colossal inconsistency, they had also taught her that God had provided doctors and drugs to heal her of her diseases. As the crowning folly of this sad confusion of false teaching, she was taught that she must pray to God to take away her sickness, not in faith, but saying, "If it be Thy Will," and then look for healing, not to God Himself, but to physicians, the majority of whom do not honor God or even pretend to serve Him. She might well have asked her teachers the questions:

"If it is for man's good and God's glory that His children should be sick, why does He not make them all sick?"

"If such is the case, why should He provide doctors and drugs for their healing?"

"If He makes His children sick, why should they attempt to undo His work by calling in physicians and taking their medicines?"

"Since He made them sick, it must be His Will that they should be sick, hence why pray for healing, 'if it be His Will'?"

"If He provided doctors and drugs, then they must be able to heal, hence why put any 'if' in the prayer for healing?"

"When Jesus, the Christ, was on earth in the flesh, He went about healing 'all manner of disease and all manner of sickness among the people.' If God makes people sick, then Jesus was undoing His Father's work. Why, then, did Jesus say, 'Be-
of dyspepsia and its complications, she could not make me clean," "I will; be thou made clean," 
She joyously fulfilled conditions, and God quickly healed her, in answer to the Prayer of Faith of His Messenger. The truth of God’s Word had been conclusively proved to her; for whereas she was sick and dying, she became healthy and full of life and strength.

Later, she was attacked by that deadly disease, cancer, the very name of which seemed like a death-knell. Again God’s promises were made good. Again that Divine Hand touched her, and she became perfectly whole.

Now she praises God for His Power, and Love, and for His Willingness to heal, not by means of doctors and drugs; but by His own Word, according to the Scripture, "He sendeth His Word and Healeth them." 

Once, weak, weary, disease-smitten one, ‘tis the Voice of Jesus that is saying to you, "I will; be thou made clean." 

A. W. N.

WRITTEN TESTIMONY OF MISS MARY ANDERSON.

ZION CITY, ILLINOIS, July 9, 1903.

DEAR GENERAL OVERSEER:—It is with thanking to God for all His mercies and goodness to me that I give my testimony to Divine Healing.

I am glad I can say with the Psalmist: 

Bless Jehovah, O my soul, And forget not all His benefits: Who forgiveth all thine iniquities; Who healeth all thy diseases.

I thank God for a good mother, and a Christian training.

From childhood I trusted God and desired to be led by Him.

At twenty-three years of age, when I was far from home, and among strangers, I was taken very sick with typhoid fever.

In my helpless condition I trusted in God to the fullest extent of my light and knowledge.

By His kind providence, a good, Christian woman took me to her home and cared for me.

She sent for the best available physician, who said that I could not live, because the medicine would not remain on my stomach.

I realized that I was near death, and the words of the Scripture came to my mind with great power: 

Call upon Me in the day of trouble: I will deliver thee. 

And thou shalt glorify Me. 

I repented of sin, and in Jesus’ Name prayed to My Father in Heaven to raise me up, vowing that I would serve God.

Then I stayed at home on the Lord’s Days and read the newspapers, and thus drifted away from God.

I was taken sick with dyspepsia, and not having any teaching on Divine Healing, I sought physicians and took a great deal of their medicines, but without any relief.

When I saw that I did not get better, I concluded that I did not have a right physician.

I had been taught that God made people sick for their good, and I was very miserable, getting farther away from God.

I went to the First Baptist church on Sunday evening, merely to be entertained.

In the spring of 1894, I read an article in the Chicago Inter Ocean entitled: "Miracles a Present Day Reality," which very much impressed me.

In the fall of 1894, I visited a friend who was being treated for a cancer in the Presbyterian hospital in Chicago. She asked me if I had heard that there was a man in Chicago who prayed with the sick and they got well.

I said that I had read some good things about him and some things not good.

Some ladies had visited the hospital and left Leaves of Healing there, and this sick woman was reading them; but the nurse told her to hide the papers under the pillow when the doctor came, as it would make him angry to see them.

The nurse thought Leaves of Healing a wonderful paper, and told me that she had seen a poor girl who was taken from the county hospital, where she had been pronounced incurable, to Dr. Dowle, and there she was perfectly healed.

After this, my friend, Mrs. G. W. Ross, was also taken to the Divine Healing Home No. 3, and she was saved and blessed there.

I was glad to find such a good place to take her, for she had been badly treated in the hospital.

Towards the end of the year 1893, and the beginning of 1894, I attended the Lord’s Day afternoon meetings in Zion Tabernacle No. 1.

I was eager for every Lord’s Day to come, so that I could go and hear "that wonderful preacher.

I was a member of the Christian Episcopal church, as I liked their beautiful services. But I got no food for my spirit there.
After he received Leaves of Healing, he wrote to me, and told me that he had knelt down and asked God for deliverance, and that he had received victory over his evil appetites. Another brother’s wife, Mrs. Eliza Anderson, who was in the insane asylum at New Richmond, Wisconsin, for four years, received and read Leaves of Healing and Zion Literature.

Her daughter wrote to you asking your prayers on behalf of her mother, in the spring of 1901. - In that same year she was healed and restored to her family. She has remained well ever since; for which we thank God.

Three years ago last April, while in your employ in the Divine Healing Home at Twelfth street and Wisconsin, for four years, received and read leaves of healing and Zion literature. She left breast.

Then God did not trouble me much after that, but the big breast had been removed.

I was indeed very glad that I was in Zion, and that I had learned that God was the Healer.

In that same year she was healed and restored to her home.

Another brother’s wife, Mrs. Eliza Anderson, in that same year she was healed and restored to her home.

Her daughter wrote to you asking your prayers on behalf of her mother, in the spring of 1901. - In that same year she was healed and restored to her family. She has remained well ever since; for which we thank God.

Dear General Overseer: - I desire to tell you how God has shown His tender mercy to one of my little boys.

Alford, aged ten years, was at the stable playing when he pulled off a stall and fell, the stall falling on him, and the sharp edge striking over the eye, cutting it to the bone.

I asked the boy what I should do.

He said that he did not want any doctors or medicines.

In the spring and summer of 1901, the trouble with my tumor continued, and I had sharp pains in it.

I kept praying to God to take away the pains, and to give me deliverance from the power of the oppressor, but I did not get the victory.

When you made that wonderful Declaration that you had come in the spirit and power of Elijah, I prayed that God would reveal to me that you were that prophet by delivering me from that cancer. I think that it was the 18th of June, 1901, when you and Mrs. Dowie prayed for me at Ken MacDhu, where I was then in your employ.

After you had prayed for me that wonderful short prayer: “In the Name of the Lord Jesus, in the Power of the Holy Spirit, and in accordance with the Will of God, our Heavenly Father,” you said: “I have prayed the Prayer of Faith, and I shall expect that cancer to go away.”

I praise God that from that time it has never troubled me and now it has entirely disappeared.

I am now, as far as I know, in perfect health, able to do laundry work daily for Mrs. Dowie.

I count it an honor and privilege to do that kind of Restoration Work at the age I have now reached — fifty-four.

I wish also to thank you briefly for your prayers for my dear aged mother.

When she was eighty-one, she had a stroke of paralysis.

She said that she was thankful to God that He had let her live such a long time, but she could not say that she was tired of life, or that she wanted to go home just then.

I was encouraged to pray for healing, and sent a request for prayer to you on her behalf.

That prayer was immediately answered. That prayer was immediately answered.

My dear mother is now perfectly healed, and she has the use of all her faculties at the age of eighty-five.

Among the blessings she has received is that of the restoration of her voice, so that, even at this great age, she is able to sing the praise of God in Zion.

I have counted it a privilege and a blessing to be in Mrs. Dowie’s employ, and in this letter I wish to record my thanks for your many kindnesses to me during the three and one-half years that I have been enabled to serve you and dear Mrs. Dowie in a humble way.

I pray that God may use these words to the blessing of those who shall read them, as they go forth in the pages of Leaves of Healing, which I love so much, and which has been such a blessing to me and my dear people.

With Christian love and earnest prayers for yourself and Overseer Jane Dowie, and your son, that your lives may be long spared to continue the great and mighty work in the Restoration of All Things, I am, Faithfully yours in Jesus,

(Miss) Mary Anderson.

Notes of Thanksgiving From the Whole World

(Continued from Page 502.)

ZION’S LITERATURE MISSION

(Continued from Page 502.)

ZION’S LITERATURE MISSION

Zion Literature Sent Out from a Free Distribution Fund Provided by Zion’s Guests and the Friends of Zion. Report for Five Weeks Ending August 1, 1903.

41,000 Rolls to the States 
5,137 Rolls to Hotels of the United States 
745 Rolls to Various Countries

Number of Rolls reported to Aug. 1, 1903, 2,896,415

Of Zion. Report for Five Weeks Ending August 1, 1903.

Number of Rolls reported to Aug. 1, 1903, 2,896,415

Report of Free Literature Distributed by Zion Restoration Host from June 17, 1903, to July 22, 1903.

Number of Messages 
5,804,295

Total number of pieces 
327,203

Grand total of pieces of Literature distributed by the Host to date 
5,804,295

A. F. Lee, Recorder of Zion Restoration Host.

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EDITORIAL NOTES.

"IS NOT JEHOVAH IN ZION? IS NOT HER KING IN HER?"

REMEMBERING OUR PROMISE to our Readers that we would review Zion's Third Feast of Tabernacles, we desire, first of all, to invite attention to the Contradictory Reports, which have appeared concerning that Holy Convocation, in the Chicago Newspapers.

The worst of these have been widely reprinted throughout this Country; and have doubtless been forwarded to Distant Lands, giving false reports.

OUR READERS, who have carefully studied the last three issues of Leaves of Healing, have the facts before them as to the immense attentances throughout the Ten Days of the Feast.

IT IS DIFFICULT to estimate the exact number of separate persons who were present at the various Meetings, as double the less the same persons attended, in many cases, at least one-half of the meetings.

A careful and conservative estimate, however, places the number of separate individuals at over Twenty Thousand, and the Aggregate Attendant at over One Hundred Twenty Thousand.

MERE NUMBERS amount to little, unless the Power of God is present to bless; but it is well to correct false and malicious statements as to the numbers present and the interest manifested.

WE DO NOT NEED to write these words, and those that follow, for the sake of our own people in the City of Zion, or for the constant readers of Leaves of Healing.

But we record them for the glory of God and to enable our readers, in all parts of the World, to correct the false and malicious statements of the Press that the Third Feast of Tabernacles was a failure.

THAT ASSERTION was first made by the Chicago Tribune of Wednesday, July 15th, which on that date came out with an article headed:

FIND A "FROST" AT ZION CITY.

PEOPLE RETURNING FROM FEAST OF TABERNACLES REPORT VISITORS FEW, AND ENTHUSIASM GONE.
Editorial Notes.

The article extends over a column and a half, and is headed:

**Throgs at Zion's Feasts.**

CROWDS GO TO HEAR DOWIE DURING TABERNACLE CELEBRATION, ETC.

In this article, which is evidently written with more than usual care, although it has many errors and quite a little impudence, facts are stated which prove the other papers to have deliberately lied.

The writer says:

But, providentially, our case as to the absolute villainy of the misrepresentation of the Chicago Tribune and the Chicago Journal in their false reports does not rest upon our statements alone.

One of their own tribe most effectually witnesses against them.

The correction was given on the evening of the same day on which they published their lies by another of the Chicago papers, the Chicago Evening Post which is far from friendly to us and to Zion.
After a while, when there seemed to be no relief, the woman in front suggested: "Let us pray that the pain may be removed." A few moments of silent prayer followed and the victim averred that all the pain had gone. John Alexander Dowie is doing something, which lives and flourishes in the form of a city.

In these long extracts from this article, from which we have omitted a mass of irrelevant and sometimes impertinent matter, it will be seen the writer is compelled to acknowledge the Enthusiasm and Earnestness of the thousands of People, who are "gathered from every point of the compass in the City of Zion," is so great that it took a series of Special Excursion Trains to carry even the Visitors from Chicago, etc.

But the writer did not know that there were no less than a thousand who came upon a Special Excursion on the Chicago & North-Western Railway from beyond Milwau-kee in Wisconsin, of whom Seven Hundred Fifty dined at Elijah Hospice by previous arrangement.

Nor did the writer know that almost daily there were large excursions of citizens from other cities and towns in other directions.

We, however, present this report so that it may correct, as far as possible, the false statements, which doubtless, ere this, have been telegraphed all over the world by the Chicago Tribune and the Associated Press. With these remarks we leave the subject, confident that God will crush the Lie eventually and let the Truth be known.

There is one question that we would ask ere passing on, namely: "What is the object of the Majority of the Chicago Papers in keeping up this course of persistent lying?"

It can only be a wicked attempt to unnecessarily sadden the hearts of hundreds of thousands of the Children of God throughout the World, who are interested in Zion, and who would deeply deplore any diminution of the blessing with which God has favored us.

But these attempts are all in vain, and are recolling more and more heavily upon those who make them.

Let the Evening Post's Exposure of their Villany, written by one of their tribe be placed in the long list of similar Exposures of the False Attacks made upon us for the period of more than thirteen years during which we have been laboring in and around the City of Chicago.

Before we turn away from this subject, we may remark that it is clearly evident, by many signs in various misstatements and misrepresentation of facts, that the press is preparing to enter upon another campaign of Lying against Zion this Summer and Fall.

We warn our readers, and the many thousands of investors in Zion City, Zion Industries, etc., that they must be prepared to read of shameful attacks upon us, probably not dissimilar to those of last year, when for months we fought a United Press who were making false statements as to our business situation, until at last even our bitterest critics were compelled to come out with articles headed:

ZION'S FINANCIAL FOUNDATIONS ARE SOLID.

Among these signs of the times are a number of false reports which appeared in the Chicago papers while we were absent from the City, deliberately asserting that we had done various things and made certain speeches, when we were more than one hundred and twenty miles away.

Statements have also been made as to events, which it is alleged, have happened in Zion City; but which are malicious fabrications from Beginning to End.

It is not worth while to go into detail concerning these matters, but simply to mention them as warnings to our readers and to our friends throughout the world.

Intoxicated by envy of Zion and Hatred of God, and of all things that are good and pure, the newspaper press of Chicago are simply "working out" that which the Devil has wrought in them, making them "to Will and to Do" his Unclean Work.

One of the interesting features of the late Feast of Taber-nacles was the fact that considerable numbers of persons had not only come from distant parts of the United States—North, South, East and West—and from Canada; but that numbers of persons had crossed the Oceans simply to visit us at this time, and then to return to their distant homes in various parts of the world.

This was the case last year, but it was so in a still larger degree this year.
Some of these were Officers and Members of the Christian Catholic Church in Zion, and others were interested from various standpoints. They came from all the Continents.

It is no infrequent thing to see in Zion City a large number of graduates of universities, accompanied by several professors, studying us from a sociological point of view. Numbers of merchants, politicians, and ministers and priests and bishops of various churches, are also to be found among the visitors to our City.

Many come from curiosity, and others with serious purpose, to study the phenomena of a two-year-old, busy, and up-to-date Christian City, pursuing its daily work quietly, with an entire absence of all the principal evil features of city life in America and all over the world.

Were we to print a tithe of the kind words that are both spoken and written concerning Zion, we should fill this paper every week with the commendations of our visitors. But we have no such desire, except when public men come in a public manner. The majority of our visitors are very seldom even referred to in our semi-secular bi-weekly paper, The Zion Banner, which contains the accounts of the doings in Zion City from day to day.

It is, however, evident that God is speaking through the City of Zion to All Nations on this continent and on other continents.

It is evident from the numbers of articles in newspapers and magazines in many tongues and in many lands that the many and wonderful blessings which God has given to us are making a deep impression upon all who are seeking the good of mankind, notwithstanding religious differences. All, however, very quickly find that it is the Spiritual Life of Zion which is its principal power, and that the Rule of God is a Rule of Love.

We have never enjoyed any work which God has given us to do more than that which it was our privilege to perform in the exposition of the Eleven Commandments of God at the ten Early Morning Meetings in Shiloh Tabernacle. There must have been at these meetings alone an aggregate attendance of about Fifty Thousand persons.

As Elijah the Restorer, we have felt it to be our solemn duty to do this work, remembering the words of our God and Father, speaking through the Prophet Malachi, when He said:

Remember ye the law of Moses, My servant, Which I commanded unto him in Horeb for all Israel, Even statutes and judgments.

Behold, I will send you Elijah the Prophet Before the Great and Terrible Day of Jehovah come.

And he shall turn the heart of the fathers to the children, And the heart of the children to their fathers;

Lest I come and smite the earth with a curse.

It is not for us who have done this work to give an estimate as to what God hath wrought by us; but the wonderful spectacle of these great throngs, many of whom left their homes for the Tabernacle shortly after 5 o'clock every morning and waited patiently until the service began at 6:30, attests the interest of the people in these Messages at our Early Morning Sacrifice of Praise and Prayer throughout the Feast.

We ask our readers earnestly to pray that the reports of these gatherings may be blessed to earth's remotest bounds. They lack, in type, the sacred environments, and the spiritual atmosphere, which is always to be found when thousands upon thousands of intelligent and earnest Christians are assembled with one heart and one mind in one place to hear what God, even Jehovah, will say.

The sweet singing also of our Zion Choir, which was present at all these Gatherings, conveyed much Holy Thought in beautiful words and music. We feel deeply indebted to the Conductor, Organist and all the Singers and Players upon Instruments who were there.

Not only did Zion's White-robed Choir do wonderful service at our great assemblies on the Lord's Days and on the special anniversaries during the Feast but the beautiful Brass Band and the stirring Drum Corps also gave life and vigor to the outdoor Processions.

It was delightful to see thousand of young men and women, morning after morning, at these meetings, having had their breakfast before they came, and then to see them pouring down through Shiloh Park to their daily work in all parts of the City, plying their daily tasks with busier feet and more joyful hearts because of the delightful experiences that began each day.

Let it be remembered that this is no new exercise for us in Zion. This Gathering at 6:30 a.m. has long been a fixed gathering for every Lord's Day morning, and prayer is held in Zion.
at all the great Institutions and Offices, within a few minutes of the hour of beginning business for the day, many beginning at 7 a. m., and others from that hour to 9 a. m. All the workmen upon buildings will be found early in the morning raising their Songs of Praise to God, not only on the large, but on the small contracts, in the open air as well as in the large rooms of the factories and commercial and financial institutions.

It is a thrilling experience to stand unseen by some of these Workmen’s Gatherings, and to hear the earnest and intelligent petitions that arise from strong and loving hearts, and their praises and their prayers to God for all men in all conditions. They pray for the triumph of the Everlasting Gospel of the Kingdom of God and for Zion everywhere in her glorious work in the Restoration of All Things.

Many times our heart has been deeply touched by the appeals to God also for ourself and our family: for comfort in our sorrow and strength and grace in all our need.

Great as was the blessing which God gave us in the ten early morning meetings of this Third Feast of Tabernacles, we delight to record that this blessing, although not concentrated in the same manner, is going on continuously, not only in this City, but in all parts of this land, and on every continent where Zion’s Banner has been planted.

The Spiritual Development of our Officers and People was a marked feature of this Holy Convocation.

There were many Physical Blessings also received, some of them being miracles of healing.

And in the Educational and Commercial and Political Departments of Zion great Onward Steps were taken.

At the close of the Feast, we had been asked to give direction to a number of persons concerning their Business Affairs in distant parts of this and other lands.

Thinking that these would not exceed twenty or thirty, we publicly stated that, on the morning of Thursday, July 23d, we would see these persons at our office in the Administration Building.

What was our amazement to find, when we got to the Building, that the large entrance hall was crowded, that the staircase on either side was lined, some places two deep, that the large corridor on the upper floor outside our offices was filled from end to end; probably more than Five Hundred Persons having thus gathered.

Jocularly observing that we were now quite sure that we were like “The little old woman that lived in a shoe,” we threaded our way through the throng, and having got quietly inside the door, stopped to consider what we would do.

Summoning to our help a number of our officers from Zion’s Financial Institutions, we had the friends present write their names upon a card with the statement of where their properties were, their value, and other information.

Then we received each one separately, asked a few questions, and in groups of from twenty-five to thirty, we saw them in our Council Room for an average of nearly half an hour at each gathering.

After a steady five and a half hours of this, we were compelled to stop.

We then found that we had seen One Hundred Sixty-one Persons, representing properties which they desired to realize, of an aggregate value of over Two Millions of Dollars.

There were hundreds whom we were unable to see.

The offices of Zion Land and Investment Association, Zion City Bank, and of the General Financial manager, were also thronged with inquirers.

It was most surprising to us that without any lengthened notice, and with the expectation of only meeting a score or two at the most, there came over One Hundred Sixty persons, representing so great a value in real estate and other property.

It caused us to reflect upon what the probabilities were as to the coming into Zion of the many Thousands in distant places whose faces are set Zionward.

There are many thousands all over the world who are determined to come to Zion City and cast in their lot with us, who, in the aggregate, represent not less than Fifty Million Dollars’ worth of property.
EDITORIAL NOTES.

WHY IS THIS money not invested in Zion?

DOUBTLESS, MANY are holding back because they do not get the prices for their property which they think it is worth. We shall, in our next issue, in publishing the Reports of our Business Conferences, call attention to the fact that the policy which they are pursuing is not a wise one.

It were better to make a present sacrifice of one-third, should that be necessary, of the estimated values of their properties, since investments in Zion will produce a larger income upon the remaining two-thirds, than they are now receiving on an average; in fact, the proportion is even larger than we have now said.

ONE OF THE RESULTS of the Business Conferences, and of private conversations with hundreds of our visitors from all parts of this and other lands, has been to prove to us that God is bringing, even from those who are already in fellowship with us, Vast Wealth from All the Nations of the Earth into Zion.

This is in accordance with the Prophetic Word in the 60th chapter of Isaiah, which our friends in Zion who read these Notes will do well to study carefully.

ALONG EVERY LINE, the Feast of Tabernacles was a great success. Our hearts are filled with gratitude to God for His amazing goodness and His condescending grace in making us His agent in establishing the City of Zion, and, still more, the Christian Catholic Church in Zion, and, still more, Zion's Senior and Junior Restoration Hosts.

AND THIS BRINGS us to the wonderful story of the Organization of Zion Junior Restoration Host, on Lord's Day, July 19th, the Report of which will be found in this issue, on pages 508 to 509.

THE THRILLING SPECTACLE of that beautiful and orderly Host of God's Little Ones, with eyes shining with delight, walking in perfect step, and singing their glorious song, will never be effaced from the memory of those who witnessed it.

Nor will Eternity ever efface from our heart the Joy which God gave to us when that Host of Ministering Children rose, and with uplifted hands repeated the Vow of Zion Junior Restoration Host, which is as follows:

In the Presence of God, I vow to love and obey Him as my Father in Heaven, believing in Jesus, the Christ, as my Savior, and in the Holy Spirit as my Guide.

I promise to read His Holy Word and pray every day.

I promise to love His Commandments, and obey them, with His gracious help.

I promise to keep from evil words and deeds, and to do all the good I can.

As far as I understand, I believe that the General Overseer, John Alexander Dowie, is Elijah the Restorer, and I desire to be a member of Zion Junior Restoration Host, so that I may follow him in doing good, wherever he shall direct me in the Lord, all over the world.

MUCH PRAISE is due to the Reverend Harvey D. Brasefield, Ph. B., Vice-president of Zion's Educational Institutions, and now an Overseer in the Christian Catholic Church in Zion, who with self-denying zeal and toil, aided by the entire Educational Staff, and many others, organized the Zion Junior Restoration Host, and brought it to its present excellent standard at the beginning of its existence.

WHO CAN TELL what throngs of Zion's children, in thousands, in tens and tens of thousands, will one day flock from all parts of the City of Zion to Zion Temple on these Anniversary occasions!

OUR BRODEST Boulevards will not be too broad (and they are three hundred twenty feet wide), on such occasions.

WE ARE DELIGHTED with the Spiritual Growth of the Children, as is evidenced by their excellent behavior.

WHEN WE REMEMBER the conditions of the great cities of the world, and the utterly disorderly and incorrigible hordes of children who fill the streets and lanes with screams and oaths and vile conduct, it is indeed a wonderful sight to see the perfect order and devotion to God of the thousands of children who have come out of the world, and who are being trained in Zion City.

OUR HEARTS go out with great love to the poor, neglected Little Ones, and, as our readers know, we are aiming at being a blessing to them in all parts of the world.
WE ARE NOW planning to take hundreds of our Zion Junior White-robed Choir with us to New York, during the great Mission in October next, in Madison Square Garden, which seats sixteen thousand persons, and we have no doubt that their ministry will be greatly blessed—the Ministry of Zion Children in Song and Prayer and Conduct.

AND NOW, finally, in reviewing the Gatherings of the Feast, it would be improper did we not call attention to the report of the Second Anniversary of the Opening of the Gates of Zion City, on Wednesday, July 15, 1903, when Thousands of our Employees in all the industries and business of Zion, marched in excellent order through our streets and went up to offer Thanksgiving to God in Shiloh Tabernacle.

IT IS QUITE IMPOSSIBLE for us to convey the color and life and animation of these scenes in black and white photo-engravings, such as have appeared in our columns, although these doubtless are helpful.

Zion City and its people must be seen to be understood, and even then, no casual and brief observation will suffice.

They must be lived with as we live with them, from day to day, week to week, month to month, year to year.

WHEN WE SAW the One Thousand Employees of the Zion Building and Manufacturing Association in their varied departments marching past us at the Administration Building, and looked upon their manly and honest and intelligent faces, as they passed with smiling and loving greetings, our hearts were very full.

The skilled artisans in the Zion Lace Industries, and the able business men and women from all the other departments were all there, not forgetting those workers who patiently toil by day and by night in Zion Printing and Publishing House to produce this paper.

We could only say as they passed before us at the Administration Building, "Thanks be unto God who hath given us the Victory through Jesus, the Christ, our Lord."

WE HAVE PASSED through the Valley of the Shadow of Death to reach Zion City.

Now its Beautiful Gates have been opened wide.

Thousands upon Thousands have flocked in, and happy homes and commodious Educational and Religious and Business Institutions are found on every side.

The City stands amidst luxuriant gardens and lawns which surround even the humblest homes.

Flowers, flowers, everywhere!

All who behold wonder that these things have all come into existence within two short years.

Perhaps, some "elder son" standing without, like him in the Pearl of Parables, objects to Zion's Happy Convocations, for indeed we have "begun to be merry."

But they have no right to complain, since our Father in Heaven hath said, "It is meet that we should make merry and be glad."

The lost have been found, the dead in trespasses and sins are alive, and there is joy in the presence of the angels over the many repentant sinners who have been blessed in Zion.

These who were once lost and dead in sin, but are now restored by grace, have been spending Ten Delightful Days in the study of God's Laws of Life and Love, and of communion and joyful reunion in the glorious Third Feast of Tabernacles, which now lies behind us.

WE ARE NOW so completely launched upon the Third Year of our Life in the City of Zion that, although it is only eighteen days since the Feast closed, we seem to have gone through months of work: for one of the penalties of our Annual Holy Convocations is that they add to our toils, whilst they also add to our joys.

WE SHALL not be able to conclude the publication of the Reports of the Feast until our next issue, but that issue will probably contain the two days of Business Conferences and the Closing Gathering, when God so richly blessed us all.

GOD HAS ADDED to our numbers during our late Festival:

One Hundred and Five Children have been Consecrated to God.

Four Hundred and Twenty-five believers have been Baptized by Triune Immersion.

Five Hundred and Seventy-five Persons have been received into Fellowship.

Six Hundred and Eighty-eight Members have been Separated and Consecrated to God's service in Zion Restoration Host.

Ninety-five Officers have been ordained.
AND WITH THESE FACTS, we must close our Notes upon this subject, again saying, "What hath God wrought?"
To Him alone be all the Glory!

Our Readers will find upon pages 511, 512, 513 and 514, some account of that which has attracted considerable public attention during the week, our Naturalization and Admission to American Citizenship by the Honorable Joseph E. Gary, Judge of the Superior Court of Cook County.

WE HAVE THE PLEASURE of personal acquaintance and friendship with the venerable and learned Judge, who is the Senior Member of the Chicago Judiciary; and whose high character and good standing, from every point of view, give weight to all his utterances.

The Chicago Press have given much prominence to the fact that we have now become a Citizen, and still greater prominence to the extraordinary compliment which the Judge paid to us in a brief speech which he made in open Court.

Our General Counsel, and the Judge of Zion City Court, the Honorable V. V. Barnes, gave his version of that Speech in an address at the Citizens' Rally last Wednesday evening—a report of which appears in this issue, pages 511 to 514. And a number of the Chicago papers give somewhat different versions of it, but they are all to the same effect.

The Chicago Journal and the Chicago Record-Herald give the report of his words in identical words:

When the Final Questions were answered, Judge Gary turned to the court room and said: "I think I may now say that since the days of the revolution this country never had a better acquisition, nor has a more wholesome citizen been added to the United States—a man who has influence with thousands."

It is almost needless for us to remark that while we heartily thank the venerable Judge for his high appreciation of us, we cannot for a moment imagine that we have a right to stand upon the pinnacle of National Honor upon which his too generous estimate has placed us.

It is, however, pleasing to our friends in this country, and will also be to those Across the Seas and in other Lands to know that this fearless and highly-respected Judge has given utterance to so high an appreciation of our value to the Nation of which we have become a citizen.

Although unworthy, we cannot but feel grateful that in the city where we had so many trials and toils, and so much opposition from the Pulpit and the Press, and where we were for so long misunderstood by the people, that this estimate was uttered by so competent an authority as the Senior Judge of the Superior Court.

We heartily thank him for his kindness, and our people for the enthusiasm with which they have received his words.

We hope to merit the good opinion of all the Good Citizens of the United States by serving our adopted Country in a manner which will in some degree justify the high honor bestowed upon us by the Superior Court in the person of Judge Gary.

The Newspapers have all remarked upon the fact that we were the first to become Naturalized in Chicago under the law passed at the last sitting of the Congress of the United States at Washington, which requires that no person shall become a Citizen who is affiliated with any Society opposed to Organized Government, or who believes in such principles, or advocates the killing of officers or individuals of the Government.

By this Law Anarchistic Principles bar from Citizenship.

This Law strikes also at the foundation principles of Secret Societies, and practically makes all illegally imposed oaths and penalties to be Acts of Treason.

The new Law, which was enacted to prevent Anarchists from becoming Citizens, will be found to have a very far-reaching application.

We are glad that we have the honor of being among the first to receive Citizenship under its provisions, opposed as we are to all Secret Organizations.
LAST WEDNESDAY EVENING we spoke a few words upon
the subject of our new citizenship.
They will be found in the report of the proceedings in this
Issue, which have already been referred to.

NEXT LORD'S DAY Afternoon we shall speak upon "The
Flag of Freedom and the Banner of Zion; or Why I Became
an American Citizen."

NO ONE CAN truthfully charge us with hasty action in this
matter of changing our citizenship, since we have lived under
the Flag of the United States for more than fifteen years,
which we have done after prayerful consideration, and con-
viction.

THE ESTABLISHMENT, also, of the City of Zion and the
Headquarters of the Christian Catholic Church in Zion and
Zion Restoration Host in this City, made it an imperative
necessity that we should possess the full privileges of Ameri-
can Citizenship in the interest of Zion.

We shall be better able to fulfil our duties to all and to exer-
cise all the powers and responsibilities that have devolved
upon us.

IN THE REPORT of the Citizens' Rally of last Wednesday
Evening, our readers will find two most interesting speeches
by Mr. Leong Kai Cheu, Vice-president of the Chinese
Empire Reform Association, and Mr. Pow Chee, his secre-
tary and interpreter.

THE HIGH RANK of Mr. Leong as a Chinese Mandarin,
which he enjoyed at the Imperial Chinese Court dur-
ing the brief reign of the Emperor Kwang Suel, until he
was deposed by the Dowager Empress in 1898, gave very
much interest and importance to his words, and to his
expressions of confidence in us, and in Zion, and, above all,
to his confidence in God.

WE MAY SAY that Mr. Leong permits us to make known the
fact that he, as the Private Counselor and Friend of the
Emperor, studied the Bible very closely with him, and
became profoundly convinced that it was "the Book of God."

WE HAVE LONG known of the work of Mr. Kang Ye Wei,
the President of the Chinese Empire Reform Association;
and also knew that Mr. Leong Kai Cheu, who is a gentleman
of high literary attainments, had been private tutor to the
Imperial Family, and was the Editor of the largest and most
important magazine printed and published in the Chinese
Empire.

GREAT EVENTS are imminent among that Great People,
and should the Empress Dowager pass away, and the
Emperor Kwang Suel be restored to his throne, we are sure
that great Reforms will be speedily made and that the Christ-
will yet reign in China.

WE ASK OUR READERS earnestly to pray for the Divine
Guidance of these able men, who are seeking by peaceful and
righteous means to promote the welfare of China's Millions.
They are really Preparing the Way of the Lord in China.

WE MAY have more to say regarding their visit, and some of
its consequences, on some future occasion.

AND NOW, we must bring these Notes to a conclusion; for
the night is fast spent, and we are preparing them for the press
on the morning of publication.

We had hoped to be able to accomplish our work without
going on through the night: but the pressure of many duties
has delayed us, and made it imperative that we should write,
as we have written, for the information and guidance of our
vast constituency on every Continent of the Earth and in
many Islands of the Sea.
EDITORIAL NOTES.

WE ESTEEM it one of our highest privileges that we are permitted to minister to so many Millions of our Fellow Beings, and especially to our Brethren and Sisters in the Christ in all Lands, "Till He Come."

BRETHREN, PRAY FOR US.

Warning.

I am directed by the General Overseer to warn our members and officers throughout the world against giving money to persons claiming to be members of the Christian Catholic Church. All benevolence must be given either from Headquarters or under the direction of same. Even though the applicant for benevolence be known to be a member of the Christian Catholic Church, financial aid must not be given except in extreme cases, and then only in small amounts. Requests for help must be made to the officer-in-charge. In cases where there is no such officer, requests should be made direct to Headquarters, accompanied by recommendations from one or two members of Zion in good standing.

J. G. Excell,
General Ecclesiastical Secretary.

Notice to Correspondents.

In writing to Headquarters it is absolutely essential that the writer give his full address.

Failure to comply with this request necessitates looking up or referring to the Church Records, which involves much time, and is very frequently fruitless.

Friends and members of the Christian Catholic Church in Zion everywhere will, please bear this in mind, especially those in foreign lands.

Faithfully yours in the Master's Service,

J. G. Excell,
General Ecclesiastical Secretary.

Subscribers, Read This.

On every subscriber's copy of LEAVES OF HEALING or THE Zion Banner we attach a yellow label bearing his name, address, and two numbers, the figures referring to the volume and number with which the subscription will expire.

Thus, should your label number happen to be XIII—25, you may know that your subscription expires with Volume XIII, Number 25. Also take notice that LEAVES OF HEALING now completes a volume every six months, or twenty-six weeks, that being the number of papers which are put into a bound volume. Earlier in the life of the paper a volume contained fifty-two numbers, as LEAVES OF HEALING had fewer pages in those days.

It is now our custom to give all subscribers notice of expiration by circular letter about ten or twelve days before their subscriptions expire, and to discontinue the papers to their address unless renewal is received by time of the expiration.

By making yourselves familiar with these customs and resisting promptly you need never allow your subscription to lapse.

Send money only by Bank Draft, Postoffice or Express Money Order in favor of John Alexander Dowie, and address all letters intended for us to Zion Printing and Publishing House, Zion City, Lake County, Illinois.

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 Jehovah that Healeth thee." (John 14:6; Exodus 15:26)

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

He cannot change, for "Jesus, the Christ, is the same yesterday and today, yea and forever"; and He is still with us, for He said: "Lo, I am with you all the Days, even unto the Consummation of the Age." (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 the 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. The 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 sufferers are expressly declared to have been "oppressed of the Devil." (1 John 3:8; Matthew 4:23; Acts 10:38.)

The Gifts of Healing Are Permanent.

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

There Are Four Modes of Divine Healing.

The first is the direct prayer of faith; the second, intercessory prayer of two or more; the third, the anointing of the elders, with the prayer of faith; and the fourth, the laying on of hands of those who believe, and whom God has prepared and called to that ministry. (Matthew 8:5-13; Matthew 18:19; James 5:14, 15; Mark 6:16:18.)

Divine Healing Is Opposed by Diabolical Counterfeits.

Amongst these are Christian Science (falsehood 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 Zion Tabernacles in Chicago, and in 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, Zion City, Illinois.

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

You are heartily invited to attend and hear for yourself.
AND He said, If thou wilt diligently hearken to the Voice of Jehovah thy God, and wilt do that which I will command thee, and wilt keep all His statutes, I will (permit to be) put none of the diseases upon thee which I have (permitted to be) put upon the Egyptians: for I am Jehovah that healeth thee.—Exodus 15:26.

This is the Covenant of Covenants, because it includes all other Covenants which God has made with His people. It is the Covenant which God made with the Israelees when He brought them out of Egypt to form them into a Theocracy. It is the Covenant which the Messenger of the Covenant has been sent, according to prophecy, to restore to the world before the Second Coming of our Lord. (Malachi 3:1; 4:4. 5.)

Jesus spoke of the comings of Elijah, saying that he had come as John the Baptist and the people had done unto him whatsoever they listed.

He also spoke of a future coming when he should be sent to Restore All Things. (Matthew 17:10-14.)

John the Baptist did not do the work of Restoration, neither did he bring the Covenant to the people.

He could not come as the Messenger of the Covenant, for Jesus, the Lamb of God, had not then taken the place of the Sacrificial Lamb in the Covenant, thus making it, by His death and resurrection, a New Covenant.

Peter also spoke of the Prophet who was to come in the Times of the Restoration of All Things. He said: “And it shall be, that every soul, which shall not hearken to that Prophet, shall be utterly destroyed from among the people.” (Acts 3:24-25.)

It is very important that the world shall know who this Prophet is; therefore Jesus tells us that Elijah is the Prophet who is to come in the Times of the Restoration of All Things. (Mark 9:11-13.)

Jesus said that Elijah was not only a Prophet, but much more than a Prophet. He is called the “Prophet of the Lord” because he has been sent before the coming of the Lord to prepare His way. Elijah came as John the Baptist to prepare the way for the coming of the Lord by preaching repentance. (Matthew 3:2.)

Zacharias, the father of John the Baptist, prophesied of his two comings, saying: “Yea and thou, child, shalt be called the Prophet of the Most High: For thou shalt go before the face of the Lord to make ready His ways.” (Luke 1:76.)

It has been the custom of kings in Eastern countries to send messengers before them to prepare the way for their coming.

The coming of the king was not usually very far behind that of the messenger.

Peter tells us that the Lord is to come in the Times of the Restoration of All Things. (Acts 3:20, 21.)

Elijah is a Prophet like unto Moses in many ways when he comes as the Messenger of the Covenant in the Times of the Restoration of All Things.

He, like Moses, has been sent to call out God’s people to be a separated people; and he, too, has formed them into a nation for God—a Theocracy.

Like Moses, he proves himself a great leader and a great teacher, a great law giver and a great intercessor with God, for the people.

Moses established a purer form of worship and founded a nation. Elijah is restoring a purer form of worship, restoring the Primitive Apostolic Church, and preparing for the establishment of a nation—the Kingdom of God.

God first gave to Moses, the Covenant which He has sent Elijah to Restore to the world in these Latter Days. A Covenant is an agreement between two parties by which one of them agrees to do certain things if the other will fulfill certain conditions.

God presents conditions for man’s acceptance in the Covenant which the Messenger brings. These include the three parts of man’s being and establish the rule of God in each, and God thus claims the consecration of man’s life and all that he has for His service.

The first condition in the Covenant is that man shall diligently hearken to the Voice of the Lord His God.

It is man’s spirit that hearkens to God’s Voice.

God will reign supreme in man’s spirit when his spirit diligently hearkens to the Voice of the Lord His God.

It is not sufficient for man to hear and know, but he must also do what is right in God’s eyes in order to keep the Covenant.

Man’s body is the instrument through which he is enabled to do; and when he uses his body to do only what is right in God’s eyes, the reign of God will be established in his body.

From the first act of disobedience by our first parents, when they became subject to die and to death, to the present time, demons have exerted influence over the bodies of men.

The woman who was “bowing together, and could in no wise lift herself up,” had been bound by Satan eighteen years. She glorified God by being made straight. (Luke 13:11-18.)

Michael the Archangel contended with the Devil over the body of Moses (Jude 9), and he contends for the bodies of all men.

The third condition in the Covenant is that man shall give ear to God’s Commandments.

Of all spirit of man that breathes through the outward ear and he needs teachers to teach him how to keep God’s Commandments.

It requires all of man’s being to keep all of God’s Statutes.

He can do this when the Christ is permitted to rule in his spirit, his soul and his body.

When he truly gives himself to God in covenant relations God will give him the power to keep the Covenant, through the Christ dwelling within him. (John 14:20, 21.)

The Christ will dwell within him to save him, heal him, keep him whole, and to give him power for God’s service.

Thus, through his acceptance of the Covenant, the Kingdom of Heaven is set up within man, and to do God’s Will becomes his delight. (Psalm 40:8; John 4:34.)

Then he becomes established in the Christ and sealed with the Holy Spirit of promise. (2 Corinthians 1:21, 22; Ephesians 1:13, 20.)

Baptism by Triune Immersion, established by our Lord in the Primitive Apostolic Church, and practiced in it for centuries, is an outward sign of the acceptance of the Covenant.

It is the Seal of the Covenant.

Triune Immersion stamps the three parts of man’s being as having the rule of the Triune God established in each.

The corresponding inward work of the Holy Spirit is to take possession of each in the Name of the Father, the Son and the Holy Spirit. (Matthew 28:19, 20.)

The word “baptized” signifies to dip repeatedly, but three times fulfills the command and symbolizes the truth to be represented.

A single immersion represents the rule of God as established in man’s spirit only, and divides the Atonement of our Lord and the physician and drugs to whom many of God’s people subject their souls and bodies to be saved.

Thus the Devil gets the power to oppress their souls and bodies even when the spirit is saved through the Christ.

Zion Literature all relates to the Covenant which is to prepare a people who shall be ready for the coming of our Lord, and also to prepare multitudes to go through the Times of the Great Tribulation.

This is the most important work before God’s people at the present time.

Reader, what part will you take in this great work for the world?
ZION'S THIRD FEAST OF TABERNACLES

The set Feasts of Jehovah . . . Ye shall proclaim to be holy convocations.

BAPTISMAL SERVICE.
REPORTED BY L. M. A. AND L. M. E.

The Baptismal Service Lord's Day Morning July 19, 1903, in Shiloh Tabernacle, was a season of Pentecostal blessing.

Three hundred forty-four persons, the largest number ever baptized at one service in Zion, obeyed the command of God, and received that Ordinance, which is His Seal upon a Living Church, and a symbolic of Death to Sin, Life in God and Power for Service.

It was, as the General Overseer said in opening it, a "business" meeting.

He came as a Messenger from God, bringing with Him a Commandment.

God had said, "Repent, and be Baptized," and He could not do otherwise than enforce the Command.

The administration of the Ordinance was a deeply impressive sight, as company after company of the candidates entered the baptistry, and were baptized by the General Overseer and Overseers Speicher, Mason, Excell and Bryant.

Shiloh Tabernacle, Zion City, Illinois, Lord's Day Forenoon, July 19, 1903.

The General Overseer read from the 1st chapter of the Gospel according to St. Mark, first from the 1st to the 6th verses and also from the 9th to the 11th verses:

The beginning of the Gospel of Jesus, the Christ, the Son of God. Even as it is written in Isaiah the prophet, Behold, I send My Messenger before Thy face, Who shall prepare Thy way; The Voice of one crying in the wilderness, Make ye the paths straight; John came, who baptized in the wilderness and preached the Baptism of Repentance unto remission of sins.

And there went out unto him all the country of Judea, and all they of Jerusalem, and all they of Samaria, and all they of the region round about, and they were baptized of him in the River Jordan confessing their sins.

And John was clothed with camel's hair, and had a leathern girdle about his loins; and he did eat locusts and wild honey.

And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in the Jordan.

And straightway coming up out of the water, He saw the heavens rent asunder, and the Spirit as a dove descending upon Him: And a Voice came out of the heavens, This is My beloved Son, in Thee am I well pleased.

He then said: "This is the Beginning of the Gospel.

I shall now read to you the End of the Gospel which is found in the Gospel according to St. Matthew, in the 28th chapter, from the 16th to the 20th verses.

But the eleven Disciples went into Galilee, unto the mountain where Jesus had appointed them. And when they saw Him they worshipped Him, but some doubted. And Jesus came to them and spake unto them, saying, All Authority hath been given unto Me in Heaven and on Earth. Go ye therefore, and make Disciples of all the nations, baptizing them into the Name of the Father and of the Son and of the Holy Ghost: Teaching them to observe all things whatsoever I commanded you; and lo, I am with you all the days, even unto the Consummation of the Age.

May God bless His Word. Overseer Mason then led in the Common Supplication, the General Overseer offering the Special Petitions for the sick and sorrowing and for Zion throughout the world.

Hymns Nos. 5 and 6 in the Special Song Sheet, were then sung by the Congregation.

TRIUNE IMMERSION; GOD'S SEAL ON A LIVING CHURCH.

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INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, O Lord, my Strength and my Redeemer.

This is a Business Meeting, and I am here to talk Business with you. It is "the King's Business," and "it requireth haste."

The Lord Jesus, the Christ, said: "All authority hath been given unto Me in heaven and on earth. Go ye therefore, and make Disciples."

Sometimes the world has complained: "Dr. Dowie makes people do things."

I Thank God for the Power to Make People Do Right.

I am sent to make disciples of Jesus, the Christ of God.

I am sent to make people do right.

The Mission is to make disciples of all Nations, and to Baptize them.

I will have every true disciple in this Tabernacle baptized this morning, or else I will know the reason why.

Into whose Name are you to be baptized?

Audience—"The Father."

General Overseer—"And?"

Audience—"The Son."

General Overseer—"And?"

Audience—"The Holy Spirit."

Infant Baptism a Travesty Upon True Baptism.

General Overseer—"But I was baptized when I was a baby," some may object.
Were you a disciple then?

It is all nonsense to talk about a baby being a disciple, an intelligent learner or scholar, of the Lord Jesus, the Christ. Then there is no such thing as baby baptism in the Scripture. Find mention of one baby that the Apostles or that Jesus ever baptized.

Find one single case of baby baptism in the Scriptures and I will have no adult person who was sprinkled in infancy baptized here this morning.

I ask you, is there any baby baptism in the Bible?

Audience—"No."

Then you are silenced on that question.

"One Dipping" is not Baptism.

"But we were dipped once," others may say.

What were you dipped into?

"We were baptized into His death," some reply.

Yes, you were baptized into His death, and there you stayed, dead, and you are dead still.

What a miserable thing that is!

If I could be baptized only into death I would not care to be baptized at all. Even "death to sin" would have no attraction for me, if I were not "alive unto God;" for even the incapacity to sin would bring me no blessing, if I had no Divine Life or Power to do good.

"But, Dr. Dowie, that is what the Bible says in the 6th chapter of Romans," you may say.

It does not say any such thing.

Listen to what it does say.

What shall we say then? Shall we continue in sin, that grace may abound?" We forbid. Who died to sin, how shall we any longer live therein?

Or are ye ignorant that all we who were baptized into the Christ Jesus were baptized into His death?

A Baptist minister once sent me Romans 6:3, with the message: "If Jesus, the Christ, died three times then we will be also by the likeness of His Resurrection.

for me, if I were not "alive unto God:"

for even the incapacity to sin would bring me no blessing, if I had no Divine Life or Power to do good.

What a miserable thing that is!

There are three things spoken of there.

There is being planted with Him in His death.

Baptism stands therefore for three things: Death to Sin; Life in God; Power for Service.

There is a change, it came through a heretic, Eunomius, who denied the Divinity of Jesus, the Christ. That Command is our Authority for Triune Immersion.

Triune Immersion the Only Form of Baptism in the Early Church.

General Overseer—What did you find?

Overseer Mason—"I found that Triune Immersion was the universal practice for several centuries, and that, when there was a change, it came through a heretic, Eunomius, who denied the Divinity of Jesus, the Christ."

General Overseer—Eunomius was also a man who bitterly contended against the Triunity of God, refused to recognize the Divinity of the Son or of the Holy Spirit, and said there was no need for any other than one immersion.

That is where the one immersionists got their one immersion.

He was rejected and expelled from the Church, and his followers drifted away in opposition to Christianity, practically becoming infidels. For many centuries the councils of the Church were an unbroken unanimity in continuing the practice of Triune Immersion.

Indeed for thirteen centuries it was not put aside.

Dipping and Sprinkling, as Forms of Baptism, Are Innovations.

It is not we who are innovators, but those who practice sprinkling and one dipping are innovators.

The Greek church of today, with all its errors, has no other idea of Baptism than what the Greek word means.

The Greek word baptizeo (bapto) does not merely mean to dip, but it means to dip repeatedly.

Bapto (bapto) is the simple form of the verb, meaning to dip, but the form with idea of repeated action is more frequent; that is to say, it indicates repeated action.

The Christ speaks of washing pots, using the word baptizeo. When a woman washes a pot, she does not put it into the water once and then bring it out, but she puts it in again and again until it is clean.

She puts it in and scrubs it and turns it a number of times, and then scrubs it again.

She could not do it by dipping it only once.

That word baptizeo is merely a question of scholarship.

I have in mind now a little Greek dictionary, for use in schools and universities, which is a scholarly production, in which the first meaning given to baptizeo is to dip repeatedly.

Neither of these dictionaries are ecclesiastical or theological productions, but are honest classical dictionaries.

If you should ask me to baptize this handkerchief in vats of black and blue and yellow dye, how many times would I have to dip it?

Audience—"Three times."

General Overseer—"Can I do it by one dipping?"

Audience—"No."

General Overseer—"Can I baptize you by one dipping into the Name of the Father and of the Son and of the Holy Spirit?"

Audience—"No."

General Overseer—Then, in the Name of the Lord Jesus, the Christ of God, I command you miserable Baptists, who have only been baptized by one dipping, to get properly baptized right now.

Let us not only consider the mode, but also the Triune Glory of this Baptism.

It is Power.

I have some right to talk on this matter.

for I was first sprinkled as a baby.

Many years elapsed before I saw that Baptism meant Immersion, although I did not study the matter very profoundly.

I thought that if I was immersed once, I would be all right.

That baptism was not worth a snap of my finger to me.

I never cared to baptize any one by single immersion.

I became concerned about my indifference to the ordinance.

I wondered why Baptism was such a labor and so unpleasant to me, and why I wanted some one else to do it.

I felt that there was no power in it, and I began to settle it by asking God to give me light, as I proceeded to a careful study of the whole subject.
I did not wish to go on with Baptism until there was some joy and power in it.

When God showed me clearly what a Real Baptism was, I went at once down to Manhattan Beach near Chicago and was baptized by Triune Immersion, and the very next Lord's Day I baptized one hundred seventy-eight if I remember correctly—at any rate it was in that neighborhood.

Then I realized the Power of God; and from that time I can date the Power of God upon the work in my ministry.

We have baptized about twenty thousand in Zion and God has given power and blessing. About sixteen thousand have been baptized in a little over six years, and we could have baptized many times that number had we been able to send ordained officers all over the world.

Very few, in proportion, who have been baptized in Zion have gone back into the world.

**Baptisms Performed by Those Who Have Since Apostatized, Valid; But a Re-baptism Permissible.**

I am asked this morning whether I will baptize over again those who have been baptized by officers who are now apostates. I will answer this by saying that your Baptism is valid because they were persons whom I had ordained to perform that duty; but if you desire to take this opportunity of being baptized again, so that it may be more satisfactory to you, you are at liberty to come down and be re-baptized. Your first Baptism is not invalid because of your act, nor does the subsequent apostasy of these officers make that Baptism invalid.

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The service was closed after the General Overseer 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, the Christ. Faithful is He that calleth you, who also will do it. The grace of our Lord Jesus, the Christ, 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.

After a short interval the Ordinance of Believers’ Baptism was celebrated, the General Overseer and a number of Overseers, assisted by Elders and Evangelists baptizing 344 candidates, who joyfully obeyed the command of the Lord in this Ordinance.

Great General Assembly.

REPORTED BY S. D. W. AND A. W. N.

"In the Presence of God, I vow to love and obey Him as my Father in Heaven, believing in Jesus, the Christ, as my Savior, and in the Holy Spirit as my Guide.

I promise to read His Holy Word and pray every day.

I promise to love His Commandments, and obey them, with His gracious help.

I promise to keep from evil words and deeds, and to do all the good I can.

As far as I understand, I believe that the General Overseer, John Alexander Dowie, is Elijah the Restorer, and I desire to be a member of Zion Junior Restoration Host, so that I may follow him in doing good, wherever he shall direct me in the Lord, all over the world."

Thousands upon thousands of little children stood with joy and earnestness written upon their bright, clean little faces and with uplifted hands, repeated after the General Overseer this Vow, thus becoming the first members of Zion Junior Restoration Host, Lord’s Day afternoon, July 19, 1903.

It was a scene so full of spiritual power, and so mighty in its promises for the future, that the thousands who witnessed caught the inspiration, and their hearts overflowed with joy and praise inexpressible.

This was only one of the marvelous and unprecedented scenes in that glorious Lord’s Day, the last Lord’s Day of Zion’s Third Feast of Tabernacles.

There was no event of that memorable day, however, of deeper significance, or more eternal import, than the formation of this mighty host of clean children, living in clean homes, in a clean city, attending clean schools and being prepared to go forth throughout all the earth, carrying a clean Gospel.

None who saw that great company of children, marching in a splendid order, girt with Zion’s beautiful colors, gold, white and blue, and heard the wondrous music of their voices as they sang the songs of Zion, could doubt that this was indeed a Royal Generation.

No man could foretell the power of that Host; for never before, in all the history of the world has there been such a generation of children.

They are absolutely the first generation of little ones, representing almost every race and nation on earth, to be reared in a city where God is supreme in the heart, in the home, in the school, in the church, in the business, and, indeed, in every activity of the community.

The Procession of this Host, as it entered the Tabernacle, was a picture of exquisite beauty, which will linger unfadingly in the memories of those who beheld it.

The children had been formed in line by their leaders and monitors in Shiloh park, according to Branches and Companies, awaiting the word of command.

A large number of them were in Zion White-robed Choir wearing their sashes of Zion colors over their white cotons.

When the hour for opening the service arrived, the great front doors of the Tabernacle swung open, and the beautiful silken banner of Zion Junior Restoration Host was borne in by two sturdy lads, assisted by four little girls dressed in white.

Following them came the little girls of the Choir, marching side by side with the smallest toddlers of the Junior Host: little ones who came in, clasping one another’s hands, their eyes beaming with joy and wonder, as they marched to the places reserved for them in the front sections of the gallery and pews.

Each branch of the Host, as it entered, was preceded by its banner; Shiloh Branch, Sharon Branch, Ophir Branch, Elim Branch, and Beulah Branch, each taking the place in the Tabernacle reserved for it.

Following the little ones came the Adult Choir and the Robed Officers of the Church, the General Overseer entering last of all.

This scene was witnessed by an audience that filled almost every seat in the great Tabernacle, while thousands waited outside, unable to find the seats that they wanted. There were probably more than ten thousand people in the Tabernacle and park on this occasion.

Shiloh Tabernacle, Lord’s Day Afternoon, July 19, 1903.

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

Brightly gleams our banner,
Pointing to the sky,
Waving on Christ’s soldiers
To their homes on high.
Marching thru’ the desert,
Gladsly we pray,
Still with hearts united,
Singing on our way.

Refrain—Brightly gleams our banner,
Pointing to the sky,
Waving on Christ’s soldiers
To their homes on high.

Jesus, Lord and Master,
At Thy sacred feet,
Here with hearts rejoicing,
See Thy children meet.
Often have we left Thee,
Often gone astray,
Keep us, Mighty Savior,
In the narrow way.

All our days direct us,
In the way we go;
Crown us still victorious,
Over every foe;
Bid Thine angels shield us
When the storm-clouds lowr;
Pardon, Lord, and save us
In the last dread hour.

Then with saints and angels
May we join above,
Offering pray’rs and praises
At Thy throne of love
When the toil is over,
Then come rest and peace,
Jesus in His beauty
Songs that never cease.

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

 Invocation.

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

Praise.

All then joined in singing Hymn No. 2, from Special Song Leaflet:
ZION'S THIRD FEAST OF TABERNACLES.

Hail to the brightness of Zion's glad morning, Joy to the lands that in darkness have lain! Hushed be the accents of sorrow and mourning, Zion in triumph begins her mild reign.

RECITATION OF CREED.

Deacon A. J. Gladstone Dowie then led the Choir and the Congregation in the recitation of the Apostles' Creed:

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

Deacon A. J. Gladstone Dowie 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, nor that is in the earth beneath, nor that is in the water under the earth; thou shalt not bow down thyself unto them, nor serve them: for I, Jehovah, thy God, am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate Me, and showing mercy unto thousands of them that love Me and keep My commandments.

III. Thou shalt not take the Name of Jehovah thy God in vain: for Jehovah 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 Jehovah 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 Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed the Sabbath Day and hallowed it.

V. Honor thy father and thy mother: that thy days may be long upon the land which Jehovah 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: I. 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 great Choir then sang the glorious TE DEUM LAUDAMUS.

We praise Thee, O God; we acknowledge Thee to be the Lord. All the earth doth worship Thee, the Father Everlasting. To Thee all Angels cry aloud, the Heavens and all the powers therein. To Thee Cherubim and Seraphim continually do cry: Holy, Holy, Holy, Lord God of Sabaoth, Heaven and earth are full of the Majesty of Thy Glory. The glorious company of the Apostles praise Thee. The goodly fellowship of the Prophets praise Thee. The noble army of Martyrs praise Thee. The Holy Church throughout all the world doth acknowledge Thee, The Father of an Infinite Majesty: Thine Adorable, True and Only Son; Also the Holy Ghost the Comforter. Thou art the King of Glory, O Christ: Thou art the Everlasting Son of the Father. When Thou tookest upon Thee to deliver man, Thou didst humble Thyselv to be born of a Virgin: When Thou hadst overcome the sharpness of death, Thou didst open the Kingdom of Heaven to all believers. Thou sittest at the right hand of God in the Glory of the Father. We believe that Thou shalt come to be our Judge. We therefore pray Thee, help thy servants, Whom Thou hast redeemed with Thy precious blood. Make them to be numbered with Thy saints in glory everlasting.

O Lord, save Thy people and bless Thine heritage; Govern them and lift them up forever. Day by day we magnify Thee; And we worship Thy Name ever, world without end. Vouchsafe, O Lord, to keep us this day without sin. O Lord, have mercy upon us, have mercy upon us, O Lord, let Thy mercy be upon us as our trust is in Thee. O Lord, in Thee have I trusted, let me never be confounded.

The General Overseer then said:

I desire you to repeat with me the 35th Chapter of the Prophet Isaiah, which I call a Song of Salvation, Healing, Holiness, and the Triumphant Entry into the Zion above:

The wilderness and the solitary place shall be glad; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon: they shall see the glory of Jehovah, the excellency of our God. Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, with the recompense of God; He will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb shall sing: for in the wilderness shall waters break out, and streams in the desert. And the glowing sand shall become a pool, and the thirsty ground springs of water: in the habitation of jackals, where they lay, shall be grass with reeds and rushes. And an highway shall be there, and a way, and it shall be called The Way of Holiness: the unclean shall not pass over it; but it shall be for those: the wayfaring men, yea fools, shall not err therein. No lion shall be there, nor shall any ravenous beast go up thereon, they shall not be found there; but the redeemed shall walk there.

And the ransomed of Jehovah shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads: they shall obtain gladness and joy, and sorrow and sighing shall flee away.

Overseer Jane Dowie then read the 3d chapter of the 1st Book of Samuel. Prayer was offered by the General Overseer.

He then said:

I thank God that the little Juniors whom I gave in charge of Overseer Erasefield have been so blessed that today they are ready to take the Restoration Vow. The Administration of the Vow of Zion Junior Restoration Host.

Will the Juniors please stand while I administer the Vow. Let the Overseers also stand. General Overseer—Juniors, are you all ready to make your Vow? Juniors—"Yes." General Overseer—Lift your right hand and repeat the Vow after me.

The General Overseer then administered the Vow of Zion Junior Restoration Host, all the little ones repeating the simple but solemn words after him with reverence and marked sincerity. In the presence of God, I vow to love and obey Him as my Father in Heaven, believing in Jesus, the Christ, as my Savior, and in the Holy Spirit as my Guide. I promise to read His Holy Word and pray every day, I promise to love His Commandments, and obey them with His gracious help. I promise to keep from evil words and deeds, and to do all the good I can. So far as I understand, I believe that the General Overseer, John Alexander Dowie, is Elijah the Restorer, and I desire to be a member of Zion Junior Restoration Host, so that I may follow him in doing good wherever he shall direct me in the Lord all over this world.

Did you mean it? Juniors—"Yes."
During the taking of the tithes and offering, the children sang, with thrilling sweetness the following little hymn:

**COME SING WITH HOLY GLADNESS.**

Come, sing with holy gladness,  
High Alleluia sing;  
Uplift your loud Hosannas  
To Jesus, Lord and King!  
Sing, boys, in joyful chorus,  
Your hymn of praise today;  
And sing, ye gentle maidens,  
Your sweet responsive lay.  
'Tis good for boys and maidens  
Sweet hymns to Christ to sing;  
'Tis meet that children's voices  
Should praise the children's King;  
For Jesus is salvation,  
And glory, grace, and rest;  
To have, and boy, and maiden  
The One Redeemer best.

O boys, be strong in Jesus,  
To tell for Him is gain;  
And Jesus wrought with Joseph  
In chisel, saw and plane;  
O maidens, live for Jesus,  
Who was a maiden's Son:  
Be patient, pure, and gentle,  
And perfect grace begun.

General Overseer—If these children live what they sing, will they not be good?  
What will these children be in ten years?  
Oh, may God fill Zion with pure children!

**THE MINISTRY OF CHILDREN IN ZION.**

**INVOCATION.**

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, and profitable unto Zion Junior Restoration Host, and to all the children in Zion throughout the world, and to all in every nation, till Jesus come. Amen.

Will the Juniors repeat with me the text Mrs. Dowie read to you about a great prophet when he was a little child.  
What was his name?  
Juniors—"Samuel."  
General Overseer—"And the child Samuel ministered unto Jehovah before whom?"  
Juniors—"Before Eli."  
General Overseer—"Eli was God's what?"  
Juniors—"High Priest."  
General Overseer—"And the Word of Jehovah was precious in those days; and there was no open vision."  
In the first epistle of Paul the Apostle to Timothy, a very dear child of his in the Lord, I ask you to notice a few words.

**The Extent of One's Usefulness May Depend Upon Early Home Training.**

You know Timothy had a grandmother and a mother.  
Timothy was in a home where there was a good mother and good grandmother, and there he learned a great many good things.  
He was taught the Word of God by them, and was told that he was to be good and obey God's Word.  
They told him that the Word of God would be a blessing to him, and so it was.  
He became one whom Paul called "a man of God."  
In the beautiful epistle written to him, Paul says that from a child he had known the Scriptures.  
This charge I commit unto thee, my child Timothy, according to the prophecies which went before on thee, that by them thou mayest war the good warfare; holding faith and a good conscience; which some having thrust from them made shipwreck concerning the faith.  
It was this good and great man, Timothy, to whom Paul wrote these letters that I want you all to learn and understand.  
Paul told him that the faith that was in his mother and grandmother was in him also, and that from a child he had known the Scriptures which were able to make him wise unto Salvation.

**Many Good Children in All the Ages Have Been Ministers of God.**

It is a great mistake to suppose that a child cannot be a minister, or that the word minister means servant.  
What does the word minister mean?  
Juniors—"Servant."
ZION'S THIRD FEAST OF TABERNACLES.

I believe that this Zion Junior Restoration Host, which we have been carefully preparing as Zion Junior Seventies for some years, is the nucleus of a Host greater than the Senior Host is today.

We have now more than Seven Thousand in that Host today, and it will not be long before we have seventy thousand.

Dear children, you must love God with all your hearts.

If you love God, you will obey Him.

If you love God, you will obey your parents and teachers in the Lord.

The way you can prove that you love, is by obeying Him.

To love God is not to say, "I love You, God," and then when He tells you to do something, to say, "I shall do that when I get ready.

Obedience is doing the Will of God at once.

If you love God, you will obey Him, you will serve Him in everything.

Will you serve Him in some things only?

Juniors—"In everything."

General Overseer—Some days?

Juniors—"All days."

General Overseer—If you love God, you will obey and serve Him in all things every day and everywhere.

I should like to have you say with me these three things: I will love God.

Juniors—"I will love God."

General Overseer—I will obey God.

Juniors—"I will obey God."

General Overseer—Yes, I will serve God.

Juniors—"I will serve God."

General Overseer—May God grant it.

Let young and old stand and make Consecration to God.

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, soul and body. Give me power to do right, no matter what it costs. Help me to love, serve and obey Jehovah, the Coming One, my Savior; to love, serve and obey my Father in heaven; to love, serve and obey the Holy Spirit. Help me, Thou Triune God, Father, Son and Holy Spirit, to love Thee, serve Thee, and obey Thee forever. For Jesus' sake. (All repeat the prayer, clause by clause, after the General Overseer.)

General Overseer—Did you mean it?

Answer—"Yes."

Thousands of People Give Their Offerings to God for the Building of Shiloah Tabernacle.

This service will not be remembered alone for the formation of Zion Junior Restoration Host.

After the Prayer of Consecration had been repeated by the children, another event occurred, as remarkable in its way as any of those which have made Zion's Third Feast of Tabernacles the most wonderful Convocation of the Christian Catholic Church in Zion up to the present time.

For three-quarters of an hour, a long line of people, marching in close array, streamed across the platform, pouring money into a barrel, while Zion City Band, stationed in the upper rear gallery, played with marked excellence, selection after selection.

There were little ones, who could scarcely reach over the top, who joyfully gave their little offerings in copper; there were well-to-do men and women whose checks thrown in with the copper, represented hundreds of dollars, and there were all sizes of givers and sums of money between.

This was one of the first offerings of Zion for the building of the great Shiloah Tabernacle, which is to seat 16,000 persons and which will cost fully half a million dollars.

It was also in the nature of a reception; for the General Overseer and Overseer Jane Dowie stood on the platform and gave each giver a hearty handclasp as he passed.

The barrel, which was decked in Zion colors, and before which was placed a banner bearing the legend, "Zion's Offerings for Shiloah," was more than half filled when the last of the long procession had passed.

The General Overseer quickly overturned it on the platform, showing the audience the great heap. A tremendous burst of enthusiastic applause followed.

The announcement of the amount of money given has not yet been made.

In the dying glory of the day, with hearts filled to overflowing with love and gratitude to God and to His Messenger, and with a stronger and more earnest determination to go forward in the work of Restoration of All Things Till He Come, the people stood with bowed heads and received the loving benediction of their Leader.

BENEDICTION.

Blessed, absent from all appearance of evil. And may the very God of Peace Himself sanctify you, wholly; and I pray God your whole spirit and soul and body be preserved entire, without blame, unto the coming of our Lord Jesus, the Christ. Faithful is He that calleth you, who also will do it. The grace of our Lord Jesus, the Christ, 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.

I speak with the joyous realization of that "peace of God that passeth all understanding," that the salutation, "Peace to thee," and the response "Peace to thee be multiplied," were spoken, and the great throng departed, the little ones of the Junior Host marching out in the order in which they had entered.

ZION IN NEW ENGLAND.

Rev. William Hamner Piper, Overseer Christian Catholic Church in New England, conducts services as follows:

BOSTON.

Hall 410, Huntington Chambers, 30 Huntington avenue, near Copley Square: Lord's Days, 10:30 a. m. and 3:00 p. m.; Thursdays, 2:30 and 7:30 p. m.

Worcester.

Hall 19, Day building, 306 Main street: Tuesday, 3:30 and 7:30 p. m.

Lawrence.

407 Broadway: Wednesday, 3:30 and 7:30 p. m.

Overseer Piper will hold services anywhere in New England, if expenses are paid. Communicate with him at once for baptismal and other services during spring and summer.

Residence, 27 Blake street, North Cambridge, Massachusetts.

Telephone 1117-A.


Publisher's Notice.

The remittance must accompany receipt of subscriptions at the Publishing House, no difference by or for whom or for whatever time they may be given, or whether forwarded through Ordained Officers, Branches, or Gatherings of the Christian Catholic Church in Zion. Accounts will be carried with Ordained Officers, Branches, or Gatherings, on quantity orders for Bibles, books, buttons, pictures (except prints done by the Publishing House), lace souvenirs, etc., must be sent to the General Stores, Zion City, Lake County, Illinois.

Notice to Officers and Members of the Christian Catholic Church.

Send all newspaper clippings concerning the General Overseer, the Elders, or any department of the work in connection with the Christian Catholic Church in Zion, to Deacon Carl F. Stern, Zion City, Illinois. Send as soon as possible after publication, and carefully mark name and date of the paper clipped from on each article. If this is not done, the clippings are absolutely useless.
THE REV. JOHN ALEXANDER DOWIE.

General Overseer of the Christian Catholic Church in Zion.

Admitted to Citizenship in the United States of America, by Judge Joseph E. Gary, oldest Judge in the Superior Court of Cook County, Illinois, Wednesday, August 5, 1903.

Judge Gary said: "In the Naturalization of John Alexander Dowie I desire to say that no more important and ineradicable accession has been made to the citizenship of the United States of America since the days of the Revolution."
The General Overseer An American Citizen

"In the Naturalization of John Alexander Dowie I desire to say that no more important and honorable accession has been made to the citizenship of the United States of America since the days of the Revolution."

WITH these words, uttered with quiet impressiveness and simple dignity, in the presence of many prominent members of the Chicago bar, Judge Joseph E. Gary, of the Superior Court of Cook County, Illinois, closed a most remarkable scene in that Court on Wednesday morning, August 5th.

The Naturalization of the General Overseer of the Christian Catholic Church in Zion was attended by many interesting and highly significant incidents, of which the above was chief.

This interesting story is, briefly, as follows:

Two years ago, at the time of the Opening of the Gates of Zion City, owing to certain legal restrictions upon titles to real estate held by aliens, the General Overseer, with several members of his Legal and Business Cabinets, went to Waukegan, and, before Judge Jones of the county court, took the first steps toward becoming a citizen of the United States of America.

According to the law, it was necessary that two years elapse between that act and his full admission to the rights, duties and privileges for which he was seeking.

The prescribed time having been fulfilled this summer, steps were at once taken to complete the naturalization.

It would have been in accordance with the General Overseer's desires, and would have been held as a very high honor by Judge Barnes, if this could have taken place in the City Court of the City of Zion, but the law provides that this action must be taken when Court is in full session, and the City Court could not be thus convened without due notice, which would have necessitated too great a delay.

For the same reason, the General Overseer could not complete his naturalization papers before Judge Jones in Waukegan, that Court being in recess.

It was found, however, that there was a full session of Court being held in Cook County by Judge Holdom, sitting as Emergency Judge during the time when most of the courts are closed for vacation.

In response to the General Overseer's request, Judge Gary, the oldest and most distinguished, and most highly honored jurist in Chicago, and one of the best known and most respected in the United States, very gladly agreed to break into his vacation and go into Judge Holdom's Court for the express purpose of receiving the Oath of Allegiance of the General Overseer and admitting him to Citizenship.

This arrangement was very heartily and courteously concurred with by Judge Holdom.

Significant in this connection is the fact that John Alexander Dowie was the first to take naturalization papers in Cook County, under a new law, passed by the last Congress, which went into effect last June.

It is also remarkable that this law, certain sections of which are intended to prevent the admission of anarchists to citizenship, should contain provision for an oath on the part of an applicant that he was not a member of any Secret Society hostile to the Constitution and Government of the United States.

As the proper blanks for these papers have not yet been printed, it was necessary for Zion Law Department to draw special blanks, embodying all the provisions of the new law. These were submitted to Judge Gary beforehand and entirely approved, much to the delight of the court officials in Chicago, who had been somewhat perplexed as to the legal forms to be used.

Accompanied by his General Counsel, Judge V. V. Barnes, and several other members of his Legal and Commercial staff, the General Overseer went to Chicago early Wednesday morning, August 5, and immediately proceeded to the Cook County building.

He and his attendants were admitted to the court room by the Judge's private entrance and found Judge Gary waiting as by appointment.

The court room was filled with members of the Chicago Bar, who were present on emergency business. Representatives of the Chicago press were also present.

Judge Holdom immediately dropped all business and gave way to Judge Gary, who took the bench.

The lawyers present were requested to step outside the railing which surrounded the bench, but the General Overseer and his Counsel were invited to remain inside.

In the midst of impressive silence in the court room the Judge administered the oath, in which the General Overseer renounced his allegiance to Edward VII., King of Great Britain, and became loyal to the Constitution and Laws of the United States of America.

It was then that, entirely without warning and without precedent, the Presiding Judge paid his high tribute to the citizen whom he had just admitted.

For a moment, not only the assembled bar and the representatives of the press, but also the General Overseer and his attendants, were overwhelmed by the significance of the Judge's utterance.

Judge Holdom then extended his very warm congratulations to the new citizen, and others present followed.

When the General Overseer and his party had gone into the office of the clerk of the court to complete the drawing up of the papers, the representatives of the press followed him and very respectfully requested that they be permitted to extend their congratulations, which was granted.

In their accounts of the affair the papers of Chicago were most unusually respectful.

The General Overseer returned to Zion City by the train leaving Chicago at 11:30 a.m., and immediately upon his arrival here, announced that he would make his first address as an American citizen at the Rally to be held that evening.

A report of this most enthusiastic and intensely interesting meeting follows:

IMPORTANT CITIZENS' RALLY.

Shiloh Tabernacle, Wednesday Evening, August 5, 1903.

The General Overseer announces that he has this day become a Citizen of the United States of America, and that he will deliver his first address as such at the Citizens' Rally this evening.

Judge V. V. Barnes, Deacon Charles J. Barnard, and distinguished Chinese guests will also speak.

A few posters bearing the above inscription put up in conspicuous places about the city, late last Wednesday afternoon, announced a gathering in Shiloh Tabernacle, which for interest, enthusiasm and importance bearing upon the work of the Restoration of All Things, must forever stand as among the most memorable of Zion's many great historical events.

On the morning of that day, when the General Overseer became a citizen of the United States, words had been said that have since attracted deep interest everywhere.

On that evening, there was upon the platform with the General Overseer, a quiet and unassuming young man, of very high rank by birth, who had stood very close to the throne of an Empire of nearly Five Hundred Million people, and who will no doubt, in the near future, again hold a very high place in the Government of that nation.

This was Mr. Leong Kai Cheu, a Chinese mandarin of the third rank, formerly a tutor in the Royal Family of China, and a member of the Chinese Imperial University at Pekin; for a time Privy Councilor to His Majesty, Emperor Kwang Suei,
LEAVES OF HEALING

Saturday, August 3, 1913

resident of the Chinese Empire Reform association and editor of the Sun Ma Choi Po magazine, with headquarters at Yokohama, Japan.

Mr. Leong was accompanied by his secretary, Mr. Pow Chee, a man of learning and intelligence, with a very good command of the English language.

Zion City Band and Zion Drum Corps had escorted the General Overseer and his guests to the Tabernacle, and the Band entertained the audience of about four thousand people, while the General Overseer presented the members of his Business Cabinet to Mr. Leong and his Secretary, in his private room.

The members of the Cabinet then took their places on the platform and were followed by the General Overseer and his guests.

When they appeared, the great audience rose and gave them a most hearty and enthusiastic ovation.

After the salutation, the General Overseer announced Hymn No. 235, "My Country 'Tis of Thee!"

As he impressively read the first line, a murmur of approval went up from the people which grew in power until it became a roar of applause.

The hymn was most heartily sung by the great congregation.

When reading the last verse, the General Overseer said:

"Let no one say that America has no king.

"God is her King!"

With a shout of joy, the people brought out that last, great, Theocratic line of America's National Anthem, "Great God, Our King."

"I have a most wonderful chapter to read," said the man of God, "the 49th chapter of the Prophet Isaiah."

In reading the 12th verse, he said: "It is agreed by the commentators that Sinim is China."

Prayer was then offered by Overseer J. G. Speicher, followed by the General Overseer, closing with the Choir and Congregation's chanting the Disciple's Prayer.

"What a Wonderful Savior, is Jesus, my Jesus," rose from the hearts and lips of the General Overseer and the people as they rose from their knees.

Judge V. V. Barnes, being introduced very happily by the General Overseer, to tell the story of his Admission to the rights, duties and privileges of American citizenship, rose and was heartily received by the audience.

After a few highly-appreciated anecdotes, of which the occasion reminded him, the Judge said: "America is improved by many of the accession to her citizenship from other lands."

"Most distinguished and illustrious among these was an accession made today, when the Rev. John Alexander Dowie, our beloved General Overseer, became a citizen of the United States of America."

After explaining, briefly, why it was necessary for the General Overseer to go to Chicago for this formality, the Judge then told very vividly, the story of the General Overseer's naturalization.

The people received the account of Judge Gary's high compliment with a burst of prolonged applause.

"My whole being," said the Judge, "was filled with joy inexpressible.

"I had thought it a great honor to represent our General Overseer in this matter, but I had not realized it all.

"It is strange that such a great change should be wrought in the sentiment of Chicago people in so short a time, but it is brought about because God is in this work."

The Judge then told other incidents showing how God was making even Zion's enemies to be at peace with her.

He expressed his high appreciation of being a citizen of the United States, of Zion, and above all, of heaven.

He then referred briefly to the providential presence of the distinguished representatives of the great Chinese Empire of four hundred fifty, or five hundred million people.

The people gave Messrs. Leong and Pow Chee another ovation, upon which they rose and very modestly bowed their thanks.

In closing his address, the Judge congratulated the people on the accession of the General Overseer to their citizenship.

Rising again, a few moments later, the Judge said that he had been left perfectly free from every restriction as Judge of the City Court of Zion City.

He also told of finding Judge Gary reading Leaves of Healing, and of that jurist's saying to him that he believed that no man, woman or child had ever met the General Overseer and not been made better by it.

The General Overseer then said:

"When Judge Gary paid that tribute to me today, I was overwhelmed.

"I thought of all the legal battles I had fought in that building.

"I thought of the time when the Chicago Tribune had suggested that all other means to get Chicago rid of me having failed, the way of murder was still open and effectual.

"At that time I quoted the famous Decision of Judge Gary in the anarchists' cases, that he who suggested murder, which was committed, was principally guilty.

"When I referred publicly to that Decision, all that kind of talk was quickly dropped.

"And today I stood there, and had distinguished Judge made his remarkable statement.

"It was a great honor.

"Judge Gary was not saying this because he was a member of the Christian Catholic Church in Zion, or even a professing Christian, but because, as a great lawyer, he believed what he said.

"There, in the city where I was maligned and persecuted, and called a law-breaker, the oldest and most distinguished judge paid me such a tribute!

"You, as members of the Christian Catholic Church in Zion, are to be congratulated for Judge Gary's words.

"I do not take them.

"I do not believe them.

"But I appreciate them, and hope that they are partially true."

A most stirring incident then took place.

Samuel Nelson, the African Sanitarie, brought a large American flag upon the platform.

The General Overseer brought Mr. Leong forward, and, joining hands with him and Mr. Nelson, declared that all Races and Nationalities should be equal under that Flag.

The scene was so strikingly significant and so well-timed, that the people were caught off their feet for the moment, in an outburst of patriotic fervor.

He then told of his opposition to Monarchy, and how, on the occasion of the Queen's Jubilee, he had preached in Melbourne on the text, "In His wrath He gave them kings," although very solemnly warned that his Tabernacle would be torn to pieces if he preached on that subject.

However, when he had concluded his address, with the declaration, "Let God be our King," the people, quiet until then, had broken forth in applause.

His deep love for, and interest in, China, was the next subject to which he turned his attention.

He told of his Chinese guests and their very important connection with the Chinese Royal Family and the Reform Movement in China.

He told of Mr. Leong's having said:

"When I landed in New York, I thought 'this is heaven.' When I saw other American cities I thought the same: but when I saw Zion City, I thought 'this is heaven, and, in comparison, all the others are hells.'"

Again there was great applause.

The General Overseer, in speaking of the high position held by Mr. Leong, asserted his belief that when, probably at no far distant day, the Empress Dowager, who had practically deposed the Emperor..."
Kwang Sui, passes away, and the Emperor assumes the reins of Government. Mr. Leong will stand very high in the councils of the Empire and exert a deep influence upon His Majesty.

Explaining that the Emperor was held by the Chinese to be the son of Heaven, and that he alone had the right to ascend the steps of what is known as the Altar of Heaven, God's Prophet said that he looked for the day when, having received the Message of Elijah the Restorer, His Majesty might ascend that altar and, lifting his hands toward Heaven, say, in the presence of all the people: "I acknowledge Thee O God, the God and Father of our Lord Jesus, the Christ. Give me Thy Heaven!"

"Then," said the General Overseer, "a Nation may be born in a day, and the great Chinese Empire, now heathen, but weary of its heathenism, may become Christian."

This declaration, impressively made in the presence of one so near the Chinese throne, and earnestly approved by him, was received with deep emotion and great enthusiasm.

The audience was also deeply moved when the General Overseer reported to them that these gentlemen had expressed a desire that a number of young Chinese should come to Zion City and receive their education in Zion Schools.

The man of God also expressed his hope of visiting Mr. Leong and the Emperor some time when they are again in power.

No stranger in Shiloh Tabernacle has ever spoken to a more deeply interested and sympathetic audience than did Mr. Leong, who was then introduced by the General Overseer.

The young mandarin spoke in his own language, with great earnestness, his intellectual face aglow with enthusiasm.

His secretary, Mr. Pow Chee, readily interpreted the address to the audience, as follows:

GENERAL OVERSEER, LADIES AND GENTLEMEN:—I can say that there is no other such place on earth as Zion City. It has given me such pleasure to meet a host of Heaven. It touches me more than any other things on earth have.

The faces of these people are quite different, and the actions of the people are quite different.

The establishment of a place like Zion City is not to be done by the power of man. It must be done by the Power of God. (Applause.)

I am very thankful to see one whom God has sent. If I call him a hero, he must be the greatest hero.

He is a man so full of love, not only for his own race, but for ours.

He has just now offered, in my presence, a prayer to God for our land, China, and for His Majesty, the Chinese Emperor, and for myself. How he pours out the love from his heart!

I am extremely touched in addressing you tonight. (Applause.)

There is a verse in the Bible that says, "The Kingdom of God and His righteousness shall be preached in every nation of the earth for a witness unto them." (Matt. 24:14.)

I could not understand how near it was.

I could not see it and could not reach it and could not imagine it.

I had never been told how near, until I came to Zion City, where I am standing upon the Kingdom of God and entirely surrounded by the Kingdom of God.

Now I understand. (Applause.)

A little while ago, I heard Dr. Dowie repeating the words I said yesterday, that when I came to the United States, entering the City of New York, and the Chinese have no right to say New York. And still, perhaps, in the loving and sublime eye of God, looking down upon the earth, and seeing all over the world, He might see no difference between China and New York.

I read the Bible when I was very young; even now I am not very old, being only thirty.

I was satisfied that the Bible was good, and that the doctrine was pure; but seeing the Christians arriving in our country, and the missionaries, who profess to teach the Gospel, but show such examples, kept me back a good deal; and not only myself but many others.

They may boast of much good work that they have done in China; but I am very sorry to say that it has been the other way altogether.

Our country has a massive population. For many years she has been living in darkness, and you may say that the whole country is full of misery.

People might say, "Now this is a heathen country, and God condemns them."

But in my belief, God did not make the people to condemn. (Amen.)

God has maintained China, however wicked and sinful she has been, so many thousands of years, that I am quite sure God is going to send some one to save her. (Amen. Applause.)

I did not know who was the one to save her, but now that I have come to Zion City, and conversed with your General Overseer and have seen all of you, and felt that every one of you here tonight shows such a love to us, strangers from a foreign land, and offers such earnest prayer, I know that you are the people God has sent to save China. (Applause.)

We are reformers, and we try to do as well as we can; but still I can see we are weak in many things.

Sometimes I think we must need Americans or Englishmen or some people of other nations to come and help us to reform the country.

But I have been watching sometimes in looking at the different classes of people that come to our country.

They conduct themselves so shamefully, and treat our people in so cruel a manner, even the missionaries, that it sometimes discourages me very much.

Still I ask God to send us His hands, and to help us.

I have offered myself entirely to my country.

You have a proverb that says, "God helps them that help themselves."

I will try to do my part, and then pray to God that He may send some good hands to help China. If it were possible for me to live away from China, I could live in Zion City. (Applause.)

I should not like to neglect my duty, however, as a Chinese subject, therefore I must go back to that country and try to do my best.

Tonight is the first time that I have met you friends here, and this is to be the time that I will bid you all good-by.

In time, I hope by the grace of God, to have power to aid in reform in my country.

I also pray that we may do our best, and by your assistance, establish a Zion City across the Pacific, so that we can smile and speak to each other in spirit, in the presence of God. (Amen. Applause.)

Mr. Pow Chee then being called on to speak, proved himself not only learned in the English language, but eloquent in the use of it.

His address, which was as follows, was most enthusiastically received:

I am a Christian myself. (Applause.)

General Overseer—Thank God.

Mr. Pow Chee—I have generally boasted myself to be a Christian, and I thought I was strong enough until I came to Zion City and met Dr. Dowie. Now, I must acknowledge that I am a hypocrite.

I had been told many times about the Coming of the Christ Jesus and the prophet before Him. I was not very sure about it, only the Bible told us.

Some people say that the Bible was written by men, not by God.

Only the Christians themselves say it is by God, or by the Holy Spirit of God, through the hand of man; but I thought it might be so, and it might not be so.

I could say that God must be the Creator of the whole world, and therefore He must be the Father of all.

I realized that the men of the world were sinners; that they needed a redemption.

I knew that there could be no redemption for men but through the Pure One, Jesus, the Christ, the Son of God.

My faith was only that much, but I did not know that such a man as Doctor Dowie could be in existence.

When I first met him, together with Mr. Leong, and we talked together where were in Chicago, I said, "What can he be? What is he made of? He is full of love: he must be made of love."

A man like him can do a great work.

Dear friends, you all are Christians, and you have heard many different things before you met Doctor Dowie, but you never saw any one do any such glorious work as he did.

Did you ever see any one with a love like his? Audience—No.

Mr. Pow Chee—Certainly not.

I have met many Christians in my time. I placed them in a place with Confucius.

I said, "These are the sages. These are pure Christians;" but wait until they come into the presence of a Dr. Dowie! Very often God has given us good things, and we did not know how to thank Him.

We did not know how to enjoy them.

We have a fine table, fine meals, nice servants to wait upon us; we have nice homes to live in and we have fine cities. We all have friends who say to us, "Come and have dinner with me."

You are every day having it.

You do not know, fully, how to enjoy it.
LEAVES OF HEALING.

Saturday, August 8, 1903

But let one be like myself, out in the world every day, suddenly come into Zion City and—oh! (Applause.)

Others may say what they like about what Dr. Dowie is, whether he is sent of God or not, but I know that he is a man of God, sure! (Applause.)

No one could do the things he does, openly, before the public, no secret about it, laying hands upon the sick, pouring out his prayers to God and seeing them healed, unless he were a man of God.

Wonderful!

That is the work of Jesus, the Christ.

Jesus said, "He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do, because I go unto the Father."

Dr. Dowie will do still greater things.

May God send him to do that great work in China.

Let Zion City carry on her work in China!

I am sure that Dr. Dowie and his followers must succeed in China.

It does not matter how wicked and how dark it is there, such a light must be brilliant all over the world.

Dear friends, in concluding my address to you, I ask you to pray continually for my poor country, and for the millions of souls there.

We are under no care; but are amongst the bears, tigers and lions—all the nations opening their jaws upon us, trying to swallow our country.

What shall we do?

Shall we be under the power of the world and be slaves?

No! God shall not permit.

This is the time for you to extend your work to that country, and lift her up.

Then, in time, these hundreds of millions of souls will love you and welcome you and receive you in the presence of our Father, and of Jesus, the Christ, our Lord. (Amen. Applause.)

After a few closing remarks by the General Overseer, the audience rose and repeated together, after him, an earnest prayer for Zion in all the lands and for all mankind, and especially for China, the Chinese Emperor, and the guests of the evening.

Turning to the Choir during the singing of the closing song, "They that be wise shall shine," the General Overseer noticed the organist, Miss Mary Mason, daughter of Overseer George L. Mason, who was born in China, while her father was a missionary there. Introducing her to Mr. Leong, he requested her to repeat to him John 3:16 in the Chinese language, which she speaks fluently. She did so, much to Mr. Leong's delight.

After the benediction, the General Overseer presented Elder and Evangelist Cossum, Elder F. M. Royal, Deaconess Fanny Mason and Miss Mary Mason, all of whom had been in China, and Deacon Hong, a Chinese student in Zion College, to his guests. They were then escorted to Shiloh House by the Band, Drum Corps, and Guard.

A. W. N.
WE are glad to introduce to the readers of LEAVES OF HEALING, and especially to the scattered members of Zion Restoration Host, on the opposite page, one of the Companies which did such faithful work during the recent campaign of Elijah the Restorer, in the City of Chicago.

This picture, which was taken in Shiloh park, represents Company C, of Seventy No. 6, and two substitutes.

The Captain, Deacon John W. Friend, occupies a seat, in the front row, next to his wife.

A report received recently from Deacon Friend reads as follows:

ELDER A. F. LEE, Recorder

Dear Brother in the Christ:—I herewith submit for your perusal the report of work done in Chicago by Company C, Seventy No. 6, beginning September 7, 1902, and ending May 31, 1903.

Number of Letters distributed. 17,689
Number of Messages given away. 1,863
Number of LEAVES given away. 785
Number of BANNERS given away. 78
Announcement Cards given away. 16,933

Subscriptions received for LEAVES OF HEALING. 39,763

Total number of pieces of Literature distributed. 101,993

Making an average of 1,015 pieces each Lord's Day.

Restoration work. We quote his letter, which reads as follows:

Mr. Taylor says:

Just a few lines enclosing you two more subscriptions to LEAVES OF HEALING.

I will not take up your time by telling you how they listen to Zion and speak of our General Overseer's wonderful work.

I assure you that it would be my delight, and if I were to stay in a hotel, I would introduce to the hotelkeeper the name of Zion. Zion are glad to introduce to the readers something of what is being done by the Restorationists in other parts of the world.

Restorationists in South Africa.

Two letters were recently received from Africa, showing that faithful and systematic work is being done in that great continent, although the members are few as yet and quite scattered.

In a letter from Mr. John Thompson, from Johannesburg, he says:

We are going forward, and a number of our members desire to join Zion Restoration Host.

I will not take up your time by telling you how they listen to Zion and speak of our General Overseer's wonderful work.

I assure you that it would be my delight, and if I were to stay in a hotel, I would introduce to the hotelkeeper the name of Zion. Zion are glad to introduce to the readers something of what is being done by the Restorationists in other parts of the world.

Zion on the Pacific Coast.

Deacon F. H. Chamberlain, who for some time was in charge of Seventy No. 3, recently wrote to us from Oakland, California, where he and his wife spent a few weeks with friends, doing some faithful Restoration work. We quote his letter, which reads as follows:

DEAR ELDER:—Peace be to thee.

We have the great pleasure of sending you the names of seven of our young men who desire to be enrolled as members of Zion Restoration Host.

This gives us nine members of the Host, besides my wife and myself, who are working with them, and making suggestions as to the best manner of management distribution.

It has been found very helpful to carry out, as far as possible, in our work in Oakland, the same plan of work which was followed by the workers in Chicago.

God is blessing our work.

The baptismal service of June 14th was very impressive, and God gave us the liberty of addressing about seventy-five persons who attended the service.

Four persons were baptized at this, my first Baptismal service, and I expect that as many more will be baptized soon.

I love to do this kind of work.

Very sincerely yours for service in the Master's vineyard,

F. H. CHAMBERLAIN.

It is a great joy to note that wherever members of Zion Restoration Host go, whether it be on business or pleasure, they lose no opportunity to do good Restoration work.

Numerous and most interesting letters have been received from Mr. Andrew Taylor, who for some months past has been representing Zion La e Industries throughout the Rocky Mountain and Pacific Coast States.

Believing that it will be interesting to the Restorationists to know how Zion's Messengers are received throughout the West, we quote from a letter which was handed to Mr. Taylor from Ogden, Utah:

Just a few lines enclosing you two more subscriptions to LEAVES OF HEALING.

I will not take up your time by telling you how they listen to Zion and speak of our General Overseer's wonderful work.

I will not take up your time by telling you how they listen to Zion and speak of our General Overseer's wonderful work.

I assure you that it would be my delight, and if I were to stay in a hotel, I would introduce to the hotelkeeper the name of Zion. Zion are glad to introduce to the readers something of what is being done by the Restorationists in other parts of the world.

May God's richest blessings be multiplied to you and all Zion.

Mr. D. Kwesi Broma writes from Axim, Africa, under date of June 1st, from which we quote the following:

I am sorry, but not discouraged, to say that I am the only member of the Christian Catholic Church in Zion on the Gold Coast.

However, there are others who are in sympathy with Zion's teachings.

In the larger towns I have been able to interest some individuals in the Everlasting Gospel as taught in Zion.

The people of Axim, especially, are beginning to think.

Very many of them, not excepting the ministers, are quite surprised to find me not using medicines for upwards of three years and yet enjoying good health every day.

I am looking forward to the glorious day when the Lord will increase His band of Restorationists, and enable us to conquer for Him on the Coast.
LEAVES OF HEALING.

At present He is with me and helps me to accomplish much. Praise His Name.

Restorationists in India.

MADRAS, INDIA, June 16,1903.

My Dear Brother in the Christ,—Thank you for your letter and the package of Zion Literature which I received on the 7th inst. I hope to do my work by God's blessing.

I thank you for remembering me at Headquarters in praying that I may be successful in gaining many for God's Kingdom.

May God bless you and Zion all over the world. I am so glad at the thought of the Third Feast of Tabernacles, and wish sometimes that I had wings, that I might fly there and see Zion progress.

But I must wait patiently for God's time. Faithfully your sister in the Christ,

M. S. Liddell.

Restorationists in China.

23 HASKELL ROAD, SHANGHAI, CHINA.

My Dear Brother in the Christ,—Peace to thee to be multiplied.

Your very welcome letter of February 3d came to me in due time, also the Messages and Tracts enclosed in special wrapper, giving instructions in organizing the work of Zion Restoration Host.

Not until we received this have we been entirely at home with the work of Zion Restoration Host apart from the former Seventy work.

In some measure you will be able to know what it means to first get the Messages into Chinese, and then to bring them before a people not up to the Zion spirit and far behind its time.

At present we are distributing Leaves of Healing and Restoration Messages to the English-speaking community. We hope to place a Zion paper in each home in Shanghai.

This literature cannot be used among the Chinese, but has to be translated, which is being done now.

The Chinese cannot be used in the Restoration work among the so-called foreigners.

The only way in which we can use them is to send them to the back door to ask the servants to hand in the literature.

In organizing our own people it will be mainly for work among the Chinese; but for such work we shall need a great supply of money for printing Messages in the Chinese language.

We aim through leaves of healing of the work for the coming New York Mission.

May the Lord greatly bless the General Overseer in this great work and give him the right people for the difficult task.

We pray for you all. Yours in Zion's bonds,

CARL F. VIKING,

Elder in the Christian Catholic Church in Zion.

Interesting reports of the Restoration work have also come to us from Evangelist Marie Hoeller, in Switzerland, Evangelist H. E. Cantel, in England, and Overseer Voliva, in Australia.

Evangelist Hoeller sent thirty-seven new names for Zion Restoration Host; Evangelist Cantel sent twenty, and Overseer Voliva forty-two.

Overseer Voliva says in his letter:

After losing the large number of Restorationists who have gone to Zion City, we still have thoroughly organized one hundred thirty-four members of the Host, and, as the membership of the Church is rapidly increasing, we shall soon add scores to the Host.

Very excellent work is being done. I hope soon to be able to send detailed reports to you.

Reports from Various Points.

Following is a tabulated report of the number of workers and the work done by them during the month of June, according to reports received to date from the various points named:

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Zion's Conflict with Methodist Apostasy.

This book of 200 pages, issued by Zion Printing and Publishing House, contains nine powerful discourses delivered in Central Zion Tabernacle by the General Overseer, a year ago last May, during the session of the Methodist General Conference. They give of special value for the full and fearless exposure of Freemasonry.

"The Methodist Church the Property of the Man-Emperor, "Freemasonry; A Heathen and Amherstian Abomination," and "Degree of Masonic Deity" ought to be read by every lover of Zion. The loquacity of the Mystic Shrine is laid bare.

"The Christian's Duty in Breaking a Bad Oath" is the address which preceded the public working of Masonic and Odd Fellows degrees in Central Zion Tabernacle, a full account of which is given. Buy one of these books and keep lending it. No honest and intelligent man can read the book and still remain a Freemason.

Sent by mail, postpaid, for twenty-five cents.

Address ZION PRINTING AND PUBLISHING HOUSE, Zion City, Illinois, U. S. A.
7. To be in the Garden of God is to be safe from harm, for He keeps from the Devil.—Isaiah 27:1-6.

6. To follow evil is to meet the destroyer wherever one goes.—Amos 5:14-20.

5. In foolish questionings.—Psalm 78:17-32.

4. To murmur and complain is to feel his bite.—Numbers 11:1-5.

3. In silent murmurings.—Job 6:2-11.

2. He gets into most people some way through the mouth.—Ecclesiastes 10:18.

1. In evil surmisings.—1 Timothy 6:3-6.

ZION'S BIBLE CLASS
Conducted by DEACON DANIEL SLOAN

MID-WEEK BIBLE CLASS LESSON, AUGUST 26th or 27th.

The Bite of the Serpent.


2. He gets into most people some way through the mouth.—Ecclesiastes 10:18.

3. To leave God out is always to let the Devil in.—Deuteronomy 8:11-16.

4. To murmur and complain is to feel his bite.—Numbers 11:1-5.

5. In foolish questionings.—Psalm 78:17-32.


7. To be in the Garden of God is to be safe from harm, for He keeps from the Devil.—Isaiah 27:1-6.

8. To hasten the Coming of the Lord is to see the old serpent put in subjection to him.—Revelations 20:1-3.

SUNDAY BIBLE CLASS LESSON, AUGUST 30th.

The Serpent's Tooth Felt.

1. In evil surmisings.—1 Timothy 6:3-6.


5. In silent murmurings.—Job 6:2-11.

6. In evil surmisings.—1 Timothy 6:3-6.

7. To be in the Garden of God is to be safe from harm, for He keeps from the Devil.—Isaiah 27:1-6.

8. To hasten the Coming of the Lord is to see the old serpent put in subjection to him.—Revelations 20:1-3.

ZION PRINTING AND PUBLISHING HOUSE,
Zion City, Illinois, U. S. A.

Publisher's Notice.

The remittance must accompany receipt of subscriptions at the Publishing House, no difference by or for whom or for whatever time they may be given, or whether forwarded through Ordained Officers, Branches, or Gatherings of the Christian Catholic Church in Zion. Accounts will be carried with Ordained Officers, Branches, or Gatherings, on quantity orders of periodicals consigned on sale for monthly settlement, but to include only such articles as bear the imprint of Zion. All orders for Bibles, books, buttons, pictures (except prints done by the Publishing House), lace souvenirs, etc., must be sent to the General Stores, Zion City, Lake County, Illinois.
OBEYING GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Ghost."

Sixteen Thousand Two Hundred Sixty-eight Baptisms by Triune Immer-son Since March 14, 1897.

Sixteen Thousand Two Hundred Sixty-eight Believers have joyfully followed their Lord in the Ordinance of Believer's Baptism by Triune Immer-sion since the first Baptism in Central Zion Tabernacle on March 14, 1897.

Baptized in Central Zion Tabernacle from March 14, 1897, to December 14, 1903, by the General Overseer 4754

Baptized in South Side Zion Tabernacle from January 1, 1902, to June 14, 1903, by the General Overseer 37

Baptized at Zion City by the General Overseer 525

Baptized by Overseers, Elders, Evangelists and Deacons, at Headquarters (Chicago and Zion City) 3535

Total Baptized at Headquarters 8899

Baptized in places outside of Headquarters by Overseers, Elders, Evangelists and Deacons 641

Baptized in places outside of Headquarters by the General Overseer 970

Total Baptized outside of Headquarters 7337

Total Baptized in six years and three months 16,268

Baptized since June 14, 1903:

Baptized in Zion City by the General Overseer 14

Baptized in Zion City by Elder Clibborn 51

Baptized in Zion City by Elder Cook 32

Baptized in Zion City by Elder Conant 46

Baptized in Zion City by Overseer Mason 83

Baptized in Zion City by Overseer Bryant 91

Baptized in Zion City by Overseer Specieher 114

Baptized in Zion City by Elder Fecker 1

Baptized in Chicago by Elder Hall 8

Baptized in Chicago by Elder Farr 8

Baptized in Chicago by Deacon Christie 3

Baptized in Chicago by Overseer Mason 55

Baptized in Chicago by Elder Richert 18

Baptized in Michigan by the General Overseer 3

Baptized in Illinois by Elder Royal 6

Baptized in Iowa by Elder Graves 5

Baptized in Kansas by Elder Reed 3

Baptized in Michigan by Elder Cairns 4

Baptized in Minnesota by Elder Groves 2

Baptized in Oregon by Elder Emert 3

Baptized in Ohio by Elder Bryant 11

Baptized in Ohio by Elder Mercer 2

Baptized in Pennsylvania by Elder Hamman 10

Baptized in Wisconsin by Elder McChardin 18

Total Baptized since March 14, 1897 16,268

The following-named fourteen believers were baptized in Shiloh Taber-nacle, Zion City, Illinois, Wednesday, July 20, 1903, by Elder Percy Clibborn:

Aring, Ella 523 Jackson street, Dayton, Ohio

Aring, John Henry 523 Jackson street, Dayton, Ohio

Blanks, J. H. 1900 Eleventh street, Birmingham, Alabama

Karns, Albert 79 Franklin street, Oak Park, Illinois

Klawonn, Miss Lillie Zion City, Illinois

LaRose, Paul Zion City, Illinois

LaRose, Nath J. Zion City, Illinois

Larreman, Mrs. Clara Pentoga, Michigan

Moore, J. J. Zion City, Illinois

Pankey, Ada Zion City, Illinois

Shirley, Thomas Zion City, Illinois

Smith, Percy Franklin Zion City, Illinois

Williamson, Anna Zion City, Illinois

Wilson, Stephen Zion City, Illinois

The following two believers were baptized in the Mamner Tabernacle, Toledo, Ohio, Lord's Day, June 28, 1903, by Elder F. A. S. Meece:

Van Antwerp, Mrs. L. M. Alvah street, Springfield, Ohio

Van Antwerp, Flossie E. Alvah street, Springfield, Ohio

The following two believers were baptized in the South Side Zion Tabernacle, Chicago, Illinois, Lord's Day, August 2, 1903, by Elder G. E. Farr:

Addison, William 245 Hanover street, Bridgeport, Connecticut

Wilson, Alexander M. 654 Rhode avenue, Chicago, Illinois

INVEST IN ZION SECURITIES.

The Par Value of Certificates is $20 and $100 each. Savings or Surplus Money can be thus employed any time. There is an Income from Six to Twelve percent per annum. The Land Association, the General Stores, the Fresh Food Supply, the Candy Manufacturers, and the Building Association.

AFFORD CHANNELS FOR SAFE INVESTMENTS.

Zion City and the property of Zion strengthen and safeguard every Secret.

For lists, Earnings Data, and other particulars write to us.

MEMBERS AND FRIENDS OF ZION EVERYWHERE

Having Property or Investments to dispose of should write without delay.

For lists, hints, and helps to secure purchasers.

So that investments can be made in Zion City.

DEACON DANIEL SLOAN, Zion Administration Building, Zion City, Illinois.

THE RATES AT

Elijah Hospice

Now and During the Feast of Tabernacles

price-lists, earning data, and other particulars sent upon request.

European Plan.... 60 CENTS PER DAY AND UP

American Plan....

1 person in a room, $1.00 per day and up

2 persons or more in a room, 50c per day and up

1 person in a room, $6.00 per week and up

2 persons or more in a room, $3.00 per week and up

The above rates are for lodging only.

THE RATES AT

Elijah Hospice

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SERVICES OF THE
Christian Catholic Church in Zion

REV. JOHN ALEXANDER DOWIE, General Overseer

WILL BE HELD IN
SHILOH TABERNACLE
Zion City, Illinois

Every Lord's Day Afternoon at 2 o'clock

Excursion Trains Leave the Wells Street Chicago & North-Western Depot each Lord's Day Morning at 11:30 and 11:45 o'clock, returning after the services

Round Trip Tickets.... THIRTY CENTS
FOR SALE AT THE DEPOT PLATFORM

THE CHRIST IS ALL AND IN ALL

A NEW ZION CITY PLAT

A beautiful new colored-plate plat is now ready at the offices of Zion Land and Investment Association. These plats show all the land thus far subdivided, consisting of 1905 acres, and including the New Subdivision, just placed on the market—a most desirable and attractive home site containing 280 acres.

This plat also shows the exact location of the most prominent buildings of the city, as well as other important details.

The residence lots in Zion City are exceptionally large and well-located. Some of them in the New Subdivision have an elevation above Lake Michigan of 120 feet, and are located a distance of two miles from the border of the lake.

Zion City lots are leased for 1100 years and every leaseholder is compelled to live up to the covenants and restrictions of the lease, which will prevent this land ever being used for any unclean or immoral purposes whatsoever, notably, the sale or use of intoxicating liquor, tobacco, disease-producing swine's flesh; or the maintenance of gambling dens, theatres, dance halls, apothecary shops, doctors' offices, oath-bound secret societies, etc.

Nearly all the lots in previous subdivisions have been disposed of, hundreds of beautiful homes having been built upon them, some costing all the way from $10,000 to $25,000 each. At least Two Million Dollars have already been expended upon the land for improvements, and all within two years.

Lots in the New Subdivision are offered at rentals ranging from $400 upwards, and a discount of ten per cent is allowed Shareholders until August 1, 1903. Allotments will then be made to those who have filed applications with this Association. Selections may be made either in person or by proxy.

We shall be pleased to mail to any honest enquirer copies of this beautiful new plat, also new edition of illustrated booklet, and other descriptive matter pertaining to our Clean, Safe and Profitable Investments. Address all communications,

H. WORTHINGTON JUDD, Manager
FIELDING H. WILHITE, Assistant Secretary

ZION LAND AND INVESTMENT ASSOCIATION
ZION CITY, ILLINOIS
MADISON SQUARE GARDEN, NEW YORK CITY, NEW YORK

In this great building, the Auditorium of which seats 16,000 people, Rev. John Alexander Dowie, Elijah the Restorer, General Overseer of the Christian Catholic Church in Zion, will conduct a great mission from October 18th to November 1, 1903, inclusive. It is expected that he will be accompanied by Zion White Robed Choir of Hundreds of Voices, Zion City Brass Band, Hundreds of Officers of the Church, and by at least Four Thousand members of Zion Restoration Host.
GOD'S WITNESSES TO DIVINE HEALING.

WIFE AND MOTHER INSTANTLY HEALED OF SEVERE AFFLICTIONS, AFTER YEARS OF INTENSE SUFFERING.

THEY SACRIFICED THEIR SONS AND THEIR DAUGHTERS UNTO DEMONS.

This family is a joyous and living embodiment of a wonderful Story.

That Story begins in one of the darkest and most awful phases of modern life.

It ends in the brightest, happiest and best.

The wife and mother was one of the thousands of those who fall into the hands of physicians, in the hour of nature's peril and, in very truth, are "Sacrificed unto Demons."

Poor, deluded, betrayed humanity, full of ignorance and craftily-nurtured superstition, is, for the most part, in these days, laid upon the altar of the bloodthirsty priesthood of this cult of medicine and surgery.

Drunk with power and reckless with license, given them by the blind, unreasoning trust of their devotees, these men have been seized with a craze for carving and a mania for the use of mutilating instruments upon the bodies of their victims.

"Operate! Operate! Operate!"

This is the watchword of this cruel hierarchy.

The record of their crimes, committed in the name of their false god, Science, writ in letters of blood, is more horrible than the story of any persecution, oppres-

able torture and death inflicted upon millions of mothers.

At the time when there should be the tenderest of care, and calm trust in God, it is often the case that a hurried, reckless, brutal priest of the demon Surgery, his brain befogged with nicotine poison, his whole being steeped with alcohol and, perhaps, narcotic drugs, comes with his cruel instruments.

Or, perhaps, he may be actuated by the very best motives and eager to do the very best he knows for the young mother, but badly trained, unskilled and ignorant.

Look into tens of thousands of homes throughout the world for the sad result.

Oftentimes both the mother and child are killed.

Oftentimes the child is killed and the mother so torn and mutilated that, humanly speaking, she never again sees the morning light, coming but to end a night of suffering and begin a day of pain.

Oftentimes the mother is killed and the
HELPLESS BABE IS LEFT TO GROW UP WITHOUT ever knowing a mother’s love, a mother’s care, a mother’s tender training, or a mother’s prayers.

Sometimes the child is safely born, but the mother is left a hopeless invalid, never able to give her little one a mother’s care, and, all too often, that terrible sentence is pronounced by the physician, “No more children.”

The misery, the crime, the utterable shame, the broken homes and ruined lives which result from that sentence no pen can ever describe.

It is in the suffering and sorrow of this bondage to the Devil that the Story of this family begins.

The mother had been cruelly injured by physicians in the birth of her first child.

The sentence, “no more children,” had been pronounced.

Every day of her life was a day of suffering, with no ray of hope in the blackness of the darkness of her despair.

That is the dark side of the story.

Light broke in with a beautiful radiance when LEAVES OF HEALING came to them bringing God’s Message from the Messenger of God’s Covenant.

That Message told them of God’s Covenant, “I am Jehovah that healeth thee.”

It told them that God had sent His Son, concerning whom He promised: “Surely He hath borne our sicknesses and carried our sorrows.”

It told them that when Jesus, the Christ, the Son of God was here upon earth in the flesh, He went about doing good, and healing all that were oppressed by the Devil.

It told them that He went about doing good, and healing all that were oppressed by the Devil.

It told them that He had promised: “Lo I am with you all the days, even unto the Consummation of the Age.”

It told them that God had said, through His Apostle: “Jesus, the Christ, is the same yesterday and today, yea, and for ever.”

With intense, eager joy they grasped the truth.

If Jesus was with them, and had not changed, He was the same Healer as when He said to the leper, “I will; be thou made clean.”

God, who created man’s body, was able to heal it.

He was not only able, but since He, the Heavenly Father, was full of love and tender compassion, He was willing to heal, yea, He longed to heal, His suffering children.

But He had never promised to heal through physicians and surgery.

Jesus, the Christ, His Son, although He healed multitudes, never used an instru-

*LEAVES OF HEALING.*

ment or a drug, but healed with a word.

God’s Word concerning physicians was, “Ye are all physicians of no value;” “in vain shalt thou use many medicines;” “I will be a Swift Witness against the sorcerers;” she had suffered many things of many physicians, and was nothing bettered, but rather grew worse.”

But God does not heal those who will not obey Him.

His Covenant is to those who will diligently hearken to the voice of the Lord their God and do “that which is right in His sight,” giving “ear to His Commandments” and keeping “all His statutes.”

When they had fulfilled God’s condition these witnesses called upon God for healing and wrote to His Messenger asking him to pray.

At the very time of prayer God heard. Instantly He fulfilled all His Precious Promises.

Instantly the suffering wife and mother became perfectly whole.

The sentence of her physician was set aside by God her Father.

Two more children came to brighten their home.

The bright, happy family pictured on our front page is the direct result of the Message which came to them on the pages of LEAVES OF HEALING.

And now we send out the same Message to tens of thousands of others throughout the world.

May God grant that they, too, may be set free forever, from the cruel bondage of so-called medical and surgical science and healed of all their diseases.

A. W. N.

WRITTEN TESTIMONY OF MRS. HELEN BEST SUTHERLAND.

2102 Eola Avenue, Zion City, Illinois, June 26, 1902.

DEAR GENERAL OVERSEER:—I desire to testify to God’s goodness to me in healing and cleansing; also for leading us into the Christian Catholic Church in Zion, and for the privilege of living in Zion City, under your and Overseer Jane Dowie’s personal teaching.

I have greatly appreciated Overseer Dowie’s addresses, as she has been leading the people to a purer and nearer walk with God.

Our first copy of LEAVES OF HEALING came to us from an unknown person while we were living at Glencoe, Ontario.

I first learned of God’s Way of Healing, as taught in the Scriptures, when a girl at school; first, while studying Alexander’s Evidences of Christianity, and later under the guidance of one who had come in contact with the Christian Alliance movement.

At that time I traced with red ink many passages in my Bible bearing on this subject.

Divine Healing, the Second Coming of the Christ and Baptism soon got me into trouble in the Presbyterian college, where I was then a student.

After a time I had my name taken from the church roll and in my search for real Christianity I went through the Young Women’s Christian Association, student volunteer movement, Bible schools, conventions, Gospel Union and finally into fellowship with the Plymouth Brethren in Kansas City, Missouri.

It was here among the brethren that we were turned aside from looking to God as our Healer.

They do not deny that Divine Healing is taught in the Scriptures, but they say that it belongs to Kingdom times, which have not yet come.

It was among the Brethren that I met and married my husband in 1893.

A short time after my marriage I was taken very sick and as our only child, God’s Word for healing was weakened, and neither of us could pray the Prayer of Faith, we got a doctor.

Seven years of suffering and sorrow followed the result of turning my back on the Lord as my Healer.

I was very sick before my first child was born.

I was in pain from August 16th to September 24th, when I went into convulsions.

Doctors Leonard and Haile, of Kansas City, operated upon me, Dr. Leonard telling my husband that he did not think he could save either mother or child.

I believe that our lives were spared in answer to my husband’s prayers.

I was so low that I have no recollection of anything that transpired for three weeks after operation.

The doctors said that I could not give birth to another child and live, and were always insisting that I should go to the hospital and have another operation; but I declared that, as long as I could walk across the room, I would not be operated upon.

In six years following I suffered from kidney and bladder trouble, besides that languor and great weakness which comes over one in my condition.

In 1897 we moved to Glencoe, Ontario.

I became stronger and much improved in general health, but I could not walk any distance.

I always had a sensation of something being loose and moving from side to side as I walked.

In Ontario, we found none with whom we could fellowship.

There was nothing in the denominational churches for us.

The Little White Dove then came to us and I knew that it spake God’s Truth.

I only had to open my Bible and there were the same verses traced as it were, with blood, ten years before.

The first copy of LEAVES OF HEALING brought me on my face before the Lord and I decided then and there, live or die, in spite of doctor’s warnings, I would trust God and do right.

I had then been married for five months.

My dear husband did not surrender quite as soon, although he had been more faithful to God in the Healer, than I had been.

The main trouble was that he could not see why God would not heal me through our own prayers without asking another to pray for me.

He sent for more LEAVES and other Zion Literature.

We read, studied and prayed, and it seemed to me as if our prayers did not go as high as our healings.

I was then again pregnant and suffered more as time went on.

For weeks I could hardly endure about the house.

The Devil said, “the doctor told you this would be the way,” but I was determined to trust God whether I lived or died.

I asked God to incline my husband to write to the man whom I believed could pray the Prayer of Faith that saves the sick, and ask him to pray for me.

In a short time he came in, and, sitting down on my couch, asked me if I wanted him to write to Dr. Dowie to pray for me.

I replied, “Yes, I am only waiting for you to be willing to do it.”

He wrote to you, and you prayed for me also.
GOD’S WITNESSES TO DIVINE HEALING.

523

Child Healed of Fever and Cough.

Notes of Thanksgiving
To Zion’s God.

Faithfully yours,

William R. Sutherland.

Dear General Overseer:—I feel that I must let you know how God, in answer to your prayer, has performed a miracle for our child.

It was the third day after I had written, when our child, who for four days had not eaten anything whatever, and therefore was very weak, suddenly asked her mamma to take her up and put her on the floor.

At first we refused, but she insisted.

As soon as she touched the floor she started to walk and even to run.

Then she asked for something to eat, and enjoyed a good quantity of milk and bread.

When through eating she requested to be put back to bed, and she slept four hours.

All the fever was gone, and there was but a little left of the terrible cough.

To the glory of God I can say that our child is now perfectly well.

We feel so unworthy of what He has done for us.

We do long for your meetings and to meet some Zion people.

We do not hope that God will open the way for me.

Your brother in the Christ,

PHILLIP PHILIPPI.

Dear General Overseer:—Please accept my thanks for your very kind letter of December 19th, in answer to mine of December 12, 1902.

My sister-in-law, Miss M—, came to the All-Night prayer.

Your prayers for her were answered.

She gave herself to God that night.

She desires to be a faithful worker for God.

She has been a very active worker for the Devil in the lodges.

She was glad to be with you and be of help to you.

For I will restore health unto thee, and I will heal thee of thine eyes, saith the Lord; and thou shalt receive thy sight again.—Isaiah 38:17.

Dear General Overseer:—I wish to thank you for many kindnesses this year.

I received great blessing through my kindergaten course.

I find myself going into my school work more heartily than I have ever done.

I am in perfect health, and never felt better in my life.

My eye is perfectly healed.

I wish to thank you for many kindnesses this year.

Your sister in the Christ,

Deaconess in the Christian Catholic Church in Zion.

Dear General Overseer:—I want to add my testimony to God’s goodness to us in spirit, soul and body since we received Leaves of Healing and came into the Christian Catholic Church in Zion.

The Great and Mighty Lord!

I praise God, and ask you for your prayers and kindness.

Yours for the Master,

ORPHA A. LUTHER.

Dear General Overseer:—I wishes to thank you for many kindnesses.

Sister-in-law Converted in Answer to Prayer.

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Your brother in the Christ,
LEAVES OF HEALING.

EDITORIAL NOTES.

SHILOH HOUSE, ZION CITY, ILLINOIS,

August 14, 1903.

"WOE TO THEM THAT ARE AT EASE IN ZION."

God says that, and we say it.

God means it, and we mean it.

Therefore it is our intention to make it very uncomfortable in Zion for those who want to be "carried to the skies on flowery beds of ease," while they leave it to others to "fight for the prize" which God has set before Zion.

We are closing a week of very much blessing in Zion City.

One of the principal Gatherings of the week was that of the resident members of Zion Restoration Host who have enrolled in the Legion which will accompany us upon our Mission to New York, God willing, on October 14th.

We had the joy at the Gathering of "setting apart" or "separating" no less than Five Hundred Twelve members of Zion Restoration Host, making a total of Twelve Hundred within the past month.

A summary of the proceedings of that Gathering will be found on pages 546 to 548, under the heading of "The Training of the Three Thousand."

Our principal object, in the brief Editorials which we now write, is to call the attention of the members of the Christian Catholic Church in Zion, and of Zion Restoration Host, who reside outside of Zion City, to the fact that they are not enrolling in the numbers that might be expected for the Mission in New York.

Let no one forget that the face of God is against those who are at "ease in Zion," and that Disaster is sure to follow Disobedience.

Let all who have taken the Restoration Vow remember that, as Elijah the Restorer, we have given the command to
every member of the Host to proceed with us to New York; and that, unless there is sufficient cause, such as will justify them before the Judgment Seat of God, they dare not disobey this command.

The time has come for us to say in the most emphatic manner that, unless there is a satisfactory reason forthcoming for their not going, we shall not continue the names upon the Roll of the Host of those who have the power to go, and will not.

The expense is so comparatively trifling—fare and accommodations of every kind to and from Zion City not costing, in all probability, more than Thirty Dollars—that we cannot excuse members of the Host, whom God has so richly blessed, on the ground of expense.

It is far less than the average cost of a doctor's bill for one year, not to speak of the other savings and blessings of a pecuniary and material character, which have followed their membership in the Christian Catholic Church in Zion.

We desire it then to be understood clearly that unless satisfactory explanation is given to the Recorder of Zion Restoration Host, Elder Abraham F. Lee, we shall direct him to remove the names of disobedient members from the roll of Zion Restoration Host.

God will only continue to bless Zion, if Zion continues to be consecrated wholly unto Him.

"WOE TO THEM THAT ARE AT EASE IN ZION!"

The Privilege of partaking in this great Time of Visitation to the City of New York is one that angels might earnestly desire. The Hosts of the Redeemed in Heaven, who were never led while on this earth into such opportunities of usefulness for God and for men, might almost even wish to return to earth to partake in such Glorious Enterprises for the Christ, the Captain of their Salvation.

Shall it be said that any member of Zion Restoration Host, or of the Christian Catholic Church in Zion, is afraid to go and do the Master's work and carry His Message, as far as possible, to every home in that great City?

Shall it be said that the love of many in Zion is so cold that the sacrifice of a little time, and a few dollars, is denied to Him who gave His life for us?

What! wearied out with half a life,
Scared with this smooth, unbloody strife?
Think where thy coward hopes had flown
Had God held out the martyr's crown!

Shall it be said on the Day of Judgment, that some home in New York, which might have been visited by a member of the Host who reads these lines, remained unvisited, and the opportunity of blessing perhaps was lost on earth forever?

Will that question, O ye Zion Restorationists, who are quibbling about your "duty" now, be a pleasant one for you as you lie down to die and think of your broken Vow, and the perishing to whom you might have been blessed?

Face all these questions now!

WOE TO THEM THAT ARE AT EASE IN ZION!

It was our joy last Lord's Day afternoon to address over Six Thousand persons in Shiloh Tabernacle, on "Why I Became an American Citizen."

A very beautiful and unique spectacle was presented as we invited those of our people who had flags of their native countries, to come upon the platform and arrange themselves with these flags beneath the great Banner of Zion.

Standing there with the American Flag in our hand we declared that, by the grace of God, we had become an American citizen; and then, as the National Anthem, "America," was sung, and the Zion Band and Choir played and sang "The Star Spangled Banner," the Flags of Many Nations were waved beneath the great Banner of Zion. The scene was one of thrilling interest.

When we have concluded the reports connected with the Third Feast of Tabernacles, we shall be able to give space in Leaves of Healing to the report of our Address upon that occasion.

Without going into details at present, we desire our readers to know that the shameful misreports of that Gather-
ing, which appeared in the Chicago papers, had not one single iota of truth in them.

Especially false was the statement that we desired to make a radical change in the National Flag.

That was an absolute falsehood, without any possibility of mistake, on the part of its authors.

We expressed a wish that, as a rearrangement of the stars on the blue field had been often called for, the day might come when the Government might see its way to arrange them in two double lines across the field, thus forming the stars into what is known as a St. Andrew’s Cross.

But we said we loved the flag as it was and desired to make no alteration unless it was approved of by the Government at Washington.

It will be remembered that some years ago suggestions were called for from Washington, and that many were offered.

Was it a crime for a new citizen to say that he missed the Cross from his flag, and to suggest a way in which it might be put there without adding to, or taking from, the beautiful Stars and Stripes?

Upon the slender basis of our few remarks the press falsely declared that we proposed to take the stars entirely from the blue field, put a white cross in their stead, diminish the red stripes on the flag and arrange the stars upon the outside of the stripes, etc., etc.

One of them even gave a picture of the Flag as they said we had mutilated it!

That press liar knew that the Flag was floating in Zion City without any alteration, when he published that lying picture.

So it still floats, and will, until an alteration is made by National Authority.

None of the Chicago newspapers agreed on the exact form of the lie which they published on this subject except that they all agreed to lie.

One of them even said that we had electric and calcium lights and theatrical scenic effects, all of which was an absolute falsehood.

We had no thought of any display of National Flags until the previous Wednesday night’s Rally, when it occurred to us that it would be a beautiful and fitting thing to gather the Flags of Many Nations under the Banner of Zion and around the Stars and Stripes, when we unfurled that Flag for the first time as a citizen.

Had we given longer notice, we doubtless could have had Flags of the Seventy Nations which are represented in the citizenship of the City of Zion.

As it was, about thirty flags were displayed, many of them of very beautiful and interesting designs.

These included the flag of Great Britain, with the various additions made thereto by the Commonwealth of Australia, the Colony of New Zealand, and the Dominion of Canada.

Large and beautiful flags were also there, representing Germany, France, Italy, Denmark, Sweden, Norway, and other European Countries.

Africa was represented by the flag of Morocco, which was held by a dear little daughter of Zion who was born there.

The flag of Cuba was carried by another daughter of Zion who was born there when it was a Spanish possession.

The grouping of these flags, as we have already said, was a most interesting spectacle, and was done in the simplest and most reverent and earnest manner.

We felt that God was glorified in what was done, and tender religious and patriotic emotions were awakened in the hearts of all except the degenerate creatures of the press who wrote these reports. They are a disgrace to their flag, if indeed, they have any other flag than the Black Flag with its skull and crossbones—the Flag of the Literary Pirate and Moral and Spiritual Outlaw.

We trust that when the reasons for our American Citizenship are published they will be helpful to Zion in all the lands.

The epidemic of Newspaper Falsehood to which we referred last week, and which broke out afresh last Monday, has continued throughout the present week, until the most shameful fabrications have begun to appear.

We have taken special notice of one of these and have directed our General Counsel to demand an immediate apology from the proprietor of the Chicago Evening Post for a shameful fabrication in its issue of Friday, 14th, which touches our personal honor in a manner that is no longer to be tolerated.

We will make no further mention of this until it is seen whether our demand will be complied with.

Again we warn our readers that the Campaign of Lying has set in, and that there are no bounds to the audacity of the Chicago press liar, as more than thirteen years of our experience with that “Offspring of Vipers,” to use the words of
Jesus, has proved, and as we have shown hundreds of times in the columns of Leaves of Healing during the past nine years.

ZION, HOWEVER, moves onward gloriously, and triumphs continually over all her foes.

It is that fact which tortures the poor demons of Chicago. It is a region which constitutes a Vestibule of Zion.

Zion defies all the powers of Evil to hinder her Onward Movements: "Jehovah hath established Zion."

ZION CITY has had hundreds of interested and important visitors, during the week, from all parts of the land.

The permanent population is daily growing, while buildings are going up constantly in all parts of the City.

We desire to inform our readers that we have not been able to find room in this issue for the Business Conferences which were held on the last days of our Third Feast of Tabernacles.

These are, however, in type, and will appear, God willing, next week, accompanied by some important Editorial Notes on the whole subject of Zion’s Business Institutions.

The toils of the week have been many, as is usual. But the rewards have indeed been great; and we are encouraged by Innumerable Tokens of God’s Favor to go forward with confidence undimmed by any shadows of doubt, into the Glorious Work which Zion, in all her Departments, and all over the world, is undertaking for her Lord and King, “Till He Come!”

BRETHREN, PRAY FOR US.

INVEST IN ZION SECURITIES.

The Par Value of Certificates is $20 and 100 each.

Nothing of Value can be thus equipped any time.

The Land Association, the Bank, the Lace Industries, the General Stores, the Fresh Food Supplies, the Candy Manufacture, and the Building Association AFFORD CHANNELS FOR SAFE INVESTMENTS.

Zion City and the property of Zion strengthen and safeguard every Security.

Price Lists, Earning Data, and other particulars will soon be made available.

Should write without delay.

MEMBERS AND FRIENDS OF ZION EVERYWHERE.

Having Property or Investments to dispose of should write without delay.

For lists, hints, and helps to secure purchasers.

Dr. W. B. YOUNG, Manager Zion Securities and Investments.

Zion Administration Building, Zion City, Illinois.

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 Jehovah that Healeth thee.” (John 14:6; Exodus 15:20)

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

He cannot change, for “Jesus, the Christ, is the same yesterday and today, yea and forever”; and He is still with us, for He said: “Lo, I am with you all the Days, even unto the Consummation of the Age.” (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 the 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. The 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 sufferers 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 12:9-11.)

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 18:18; James 5:14, 15; Mark 16:18.)

Divine Healing Is Opposed by Diabolical Counterfeits.

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

Multitudes Have Been Healed Through Faith in Jesus.

The writer knows of thousands of cases and has personally laid hands on scores of thousands of persons. Full information can be obtained at the meetings held in the Zion Tabernacles in Chicago, and in 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, Zion City, Illinois.

“Belief Cometh of Hearing, and Hearing by the Word of the Christ.”

You are heartily invited to attend and hear for yourself.
Elijah the Restorer Rebukes the Sin of Covetousness.

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. (Exodus 20:17)

... A covetous man sees something or someone, and immediately makes that thing or person the idol of his heart, and bends every energy in the direction of the possession of the thing coveted.

Covetousness is Idolsry. ... All theft begins with covetousness. ... We are first told "Thou shalt not covet thy neighbor's house;" ... From going to the neighbor's house, and coveting his wife, his manservant and his maidservant, you go out to the barn and want to steal his ox, his ass, his horse, or 'anything that is thy neighbor's.' ... Do not covet your neighbor's nice house, but thank God for it and go right on and do your duty and be unselfish, and in due season you will possess your own little palace—a clean, even if humble, home.

The Value of Elijah the Restorer. in St. John's Tabernacle, Zion City, Monday, July 20, 1895.
ZION'S THIRD FEAST OF TABERNACLES

The set Feasts of Jehovah . . .
Ye shall proclaim to be holy convocations.

EARLY MORNING SACRIFICE OF PRAISE AND PRAYER.
REPORTED BY O. R., S. E. C., O. V. G. AND B. S.

The teaching of the Prophet of God never rises so high that the plain, practical things of every day living are left behind.
On the contrary, each Message possesses a concrete, working value; each, as it comes, gives a yet clearer and better conception of the duties of God's people—is a guide to pure and right living.
Notably was this so Monday, July 20th, at the Early Morning Sacrifice of Praise and Prayer, when the General Overseer delivered an address on the Tenth Commandment, or, the Crime of Covetousness.

Shiloh Tabernacle, Zion City, Illinois, Monday Morning, July 20, 1903.
The Service was opened by the Congregation's singing Hymn No. 3, in the Special Song Sheet:
Rise, my soul, and stretch thy wings,
That better portion trace;
Rise from transitory things
Toward heav'n, thy native place:
Sun and moon and stars decay;
Time shall soon this earth remove;
Rise, my soul, and haste away
To seats prepared above.
The General Overseer then said:
Let us read from the 12th chapter of the Gospel according to St. Luke, beginning with the 13th verse:
And one out of the multitude said unto Him, Master.

The equivalent of it is, "When did I become judge of the probate court? Go to the proper judge, and if the proper judge decides against you, take the consequences."
This man did not say that his brother had wronged him; he merely wanted his brother to be compelled to give him something.
Jesus said to him, "Man, who made Me a judge or a divider over you?"

Jesus said to him, "Man, who made Me a judge or a divider over you?"

Many of the Scribes and Pharisees Were Men of Unlimited Hypocrisy and Insatiable Covetousness.

When our Lord was here on earth He never interfered with proper legal authority; and in fact He went further than that, for He said: "The scribes and the Pharisees sit on Moses' seat: all things therefore whatsoever they bid you, these do and observe: but do not ye after their works; for they say, and do not."

Their trouble was not that they were ignorant of the Commandments; they were splendidly educated, knew the Commandments, and could teach them eloquently.
The trouble was that their teaching was a curse, for while they talked and laid heavy burdens upon the people, they never did the things that they told others to do.
They were just the opposite of what they taught.
The crowning characteristic of these men was their insatiable covetousness—a covetousness so extreme that it was the destruction of the nation as well as of the individual.
And He said unto them, Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

And He spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he reasoned within himself, saying, What shall I do, because I have no place where to put my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my goods.

I will say to my soul—

The Soul is the Animal Life.

I desire you to always keep in mind that the soul is the animal life, and that every beast, bird, and fish has a soul; but a soul is not a spirit, because souls die, and spirits never die.

The soul of the Christ Himself died, for He said, “My soul is exceeding sorrowful even unto death.” Isaiah said of the Christ that “He poured out His soul unto death.”

And again he said: “When thou shalt make His soul an offering for sin, He will see His seed, He shall prolong His days, and the pleasure of Jehovah shall prosper in His hand.”

Do not forget that the word soul, and the word spirit, are two distinct words, and mean two distinct things.

One of the great confusions of thought in reading the Bible comes about through confounding the words spirit and soul.

Soul, which in Hebrew is nephesh and in Greek psyche (ψυχή), means the animal life.

The word spirit in Greek, is pneuma (πνεῦμα); and in Hebrew ruach, and means wind.

It is something that cannot be seen.

Not so with the soul, for the soul is in the blood, and when the blood is shed, the soul is dead.

It does not matter whether it is the soul of a man or the soul of a dog, if the blood is shed the soul is dead.

When the Christ’s blood was shed, His soul was dead, but His Spirit was not dead.

The soul is not immortal; it is the spirit that is immortal.

A Victory Won by Wit and Wisdom.

Some people are always ready to contend with infidels when they would better keep quiet, because the infidel may be better up in the meaning of words than they are.

When I was yet a very young man I superintended various Sunday-schools, beginning with a large number of ragamuffins early in the morning, and so on through the day.

I also edited the Mission Journal for a short time for a mission in Edinburgh called the Carrubbers Close Mission.

Among our preachers was a good, kind-hearted fellow whom we called Charlie, and who loved God with all his heart.

I used to visit the various preaching stations, and sometimes take a hand in the preaching myself.

One beautiful summer night Charlie was thundering away at one of these stations in the High street, when an infidel, who was present, began to answer him back.

“Ah,” Charlie said, “here is a scholar.”

I have been reading, was ignorant of all about having a spirit; they are so ignorant, or so brutish that they only know that they have souls.

A little fly knows that, and it takes care to preserve its life if it can; but it has no knowledge of a spirit, because it does not have a spirit.

This rich man was a poor glutton, full of lust; a man that had a god, but that god was his own belly.

He had no other god than the gratification of his own dirty, miserable, filthy passion, his stomach principally, and he said, “I will say to my soul—

I replied to his question by asking “Did you ever see your brains?”

“No,” he replied.

“Did you ever smell your brains?” I asked.

“No,” he was forced to reply.

“Then how can you say that you have any brains?” I said.

Lamentable: for the soul.

The Christ’s soul died; for it is said of Him that “He poured out His soul unto death.” The soul is only the animal life.

Never say that the soul is immortal. Say that the spirit is, because God is the Father of our spirits.

“But our soul is like the blood of any beast.

Our bodies, like the beasts’, go back to dust; but our spirits live forever.”

The infidel stood there, and was very quiet; then I said,

“That man does not know any better. He is not a very bad man; perhaps he has known bad Christians who lied to him, and stole from him.”

“That is true,” he replied.

Then I sympathize with you, for I have had fellows calling themselves Christians who stole from me, but,” I said, “they were not Christians.”

Members of Churches not Always Christians.

“But they were members of the church,” he said.

“So was Judas Iscariot, so was Ananias; but to be a member of the church is one thing, and to be a Christian is another.

“If they had been Christians they would not have robbed you or me; they were only pretenders.”

Everything that looks like a bank note is not a bank note.

Some of them are forgeries.

Everything that glitters is not gold; some of them are spurious coins.

The very fact that there is a bad dollar in circulation, the very fact that there is a forged bill or a spurious gold coin in circulation, shows that there is a genuine bill and a real coin somewhere.

Men do not imitate brown paper, pewter or iron; there is no need to imitate any of these: for they are of no great value.

They imitate good things, which is proof that the good things exist.

The proof that there is real gold is that some one gets up a spurious gold coin.

The proof that there is real silver is that some one gets up a sham silver dollar. That does not mean that all dollars are not silver. It only means that there is a sham here and there.

May God grant that in Zion, if we do have shams, we will get rid of them quickly.

Always keep in mind that the word soul and the word spirit are to be kept distinct—the word soul referring to the animal life, and spirit to that which comes from God, and which lives forever.

This rich man, of whom I have been reading, was ignorant of the fact that he had a spirit and so, like many who ought to know better, he said, “I will talk to my soul—

Men Who Are Conscious Only of Possessing Souls.

There are vast numbers of people who do not know anything at all about having a spirit; they are so ignorant, or so brutish that they only know that they have souls.

A little fly knows that, and it takes care to preserve its life if it can; but it has no knowledge of a spirit, because it does not have a spirit.

This rich man was a poor glutton, full of lust; a man that had a god, but that god was his own belly.

He had no other god than the gratification of his own dirty, miserable, filthy passion, his stomach principally, and he said, “I will say to my soul—

A woman, who had repented and given her heart to God,
Once said to me, "I do not know how to tell my husband how wicked I was; he will throw me out." "I will tell you how," I said. "Spend the week in cleaning up the house; then on Saturday get up the best dinner you have ever made for him. After you have fed the beast and got him into good humor, sit down and tell him what a sinner you have been. Let him throw you out if he likes, but in the meantime you would better send your trunk to your mother."

I told her to send the best things that belonged to her in the trunk. She did as I told her and gave him the best dinner of his life. After he had had his dinner, the gluton sat down and began to blow puffs of tobacco smoke, as he said, "Maggie, I feel happy at heart."

"Once said to me, "I do not know how to tell my husband how wicked I was; he will throw me out." "Dr. Dowie," she said, "I must tell if you throw me out."

"Who put you up to this?" he demanded.

"What have you been doing all the week?" he asked.

She told him that she had been cleaning the house and had sent her trunk to her mother, and if he threw her out she would take the baby and go, too.

"I have been a bad woman," she said, "but I am very sorry, I want to be a good wife, now."

Thus weeping, she told him how she had sinned and deceived him before her marriage, and how God had led her to repentance, until he cried, "Stop, stop, stop!"

"But," she said, "I cannot; I must tell you all."

Before she got through, he found he had something more than a belly.

God had touched his spirit, and he burst into tears, and cried, "Forgive me: for I am a worse man than you are a woman."

He had found his spirit for the first time.

His spiritual nature was so dwarfed, that he did not know that he had it.

Like that rich man, he did not know that he had a spirit, but he had a soul, and it was a very big one.

He had a gluttonous spirit.

I do not say that every one who has a big stomach has a gluttonous spirit.

Some do not need to eat as much as others.

The old pope who died at the age of ninety-four had taken thousands of them do not know that they have spirits.

He was a shrewd man and kept everything vital in good order.

The Incalculable Value of the Power of Control.

One of the reasons that Rome holds on, is because she has for her greatest dignitaries men who are watchful and careful, and keep themselves in good order so as to enable them to rule men.

If a man does not do this he will go to pieces.

Napoleon went to pieces because he was a voluptuary.

He had cancer of the stomach.

He began losing battles after he got cancer of the stomach.

Napoleon would have been Emperor of the West, and perhaps he and his descendants would have ruled the greater part of the world, had he only been able to rule himself.

It is a good thing to take care of your soul and body, but above all things get to know that you have a spirit; and see that it is kept in proper order.

There are many men in Chicago and elsewhere who do not know that they have spirits.

The first thing they go for is to get some exercise, that they may be able to eat more.

Many English gentlemen say, when they get up on a fine morning, "Fine morning, let us have some breakfast and go and kill something."

They want to shoot, and kill.

What a poor business it is!

Thousands of men do not know that they have spirits.

They do not say, "It is a fine morning, let us praise God and learn something from His Word."

Many men are shooting or sporting in some way all the time.

They are not much better than the dogs that pick up the game.

They are not quite so good, for the dogs would not do the shameful things they do.

It is oftentimes an insult to the dog to call a man a dog, for some men are far worse than dogs.

A dog will be grateful to the hand that feeds it and is affectionate.

We have a dog over at Ben MacDhui that seems to understand everything and do almost everything but talk.

The other day he was corralled with wire meshes, and he did not like it at all, but wanted to get out.

He walked around and around and seemed to find no way of escape; but when he was seen again later he was outside.

They found the door still fastened and the wire in good order, so he was put in again; but in a short time he was out again.

How did he get out? They could not tell.

They put him in again, and in a few minutes he was out again.

They searched everywhere in the corral, but could not discover how he did it.

At last they determined to watch the dog, and they saw him put his paws in the holes of that wire netting, climb to the top and jump over.

That dog has more sense than some men.

Some men get into a mess and do not know how to get out.

We make our dogs think.

One of our dogs at Ben MacDhui never went into a flower bed while we were there, because my daughter had taught it not to.

But when we left there to come to Zion City, he was broken-hearted to find that he was left behind, and deliberately went over and sat down in the middle of a flower bed to show his disgust, and that he no longer cared to be good.

Even a dog can be both wicked and good.

Few Distinguish Between Soul and Spirit.

If the words that I have said concerning soul and spirit impress themselves upon your mind, it will be good for you all.

Never be trapped by any infidel into saying that the soul is immortal.

It is not.

The ministers, oftentimes, do not know any better than the people.

They talk about the salvation of souls when they mean the salvation of spirits.

You must keep the two completely distinct.

I desire to have the soul saved, also the body; but the first thing is the spirit.

This rich man did not know that he had a spirit; but he found it out when he reached hell.

If, in this connection, you read the word life for soul, it will be better.

I will say to my life, Life, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry. But God said unto him, Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be?

Will they be yours?

"We brought nothing into the world, neither can we carry anything out."

So he that layeth up treasures for himself, and is not rich toward God, is poor indeed.

Men Who Should Be Behind Prison Bars.

You tell me that certain millionaires are worth so many hundreds of millions of dollars.

I say that they are not; they are miserable, wretched thieves and ought to be in prison, if they do give money to universities and churches.

You tell me that men who corner the market and ruin people as they do, are thieves.

The churches and universities flatter them; but I call them thieves.

That Standard Oil "Steal" is one of the biggest steals in the country.

Why do they not enforce the Anti-Trust law?

The Executive of the United States seems to be paralyzed, and illegal combinations seem to be able to defy the laws with impunity.

I believe the President would be sustained by the People if he applied to the Courts for warrants to arrest, for instance, all the directors of the Standard Oil company, have them held in prison without bail, and eventually send them to the penitentiary where they belong.
They ruin the oil producers everywhere. They make them sell oil at their prices, or prevent them selling it at all. They run the railways and compel them to carry the oil at their price; if they do not they cannot get any oil to carry.

They are thieves and oppressors, and ought to be in prison.

How the Cruel Work of the Oppressors Could Be Filled.

If I had the authority, I would buy up the Standard Oil company, make it the property of the nation, make all the oil in the United States, and sell it at a fair price. (Applause.) I would buy out the thieves that corner the water, and charge what they like for it, pay them for their property at a fair valuation, make the water the property of the nation, and sell it for just as little profit as would be necessary to keep things going.

I would buy the railways, the telegraphs and telephones, the gas and electricity, and all the great public necessities and utilities, make them the property of the nation, and run them profitably in the interests of the whole people.

All ruinous and business-embarassing stock-jobbing would thus be destroyed; for all the great stocks of the Wall Street speculators would be the property of the Nation, and would always be of standard and face value, like the United States bonds or currency.

May God help us in Zion City to show this nation on a little scale what the nation might be on a great scale. (Amen.) So is he that layeth up treasure for himself, and is not rich toward God.

The successful stock-jobber, be he a Morgan, a Rockefeller, or a Gould, is not a wise man, but a fool.

When he dies, who will miss him? None except the hypocritical Baptists and Episcopans who will weep as many tears as they can screw out of their Denominational Mudpuddle or Dust-bin.

I will not praise a thief, even if all the Bishops and all the Churches chant his praises.

I will get an Ida M. Tarbell, God bless her! to help me prove it.

In her articles in McClure's Magazine she has told the truth concerning the Standard Oil Octopus, and she has put him just where he belongs, namely, in the class of Successful Rogues whose triumphs have been achieved by the ruin of tens of thousands, and whose Crimes are creating Anarchy and Revolution: for even good men are aghast as they behold the Shambles of Impurity in all the great cities of the world.

Oh, how it goes on, the maiden tribute, in every city, to covetousness and lust! so that there is a regular trade between America and Europe in human flesh, with which to feed the Shambles of Impurity in all the great cities of the world.

From going to the neighbour's house, and coveting his wife, his manservant and his maidservant, you go out to the barn, and want to steal his ox, his ass, his horse, or "anything that thy neighbour's." I warn you that

One of the Great Dangers in Zion is Its Prosperity.

Many a man who will not faint in the day of adversity because he turns to God, his Strength, will be in terrible danger when prosperity comes.

In this City you must beware of covetousness.

Look at the city of Chicago and find the consequences of covetousness.

There are thousands of wealthy persons there who compel poor to live in ill-ventilated, undrained and miserable shanties; these people get rent from these places that would be sufficient if these houses were built of marble.

They are thieves.

Why the Filthy, Disease-breeding Huts of Chicago Are Not Condemned.

Mayor Carter Harrison and the family connected with him, and hundreds of wealthy families who support his Evil Administration, own many hundreds of the most dilapidated, disease and crime-breeding dens in Chicago.

' Near Zion Hospice No. 1, on Michigan avenue and Twelfth street, Chicago, are some filthy and half burned-out shanties; some of them a rendezvous for tramps and thieves and murderers.

Why are they not pulled down? Because the owners have a "pull" with Mayor Harrison and his Administration, and so they, and thousands of places like them, continue to be an "open sore" in Chicago.

The authorities, instead of condemning these dens and pulling them down, own them.

If their place is pulled down, these covetous people will say that his place is pulled down; and so he scratches his back and they scratch his and the people rot in these foul dens.

The people, meanwhile, are paying a far too large proportion of their wages in rents for these miserable hovels, and are dying through disease, which finds its companion, Death, ever ready for the Devil's work in the properties of the Covetous Owners.

Do not covet your neighbor's nice house, but thank God for it and go right on and do your duty and be unselish, and in due season you will possess your own little palace—a clean, even if humble, home.

You Will Find That "Godliness With Contentment Is Great Gain."
ZION'S THIRD FEAST OF TABERNACLES.

If your neighbor has a good house, thank God. He can entertain Zion guests there, and use it for God and the Extension of His Kingdom.

Some of our people have made their homes places of reception for their friends from all parts of this land, and from other lands, during this Feast.

Is it not good, then, for a man to have a nice home? If any man is covetous on earth, what would he be, if he could possibly get into heaven?

What a place that must be in which the King of Glory lives! Will you envy Jesus, the Christ? Is there anything too good for Him?

Audience—"No." General Overseer—I believe that a covetous man would covet the very gold that paves the streets of Zion above, and would want to take out a piece.

You covetous wretches might even covet the Great White Throne or the Pearly Gates, and perhaps calculate what they would be worth if you could sell them, and buy your base, covetous heart?

You thieves! More talents than you, do you covet them?

Delight with them, you thieves! Covetousness is wrong.

Earnestly the best gifts;" but the word covet is translated "zealous for, or, as the Revision has it, "Desire earnestly the greater gifts." Young's translation is even more exact.—"Desire earnestly the better gifts." Covetousness is a bad thing anywhere.

Some people are not zealous in desiring the Better Gifts. They exercise the poorer, smaller gifts—the gifts that their hands enable them to acquire by physical or intellectual toil. They do not seek for the Gifts of the Holy Spirit. That is why they are not really divinely powerful, either in the affairs of earth or heaven. They seek only, or at least mostly, the things of earth.

The Covetous Should Not and Cannot Prosper.

I desire that every man and woman in Zion shall be as rich as they can be in material things, if they will use those riches for God.

But if you use them only for yourself, may the good Lord permit you to be smashed up and lose everything you possess on earth.

That is the best thing that could happen.

I should like a cyclone to come and pass over all the other houses and take yours off (laughter), or something of that kind.

The Devil would be in that cyclone. He is the Prince of the Power of the Air. He would simply be bringing your Wages. When there is a cyclone around I say, "The Devil is in that cloud." When I see it coming up, I say, "O God, let it pass by Zion," and many a storm has gone past our corner.

I remember when that great St. Louis hurricane a few years ago was headed for Chicago, I prayed earnestly when I was in the prayer-room at Zion Home No. 1. I saw the clouds forming away to the Northwest, and I stopped that meeting and said, "O God, Chicago is wicked, but spare it! Send the cyclone into the lake or somewhere else where it can do no harm."

That cyclone came up and struck only a few houses at the corner of Chicago at Norwood Park, and cut everything before it.

It touched the corner of Chicago as if to show what it could have done, and would like to have done.

These cyclones are from the Devil—murderous, unreasonable, horrible and destructive.

Covetousness Is of the Devil.

Therefore, I mean it when I say that the best thing that could happen to your house, you covetous man, is that the Devil should set fire to it, or that a cyclone should take it away.

There would be no sympathy for you, you covetous man when that house was destroyed.

I will ask Zion for no money to rebuild it.

I will have a praise-meeting, and I will praise God Almighty that it is gone.

On the other hand I am delighted to see the unselfishness, self-denying zeal, and hospitality of this people. There are so few that are covetous in Zion City that they stand out very prominently, and, sooner or later, we are sure to see them.

The great majority are generous; and I thank God for your large-hearted and generous hospitality.

I notice especially how kind our people have been to their poorer neighbors. They have helped them in many ways.

I say as for myself, that I am quite willing to be where God wants me.

When I fought a Good Fight for God in Australia years ago, and there was no other way to break up the Devil’s plot to destroy God’s work, I was willing to go to prison for it; and I did.

And they could not get me out of prison on their terms, either. I said, "No, I will fight this fight out."

"I Endure All Things for the Elect’s Sake."

I can live inside a prison cell from choice, if by so doing I can best serve God.

And I have done it for the Lord Jesus, the Christ’s sake—in a cell twelve feet long, six feet wide, and eight feet high, without any glass to the bars; and a blanket on a board for a bed.

This took place in the city of Melbourne, Australia, where they passed an infernal law, which said that we should not proceed with Songs of Zion in procession through the streets and lanes of the city, seeking to save sinners.

The law of England gave me the right to do that; and I was determined to do it; and I won.

I smashed their infernal by-laws.

I lived inside a cell of Melbourne Gaol, however, for a month, in my first contest with a Methodist whisky-selling mayor named Bennett and his whisky ring in the municipal council of Fitzroy.

I would not let anybody pay the fine. I said, “No, you will have to bring me out.”

When I came out at last, the people crowded the streets where I preached, and I broke the law again; and that time the magistrates sentenced me to one week in prison.

I looked them in the face, and said, “You devils; you have come down to a week, have you? I believe you are afraid even when you do it: for you know it will damn you before the Great White Throne of God, where I shall witness against you, except you repent.”

They were frightened. Several of them became sick; and some of them died, and several repented.

They said, “We obey man’s law.”

“That is the difference between you and me,” I replied. “I obey God first and man next. I will not serve that week.”

The Inspector kindly had the Sergeant get a carriage for me, and take me back to the prison.

I was there not a week.

The Governor-general of the Colony of Victoria, Sir Henry B. Loch, became so disgusted that he suspended their laws and exercised the Royal Prerogative, and sent down a trooper one night with a Vice-regal Command to the Governor of the Gaol, saying, “Set John Alexander Dowie free immediately and unconditionally!”

A Victory for God Over the Unrighteous Lawmaker.

I smashed that wicked Ordinance of the Municipal Council of Fitzroy, Melbourne, Australia, just as I smashed, after a year’s fighting, in 1895, an infernal Ordinance of the City of Chicago.

I can dwell in a nice house; and I can dwell in a prison for God, and use the prison as well as the house for Him.

I was very happy when I was in prison.

They permitted me to have my own food sent in.

Then I had prayers every morning and evening with a large number of prisoners, and many of the warders also attended.

I had access to the entire jail. I had a cell for an office; and many friends of all ranks came to see me in the morning;
the prison-yard, until the Governor had to say: "Do ask them to stay away. We can do nothing else than receive your visitors."

He was my friend and the night the message for my release came from the Governor-general, the chief warder came and knocked at my door.

"What is it?" I asked.

"A trooper has come down from the Government House with an order for your instantaneous release," he said.

"All right," I answered.

"What do you mean; will you not get up?" he asked.

"Yes, it's all right, I will get up," I told him.

I believe you would say, "all right," if your head were coming off," he said, laughingly.

"If God permitted me that honor in serving Him, I surely would," I replied.

I shall never forget the affection of that man, and of all the officials of that Gaol and the action of Governor Loch.

When I came out of my cell it was a dark winter night.

My sweet, little daughter had been praying that very night that God would not let them cut off my head as John the Baptist's head had been cut off.

She had cried over the story in the reading from the Bible before she prayed, but at last went to bed quite sure that it was all right.

That was the night of my release.

I remember that when I stepped out into the corridor of the Gaol I saw a great array, which was the entire night force of that great prison drawn up in double file.

"What does it mean?" I asked in surprise.

"The guards asked to be allowed to parade," he told me, "and to salute your reverence," and as I passed through the lines every man saluted.

The Governor said: "Thank God that ever you came to this prison and made us better men."

I Can Go to Prison, and I Can Use a Great House for God.

I do not care a snap for the infernal jealousies and envious covetousness of my ministerial and other critics, whether in the Church or inquirer. Amen.

I have about decided that it will take three hundred twenty years to get all the jewels out of the Church.

But do not be covetous.

You would want somebody's else cross.

Do you not know that mine is a heavy cross? You say that it is gold and jeweled; Yes; but gold and precious stones are very heavy.

Nevertheless, I do not complain, because the God who gave me the cross to bear, gave me the grace to bear it.

If I do bear a jeweled cross for Him with tens of thousands of imperishable jewels, which He has given me for my faithfulness in His service during thirty-one years of ministry, I thank God for it, and I pray that I may be able to see many of you with jeweled crosses here and jeweled crowns above.

But do not be covetous.

I have never been covetous in all my life.

I have no credit due me for not being covetous, for I never had envy in my heart, nor did I ever bow before the idol called Success.

Rejoice in Every One's Prosperity.

When I see a man with a pretty wife, I say "Thank God, this man has a happy wife." When I see them with nice daughters, I say, "Thank God, that reminds me of my own lovely daughter."

When I see people in their nice cottage homes I cannot help but admire them. I admire many of the homes of the poorest of our people in Zion City; they are so tasteful and pretty.

Some of the best gardens and sweetest children in Zion City are those of the poor people; and I am very much pleased that such is the case.

Let all ask God to destroy covetousness forever in Zion.

Let us rejoice in one another's prosperity, and see if we cannot advance it, thus helping to make Zion good and great.

There was once a poor man by whose wisdom a city was saved.

They forgot the poor man, but God did not forget him; for he put his name in His book, and rewarded him.

There was once a beggar, full of tores, who lay at a rich man's gate.

It was not his fault; perhaps he had had a diseased father or mother.

Poor Lazarus loved God, and the dogs loved him, and licked his sores.

But the rich man would not give him so much as the crumbs from his table.

The rich man went to the Gehenna Hell, and Lazarus went to God's Paradise.

Beloved friends, soon all things of earth will pass away.

If we can use the things of earth—music, air, flowers, skill in building, our homes, our talents—for God, in extending His Kingdom, let us do it, for one day the fire will come and sweep it all away; the elements will melt with fervent heat, and there will be a New Heaven and a New Earth wherein dwelleth Righteousness.

Then the Millennium will be finished and many that are first will be last, and many that are last will be first.

Let us be content with God's rewards here and hereafter.

The Greatest Gain That You Can Have Is a Contented Heart.

I could sleep much better when I was a lad than I could sometimes as a man; but I have learned now to sleep like a little child at any time I choose.

I am thankful to say that I never carry with me to my bed anything but a weary body and a grateful heart, and I sleep one, two, three, four, five, or at the outside, six hours, and I am thoroughly refreshed. Seldom do I exceed six hours; for I do not need more.

Some of you, who have grumbling, growing hearts, when things have not gone on as well as you would like, have gone to bed with a weary body and discontented mind, and have not slept at all.

That may have been because you were covetous, and wanted more than your share, or that you were in some way inful, foolish, or fearful.

Be at peace with God, and you will get a good night's sleep. It is vain for you to rise up early and sit up late, and eat the bread of sorrow, and then imagine that you can prige, as I say.

"He giveth His beloved sleep." Get up early and do your work; then get your sleep, and you will do better work in sixteen hours than you would if you..."
ZION'S THIRD FEAST OF TABERNACLES.

To work twenty, unless it is an unselfish work which God lays upon you for His glory and man's good.

I Have Often Worked for God Twenty-seven Hours Without Sleep or Rest.

But now I have made it a rule, for some weeks past, to go to bed about eleven o'clock and rise at five o'clock and I want to keep that up. That gives me eighteen hours' work and six hours' sleep, and I find it is better.

I am thankful to God that I have not broken down under the tremendous strain of the years gone by, and that at this close of this Third Feast of Tabernacles I am as strong as I was at the beginning of it, and my voice is not consciously impaired. Pray for me, because I have to bear many burdens and much toil and the responsibility for you and for Zion all over the world.

I love to do it; but do not covet the five per cent. of the gross value of Zion's estate that is my portion, by your hearty and undivided agreement. Is it not right that I should have that five per cent.?

Audience—"Yes.

General Overseer—"I say any one coresets it, let him speak out. Show me a good reason why I should not have it.

That is all I have, and I do not take that out of Zion. I live practically upon the interest of that five per cent. in Zion. I love to let it go on growing in Zion, and so does my family.

I said to my son yesterday: "Gladstone, what have you decided to do toward building Shiloh Tabernacle?"

"At the beginning of this next quarter," he said, "I will pay my tithes and offerings, that is no use in my keeping money, and save all I can, giving all I can, building up Zion continually, and using every power for God."

"Why not give so much," naming the amount.

"I did not know of this coming along," he replied, "and after i asked again, and then he said: "The fact of the matter is this: there is no use in my keeping money, so I invest it."

"In what?" I inquired, and he replied: "Zion City Building and Manufacturing Association Stock."

That is the spirit of the family: to invest in Zion everything we can, and thank God for that spirit.

My son does not want to invest anything outside of Zion.

He belongs in Zion, and out of his allowance he saves and invests in Building and Manufacturing Stock.

Shall we love and obey God's Commandments? Audience—"Yes.

General Overseer—Instead of coveting, let us go on doing all we can, saving all we can, giving all we can, building up Zion continually, and using every power for God. If on the other hand people come to you who are lazy loafers—"Christ traffickers," as the Early Christians called them—and say, "We are Christians, and we are poor and want to live on you," drive them out. If they "will not work, neither shall they eat" in Zion.

I would charge you, in conclusion, as Paul directed Timothy to charge the Church in his day—

"Charge them that are rich in this present world, that they be not highminded, nor yet that they set their hope on the uncertainty of riches, but on God, who giveth us richly all things to enjoy; that they do good, that they be ready to distribute, willing to communicate: laying up in store for themselves a good foundation against the time to come; that they may lay hold on the life which is life indeed. But now let us ask God to take away all past transgressions, for the sake of Jesus, the Lamb of God that taketh away the sins of the world. Let us have a clean sheet to begin on. We will be good, will we not? Audience—"Yes.

General Overseer—Then stand and tell God so.

PRAYER OF CONSECRATION.

We God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be in spirit, soul and body. Give me power to do that which it costs. Give me Thy Holy Spirit, that I may be led in an unselfish and beautiful life, that I may hold Thee as a Supreme God, and that Thy Commandments shall not be covetous. Help me to rejoice in one another's prosperity, build up one another; and build up Zion. For Jesus' sake. Amen. (Congregation repeat the prayer of consecration, clause by clause, after the General Overseer.)

The General Overseer then closed the service by pronouncing the following

Benediction.

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

EARLY MORNING SACRIFICE OF PRAISE AND PRAYER.

By E. B. W., and E. B.

The last Early Morning Sacrifice of Praise and Prayer of Zion's Third Feast of Tabernacles, Tuesday, July 21, 1903, seemed to be the best of all, even as the New Commandment, which the Christ gave, is better and higher than Sinai's Law.

This address by the Prophet of God, Elijah the Restorer, at the series of Early Morning Meetings of which this marked the close, was replete with spiritual power.

The great audience of 6,000 people sat spell-bound throughout the service, eagerly drinking in the words of Divine Wisdom, as they fell from the lips of the interpreter of God's Word concerning the New, or Eleventh Commandment.

Shiloh Tabernacle, Zion City, Illinois, Tuesday Morning, July 21, 1903.

The Service was opened by the Congregation's singing Hymn No. 8, from the Special Song Sheet:

Zion stands with hills surrounded—
Zion, kept by power divine;
All her foes shall be confounded,
Though the world in arms combine:
Happy Zion,
What a favored lot is thine!
Every human tie may perish;
Friend to friend unfaithful prove;
Mothers cease their own to cherish;
Heaven and earth at last remove;
But no changes
Can attend Jehovah's love.

In the furnace God may prove thee,
Then, to bring thee forth more bright,
But can never cease to love thee:
Thou art precious in His sight:
God is with thee—
God, thine Everlasting Light.

They then repeated, with the General Overseer, the 91st Psalm

Prayer was offered by the General Overseer, after which he delivered his Discourse.

THE NEW, OR ELEVENTH, COMMANDMENT.

INVOCATION.

Let the words of my mouth, and the meditation of my heart be acceptable in thy sight, O Lord, and be blameless unto thee, and according to the commandment which thou shalt come, in this and every land, in this and all the coming time. Till Jesus come. Amen.

TEXT.

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 Universal Proof of Discipleship is the Love of Disciples One to Another.

Love is the fulfilling of Divine Law.

Divine Love can never be fulfilled in any other way than by Divine Love.

If you obey law only because you are compelled, not because you love to, then, beloved, you certainly do not fulfill the purposes of the law.

Only Love can fulfill Law.
I ask you to be very still in your spirit, and ask God to make what I am saying very plain to you.

**Love is the Fulfilling and the Fulfiller of the Law.**

Had it not been that God so loved the world that He gave His Son, and had it not been that the Christ so loved the world that He came and fulfilled and reestablished Law, and left us the Greatest Power, namely, the Power of Law of the Spirit of Life in the Christ, Jesus, we should never know freedom from the Devil’s law of sin and death. We should still be bound. We should be held in Satan’s control, and the Life, the Light, the Love of God would never flow from us and be of any vitalizing power to the world.

**A Bondage Which Some Seek as Liberty.**

There are vast numbers of God’s children who have a notion that to be liberated from the power of Law and go as you like and do as you please, say what you like and think what you like, is liberty. That is bondage; for Love will teach you, if you have the Love of God, that it is Lust, unbridled passion, unholy desire, and is disorderly and anarchistic, which goes any way it pleases. It is Lust that says, “Can I not do what I like, and say what I like, and spend my money as I like?”

The Ten Commandments can only be fulfilled in the highest and best and most effective form and power when Love reigns; but make no mistake about it. Love is not anything you like. It is not Love that lays the reins upon the neck of a wild horse. It is not Love that lays the reins of authority loose upon the neck of the child, and loves the child so much that the child is not restrained at all.

In that way you will train a lawless Devil.

I speak of Divine Love, and all its Delightful Submission to Divine Law.

**Love Is Above All Things the Embodiment of Perfect Order.**

I know that the contention is that Love is to let the object loved have everything its own way. That is why so many women are flattered and fooled by the damning Lust in the heart of the brute of the men wooing their neck of the child, and loves the child so much that the child is not restrained at all.

In that way you will train a lawless Devil.

Love is the surrender of self.

Love is the joy of union.

It is Lust that says, “Can I not do what I like, and say what I like, and spend my money as I like?”

The only limitation there is the joy of union.

The Ten Commandments can only be fulfilled in the highest and best and most effective form and power when Love reigns; but make no mistake about it. Love is not anything you like. It is not Love that lays the reins upon the neck of a wild horse.

Zion Must Be Pure, or She Can Never Have Divine Love.

Then Love makes it easy, and wife, child, lover, acquaintance and everything vanish, and you can look up and say, “I delight to do Thy Will, O my God, Thy Law is within my heart.”

That is the place to have it.

Then it is easy to have no other gods before Jehovah.

It is easy to put aside the graven image.

It is easy to cease to profane His Name, for you love it so much.

It is easy to keep the Sabbath Holy, for it is a delight; and thus you go on through all the law.

Then there is nothing that is hard.

You cannot do murder or kill, because Love has destroyed hatred.

You cannot commit adultery, for Love has cast out Lust.

You cannot steal, for Love wants you to give and not to steal. All the Law is fulfilled by a Loving Heart without any toil, trouble or effort.

It is the joy of a heart that is filled with Love supremely—Love to God in the beginning, in the middle and in the end of every day and with Him all through the night.

**But Love Is Very Exacting.**

And the finer and purer it becomes, the more exacting it is. If I give all, I must get all.

If God and I are to be in perfect union and communion, then All Things must be given to Him in return for His Great Love, which says, “For All Things are for your sakes, that the Grace, being multiplied through the many, may cause the Thanksgiving to abound, to the Glory of God.”

There is no one-sidedness in this matter of Love; if it be marriage, that love keeps a balance, and you can love only to the level of the other love.

You will find it so.

You may think it different; but it is not.

Water will keep its level; and your level of Love for God is according to the proportion of His love that you let into your heart.

If you let into your heart all it can contain of His Love, then you will come up to the level and overflow, because He is a continuous Giver of Love.

Then Love makes it easy, and wife, child, lover, acquaintance and everything vanish, and you can look up and say, “I delight to do Thy Will, O my God, Thy Law is within my heart.”

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and to keep the church pure; but the miserable apostate, with all his fine, sweet words is a thirty-three degree Masonic Devil, wearing the livery and "doing the work" of Baal. He has been riding goats and has any number of secret society degrees badges.

Is that kind of man you want me to be?

Voices—"No."

General Overseer—I could be that man and smile continuously if I were to cease to be God's child and to love God sufficiently.

I love every sinner who comes to Zion, but if he will not do right I love God and him too well to let him stay and pollute Zion.

This is no City of the World.

You Are in a City of God.

Live up to it.

Are you willing?

Voices—"Yes."

General Overseer—If you do not, I will make you do it, as far as God enables me.

But it would be a poor business if I had to force you. Still there are some of you with whom there can be nothing done until I compel you.

I had to bring a good deal of pressure upon some of you at first.

That is the way we have to do with children sometimes. It is very hard, for we love them, and discipline is unpleasant; but, when you see the little hand of a child inarbon, God, the sweet little daughter and little son must be made to obey. Then your child will believe in you and in God; but if you are afraid of your children, they will despise and curse you, and go to the Devil generally.

A Perfect Faith.

Once when my dear daughter was a very little child, I wrote home to her from New Zealand where I was conducting a mission, saying that I had some wonderful things to bring her; some Kauri Gum, some wonderful shells, a necklace of South Sea Island curios, and one especially beautiful shell that a lady had given to me saying, "Will you give this to your dear little daughter?"

"Etty," she said again, addressing the housekeeper, "how can I suppose it?"

"Well," she insisted, "but suppose papa should not do it?"

"Etty," she said again, "how can I suppose it?"

"Suppose," she said again to my dear child, who was looking at her with an indignant face, "suppose that papa was not to come at all?"

"When he says he will, how can I suppose it?" Esther said staunchly.

"Well," she said, "you can suppose it."

"Etty," she said, as a final argument, "I cannot suppose it; Papa promised, and he must."

She never doubted for a moment that my promise would be fulfilled.

She was never promised anything by me that she did not get.

She knew it would come just as sure as the night followed the day.

I love my daughter and my son, and they knew that because I did love them I would do what I said, whether it implied a gift or a punishment.

God, In His Love, Gives What We Need.

You will get a gift or a punishment, just as you need it, from God and from me.

I get a gift or a punishment just as I need it, and I thank God.

Sometimes I have failed to see some point, and at once God will not let me go on.

He reproves me, and I have to stop; then I say, "How kind of God that He would not let me take another step, because it is dangerous for me to take an unwise step."

If large numbers of people are following me because they believe that I am following God, and I go into the ditch, they may go there, too.

It is a terrible thing, therefore, for a man not to obey Law.

I say to you before God that this Eleventh Commandment has been and is and shall be increasingly the Law of my Life. I shall allow no man to interfere with discipline or an attempt to weaken my hands in discipline.

The man who does it will have to take the consequences of an unlawful interference.

A God-given Strength with Which to Fight the World, the Flesh and the Devil.

I would better abandon the task that I have in hand if I do not love you too much to fear you and allow you to go wrong.

You must love me, and must follow me until it is perfectly clear that I have ceased to love God and to follow God.

Then abandon me; do not follow me an inch.

But when I love God and God loves me, and I stand with Him, you would better follow quickly and closely.

You would better be quite sure that you know better than the General Overseer before you try to alter the General Overseer.

You know that the General Overseer is not made of putty.

(Laughter.)

You will find it very hard to mold steel.

There is a side to me that is so hard that Bessemer steel is not to be compared with it.

Although I have a very soft hand, you would better not try its strength, because God has made it very strong.

I do not want to exercise that strength in any other way than to fight the World, the Flesh, the Devil and the Hosts of Hell; but, if I have to exercise it to keep Zion clean, you will find that beneath the glove of velvet there is a hand of steel.

Do not fool with the buzz-saw, because it is always running in Zion.

These things do not seem to apply to Love at all, but beloved friends it is only because I have been faithful to God in thinking and saying thus, that Zion has come into existence. Has my severity ever been other than the severity of love?

Voices—"No."

General Overseer—I can truthfully say that I Have Never Been Severer Than Love Dictated.

I have wept and could not eat when I have had to exercise severe discipline. But it is my absolute determination to fulfill the Law by loving you, and letting the Love of God direct me in a far greater degree than ever before.

"Ye love Me, ye will keep My commandments."

He that hath My commandments, and keepeth them, he is that loveth Me.

I have wept, but I will not let even the most holy to come near any one of the Branches in Zion City, the way will be open again; but we will be quite sure of you before we open the gate to you again, because we do not dare to imperil the Purity, the Peace, and the Progress of Zion by allowing any Lawlessness of any kind in the Church of God in Zion City."

We have reached a population that we cannot estimate correctly.

I have not much confidence in any statistics that have been presented to me.

I know that we have about one thousand five hundred dwellers in Zion outside of Zion City, the way will be open again; but we will be quite sure of you before we open the gate to you again, because we do not dare to imperil the Purity, the Peace, and the Progress of Zion by allowing any Lawlessness of any kind in the Church of God in Zion City."

We have reached a population of ten thousand five hundred.

I have never sent one out of Zion to whom I have not said, "God hath a Way by which His banished may return. If you will do right, and walk humbly with God, and prove yourself to be renewed in any one of the Branches in Zion outside of Zion City, the way will be open again; but we will be quite sure of you before we open the gate to you again, because we do not dare to imperil the Purity, the Peace, and the Progress of Zion by allowing any Lawlessness of any kind in the Church of God in Zion City."

We have reached a population that we cannot estimate correctly.

I have not much confidence in any statistics that have been presented to me.

I know that we have about one thousand five hundred dwelling-places in this city.

I know that on an average these houses contain at least seven persons, which is a low estimate.

That would make a population of ten thousand five hundred. However, we will call the population of the City of Zion ten thousand.

It has been a wonderful thing for ten thousand people, representing seventy nationalities, to come together.

It is still more wonderful to see what God hath wrought; for those who have troubled us were not two per cent, and never were at any time really in Zion: for Zion was never in them.
I desire you to understand that there is no personal feeling of severity in my heart toward any; that it grieves me whenever I can conscientiously discipline to be exercised, and we say as little about it as possible.

It is impossible for you to love God, to love me, to love your wife, or to love any one with a lie in your heart or on your lips; because

**It is Impossible for Love to Live Where Truth Does Not Reign.**

If Truth is slain in your home, then Love cannot live there. I desire to be perfectly plain with you in this matter.

You must speak the Truth every one with his neighbor and live a true and pure life.

There is no possibility of Love reigning where Lies and Impurity have any place or power.

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

Did He love us better than Himself?

Voices—Yes.

General Overseer—If I had not loved you better than myself I would not be here.

But I love my people better than myself. I love you better than myself, not as myself.

**The Gospel Reaches Higher Than the Law.**

The Ten Commandments, as far as regards your relations to your fellow men, only reach the height of “love your neighbor as yourself;” and many so-called Christian people do not get that height.

But the Gospel rises higher than the Law, and it says: Love your neighbor better than yourself.

Do for your neighbor what you never expect your neighbor to do for you.

Do for humanity what you know humanity can never do for you.

Men and women, you cannot give me back the strength, the many things I denied myself, the days, months and years that I have spent for you.

Only God can, and He will.

Money cannot do it, and no reward I can ever get on earth can ever compensate me.

I might have been almost anything I cared to be, that was without the power of ability, tenacity and capacity to accomplish; but let me tell you this: I would rather be a minister of the Lord Jesus, the Christ, ministering to sinners and to saints than to be the Czar of all the Russians (Amen), than to be President of all the United States, or to be the Emperor of all India and King of Great Britain and all her Commonwealths, Dominions and Dependencies.

I do not care a snap for all these things, but I feel today that with my prophetic offices that I have a right, and it is my business, with humility and with purity of heart, to ascend the steps of thrones, and say to all rulers, emperors and kings: You must obey the Ten Commandments. You must obey the Law that God gave in Sinai and, if you are a Christian king, you must obey the Law of Love, which the Christ commanded from Calvary, and love your fellow man too much to want to slay him.

That is my Message, and I can only carry it abroad, if I am sustained at home.

If I am weak here, and cannot put God’s Laws into successful operation here, what is the use of my preaching that Law anywhere else?

What power or right have I to demand from kings and potentates that they shall obey the Law of God, if I do not maintain the same Law here.

**Law Must Reign.**

I love you.

God loves you, but Law must reign.

We cannot do what we like; but we can do what God likes.

We do not go where we like; but we go where God wants us.

We cannot speak as we please; but we can speak only when it is time and what God wants us to.

Oh, the chatterers! The vain talkers, who are always saving: “If the General Overseer only knew!” I know all about it.

You do not need to bother about the General Overseer not knowing.

I know you who go about talking like that.

You are like the fish in Massachusetts Bay that are three-fourths mouth and the rest of you is a nasty tale. (Laughter.)

There is no difficulty in knowing you, because you talk so much that you are like a croaking frog.

One always knows where to find you, because you cannot stop croak, croak, croaking—but you are not numerous, and you are not dangerous, you are simply a nuisance; but there is a limit to our patience with you in Zion. See that you croak no more, or you will have to croak outside of Zion.

I cannot tell what the future holds, but I know this: the time has come to restore to Israel the Life, the Light, the Love, and therefore the Law of Jehovah.

I know that that Law of God is in my heart. I want it to be in the hearts of all in Zion.

We are Law-abiding.

Even our enemies have said of us: “It is wonderful how these people are such law-abiding people.”

We do not make any trouble.

The world sometimes makes trouble with us, but we do not make any trouble.

We obey all righteous law; therefore, we are free from the continuous trouble that exists in communities where men will lay down their tools and strike, when they do not know what they have struck for.

A walking “delegato” blows a whistle, and they all follow him like so many geese.

They go out into the streets and howl, and picket, and drink, and squabble, and fight. Consequently, they are sometimes shot down by officers of human law.

The only thing that swept the streets of Chicago of a furious mob the other night was a rain of bullets, else the whole city would have been in the grip of the anarchist.

It is the anarchists who are behind present labor troubles.

We have no anarchy in Zion City, and we will not have any.

Any man who wants to stir up anarchy and gets his fellow man to drop his tools and lets the horses stand in the stable eating off their heads, may do it once, but he will not do it twice.

I would rather have a population of one thousand and have them clean, than ten thousand who are not. (Amen.)

But I will have the ten thousand clean, because I believe you are all with me.

**Let Love Prevail.**

Let Law prevail. I believe with Paul, that “There is therefore now no condemnation to them that are in Christ Jesus. For the Law of the Spirit of Life in Christ Jesus made me free from the Law of Sin and of Death.”

Were you not under the dominion of the Law of Sin and Death, my brothers and sisters?

Voices—‘Yes.’

General Overseer—Now the Law of the Spirit of Life has come in.

Do not hurt yourselves by fighting Law. You cannot hurt Zion for “Jehovah dwelleth in Zion.” (Applause.)

“Zion stands by hills surrounded.”

Zion is “kept by Power Divine.”

We confounded all of Zion’s foes when we stood alone and fought the battle.

We can give a good account of all Zion’s foes still.

Imagine that this platform is a great block of houses.

There are ten houses in the block and before them sidewalks on which there are great quantities of dirt.

What will be the best way to get that dirt away?

If the occupant of each house were to cleanse the sidewalk before his own door, would it not all be clean?

Voices—‘Yes.’

General Overseer—Then mind your own business, and sweep your own sidewalks. (Applause.)

The General Overseer of the Christian Catholic Church in Zion is training Zion, as God enables him, in the Ecclesiastical, Educational, Commercial and Political departments, and I believe that Zion will be so trained that in a few years we can go forth and by the grace of God conquer the world for the Christ. (Amen.)

May God grant it. (Applause.)
The service was then closed, after the General Overseer 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, the Christ. The faithful is he that calleth you, who also will do it. (1 Thessalonians 5:23-24)

THE TRAINING OF THE THOUSAND.

The Rev. John Alexander Dowie, Elijah the Restorer, will deliver a Public Address in Shiloh Tabernacle, Zion City, Illinois, at 2:00 P. M. tomorrow, to the Legion of Zion Restoration Host which will accompany him next October to New York on a Mission in Madison Square Garden. Subject: THE DAY OF VISITATION; OR, THE CHRIST KNOCKING AT THE DOOR.

All seats free. Special Excursion trains—round trip fare thirty cents, children over five and under twelve years of age half fare, while the babes under five years of age will be carried free of charge. The Rev. John Alexander Dowie, Elijah the Restorer, will deliver a Public Address in Shiloh Tabernacle, Zion City, Illinois, at 2:00 P. M. tomorrow, to the Legion of Zion Restoration Host which will accompany him next October to New York on a Mission in Madison Square Garden. Subject: THE DAY OF VISITATION; OR, THE CHRIST KNOCKING AT THE DOOR.

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Early Morning Meeting in Shiloh Tabernacle

REPORTED BY S. O. AND E. W., E. S., AND A. W. N.

THE sight consciousness of the presence of the Spirit of God is not more real at any time in Zion, than in those precious moments, in the hush of the Sabbath morning, in Shiloh Tabernacle.

In no services of the week is there more close and loving fellowship between the Messenger of God, Elijah the Restorer and his people, than in those hallowed assemblies for praise and prayer and the study of God's Word.

So highly has this privilege been held that thousands of the citizens of Zion City have risen in the early morning of the Lord's Days, month after month, and have made their way to Shiloh Tabernacle even through rain, snow, wind and bitter cold.

For months, Zion throughout the world, caught the echo of that wonderful service, and received a measure of its power through the reports published in Leaves of Healing.

Then the pressure of the work upon the General Overseer grew so great that he could no longer find time to revise his messages, and their publication was discontinued.

Ever since that time there has been an appealing cry for them from all over the world.

We obtained the consent of the General Overseer to publish these reports, without his revision, during his absence, for a time of rest and communion with God, at Ben MacDhui, on the shores of White Lake, near Montague, Michigan, during last June, but not all of them were published at that time. The following are now published, also without his revision.

We ask the prayers of all our readers that God may guide us in the preparation of these reports, and that He may greatly bless them by His Spirit's Power, wherever the Little White Dove takes its Divine Messages.—[General Associate Editor.]

"TO HIM THE PORTER OPENETH."

TO OPEN the Door!

Twice before has the Door opened to the Christ, and once again it is opening.

Opening once again!

Opening to the return of the Christ as King of kings, without which return despair is written over every door.

Once the Tishbite on Mount Carmel opened the Door to Jehovah, and once again, John the Baptist opened the Door, and the people hailed the Christ as the Savior of the world.

Today the Prophet of God in the person of John Alexander Dowie is opening the Door, and with him is a people, a Host, making ready the way for the reigning of the King of Glory when He comes.

Glorious privilege! To Open the Door!

This Wonderful Truth was revealed by the Messenger of God as He spoke to a great audience gathered in the early morning of Lord's Day, May 3, 1903, in Shiloh Tabernacle.


After the singing of a hymn, the General Overseer read the 23rd Psalm; also from the 10th chapter of the Gospel according to St. John.

Verily, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climeth up some other way, the same is a thief and a robber.

But he that entereth in by the door is the shepherd of the sheep.

To him the porter openeth; and the sheep hear his voice.

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Who is the Porter?

Have you ever thought who the porter in this parable is? Who was the porter that opened the gate of the sheepfold to the Shepherd Himself?

John the Baptist.

It was a part of the Divine Plan from the beginning, that the porter of the Dispensation should open the gate to the Shepherd.

That gate was opened in Baptism; not until then.

Only then did John the Baptist know.

John said:

And I knew Him not: but He that sent me to baptize with water, He said unto me, Upon whosoever thou shalt see the Spirit descending, and abiding upon him, the same is He that baptizeth with the Holy Spirit.

And I have seen, and have borne witness that this is the Son of God.

John the Baptist Was the Porter.

He was an obscure man at first; but gradually the nation began to listen to him, until, at last, the people were greatly moved, and came out to hear him in vast multitudes.

He bravely opened the door.

He did not know Him; but he was told that the Christ was among them. He said:

In the midst of you standeth One whom ye know not, Even He that cometh after me, the latchet of whose shoe I am not worthy to unloose.

That One was one day revealed. Then John the Baptist boldly opened the door and cried, "Behold, the Lamb of God, which taketh away the Sin of the World."

He revealed the Christ as the Shepherd of the sheep.

Elijah, the Porter of the End of the Dispensation.

At the End of the Dispensation, I think we shall see the same thing.

What is going on now but the opening of the door for the return of the King?

The Gospel is more and more being seen to be a Gospel of the King; for it is the Gospel of the Kingdom of God.

The door is being opened for the return of the Christ as the King who is the Hope of the World, the Hope of the Church, the Hope of All the Ages, and without whose return hopeless despair is written over every door.

All Religions, including the Christian Religion, Have Failed.

Do not mistake me.

The Jewish religion failed, but it was of God.

It is the greatest failure upon earth today; the emptiest thing that you can imagine.

The Jewish religion is absolutely hollowed out; it brings no comfort.

What is the Christian Religion, for the most part, today? I am speaking of it as a Religious System. It has failed!

Today there are more heathen in the world than when Jesus, the Christ, left the world. That is, as far as we can get the statistics, a fact.

Mohammedism, heathenism, and irreligion have been growing far more rapidly than formal Christianity.

Not that the religion of our Lord Jesus, the Christ, is itself, any more than the Jewish religion was, in itself, anything else but Divine, but the Divine has not succeeded. It is the devilish that has succeeded on this earth.

The World's Only Hope.

The only hope for the world is, first, the preparation of a people who will prepare the Way of Jehovah, and then, the return of the King Himself.

Everything else has failed.
EARLY MORNING MEETING.

It was said that Education would solve the difficulty. It was said that giving the people Liberty would solve the difficulty. It was said that improved Social conditions would solve the difficulty. It was said that Commerce and Manufacturing, the increase of the Conveniences of Life, and electricity and the railways would solve the difficulty.

Ask a railway manager if the difficulty is solved, and he will tell you that he is in constant dread that the whole road will be tied up and every wheel arrested by the unreasonable War is rampant amongst them. Any one who knows the facts, will tell you that educated Germany is worse than illiterate Germany, and that, if you want to find the deepest depravity, you will find it amongst the educated and even the nobles. Depravity, Immorality, Brutality, and a Love for Blood and War is rampant amongst them.

Instead of Commerce solving the difficulty, the nations are plunging into commercial wars, fighting one another with tariffs, trying to shut one another out of the markets of the world, and bringing up the guns of the great battle-ships to support their commercial contentions.

Failure Not So Much With People as With Organizations and Leaders.

It has not been the failure so much of the people as it has been of the organizations, and of their leaders.

There never was a time when the people of God, the followers of the Christ, were not willing to die for Him, and to work for Him; but they have been put back. An ecclesiasticism has taken the reigns. The people have been told to chant, and to sing, and to pray, and then go about their business.

After the people have performed their part in certain religious ceremonies, nothing more has been asked of them; they have not been expected to do any more.

The consequence is that they are broken-hearted in tens of thousands today. They do not know what to do.

In Zion, on the other hand, the people are expected to work. They are not only expected to, but are commanded to. If they do not work, they will find it very uncomfortable to stay in Zion.

That has not been seen on this earth before.

I thank God that there is a people being prepared; that I do not stand alone, but that I stand with many thousands.

It Seemed to Me Once as if I Stood Almost Alone.

When I came to this land, with my Message, there was no church wanted the Message after they understood it.

They could see very clearly that it was the upsetting of all their organizations, and so it was.

What a glorious privilege is ours!

Not only does my hand open doors, but I shall open the Door through the thousands of your hands, hearts and voices.

He is saying, "go forth and Open the Doors.

"Go through, go through the Gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones."

The Porter has once more to open; but now the Porter is not merely a man, but a Great Host.

The Lord has given the Word to men and women—to women who were despised; who were counted as nothing.

Zion Will Have to Destroy Mohammedanism.

One of the greatest religious systems in the Orient today, is Mohammedanism.

The very essence of Mohammedanism is the degradation of woman, denying her an immortal spirit.

The theology of the Moslem gives no immortality to a woman.

The Moslem is not taught to look forward to a reunion with wife, and mother, and daughter in heaven.

He is taught that they pass away; that they rot in the cemeteries.
The Mohammedan is taught to look forward to heaven as one vast brothel and harem, where he can find satisfaction in women that are prepared for him as the creatures of lust. Zion will have to wipe out that shocking blot upon humanity.

That accursed flag will have to come down from the high towers of Jerusalem. May God help me to knock at the gate of the Moslem before long! The Moslem will fight. There are hundreds of millions of them. One of the great wars imminent is that between the Cross and the Crescent. But, beloved, there is something stronger than steel. It is the Sword of Spirit. There is something greater than Anger. It is Love. Love subdues the man; it subdues the nation, and will reach the heart.

There is but little time, and we would better move on quickly, and knock at the doors of the whole earth. I shall never be satisfied without continual increase in this power to knock at the doors of the homes of the people, until we have knocked at the door of every home in America, in Europe, in the whole world.

Speedy Evangelization of the World Possible.

It can be done. Give me one million men and women, and I will do it within a very few years. Four thousand men and women, properly organized, can knock at every door in New York City, at least twice, in ten days. It does not seem much, but it is a great thing to knock at the door and say, in the Name of Jesus, “Peace be to this house;” to leave a Message and a prayer.

Growth of the New York Branch.

They tell me that the little Branch of the Christian Catholic Church in Zion in New York has grown until the little hall is crowded. The New York papers say that the growth of the little Branch is wonderful. Zion Restoration Host is to do the business. The Porter is Opening the Door. I am Opening the Door with your aid.

Work for the Aged.

They will not turn away an old man. They will listen to the voice of an old man. I want the old men. Some of the old men will do more than some of you boys. The old men and the girls will be listened to, and it is you young fellows who will have the hardest row to hoe. You will get thrown out. (Laughter.) They will not mind giving you a knock on the head. It is a wonderful privilege to carry this Message. Let the strong help the weak. I am glad to think that we have the joy of being the Porter to open the Gate.

John the Baptist would not open to anybody but to the Good Shepherd.

I Will Not Open the Door Except to the King.

I will not open the door to forms of government. They have all failed. I will not open the doors to forms of philosophy. We will work that the doors may be opened to the King.

To Him the Porter openeth; and the sheep hear His Voice; and He calleth His own sheep by name. Yes, there is an individual call, an individual enrolment. When He has called them by name, and got them all into order, He does something else. What is the next thing? Voices—"He leadeth them out.” General Overseer—That is it. That is not what the churches have been doing. They have been letting the people go after they had service, as though they said, "Now, you can go off and do what you like for another week.” That is not the way of the Christ. When He has called His own sheep, He leadeth them out in an orderly way.

When He hath put forth all His own, He goeth before them. That is the one thing that you can be sure of: that the Christ, in Spirit and in Power, goeth before you. He goeth out, and all things are to follow Him: for they know His Voice. When He hath put forth all His own, He goeth before them, and the sheep follow Him: for they know His Voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

This parable spake Jesus unto them: but they understood not what things were which He spake unto them. Jesus therefore said unto them again, Verily, verily, I say unto you, I am the Door of the sheep. All that came before Me are thieves and robbers: but the sheep did not hear them. I am the Door.

The Christ is the Door.

When we open out our wonderful Message, we are revealing the Christ as the Open Door; as the Shepherd of the sheep, as the Gate of Eternal Hope for the whole world; as the king Himself. We have a better Message than John had.

John had to deal only with a humiliated Savior in a body of humiliation, a body that was to die; but we have the great joy of Opening the Door to Him who has triumphed over Death, and over Hell, has reascended, and is coming back to die no more.

That is a far more wonderful mission than John had. But He said: All that came before Me are thieves and robbers: but the sheep did not hear them.

I am the Door: by Me if any man enter in, he shall be saved, and shall go out, and shall find pasture. Thank God, We Have Not a Hireling in Our Ministry in Zion. I made it a rule many years ago, that I would never sell my talents for money. I would never lecture for money. I would never preach for money. I would never pray for money. I would never write for money. I would never do anything for money. I would do all for God, and would expect God to supply what was needful.

We send out our officers on the same basis. They are not hirelings. They are supplied from the Storehouse with what we think is right, what we can afford to give them, and what is needful to make them useful messengers.

I am the Good Shepherd: the Good Shepherd layeth down His life for the sheep. The Christ's "Other Sheep, Not of This Fold." "And other sheep I have, which are not of this fold.” He was thinking of the sheep in other nations; in other continents, and the sheep in other ages. I think that He was thinking of the lost ones who had gone out into the darkness; those who had perished in the days of Noah. He had to go down to hell to get them.
They were in the dark prison-house of hell, but He had sheep there. He went and preached to the spirits in prison. What a poor, miserable thing for the Roman Catholic apostasy to declare that unless you are in their fold you are damned! And other sheep I have, which are not of this fold; them also I must bring, and they shall hear My Voice; and they shall become one flock, one Shepherd.

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, and I have power to take it again. This commandment received I from My Father.

We rejoice that He had the right to lay down His Life, and to take it up again. We rejoice that He lives, and that He is preparing for His children in the heavens.

We rejoice that He is coming back, and that He will see this fight through.

We rejoice that this world shall be restored, and that sin shall be taken away.

We rejoice that we are living in these Latter Days, and that it is ours to Open the Gate to the King of Glory.

**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, no matter what it costs. Help me to serve Thee, and to trust Thee, and be a blessing to many this day. For Jesus' sake. (All repeat the prayer, clause by clause, after the General Overseer.)

**BENEDICTION.**

Beloved, abstain from all appearance of evil, and may the very God of Peace Himself sanctify you wholly, and I present God your whole soul and body be preserved entire, without blame, unto the coming of our Lord Jesus, the Christ. Faithful is He that calleth you, who also will do it. The grace of our Lord Jesus, the Christ, 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.

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**Notes of Thanksgiving from the Whole World**

By J. G. EXCELL, Secretary to the General Overseer

**Husband and Wife Healed of Many Diseases.**

I said, O Jehovah, have mercy upon me: Heal my soul, but I have sinned against Thee.—Psalm 51.

201 GIDEON AVENUE, ZION CITY, ILLINOIS.

DEAR GENERAL OVERSEER:—It gives me great pleasure to write my testimony with the many thousands throughout the world to the power of God to save, heal, cleanse and keep.

I was born in Ontario, in the town of Dufferin. Through eating swine's flesh, which God has forbidden, I was taken with dyspepsia. I doctored with several physicians—Dr. Barr, Dr. Rolston, of Shelburne, and others to no numer-ous mention—but all were of no use.

In the year 1884 I moved to Manitoba, and there I doctored again. I suffered for seventeen years, and it left my stomach in a very weak condition.

Then I heard of Divine Healing, and studied my Bible and found that it was true. I decided to take God as my Healer, and was healed to have a partial healing so that I could do my work for about two years.

In the fall of 1901 I began to suffer from an issue of blood. I was healed in answer to the Prayer of Faith; but being very weak, I was forced to keep my bed.

It was then that dropsy set in in both my limbs. I received a partial healing, so that I could do my work for about two years.

I am so thankful that when we come to God He is not far off, but "a very present help in time of trouble." We went to the Lake last summer, and I again suffered from an issue of blood.

In the fall of 1901 I began to suffer from an issue of blood. I was healed in answer to the Prayer of Faith; but being very weak, I was forced to keep my bed. It was then that dropsy set in in both my limbs. They were swollen until I thought that they would burst. I also had bleeding piles and constipation so that my bowels would not evacuate for as much as nine days at a time.

I tried patent medicines from different parts of Canada and the United States, and was nothing better, but grew worse. By reading LEAVES OF HEALING I learned that God was the Healer. I resolved to trust Him. So I discarded all medicines, and in answer to the Prayer of Faith was healed of a lame knee. Being ignorant of God's Will regarding the care of the body, I did not retain my healing.

Through overwork on the farm and the cares of the household, I was completely broken down and fell into quick consumption. We sent to you to pray for me. We received partial healing so that I could do my work for about two years.

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Flags of All Nations Under the Banner of Zion

H e that had eyes to see, ears to hear, and a heart to understand, beheld, on the platform of Shiloh Tabernacle, Lord's Day afternoon, August 9, 1903, a scene, not only brilliant with color and thrilling with life and motion, but vividly symbolizing glorious Restoration truth.

Words cannot portray that scene, nor can they express its significance.

There, on the platform, stood the Prophet of the End of the Dispensation, Elijah the Restorer, grasping in one hand the Stars and Stripes and in the other hand the Union Jack, silken banners of the great Anglo-Saxon nations—God's Israel.

One, the Union Jack, was the flag under which he had been born and to which he had been loyal for over half a century; the other, the Stars and Stripes, was the flag of his adopted country, the nation in which he had chosen to establish the headquarters of his world-wide work of the Restoration of All Things.

Gathered about him on the platform were residents of the city which he had founded, under God, as an important factor in that work of Restoration, each representing a nation in which he or she had been born, and carrying that country's flag.

They were there from frozen Norway and Sweden, and from where the lovely islands of New Zealand lie smiling under the Southern Cross.

Side by side were the representatives of Asia's millions, China and Japan, and one whose birthplace was in Morocco, in northern Africa.

There was the representative of the great British Empire, and none the less proudly was waved the flag of little Holland.

The flags of Switzerland, the oldest republic, and of Cuba, the youngest, waved gaily side by side. France, Italy, Spain, Germany, Russia, Canada, Denmark and other nations were also represented by their flags. But, above all, there rose the glorious Gold, White and Blue; the Cross, the Sword, the Crown, and the White Dove of the Banner of Zion, the Banner of the Kingdom of God—the Kingdom of which Elijah the Restorer is the herald—and which must supersede all existing forms of government.

At the close, the hundreds of voices of Zion White-robed Choir sounded forth the prophetic words:

And He shall reign forever and ever.
King of Kings and Lord of Lords.
Hallelujah!
It was inspiration!

The mighty sweep of the music and the singularly fitting words, gave voice to the deep emotions which had been stirring in the hearts of thousands of those present. Standing there in breathless silence, while that mighty chorus rolled on, they saw through the mists of the few short years which lie between, and, for them, the words of Scripture were true: "The Kingdom of this world is become the Kingdom of our Lord and of His Christ."

The symbol of the Banner of Zion, floating serene and beautiful over the flags of all the nations of the earth, was realized in their eyes.

With hearts and eyes overflowing with joy, the praises of their spirits rose to God on the pinions of that last mighty Hallelujah!

These were scenes in the great service held in Shiloh Tabernacle last Lord's Day afternoon.

The General Overseer had announced as the subject for his meeting, "Why I became an American Citizen, or the Flag of Freedom and the Banner of Zion."

His admission to citizenship in the United States of America on the Wednesday previous had attracted widespread attention on account of the significant incidents which marked the event, and especially the high compliment paid him by the judge who admitted him, Honorable Joseph E. Gary, of the Superior court of Cook country.

Hence it was a very large audience, several hundreds of whom were visitors in the city from Chicago and from other places, that gathered in the Tabernacle on this occasion.

It was immediately after the usual service of praise and worship with which the meeting opened, that the flags of all nations were brought upon the platform and grouped in the midst of enthusiastic applause underneath the great banner of Zion.

Grasping the Stars and Stripes, the General Overseer said: "By the grace of God, I am an American citizen."

Before the applause which followed had died away, the stirring strains of "The Star Spangled Banner" were heard from the Zion City band, which was stationed in the upper gallery.

Then Zion White-robed Choir took up the song, and finally Band, Choir, and audience joined in the melody of that great patriotic anthem.

Following this, all joined in the patriotic and theocratic hymn, "My Country, 'tis of Thee."

In his address, "Why I Am an American Citizen," God's Messenger called attention to the fact that he was a citizen of the United States, not by accident of birth, but through choice, after long years of study of American institutions.

He declared his great love for the good Queen Victoria, but said that he had been opposed to the principle of monarchy from his very boyhood.

He had established the headquarters of Zion in America and had become a citizen of this nation because he believed it to be the best now in existence.

But while it was best, he declared, it was not perfect. He said, among other things, that he would exert all his power and influence to bring about the time when the Star Spangled Banner should wave over a land where the manufacture and sale of liquid fire and distilled damnation would not be licensed: where tobacco would not be sold; where education should be national, free, secular and compulsory.

He hoped to see the time when God should be acknowledged in the constitution of the United States and suggested that as some years ago there was a call for a new form of arrangement of the stars in the upper corner of the American flag, they might be arranged on the blue field in the form of the St. Andrew's cross.

Zion Guard, in full uniform, under command of Colonel Carl F. Stern and Major B. F. Morris, were in attendance at this service, performing, with unobtrusive but effective precision, their duty in the management of the great throngs which filled the tabernacle.

A. W. S.

LITERARY

CUTTLEFISH

The cuttlefish, when alarmed, always beats a hasty retreat, throwing out a great cloud of black ink, to hide its movements.

There is no use blaming the creature for its cowardice.

It is weak and soft; its blood is cold; it has a very rudimentary brain; and, no matter what the occasion, can only attempt offense or defense by squirting out the gloom of its Plutonic ink.
FLAGS OF ALL NATIONS.

Still it is not a pleasant object to contemplate.

Men with warm, red blood in their veins usually have a profound, withering contempt for a coward, even if the craven is only a beast or a fish.

Much more deeply scorched, then, is a cold, flabby, slimy cuttlefish of a man, or classes of men who fear to meet an issue squarely, but at the slightest alarm, attempt to hide an ignominious retreat under a cloud of ink.

Nowhere, not even in the depths of the ocean, are there any more cowardly or contemptible creatures than the cuttlefish of the Chicago daily press.

They have gone down in disgraceful defeat before Zion and her General Overseer many times in the last thirteen years, but have never failed to attempt to cover their retreat with a cloud of their slimy, black ink—a mass of shameful, stupid lies. Alarmed lest the world should know too much of the prosperity and progress of Zion, as shown during the Third Feast of Tabernacles, they tried to obscure the truth in a cloud of ink—a mass of unqualified lies.

It was a ludicrous vain attempt.

Although several of the papers dwelt at length upon the alleged lack of attendance and enthusiasm, one of them inadvertently told the truth, and called especial attention to the great crowds and their fervent loyalty.

That was a heavy blow.

And, while then, they were stillsmarting from it, all the lies they had ever told were rolled into one dirty bundle and tossed into the fire by the sincere compliment paid to the General Overseer by Judge Gary, when that eminent jurist made him a citizen of the United States. That this double stroke, thoroughly frightened these literary cuttlefish was beautifully demonstrated by the thick cloud of ink they squirted out last Monday morning.

On Lord's Day afternoon occurred the great service which is described in another column of this paper.

To have given anything like a true report of that service would have greatly strengthened the position of Zion and her General Overseer among the people.

Accordingly there was a conspiracy among the Chicago papers, and the reports were falsified to such an extent that, in some cases, the exact opposite of what actually happened was reported.

Much was made of the General Overseer's brief allusion to the arrangement of the stars upon the American flag, the papers saying that he made an attack upon the flag.

What he actually said was that, since there had been a call made a few years ago for suggestions as to a form of arranging the stars, he wished to suggest, if it were not treason, that they be arranged on the blue field, in the shape of a St. Andrew's cross.

The Chicago Tribune, a fair sample of the rest, reported that he said:

DOWIE ATTACKS FLAG—SUGGESTS A NEW ONE.

WOULD MAKE ONE OF HIS OWN DESIGN AND HAVE CONGRESS ADOPT IT, THOUGH HE FEARS ARREST FOR TREASON.

In his sermon yesterday John Alexander Dowie made an attack upon the American flag, saying it was not symbolic of freedom, and offering a new design. He would remove the Stars from the corner of the flag and place them along the borders. In the center he would have a St. Andrew's cross. Then he would have congress adopt his design as the flag of freedom. All this he would do if it were not for his fear of arrest for treason.

While he expressed himself as opposed to the principle of monarchy, he paid a very tender and beautiful tribute to the memory of the late Queen Victoria; but this is what the Chicago Tribune said:

During his talk on "Why I Became an American Citizen," he denounced royalty and directed ugly remarks at the late Queen Victoria, saying she and her parents were incompetent to act as rulers of a nation.

The other papers were as wicked, mealy, contemptibly false in their reports.

It is too late, however.

Abraham Lincoln spoke truly when he said that you could not fool all the people all of the time.

Men and women of intelligence know the inky cloud of a scared cuttlefish when they see it.

A. W. N.

Notes of Thanksgiving From the Whole World

Healed of Grip.

God be merciful unto us, and bless us, and cause His face to shine upon us, that Thy way may be known upon earth, Thy saving health among all nations.—Psalm 51:7.

NEW TROY, MICHIGAN, February 4, 1903.

DEAR DR. DOWIE:—Please pray for my wife, who has been taken very sick this week. She cannot retain anything in her stomach. Being believers in God's power to heal, we know that He will answer your prayer for my wife and raise her up.

It is our determination to serve God better than we have in the past.

With Christian love, I am,

Your brother in the Christ,

J. Herb.

NEW TROY, MICHIGAN, February 19, 1903.

DEAR GENERAL OVERSEER:—With a heart full of praise and thanksgiving to God, I can say that when we called upon Him He answered. I rejoice to tell what God has done for me.

The Devil afflicted me terribly with the grip, and for eight days I was very sick. I kept growing worse, until I knew that I was near death's door.

On Saturday, when I had another terrible vomiting spell, I said to my husband, "Do something for me, or I cannot live."

He wanted to know if I meant for him to go for the doctor; but I told him that the doctor could not help me.

I am ashamed to say that the Devil put fear and doubt in my heart, for I said that God was not answering our prayers.

My husband then said, "This is the Devil's work, and we must wait on God and trust in Him to help us."

He had already written to you, and you prayed for me on the following day. God heard and answered, for that same afternoon I stopped vomiting and ate a good meal.

For eight days I had not been able to retain even water in my stomach.

I praise God for having kept me well ever since. Your sister in the Christ,

(MRS.) EVA HERB.

ZION CITY, ILLINOIS, March 7, 1903.

DEAR GENERAL OVERSEER:—I feel it my duty to testify to God's wonderful goodness to us in healing our two little girls, one three and the other five years of age.

The younger was first taken with a very severe lung trouble and high fever. She was healed at once when Elder Dietrich laid hands on her and prayed.

She got up immediately and began to play. She has been well ever since.

A few days after the older one became very ill with a severe fever and stomach trouble.

I came home in the evening and found her suffering from an intense fever and very sick.

Something said to me: "If you give her some medicine, it would throw off that fever and she would get well at once."

I said, "Satan, you go. God can heal at once without your medicine."

My wife and I knelt down beside her little couch and prayed earnestly to God for immediate deliverance and she got up and are supper.

Then she went to bed, slept all night and has been well ever since.

I also wish to praise God for healing me last week of a very bad cold and stomach trouble through Elder Rasedel's prayers.

We thank you for the teaching of Zion and for the many blessings we have received in answer to your prayers.

Yours in the Master's service,

A. J. KINSHAN.

The Training of the Three Thousand

Off Deep significance and importance in the work of Elijah the Restorer, was the Rally of Zion Restoration Host at Shiloh Tabernacle, on Monday evening, August 10, 1903, when 512 persons presented themselves for consecration and separation as members of that Host.

It was a surprise to every one, the General Overseer included, that, although 688 members of Zion Restoration Host had been separated at Zion's Third Feast of Tabernacles only twenty-five days before, 512 were seeking the laying on of hands at this meeting.

These scenes are without precedent in the history of organized Christianity.

The attendance on Monday evening was unusually large.

The Rally was marked by a marvelous manifestation of Divine Power.

It was exclusively for members of the Host, no outsiders being admitted.

Elder A. F. Lee and his assistants had gathered all those to be set aside in the center section of the Tabernacle.

The Praise and Worship of God in hymns and prayer was followed by the reading of the inspired Word of God by the General Overseer, from the 1st Epistle of Peter, 2d chapter, the first twelve verses.

In commenting upon the Word he said, in part:

"It is a good thing to lay aside all malice, guile, hypocrisy, enmity and evil speeches, but let us be sure to put them all away, and keep them away, not holding back a single sin.

"Zion people are the most united people on the face of the earth today.

"Zion is united in God, united in doing good.

"A person may conquer the world, but if the flesh is to be the conqueror over him, he loses all and goes to the Devil.

"Zion will glorify God in the Day of Visitation to New York.

"God grant that this Host may, by its very actions, words and behavior in general, prove to the people of the Empire City that the Time of the Restoration has come, and that they are led by a real Prophet, who has arisen out of God's Israel.

"May you all ask God to let these lessons of preparation in the Training of the three thousand sink deeply into your hearts, conscious of your own imperfections.

"New York City is eagerly looking for us.

"May God grant us His blessing in this the first of Zion Restoration Host visitations "

After telling the Host that the first Zion advance guard, composed of Deacons Peters, Rice and Cotton, would leave for New York by way of Niagara Falls, on Tuesday morning, to complete some important details of the trip, the General Overseer paid a beautiful tribute to the night watchmen of Zion, who were present at the Rally by command of Chief of Police Stern, at his suggestion.

Prayer was offered by Elder A. F. Lee.

The General Overseer followed with detailed instructions for the New York visitation of Zion Restoration Host.

Arrangements have been made for ten trains to transport the Host, eight of which will run by way of Niagara Falls and two by way of Washington, D. C.

The trains will leave Zion City as follows on Wednesday, October 14, 1903:

Train No. 1 leaves 9:30 a. m. by way of Washington, over the Pennsylvania system, arriving in New York City, Friday, October 16, 1903, at 7:30 a. m.

Train No. 2 leaves 10 a. m. by way of Washington, over the Baltimore & Ohio system, arriving in New York City, Friday, October 16th, at 8 a. m.

Arrangements have been made so that those leaving on these two trains will be enabled to spend nine hours and forty-five minutes in Washington on the eastward journey, visiting the places of interest in the Capital of the United States.

All the other trains run by way of Niagara Falls.

Train No. 3 leaves at 10:30 a. m. over the Erie system, arriving in New York City, Friday, October 16th, at 8 a. m.

Train No. 4 leaves at 11:30 a. m. over the Grand Trunk system, arriving in New York City, Friday, October 16th, at 8 a. m.

Train No. 5 leaves 12 noon, over the Michigan Central system, arriving in New York City, Friday, October 16th, at 8 a. m.

Train No. 6 leaves at 12:30 p. m. over the Wabash system, arriving in New York City, Friday, October 16th, at 8 a. m.

Train No. 7 leaves at 1 p. m. over the Lake Shore & Michigan Southern system, arriving in New York City, Friday, October 16th, at 7:30 a. m.

Train No. 8 will be the General Overseer's special train. It is expected that this will be a solid vestibuled train composed of parlor cars.

The General Overseer's car will be an elegantly-appointed palace car, tendered to him gratuitously by one of the large railroad systems for the use of himself, family, attendants and immediate staff during the trip.

This train will leave at 3 p. m. over the Nickel Plate system and will arrive in New York City at 7:15 a. m., Friday.

It will be noticed that the General Overseer's Special is the last to leave Zion City and the first to arrive in New York.

A complete telegraph system will be installed on this train, in charge of a competent operator, by means of which the General Overseer will receive hourly reports from every train, giving its exact location, progress, and such other information as may be deemed necessary to send him by the officer in charge of each train.

Trains number 9 and 10 leave according to an itinerary not yet arranged. They will run by way of Niagara Falls or Washington, D. C., as may be deemed best.

A stop-over of six hours has been arranged for at Niagara Falls.

The trains, other than the General Overseer's Special, will be composed of Pullman day coaches.

Each train will consist of ten or more cars.

Sleeping-cars will be attached to every train.

Those desiring berths should notify the transportation bureau at once.

The charge for sleeping-car accommodations is five dollars each for the round trip: two persons in a berth.

While the Pullman day coaches will seat sixty persons, it has been decided, to prevent overcrowding, that only forty persons will be allowed in a coach.

Acting on instructions from the General Overseer, Deacon James F. Peters has secured a rate of one-half fare from points in certain states to Zion City.

This means a round trip ticket for the amount of the fare ordinarily charged for travel one way, and it is for the benefit of Restorationists only.

Those taking advantage of this will leave with the Host from Zion City, and the rate of fare to New York will be the same to them as to the home Legion.

These states are: Michigan, Indiana, Ohio, Missouri, Nebraska, North Dakota, South Dakota, Minnesota, Wisconsin, Iowa and Illinois.

Members from these states who intend taking advantage of this rate should communicate with the Transportation Bureau at once, so that provision may be made for them on the New York trains.

For the benefit of those living in parts...
of certain states, but nearer to Cleveland, Ohio, than to Zion City, a similar rate of one-half fare has been fixed from their home town to Cleveland, at which point they will meet the trains containing the Host from Zion City, and proceed to New York City with them from there.

Members of the Host, who will find it nearer to leave from Cleveland, Ohio, will be allowed the same rate of fare to New York as the home Legion, to wit, fifteen dollars for the round trip.

It is important that those desiring to take this route should notify the Transportation Bureau.

These states and portions of states are: Ohio, Western Pennsylvania, Northern Kentucky, Eastern Indiana, and Southern Michigan.

The members of the Host are directed to provide themselves with their own lunches on the trip.

Provision for at least four meals should be taken.

Wax paper will be on sale at the General stores and for a few pennies sufficient may be had to wrap up the entire supply for the trip.

Lunches wrapped in this paper will be found to be as fresh when New York is reached as when leaving this City.

Milk and coffee will be provided at Niagara Falls for the Host.

On Friday morning, October 16th, breakfast will be served by the commissariat at Madison Square Garden.

Deacon Clendinen is to buy thousands of these sets and they will be on sale at the General Stores in ample time for the trip. This will insure uniformity.

Deacon Frank W. Cotton, who will have the entire kitchen staff of Elijah Hospice, Edina Hospice and Zion Home, No. 1, to attend to the cooking of meals.

It is desired that every one who can cook should report to Deacon Cotton on his return.

To feed three thousand people is no small task, and it is the General Overseer's wish that the cooks work in relays, thereby making the task as light as possible.

Each member of the Host will be required to furnish one set of dishes consisting of one bowl, one mug, one cup, four plates, one knife and fork, one tablespoon and one teaspoon.

A suggestion was made by Overseer Speicher which was put to a vote and accepted by those present.

Deacon Clendinen is to buy thousands of these sets and they will be on sale at the General Stores in ample time for the trip.

This will insure uniformity.

By buying them in large quantities the price will be much less than otherwise.

The General Overseer directed samples of the set to be on exhibition at the Rally next Monday night if possible.

If the members of the Host will provide themselves with these dishes, a large sum of money will be saved and the cost of meals at the Garden will be correspondingly lower.

It is directed that the entire Host eat at the Garden.

Good wholesome food will be provided.

In order to economize further, various Seventies will act as waiters at certain meals for the rest of the Host.

Meals will be served in the large hall.
and basement connected with Madison Square Garden. The General Overseer has fixed the price of the two meals a day at twenty-five cents. Breakfast will be served at 8 a.m.; dinner at 4 p.m. Those desiring mid-day luncheons may purchase them in the district in which they are doing Restoration work.

The program at Niagara Falls is as follows: A meeting is to be held at 11 o'clock in the morning of Thursday, October 15th. The Band of forty pieces, the Drum and Bugle Corps of thirty-two, the Adult Choir of 350 and Junior Choir of 200 voices will be in attendance at this meeting.

A glance at these figures will show that the General Overseer has deemed it expedient to limit the numbers in the Choir.

At the conclusion of the meeting, the Host will separate on various sight-seeing expeditions, but no one will be allowed to go under the Falls, use the electric road at the Rapids, or go on the bridge which spans the Falls.

The restrictions are placed upon the people for the sake of safety.

Every member of the Host will be required to assemble at the trains on the New York side of Niagara at 4 p.m., for supper and prayers.

All trains will arrive at and leave from the New York side of Niagara Falls.

While in New York City the Host will take part in the early morning meetings of Praise and Prayer, at which the General Overseer will deliver addresses on the Eleven Commandments, taking one each morning, and four other subjects which he will select for the fifteen days.

Breakfast for the Host at the Garden at 8 a.m. as soon as possible, after breakfast, the companies will form their Seventies and leave Madison Square Garden for the districts allotted to them for the day.

At 4 o'clock every morning the General Overseer will hold a meeting at Madison Square Garden at which the Host will not be present.

At these meetings, the General Overseer hopes to be privileged to give Divine Healing teaching, and to spend much time with the sick and suffering.

The members of the Host will be expected to return to Madison Square Garden from their labors at 4 p.m. A hot dinner, of three or four courses, will be served at 5 p.m. This will give all ample time to get ready for the evening meeting.

There are to be no afternoon meetings. The two Saturdays which the Host will spend in the Empire City will be holidays. One is to be left entirely free of anything during the day, so that the people may go sight-seeing as they may wish.

The other will be spent on two large steamers of the Iron Steamboat company, sailing over the Hudson and East rivers, the New York bay, and into the ocean, returning in time for the evening meeting at Madison Square Garden.

The entire cost of the trip, including round trip railroad fare, board, lodging, carfares, is estimated not to exceed twenty-six dollars for each Restorationist for the fifteen days.

LEAVES OF HEALING.

Saturday, August 15, 1903

All members are warned against carrying large and needless sums of money; all money should be left on deposit in Zion City Bank and checks drawn against it if it is found necessary. There will be no difficulty in cashing checks through the Bank of New York, which is the New York City agent for the Zion City Bank.

After the Prayer of Consecration and the Benediction had been pronounced, the General Overseer asked Recorder Lee to read the Restoration Host Vow, which every member of Zion's Host is required to take, and which consists of a Vow, a Declaration, a Promise.

At the conclusion of the reading of this Vow by Elder Lee, the Messenger of God called upon all those members of the Christian Catholic Church in Zion who desired to become members of the Host to stand.

He then explained fully the solemn nature of the obligation, and gave opportunity for those who might desire to do so to withdraw, but all who had risen remained standing.

It was 11 o'clock, in the stillness of a beautiful moonlight night, that the five hundred twelve intelligent men and women with right hands uplifted, looking to God, through His Son Jesus, the Christ, took the solemn Vow of Zion Restoration Host.

Then followed the wonderful scene of the laying on of hands by God's Prophet which continued until the last one had been consecrated.

It was not yet midnight when the General Overseer left the Tabernacle.

NOTES OF THANKSGIVING FROM THE WHOLE WORLD

BY P. C. EXCELSIOR, GENERAL ECCLESIOAL SECRETARY

So He required of them the hour when he began to mend. They said therefore unto Him, Yesterday at the seventh hour the fever left him. — John 4:52.

I was enabled to give the 65th Psalm, verses 1, 2 and 3, to my friends who called and asked after the baby.

I thank God for raising up our little Katherine from a severe spell of fever at the same hour you prayed; and many other blessings that have come from a severe spell of fever at the same hour you

In ZION CITY, ILLINOIS, February 26, 1903.

DEAR GENERAL OVERSEER:—I read in God's Word: "Let him that is taught in the Word, communicate unto him that teacheth in all good things." I must tell you some of the good things God has done for my family and me in Zion.

Last autumn, while in Missouri, our little boy was very ill with whooping cough. He was immediately restored at the hour of prayer.

I did not seem to prevail in prayer, and it was so hard to see the dear baby suffer.

I telegraphed you while you were leading a service that I had been delivered. Praise God.

I was immediately relieved. Praise God!

I must tell you some of the good things God has done since, for which I praise God.

This morning we are rejoicing in our belief in God as the Healer of spirit, soul and body.

We are so glad that the little White Dove has entered our home, and our prayer is that it may enter all homes.

May God bless you, Overseer Jane Dowie and Deacon Dowie, and keep you Till Jesus Comes.

Your brother in His Name,

CHARLES WARDALL.

Our eyes have been opened for some time to the apostasy of the churches of today.

We have been studying the Bible closely. The blindness is now passing away, and the True Light is appearing.

We are so glad that the Little White Dove has entered our home, and our prayer is that it may enter all homes.

May God bless you, Overseer Jane Dowie and Deacon Dowie, and keep you Till Jesus Comes.

Our brother in His Name,

CHARLES WARDALL.

HEALED THROUGH FAITH.

Begun to Improve When Prayer Was Offered.

Again therefore Jesus saith unto them, saying, I am the Light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life. — John 8:12.

DUARTE, CALIFORNIA, April 6, 1903.

DEAR GENERAL OVERSEER:—I desire to give my testimony to my knowledge of God as a wonderful Helper and Healer.

I received your letter, and have also received LEAVES OF HEALING. About the time I thought my letter would reach you I began to get better.

My wife said: "Dr. Dowie is praying for you." I have been improving ever since.

This morning we are rejoicing in our belief in God as the Healer of spirit, soul and body.

WINNEBAGO CITY, MINNESOTA, March 6, 1903.

DEAR GENERAL OVERSEER:—I feel it my duty to add my testimony to the many others in Zion.

During the spring of 1902, I was troubled with a lame side so that I could not sleep nights; neither could I lie on that side.

While attending Zion meetings, one of Eldest Elders prayed for me in Jesus' Name, and I was instantly healed, and have been kept well ever since, for which I praise God.

Yours in Jesus' Name,

B. F. ROBINSON.
OBEDIENT GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Ghost."

Sixteen Thousand Three Hundred Ninety-four Baptisms by Triune Immersion Since March 14, 1897.

Sixteen Thousand Three Hundred Ninety-four have joyfully followed their Lord in the Ordinance of Believer's Baptism by Triune Immersion since the first Baptism in Central Zion Tabernacle on March 14, 1897.

Baptized in Central Zion Tabernacle from March 14, 1897, to December 16, 1902, by the General Overseer.. 4754
Baptized in South Side Zion Tabernacle from January 1, 1903, to June 14, 1903, by the General Overseer.. 37
Baptized at Zion City by the General Overseer.. 583
Baptized by Overseers, Elders, Evangelists and Deacons... 3275

Total Baptized at Headquarters 7889

Baptized in places outside of Headquarters by the General Overseer 641
Baptized in places outside of Headquarters by Overseers, Elders, Evangelists and Deacons 5993

Total Baptized outside of Headquarters 12434

Total Baptized in six years and three months 20,333

Baptized since June 14, 1903:
Baptized in Zion City by the General Overseer.. 14
Baptized in Zion City by Elder Clibborn 28
Baptized in Zion City by Elder Dickson 28
Baptized in Zion City by Elder Dinius 11
Baptized in Zion City by Elder Dickson 28
Baptized in Zion City by Elder Emery 8
Baptized in Chicago by Elder Farr 9
Baptized in Chicago by Deacon Christian 4
Baptized in Chicago by Overseer Mason 13
Baptized in Chicago by Elder Richart 18
Baptized in Chicago by Elder Taylor 15
Baptized in Michigan by the General Overseer 3
Baptized in Michigan by Elder Graf 6
Baptized in Michigan by Elder Royall 5
Baptized in Indiana by Evangelist Corkey 2
Baptized in Iowa by Elder Graves 5
Baptized in Kansas by Elder Reed 3
Baptized in Michigan by Elder Caire 3
Baptized in Michigan by Deacon Sprecher 7
Baptized in Minnesota by Elder Graves 2
Baptized in Wisconsin by Elder Brock 4
Baptized in Oregon by Elder Ernst 3
Baptized in Ohio by Elder Mercer 11
Baptized in Pennsylvania by Elder Hammond 11
Baptized in Indiana by Elder Emery 2
Baptized in Wisconsin by Elder McClurkin 8 140 863

Total Baptized since March 14, 1897 16,394

The following-named twenty-eight believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Wednesday, August 5, 1903, by Elder W. O. Dvin.

Bunney, John A. Zion City, Illinois
Borch, Mrs. Mary C. Lafayette, Indiana
Borch, H. F. Zion City, Illinois
Borch, Mrs. Hallie Zion City, Illinois
Bucum, Rob. Zion City, Illinois
Butler, Mrs. A. Zion City, Illinois
Cagle, Miriam C. 60 South Street, Washington, D. C.
Fairfield, Mrs. Louisa Spencer, Wisconsin
Gamble, S. A. Zion City, Illinois
Hackett, Miss Winnie Prosper, Bloomington, Minnesota
Harr, William Zion City, Illinois
Hart, Mrs. Rachel Zion City, Illinois
James, Samuel Laurium post-office, Calumet, Michigan
Jefferson, Mrs. Anna Zion City, Illinois
Keizer, W. O. Colvin Park, Illinois
Kilgore, George Albert Zion City, Illinois
Kilmaste, Mrs. F. Zion City, Illinois
Kline, Mrs. P. Zion City, Illinois
Laski, Rev. A. Zion City, Illinois
Lloyd, George Wilson Zion City, Illinois
Mansfield, H. H. Zion City, Illinois
Marlow, Mrs. A. Zion City, Illinois
McConnell, George Albert Zion City, Illinois
Murdock, F. Zion City, Illinois
Newton, Mrs. Annie High Point, Missouri
Newman, John A. Zion City, Illinois
Potter, E. Zion City, Illinois
Potter, Mrs. A. Zion City, Illinois
Putz, Mrs. Mary Zion City, Illinois
Powers, Mrs. James Zion City, Illinois
Shafter, Earl Floyd Zion City, Illinois
Shaffer, Leona Zion City, Illinois
Shaffer, Lillie May Zion City, Illinois
Schofield, Geo. Zion City, Illinois
Stanley, Mrs. A. Zion City, Illinois
Stett, Mrs. C. Zion City, Illinois
Waltin, John Zion City, Illinois
Wallace, Mrs. Jane Zion City, Illinois
Warren, Mrs. A. Zion City, Illinois
West, Mrs. Mary New York, New York
West, Mrs. A. Zion City, Illinois
Wett, George Herbert Zion City, Illinois

The following-named thirty believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Wednesday, August 12, 1903, by Elder F. M. Royall.

Archer, Mrs. Sabena Zion City, Illinois
Barnes, Mrs. Mrs. Annie Friendship, Wisconsin
Barnes, Mrs. Frances Zion City, Illinois
Culver, Frank 340 Eleventh street, St. Paul, Minnesota
Dow, Mrs. C. Zion City, Illinois
Ferris, Mrs. Miss Bertha Zion City, Illinois
Gamble, S. A. Petersburg, Nebraska
Geoffard, Charles Henry Zion City, Illinois
Guerin, Mrs. Lida Zion City, Illinois
Hale, Mrs. Bertha Zion City, Illinois
Haines, Walter James Zion City, Illinois
Harker, E. Zion City, Illinois
Jones, Estella Zion City, Illinois
Kolar, Michael Zion City, Illinois
Krajinby, John Zion City, Illinois
Makovsky, Emma Zion City, Illinois
Moy, Walter Zion City, Illinois
Musser, Miss Estella Zion City, Illinois
Phinney, Judge Judicious Zion City, Illinois
Pulaski, Miss Zion City, Illinois
Rose, Miss Minnie Zion City, Illinois
Smith, Mr. D. J. 144 East Sixty-third street, Chicago, Illinois
Stahl, Miss Mary Elgin, Illinois
Tate, Miss Laura Isabel Zion City, Illinois
Turek, Mrs. E. Zion City, Illinois
Witt, Miss Gertrude Zion City, Illinois
Witmore, Miss Ada May Zion City, Illinois
Zackrill, Ellis Zion City, Illinois, 207 Warren avenue, Chicago, Illinois

The following-named thirty-three believers were baptized in the South Side Zion Tabernacle, Chicago, Illinois, Lord's Day, August 9, 1903, by Overseer George L. Mason.

Bowen, Mrs. Nora 3331 State street, Chicago, Illinois
Bowen, Mrs. Myra 3514 South Park avenue, Chicago, Illinois
Malcolm, Margaret 3740 Throop street, Chicago, Illinois

The following-named believer was baptized in Shiloh Tabernacle, Zion City, Illinois, Lord's Day, July 19, 1903, by Overseer J. G. Excell.

Price, Sarah Ann Zion City, Illinois

The following-named eighteen believers were baptized in the Charles river, Cambridge, Massachusetts, Lord's Day, June 11th, by Overseer W. Hammett Piper.

Allen, Miss Evelyn M. 30 prospect avenue, Waltham, Massachusetts
Barnes, Mrs. H. D. (to Oakwood avenue, Dorchester, Massachusetts
Barnes, Mrs. Frances E. 110 Oakwood avenue, Dorchester, Massachusetts
Cummings, Miss Annie Belle Randolph, Massachusetts
Dreyer, Mrs. Emma S. (to Templemy Camden, Illinois
Fiedler, Margaret Loring 75 Washington avenue, Medford, Massachusetts
Green, Mrs. Mary A. 30 South Street, South Lawrence, Massachusetts
Henderson, Thomas Randolph, Massachusetts
Henderson, Mrs. Florence E. D. Randolph, Massachusetts
May, Miss Bertrine 416 East Avenue, Northfield, Illinois
MacDonald, Miss flora 727 Tremont street, Boston, Massachusetts
Mayer, Miss Bertrine 3751 Granville road, Columbus, Ohio
MacDonald, Miss Flora 727 Tremont street, Boston, Massachusetts
Pond, Charles F. 3 Northern avenue, Dorchester, Massachusetts
Purser, George Stoughton, Massachusetts
Soper, Miss Emma Methuen, Massachusetts
Speier, Mrs. Emma 207 Warren avenue, Chicago, Illinois
Soper, Miss Florence Ayres 27 Blake street, Cambridge, Massachusetts
Welsh, Mrs. Emma Andover, Massachusetts
Wilson, Mrs. Miss Florence Ayres 27 Blake street, Cambridge, Massachusetts

The following-named five believers were baptized by Triune Immersion, in a lake near Jackson, Michigan, Friday afternoon, July 31, 1903, by Deacon O. L. Sprecher.

Gowthorpe, Christopher Blakeley 472 Williams street, Jackson, Michigan
Green, Charles Stockton 9 F. D., no. 4, Jackson, Michigan
Green, Ernest Myrick R. F. D., no. 4, Jackson, Michigan
Green, Mrs. Josephine Jackson, Michigan
Green, Mrs. Mary Gay 472 Williams street, Jackson, Michigan

The following-named five believers were baptized in the Meramec River, St. Louis, Missouri, Saturday, May 30, 1903, by Elder F. L. Brock.

Hitchman, Mrs. Mrs. Mary Anna 4560 Vista avenue, St. Louis, Missouri
Linton, H. M. 5753 Theodosia avenue, St. Louis, Missouri
Miller, Mrs. Mrs. Anna 5753 Theodosia avenue, St. Louis, Missouri
Miller, Mrs. Mrs. Anna 5753 Theodosia avenue, St. Louis, Missouri
Young, Miss Mabel 210 Olive street, St. Louis, Missouri

The following-named believer was baptized in San Francisco, California, Lord's Day, August 2, 1903, by Elder W. D. Taylor.

Read, Mrs. Elizabeth Vernon Station, Fruitvale, California
The following-named fifteen believers were baptized in the Caledonian road Baths, N., London, England, Lord's Day, July 26, 1903, by Evangelist H. E. Carrol:

Ayon, Edith ........................ Bridge House, Prittlewell, Southend, Essex, England
Charles, Christopher ........................ 13 Lake road, Landport, Portsmouth, Hants, England
Emlyn, Miss Susie ........................ 59 Drayton Gardens, South Kensington, S.W., London, England
Haynes, Miss Bessie ........................ Roslands, Planter road, Harrow, Middlesex, England
Krenkel, Carl ........................................ 1 Winchester road, Highbury, N., London, England
Krenkel, Marie ........................ 1 Winchester road, Highbury, N., London, England
Owen, Mrs. Bertha ........................ 52 Sydney Buildings, Brunswick road, Poplar, E., London, England
Pilley, Mary ........................ 9A St James Mansions, Muswell Hill, N., London, England
Richardson, Mrs. Emma ........................ 21 Newlyn rd., Tottenham, N., London, England
Snowdon, Mrs. Rebecca ........................ 334 Ecclesbourne road, Thornton Heath, Surrey, England

The following-named ten believers were baptized in Spokane, Washington, Lord's Day, August 2, 1903, by Elder August Ernst:

Baker, Mrs. Martha A. ................................. 603 Carlisle avenue, Spokane, Washington
Beckert, George ................................. 606 Spalding avenue, Spokane, Washington
Becket, Mrs. Sarah E. ................................. 606 Spalding avenue, Spokane, Washington
Berg, Carl ................................. 609 Carlisle avenue, Spokane, Washington
Boye, Arva ................................. 607 Monroe street, Spokane, Washington
Bower, Miss Sarah ................................. 607 Monroe street, Spokane, Washington
Brago, Mrs. Margaret ........................ 1203 Third avenue, Spokane, Washington
Eldridge, Mrs. Mary E. ................................. 607 Monroe street, Spokane, Washington
Milordovitch, Mrs. Emma ................................. 3129 Third street, Spokane, Washington

The following-named four believers were baptized in Metamac river, St. Louis, Missouri, Saturday, July 29, 1903, by Elder Frank L. Beck:

Osman, Mrs. Amelia ............................. 2043 Olive street, St. Louis, Missouri
Schuplack, Mrs. Verne ............................. 423 South 6th street, St. Louis, Missouri
St. Clair, Miss Eta ............................. 1550 Cottage avenue, St. Louis, Missouri
Young John ............................. 826 Reilly avenue, St. Louis, Missouri

The following-named two believers were baptized in the Faughan river, Londonderry, Ireland, Monday, June 22, 1903, by Evangelist John Lillie Corkey:

Adair, Mrs. Annie .............................. 29 Hawkins street, Londonderry, Ireland
Adair, Miss Letitia Annie .............................. 29 Hawkins street, Londonderry, Ireland

The following-named two believers were baptized by Trinci Immersion in the Grand river, Eaton Rapids, Michigan, Wednesday evening, July 29, 1903, by Deacon O. L. Sprecher:

Bogibe, George William ........................ Eaton Rapids, Michigan
McCandless, John Laurie ........................ Eaton Rapids, Michigan

The following-named believer was baptized in Zion Tabernacle, Philadelphia, Pennsylvania, Lord's Day, August 2, 1903, by Elder Gideon Hammond:

Castell, Lydia J. .............................. 3134 North Thirty-seventh street, Philadelphia, Pennsylvania

* Conducted by Deacon Daniel Sloan in Shiloh

Zion's Bible Class

Warning.

I am directed by the General Overseer to warn our members and officers throughout the world against giving money to persons claiming to be members of the Christian Catholic Church. All benevolence must be given either from Headquarters or under the direction of same. Even though the applicant for benevolence be known to be a member of the Christian Catholic Church, financial aid must not be given except in extreme cases, and then only in small amounts. Requests for help must be made to the officer-in-charge. In cases where there is no such officer, requests should be made direct to Headquarters, accompanied by recommendations from one or two members of Zion in good standing.

J. G. Excell
General Ecclesiastical Secretary

Saturday, August 12, 1903

LEAVES OF HEALING.

The Image of God.

1. God is a spiritual being—John 1:19-26.
He has no flesh and blood.
He has existence and personality.
He is touched with our needs as a father.

Man was first a spirit.
His habitation is the body.
His soul is his clothing.

3. No other image can take God's place—Exodus 20:4-6.
The Devil says, "Worship me."
Self says, "Please me."
God alone can satisfy us.

He says we shall be solely His.
We must not seek to be like others.
He says: "Be ye transformed," become like Him.

5. When the heart is kept pure we see God—Matthew 5:8-10.
We see Him and know Him.
We talk to Him and feel His presence.
We follow Him and obey Him.

6. We are His offspring—Acts 17:24-31.
The Devil may make us ugly, but we are God's.
Our looks may deceive our parentage, but we are God's.
We may not talk or act like Him, but we are God's.

7. He will regenerate us—Titus 3:5-7.
The Holy Spirit will take away all uncleanness.
He will renew us to God's image.
How merciful and loving God is to never leave us!

The Lord our God is an Image-impacting God.

SUNDAY BIBLE CLASS LESSON, SEPTEMBER 6th.

Christlikeness.

1. To be like the Christ is to become like God—2 Corinthians 4:18.
The Christ is the image of God.
He makes us like Himself.
The transformation now goes on.

2. We are called to be godly in this world—Titus 2:11-14.
The present world is for growth in godliness.
Salvation makes one godly.
Godliness must be lived here and now.

3. The Christ showed us how to live godly—1 Peter 2:21.
Live as the Christ lived, and you will be godly.
Do just as He did—live unselfishly.
See how he went about doing good.

4. We must live blind to the things of time and sense—1 Peter 4:17.
You will surely be made a gazing-stock.
You will appear very strange to some.

5. We must conform to the image of the Christ—Romans 8:28.
We must walk as He says.
We must be looking unto Jesus.
We must live a life of faith.

6. His life is a record of how we should daily do—John 13:13-17.
We must be found in God's home.
We were always about His Father's business.

7. We shall more and more and soon be like Him—1 John 3:1-4.
We are now His children by faith.
We are here with Him now.
But we shall soon be faultless.

8. The work is going on and great changes are wrought in every obedient spirit every day—2 Corinthians 3:12-18.
We see clearly the hope of our calling.
We press forward to a prize.
We have liberty now to grow into His likeness.
God's Holy People are a Christ-following People.

LEAVES OF HEALING.

Two Dollars will bring to you the weekly visit of the "Little White Dove" for a year. $1.75 cents will send it to a friend for thirteen weeks; $1.25 will send it to six months; $1.00 will send it to any missionary, or to a Y. M. C. A. or for a Sunday School Room for a year. We offer no premium, except the premium of doing good. We receive no advertisements, and not even commercial lists of members, to help meet the expenses. LEAVES OF HEALING: Zion's wings, and we keep out everything that would defraud the reader's mind from all except the Exaltation of the Kingdom of God, for which alone it exists. If we cannot send forth our Little White Dove without setting its wings with the snare of the devil and the dot of the wringing mother, or compelling it to utter the screaming cries of the business vultures in the ears of our readers, this we will not our Dove at all.
SERVICES OF THE
Christian Catholic Church in Zion

REV. JOHN ALEXANDER DOWIE, General Overseer

WILL BE HELD IN
SHILOH TABERNACLE
Zion City, Illinois

...Every Lord's Day Afternoon at 2:30 o'clock....

Excursion Trains Leave the Wells Street Chicago & North-Western Depot each Lord's
Day Morning at 11:30 and 11:45 o'clock, returning after the services

Round Trip Tickets .... THIRTY CENTS
FOR SALE AT THE DEPOT PLATFORM

THE CHRIST IS ALL AND IN ALL

A NEW ZION CITY PLAT

A beautiful new colored-plate plat is now ready at the offices of Zion Land and Investment Association. These plates show all the land thus far subdivided, consisting of 1905 acres, and including the New Subdivision, just placed on the market—a most desirable and attractive homesite containing 280 acres.

This plat also shows the exact location of the most prominent buildings of the city, as well as other important details.

The residence lots in Zion City are exceptionally large and well-located. Some of them in the New Subdivision have an elevation above Lake Michigan of 120 feet, and are located a distance of two miles from the border of the lake.

Zion City lots are leased for 1100 years and every leaseholder is compelled to live up to the covenants and restrictions of the lease, which will prevent this land ever being used for any unclean or immoral purposes whatsoever, notably, the sale or use of intoxicating liquor, tobacco, disease-producing swine's flesh; or the maintenance of gambling dens, theatres, dance halls, apothecary shops, doctors' offices, oath-bound secret societies, etc. *

Nearly all the lots in previous subdivisions have been disposed of, hundreds of beautiful homes having been built upon them, some costing all the way from $10,000 to $25,000 each. At least Two Million Dollars have already been expended upon the land for improvements, and all within two years.

Lots in the New Subdivision are offered at rentals ranging from $400 upwards, and a discount of ten per cent is allowed Shareholders until August 1, 1903. Allotments will then be made to those who have filed applications with this Association. Selections may be made either in person or by proxy.

We shall be pleased to mail to any honest inquirer copies of this beautiful new plat, also new edition of illustrated booklet, and other descriptive matter pertaining to our Clean, Safe and Profitable Investments.

Address all communications,

H. WORTHINGTON JUDD, Secretary and Manager
FIELDING H. WILHITE, Assistant Secretary

ZION LAND AND INVESTMENT ASSOCIATION
ZION CITY, ILLINOIS
In this great building, the Auditorium of which seats 16,000 people, Rev. John Alexander Dowie, Elijah the Restorer, General Overseer of the Christian Catholic Church in Zion, will conduct a great mission from October 18th to November 1, 1903, inclusive. It is expected that he will be accompanied by Zion White Robed Choir of Hundreds of Voices, Zion City Brass Band, Hundreds of Officers of the Church, and by at least Four Thousand members of Zion Restoration Host.
A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD.
EDITED BY THE REV. JOHN ALEX. DOWIE.

Volume XIII. No. 18. ZION CITY, SATURDAY, AUGUST 22, 1903. Price Five Cents.

GENERAL VIEW OF LEVERS LACE MACHINES IN ZION LACE INDUSTRIES FACTORY,
ZION CITY, ILLINOIS.
Shiloh House,  
Zion City, Illinois,  
August 22, 1903, 3 a. m.

To the Overseers, Elders, Evangelists, Deacons, Deaconesses, Zion Restorationists and Members of the Christian Catholic Church in Zion Throughout the World, and to All Lovers of God.

Beloved Brethren and Sisters in Jesus, the Christ, our Lord and Coming King:  
Grace to you and peace from God the Father, and the Lord Jesus, the Christ.

The many thousands of Zion throughout the world will doubtless read with intense interest, and we trust also with prayerful consideration, the condensed reports of the Two Great Business Conferences with Zion Investors which were held in Shiloh Tabernacle on the two closing afternoons of Zion’s Third Feast of Tabernacles.

They will be found on pages 559 to 573 of this issue.

In the Post-Communion Address upon pages 576 to 577 will also be found several important points connected with the business interests of Zion.

Dr. Robert Young, the Great Scottish Scholar, whose translation of the Bible is held in high esteem by Scholars in all parts of the world, has translated the Commandment in Luke 19:13: “Do business—till I come;” and the Revised Version of both the British and American translators is: “Trade ye herewith, till I come.”

With the plain meaning of both these Translations we heartily agree, and we have made the Words of the Master the Keynote of our Conferences, as they are the Keynote of all Zion’s Business Enterprises.

The Old Version, “Occupy Till I Come,” is one that is evidently acceptable to the lazy professing Christians who bury their Lord’s Treasure in the earth, and affect great horror when it is even hinted that Religion and Business may be combined.

The nominal Church for many centuries has been quite willing slothfully to occupy dull and sleepy church buildings, and to glutonously gorge itself upon the fat of the land.

But it has not been willing to “trade” with the Treasures which God has entrusted to His people’s care, although it has been willing to beg money from traders.

Zion now boldly adopts the thought in Young’s Translation; and we are not ashamed to say that we obey it. In the Spirit and in the Letter, and Gladly, Joyfully, and Perseveringly, and with all our Power, we “Do business till He come.”

That Business, as you all know, covers the Four Great Departments of Zion’s operations—(1) Ecclesiastical, (2) Educational, (3) Commercial, and (4) Political.

Preserved in their rightful order and due proportion, one Department is just as sacred as another.

Along every line, Zion’s Onward Movements during the last year have been remarkably successful, and the Record of that Success is far beyond our power to express in writing, or on the printed page.

In many recent issues we have given much prominence to the daily teaching of the Word of God throughout the Feast.

The present issue is very largely confined to the record of the Business Operations of Zion, success in which has enabled us to secure the site for Zion City, and to raise the money for its purchase, and then to raise the vast sums required for the establishment of great, productive Industries, of a College and four Schools, and of many of the conveniences of an up-to-date City.

The Object Lesson to the whole world which Zion City presents is one which daily attracts wider and wider interest, and visitors, literally in thousands, come to Zion City every month to endeavor to see, and hear, and understand, as far as is possible, by a transient visit.

Scores and hundreds come to visit for a longer period. A steady stream of thousands upon thousands of those who are determined to cast in their lot with us, and become permanent citizens of Zion, is steadily flowing in from all the lands.

Vast numbers of those who will read this letter are “inquiring the way to Zion, with their faces turned thitherward.”

The facts which are so clearly put in the reports to which we have alluded will enable all interested to understand the present position of Zion’s Business Enterprises at Headquarters.

The facts are not exaggerated by one iota; but, on the contrary, we have been compelled to keep back, in the interests of Zion, much information which would have still further convinced every reader. In whose heart are the Highways of Zion, that the Time has come to move steadily and rapidly with the great stream of Children of God which is setting in toward the City of Zion from all the world.
When it is remembered that one-third of the entire area of the City has been taken up in lots during two years, it will be seen that the opportunities for investment under the present highly favorable conditions will soon be past.

Delay is likely to be injurious to those who fail to obey the call of God in the Command of the Lord in the Parable: "Do business till I come."

The success of all Zion's undertakings is acknowledged by the commercial world, and this is done most heartily by those who know the facts most fully. Amongst these are the very able members of our Business Council whose addresses appear in this issue.

We make these observations in this letter because we think the time has come to speak very earnestly and plainly to our friends who have Zion in their hearts, and to all who desire to help us in more rapidly extending the Kingdom of God over all the earth.

We especially appeal to every member of the Christian Catholic Church in Zion: for we are sure that the facts set forth in the pages of this issue justify us in saying to every one in Zion—"Come Out! Be Separate! Touch no longer unclean things! Trust God and Zion, which He had established for your deliverance and blessing!"

This seems to us to be the Message of these Conferences.

Let us ask our earnest people who are living in all parts of the world to consider these imperative commands of God, and to conserve their own interests, and to subserve the interest of God's Kingdom, and the Restoration of All Things to God, which require the gathering of the People around the Banner of Zion, God's Standard, in these Latter Days.

He has given us grace to lift that Standard of the King of Kings up in the presence of all the apostasies in the Church, and the tyrannies in the State, and the abominations in Society, which have combined to flood the world with intemperance, infidelity and impurity.

It is only by the combination and exercise of all our ransomed powers, in an orderly and concentrated manner, that Zion can ever realize the fulness of the promises of God in these latter times.

As I have shown in my addresses at these conferences, it would be easy for me, and it is becoming easier every day, to borrow from the World all the silver and gold that I could possibly employ in Zion City at a rate of interest which, on an average, would be less than one-half of that which we pay now to Zion investors.

But Zion was never established to promote the welfare of "the world that lieth in the wicked one," so as to enable ungodly men and women to fulfill the desires of the flesh, and to serve the devil.

I do not propose to borrow a cent from institutions or men who would use the profits of Zion's toil to extend the kingdom of sin and Satan, and to quicken the pace of the chariots of disease and death, which are leading multitudes to hell.

But I do propose, and most earnestly desire, that all who are truly in Zion shall come with all their families, and with all their wealth, into Zion City, until it overflows with inhabitants, and until the vast profits which are immediately realizable by Zion's industries, shall make it essential for Zion to hive off into the other cities which we intend to establish at great distances north, south, east, and west of the present Zion center.

Our beloved people will, therefore, understand that we are pleading in the interests of our Lord, who "has received the kingdom," and who will soon "return" to demand a reckoning from His servants as to how they have used the treasures which He has committed to them.

We do not hesitate to say that it is a sin for God's people to be helping the ungodly by keeping their money in banks whose controllers are utterly opposed to all real aggressive Christianity, and many of whom are openly on the side of evil.

We declare that it is wrong for Christians to continue in the enemy's country, "feeding swine," when they should be in their Father's home.

Therefore, in the Name of our Lord we demand that Zion will everywhere obey the command of our Lord, and put their money into Zion City Bank if they can do no better.

But, above all, we desire our people to come in every instance where it is possible, with all that they have and are into the city of Zion itself: for while we need money to continue to extend the business operations of Zion and make them still more profitable in providing resources for the extension of the kingdom of God, yet it is true Christian men, women, youths, maidens and little children that we desire most of all in Zion.

Our people's money, without their presence and their co-operation in Zion, is far from attractive to us.

The time has come for all Zion to leave the scoffing and ungodly associations of the apostasies, and to concentrate in Zion City, and train up families in purity, in peace, and in the power of God.

We do not counsel for a single moment the abandonment of the world: for the redemption of each one of
the inhabitants of which, God, in His love, gave His Son.

We desire the more rapid evangelization of the world by the Concentration of Tens of Thousands of God’s people in Zion.

It must be apparent to all that only a few years more of such Prosperity as Zion is now experiencing will hasten the building of other Zion Cities in many parts of America, Europe, Asia, Africa and Australasia.

But the founding of these Cities is an impossibility until the Parent Zion City, in which we dwell, has been fully established, and until Thousands and Tens and Scores of Thousands of Zion Restorationists of all languages have been prepared and sent forth as Messengers of Zion to all Nations.

This is all possible within a very few years if our people will co-operate with us by entrusting to God and to us, as His servant, the Wealth which He has put into their hands, and which now yields so much smaller a return than it would at once yield in the City of Zion.

We look beyond all these Toils and all these Zion Cities to the Coming of the King.

Necessary preparation must be made for His Coming ere many years have passed. In the reclamation of the Holy Land from its barrenness and bondage under the tyranny and bloody oppression of the False Prophet, and the fanatical and sensual policies of the Mohammedan governments.

The Voice of Elijah the Restorer must be heard throughout the earth, witnessing against every form of evil amongst men, demanding the absolute and unconditional recognition of the Supremacy of God, and a full and entire Surrender of All Men and All Nations to Him, through His Son, Jesus, the Christ, the Savior of all men.

Believing this, we go forward in the power of the Spirit, and earnestly warn all that profess to be with us that the Master will soon come and demand an Account of all they have done with the Spiritual, Psychical, Physical and Material Treasures with which He entrusted them.

It shall not be our fault if on that great day God will say to some reader of these lines: “Thou wicked and slothful servant!”

We write these lines upon the morning of the publication of this issue, after a week of very great toil, and after having given much attention to the preparation of the Reports of the Business Conferences.

We cannot write further, for the night is far spent and the day is at hand.

But we rejoice to say, in closing, that God is preserving us in wonderful vigor, and that all things in Zion are well.

Zion is moving forward steadily on all lines without any pause or hesitation, utterly indifferent to foolish criticisms, and ever mindful of the great purposes for which Jehovah hath established her.

Earnestly desiring an interest in your prayers and a Prompt and Practical Answer to our appeal for your cooperation and help, I am,

Faithfully, Your Friend and Fellow-Servant in Jesus, the Christ, Our Lord and Coming King,

[Signature]

General Overseer of the Christian Catholic Church in Zion

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**Warning.**

I am directed by the General Overseer to warn our members and officers throughout the world against giving money to persons claiming to be members of the Christian Catholic Church. All benevolence must be given either from Headquarters or under the direction of same. Even though the applicant for benevolence be known to be a member of the Christian Catholic Church, financial aid must not be given except in extreme cases, and then only in small amounts. Requests for help must be made to the officer-in-charge. In cases where there is no such officer, requests should be made direct to Headquarters, accompanied by recommendations from one or two members of Zion in good standing.

J. G. Excell,
General Ecclesiastical Secretary.

**Publisher’s Notice.**

The remittance must accompany receipt of subscriptions at the Publishing House, no difference by or for whom or for whatever time they may be given, or whether forwarded through Ordained Officers, Branches, or Gatherings of the Christian Catholic Church in Zion. Accounts will be carried with Ordained Officers, Branches, or Gatherings, on quantity orders of periodicals consigned on sale for monthly settlement, but to include only such articles as bear the imprint of Zion. All orders for Bibles, books, buttons, pictures (except prints done by the Publishing House), lace,皮肤病, etc., must be sent to the General Stores, Zion City, Lake County, Illinois.

**Notice to Correspondents.**

In writing to Headquarters it is absolutely essential that the writer give his full address.

Failure to comply with this request necessitates looking up or referring to the Church Records, which involves much time, and is very frequently fruitless.

Friends and members of the Christian Catholic Church in Zion everywhere will please bear this in mind, especially those in foreign lands.

Faithfully yours in the Master’s Service,

J. G. Excell,
General Ecclesiastical Secretary.
Consecration of Children 581-582

of JOHN ALEX. DOWIE, Zion City, Illinois, U. S. A.

Long Distance Telephone. Cable Address "Dowie, Zion City."

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tions may be sent to Australia-Zion Publishing House, Ruede Mont, Thabor 1, Paris, France. Zionsheim, Schloss Liebburg, Canton Thurgau, bei Zurich, Switzerland.

Zion's Bible Class, 558

Saturday, August 22, 1903.

ZION CITY, ILLINOIS, SATURDAY, AUGUST 22, 1903.

MEMBERS AND FRIENDS OF ZION EVERYWHERE

All must mind the same thing. All must be like the one Christ. Every saint must be warned if need be. Every saint must be exhorted. Every saint must be admonished.

The Lord our God is a Warning God.

SUNDAY BIBLE CLASS LESSON, SEPTEMBER 19th.

Divisions and Schism.

1. The Chrisitians prayed that His people might be united.—John 17:21.

The Christ's Church is not to be divided. All must be like the one Christ. Every saint must be warned if need be. Every saint must be exhorted. Every saint must be admonished.

2. The disorderly must be disciplined.—2 Thessalonians 3:1-15.

Some would rather argue than work. Some prefer to do mischief than do good.

3. Some preach a creed instead of the Christ.—1 Corinthians 1:23.

A united church obtains Holy Spirit power. A united church wins souls to the Christ.

4. The Christ’s Church is not to be divided.—1 Corinthians 1:3-18.

They offer help to others; they are brute beasts which only devour.

5. They cannot believe a God-wrought work, even if done before their eyes. Some would rather argue than work.

They growl and bark and eat. They are brute beasts which only devour.

6. They are in bondage, but they offer help to others. They are brute beasts which only devour.

They are in bondage, but they offer help to others. They are brute beasts which only devour.

7. They do not work righteousness, but evil. They growl and bark and eat.

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14. They do not work righteousness, but evil. They growl and bark and eat.

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17. They cannot believe a God-wrought work, even if done before their eyes. Some would rather argue than work.

They growl and bark and eat. They are brute beasts which only devour.
Like great, incoming waves of the sea, interest in the proceedings of Zion's Third Feast of Tabernacles swept resistlessly on, gathering force and impetus as meeting succeeded meeting and conference followed conference, until the culmination was reached in the two business conferences which marked the closing days of the Feast.

Had these occurred at the beginning of the Feast, the mind would have been unable to comprehend or to contain; but as God's grace was revealed in marvelous ways from day to day, this last crowning marvel which He hath wrought in Zion seemed not strange, but rather the perfect, fitting close to the great whole.

Shiloh Tabernacle, Zion City, Illinois, Monday Afternoon, July 20, 1903.

The service was opened by the Congregation's singing Hymn No. 62:

In the harvest field there is work to do,
For the grain is ripe, and the reapers few;
And the Master's Voice bids the workers true
Heed the call that He gives today.

Chorus:
Labor on! labor on!
Keep the bright reward in view;
For the Master has said,
He will strength renew;
Labor on till the close of day!

Overseer Jane Dowie read from the Inspired Word of God the 19th chapter of the Gospel according to St. Luke, beginning at the 1st verse.

Prayer was offered by Overseer Speicher.

The General Overseer then delivered the following address:

INVOCATION.

Let the words spoken by us who stand here before these our beloved friends be acceptable in Thy sight, helpful to them, and to all to whom these words shall come, for the sake of Jesus, our Lord, our Strength and our Redeemer. Amen.

TEXT.


The Old Version said, "Occupy till I come," which is incorrect.

The Revised Version says: "Trade ye herewith till I come."

But the correct rendering is more emphatic still, and I agree with Dr. Robert Young who translates it, "Do Business Till I Come."

I have called into existence Four Advisory Councils.
One is Ecclesiastical, one Educational, one Business and the other Political. You see the Business Council before you today on this platform.

A Meeting of This Kind Is Merely a Conference.

It is not a meeting of stockholders, or shareholders asked to receive a report, and to pass upon it; because, as you know, the whole of the finances of Zion are administered in a totally different manner.

The money that is placed in my hands by the stockholders in Zion is an investment in my hands for twenty years, and I am glad to be able to give you a personal account at every dividend period by sending your checks for the interest I agreed to pay you.

My engagement to you is to supply you at the close of every six months with a certain dividend, and I have done so, without any delay or exception.

But I do not want merely to have you invest and receive your dividends, I want to meet you and tell you as the holder of your investments, how we are getting on.

I always have this satisfaction that, if I were to pass away at any moment, everything would be in good order, and that Zion's Business would go on upon the good, profitable, and well organized lines upon which it is now running.

The organization is so complete that my successor would simply step in, and the difference would only be a change in the signature, as far as the continuity of Zion's Business is concerned.

Zion Stocks Have Not Depreciated in Value.

but they have now, principally, reached a premium of ten per cent. There is no question but that this is a good, saleable premium price.

It is below the market price for a nine per cent stock.

Some of the nine per cent stocks are selling at one hundred forty today on the Stock Exchange.

The basis of all our stocks is the Zion Bank, and the Bank must always be very carefully guarded.

I thank God for the fact that the Bank Capital is Four Hun-
dred Fifty Thousand Dollars, but our footings are over Two Millions; which means that we have deposits of various kinds in our hands that bring the footings of our Resources up to Two Millions.

I personally possess over one-third of that stock, so you see my confidence in the Bank is very considerable.

I have the pleasure of owning One Hundred Fifty Thousand Dollars personally, of that stock. Zion Bank is the bottom of everything: it is Zion's Financial Clearing House.

Zion Bank Must Be Kept Strong to Weather All the Storms.

The fight will always be made by the enemy upon the Bank. The efforts of our enemies have been again and again directed to discredit us. I, therefore, have the pleasure of standing the risk to lose more largely than any one else, because I, personally, own one-third of the stock.

I thank God for that privilege, and I desire to say that I am very much delighted with the Bank and its splendid management.

Since this Bank was established, scores of millions of dollars' worth of business has passed through it.

The capital of the Bank, however, must be increased in order to enable us to do business easily, and to keep a large gold reserve, which is necessary, especially when I am away, in case any attack should be made upon the Bank.

I have the desire that we should never have a Gold Reserve of less than $350,000 and 1, therefore, am offering to the present investors $350,000 of Bank stock, which I offer at par.

At the present moment it is a ten per cent. premium stock; that is to say, in order to get it you have to pay $110 for every $100.

Zion to Take Certain Onward Strides.

But I want to effect, within the next months, by the aid of Zion, certain rapid onward strides, of which this is one.

We do not worry about the Bank, because, when days of trouble have come, instead of there being a run upon the Bank, there has been a run to the Bank by our people.

Instead of coming to withdraw their deposits, they have shown, in a most delightful manner, their confidence in myself, and in the Bank, by coming in great numbers with more money.

There have been counted on two occasions in Chicago as many as a hundred persons at a time standing in a long line, or series of long lines, waiting to make deposits within an hour or so before the Bank opened, on the mornings after there had been very severe attacks upon the Bank.

Next to the Bank, and formed at the same time, comes Zion Land and Investment Association.

Vast Work Done by Zion Land and Investment Association.

It does not need a talk upon the Land and Investment Association to tell you how successful that operation has been.

I established this Association, and through it have done all the business in connection with the land for Zion City, which cost in round figures about $1,200,000.

It might surprise you to know that at this present time, only two years from the opening of the Gates of Zion City, we are paying money in wages to workmen and employees in the various industries, at the rate of $1,200,000 per annum, which is a twofold equal to the entire cost of the land.

If that does not show you what a tremendous jump Zion has made in these two years, what will show you?

Of course, when you add to that what we are paying for lumber, building material for our various industries, machinery, and I know all the bills, you will not be surprised if I tell you that you will have to add many times that sum to reach the figures of the annual business of Zion in all departments.

Deacon Rodda groans when he gets orders for seventy-five tons of candy from one city, and, of course, cannot fill them because we cannot make candy on so large a scale yet; but still he turns out many tons every week. And as for Zion Lace Industries, the success of these is simply amazing.

But I shall come to these things at the proper time in these conferences, and, meanwhile must continue to speak of the operations of Zion Land and Investment Association.

How the Value of Land Has Been Changed.

We have changed the value of a piece of land worth one million two hundred thousand dollars at first to so great an extent that if any one was to talk of it, and of all that's on it, and that is about to go on it, a lot worth only twenty million dollars, we could very soon show him that he was wrong.

When We Began, We Bought This Land at an Average of a Little Under Two Hundred Dollars an Acre.

The most valuable part of it is the Lake Front.

Today that Lake Front is admitted to be worth thousands of dollars an acre.

I was surprised the other day to see that the United States surveys of the lake show that the deepest water on the shore of Lake Michigan is just in front of Zion City.

We can cut the channel away up into our low-lying land, and make a round basin of a thousand feet in diameter; make a good inland Harbor and bring up all our coal, lumber and other heavy things down the lake and through the canal, not taking them by rail.

We shall be able to bring vessels up into the city from Lake Michigan.

This we shall do if God permit, which will make a tremendous increase in value and a tremendous saving on all our great imports, and by-and-by will be exceedingly convenient when we send out shiploads of our manufactures.

We started leasing the land for eleven hundred years because the land is God's.

We have made it so legally.

None of us have a single iota of private ownership in it apart from the lease.

I leased you the first land, and I told you it was dirt cheap, and some of you smiled, and thought you were paying a big price for it; but that was your ignorance.

I am willing to buy it all back at the price you paid.

I will take the offer now from any man in this room who bought land in that first investment.

We Hear of Some Wonderful Things in the Increase of Land Values.

A man who paid four hundred fifty dollars for a lot was offered twenty-two hundred fifty-five dollars, I am informed, and refused it.

Many have refused three times what their lots cost.

The people who buy land now at the rate of nine thousand dollars an acre on the great boulevards, are buying it dirt cheap, and you will regret later if you have the money now and do not buy.

Next to Shiloh House we leased one piece for three thousand dollars, or at the rate of about nine thousand dollars an acre.

That is a pretty big price for land that cost us an average of two hundred dollars an acre; but we had a right to get the increment of value for Zion.

How could I build these great educational buildings, and do a hundred other things that I do, if it were not for the profits on the land?

But Zion does not profit half as much as the people who buy, because, even at the high price, so-called, that we have sold, they have profited all the way from fifty to several hundred per cent.

Present Not to Be Compared With the Near Future.

But that is nothing compared to what it will be.

At the Midway, near the World's Fair grounds, in Chicago, I saw land when it was swamp, before the World's Fair Buildings were built there, which you could buy for less than thirty dollars a foot, and now it is held for hundreds of dollars a foot.

Some time ago the corner of Midway and Stony Island was held at one thousand dollars a foot.

I know of land that sold, between that corner and Sixty-third street, for five and six hundred dollars a foot.

I cannot replace the land that has been disposed of to our people, but we do rejoice that they have it, and that it has already so increased in value by the cooperation of all.

But we still have, as many think, the most beautiful and valuable land in Zion City to dispose of.
LEAVES OF HEALING.

Saturday, August 11, 1894

Some one said, "What is Dr. Dowie doing with such immense boulevards. What kind of crowds does he expect?"

The other day, when the crowds coming up from the Tabernacle, they began to wonder whether in days to come the boulevards would be broad enough.

How beautiful they will be by-and-by; three hundred feet wide, sixty feet building line on each side, and four hundred twenty feet between the houses! Think of it!

If we had a great court of about eight hundred feet wide, as we shall, all around the main Temple, it will not be large enough.

It will take all that to let the people come out from a building that will hold between forty and fifty thousand people.

If there are any men in the world to whom you investors owe gratitude it is to these men—Deacon Judd, Deacon Sloan, Deacon Wilhite and the men connected with the land department.

Of course, it is connected with the Bank, where we have men who are beyond any praise of mine, because the skill and financial acumen with which Zion's Financial Institutions have been managed, and, oftentimes, with too small a capital, and with such an immense business, running in the aggregate into scores of millions of dollars, has never been excelled anywhere.

Zion Has Not Increased the Value of Land Just Outside Her Boundaries.

You can buy land just outside of Zion's boundaries today for a hundred dollars an acre, but what can you do with it?

Could you cut it up and sell it? Try it.

You will fall flat.

It was tried, but Zion has her own way of going about things. I prayed, and I told my people that if any one of them bought a single lot in that which was intended to be a damage to Zion I would have a private interview with them, and I thought that the end of that interview would be that they would either relinquish their purpose of cooperating with the ungodly or would leave Zion.

Two or three men did buy in bogus town sub-divisions.

I called them up and went into the matter.

I asked them if they knew that the parties doing this were laying out land upon which they might build piggeries, groggeries and so on.

They said that they did.

I asked if they had purchased the land, and they said, "Yes."

When I asked if they expected to get work in Zion City and thus pay for it, they said "Yes."

Then I said, "There is not one stroke of work for you in Zion City."

You should have seen the look on the faces.

I said, "No more money comes out of Zion's funds to help you to lower the value of Zion's lands!"

Every man was glad to drop his investment; but some of them returned to their former homes and died there.

We will see that if any man attempts to run a little trick upon Zion in that way, it will not pay.

I venture to prophesy that land upon Shiloh boulevard, for which persons have paid thirty dollars a foot, will be worth three hundred dollars a foot in less than ten years.

We are keeping up the price of land all over Zion City, and we will keep up the price: for I desire to get a large sum of money from the land to make improvements for the benefit of all the people, and the land is duty, at the present price.

If you think that when you go back to Mount Carmel district that you will get the land very, very cheap, you are mistaken.

Land Is Made Valuable by What Is Put on It.

For instance, what makes the land valuable at the corner of LaSalle street and Jackson boulevard, in Chicago?

It is the center of the city, and you cannot buy the land where the Board of Trade is now, at five thousand dollars a foot frontage.

Two or three miles west from that you can buy it for a hundred dollars a foot.

I venture to say that within a few years, every acre of Zion Land will be worth, on an average, from seven thousand five hundred thousand dollars an acre.

It is God's Land; for, from the beginning of my planning for the purchase of a Site for this City of Zion I was determined that

The Perpetual Ownership of the Land by God Would be Legal and Provided For.

The failure of God's Israel to obey God's Command in every matter was one of the causes of their losing the Land of Canaan which He gave. He had said at that time (Lev. 25:23):

"The Land shall not be sold in perpetuity; For the Land is Mine: For ye are strangers and sojourners with Me."

It was God's Land for God's People.

When they sold it to the Children of the Devil, they went the Devil and were scattered to the four winds of heaven.

The only way for Zion to continue to prosper is to recognize the Eternal Principle in all future land operations that the Land acquired by Zion money is God's, and His alone, and His forever, and that nothing shall be done on that Land which is contrary to His Commandments.

Then God will bless every foot of land that Zion acquires in this Continent, and on all the Continents and on all the Islands of the Seas: for Zion must plant her Banner all over the earth on Zion lands and in Zion cities.

I thank God for the Operations in Zion Land during last year.

Let Me Say a Word or Two About the Attacks Upon Zion.

Last fall these Monetary Pirates of the Boards of Trade, especially in New York, began to fight each other over certain railways running into the South.

They tried to break each other up and in order to do so they recklessly manipulated the Money Market, and by withdrawing gold made money scarce all over the United States, at a time when money was plentiful, crops bountiful, and business profitable in all directions.

It happened that this fight began at the time when much of the money held in the East was sent to the West to buy the great crop.

Iowa sometimes takes fifty to a hundred million dollars of Eastern money, and other states take in proportion, and so there is sometimes about a billion dollars of money money from the Eastern to the Western States.

Owing to the temporary removal of great amounts of money from one part of the country to the other, the sudden withdrawal of money from banks, and the fight of these Stock Jobbing Thieves and Piratical Filiibusters in New York, everything suddenly went down, and a great National Disaster was narrowly averted, a disaster which would have involved millions of honest and industrious people in terrible troubles and thousands of cases in absolute monetary ruin.

A bank which should have held, according to the terms of the law, three million dollars gold, suddenly found that its gold reserve had disappeared.

We were discounting all our bills when this happened, but we soon found ourselves unable to realize upon properties in which Deacon Sloan could inform you, Zion was interested to the extent of hundreds of thousands, and even millions, of dollars.

Then the vile newspapers, the Literary Pirates and Social Outlaws in Chicago, flung their Black Flag with its Death Head and Cross Bones to the breeze, and thought that it would be a good time to fight the Commercial and Financial Institutions of Zion.

Day after day and week after week they spewed out upon a continuous cannonade of specious misrepresentations, and we were hammered with every lie that every paper could put together. Lies countless!

But not one in Zion was troubled; and day by day our daily work in Zion City went forward quietly, without fears or agitation, and without interruption.

Thanks be to God, not one Zion depositor withdrew money.

Not only that, but, thanks be to God, at my call, tens and tens of thousands of dollars poured into Zion on short loan.

and, later, a Million dollars of new capital were subscribed for Zion Stocks, the details of which I gave from week to week in my Editorial Notes in LEAVES OF HEALING. This was a matter of profound astonishment to Zion's enemies everywhere.

In the midst of our severest trials, a man of the world came up and offered us a loan of half a million dollars at four and one-half per cent.
That was an awful temptation to me for a few moments! The apple that Eve saw was nothing compared to that. Bewitching by light, she was inevitable. Within a certain wonderful words again and again in Deuteronomy 28:14 which God spoke to Israel thirty-four centuries ago—

"Thou Shalt not Borrow. And Jehovah Shall Make Thee the Head and not the Tail." I wanted Zion to be "the head, and not the tail," and I obeyed God, and waited upon Him for deliverance. We did not want them then, and have not borrowed yet. They did foolish and nasty things, and we made them smart for it. But not a single judgment was given in any Court of Law against Zion.

We put these foolish merchants upon a black list, and it has been interesting to see what they have been doing to get off that black list, and to do business with us again.

It would have been years before months of fighting the newspapers were compelled to record the fact that they, and all Zion's foes, had been defeated, and they came out with big head-lines:

**ZION'S FINANCIAL FOUNDATIONS SOLID.**

God saw us through and now we have gone on, and the population, and the building industry has grown so much, and the interests become so large, that we are again embarrassed by our prosperity and need assistance to extend our business on all lines. I desire to talk to you briefly about the Zion Lace Industries.

**No Large Investments in Zion Lace Industries Accepted Until Proved a Success.**

I was determined not to call for any large capital for Zion Lace Industries until I saw beyond all question that the lace was a success commercially; that we could make it in such a manner that in design and in workmanship it would be at least equal to the best Nottingham lace of its class; and that we could produce it in such a manner, in the United States, that we would be able to make a good profit on it, and undersell the Englishman.

I think one of the best things that ever happened to us in this connection was that the wholesale houses of the city of Chicago desired to buy our lace at their price. Now their price was an insult to us. It would have left us no considerable margin of profit, but the wholesale houses would have eaten up all the big profits.

They thought that we could not place the lace on the market without putting it through their hands. We soon showed them how wrong they were.

We have already put our lace in hundreds of the largest houses and cities of the United States.

We Are Able to Undersell the Englishmen by Thirty Per Cent. and Make a Good Profit.

Thank God for that.

Our lace is not only equal to, but better than the Nottingham lace. At least, that is the testimony of over eighty thousand first-class houses in all parts of the United States who are our customers.

We have made improvements in connection with our machinery that enable us to work our plant in a manner that is far ahead of Nottingham.

Our men are the equal of any men in Nottingham both in designing patterns and running the machines, and, thanks be to God, our young men, whom they have educated, are standing behind these machines and doing splendidly.

They tell me that they learn in a few months what it takes some Englishmen several years to learn. (Applause.)

I imported about thirty lace experts and have since educated about three hundred fifty of our own people.

In addition to the three hundred fifty that we employ in the factory, we employ two hundred outside of the factory.

I am in a position to make you this important statement, namely, that Zion Lace Industries are in the front of the race with the lace industries of their kind in the world.

**Zion Lace Industries to Supply Money for Spreading the Everlasting Gospel.**

I say this to you that out of this great industry, when we have developed it and added to our facilities thousands of people and new machinery, Zion can, within a very few years, get a clean five million dollars' profit a year after paying all dividends.

Think what this vast sum would mean in the Extension of the Kingdom of God throughout the world! I ask you if you should not endeavor to add to our capital so that we can quickly extend this industry?

We ought to have this year about a hundred new machines.

We ought to be able this year to build another factory.

I am ambitious to get money for God.

I want to build colleges and schools, and train boys and girls, youths and maidens, so that they will be skilled workers, good husbands and wives, and good fathers and mothers, and that we shall send a large number of them to preach the Everlasting Gospel, and establish Zion all over the world.

I Believe In Zion Candy.

My orders to Deacon Rodda are, that he is to be perfectly sure that no poison ever enters into his colors, and to use the best and purest.

Deacon Rodda—"We pay twenty dollars for flavor we could buy in Chicago for four dollars."

General Overseer—We use the best material; that is why Zion Candy will hold up the Banner for Purity, Originality and Workmanship.

**Words to Zion investors.**

The Zion Stocks are now selling at an advance of ten per cent., or One Hundred Ten Dollars for the One Hundred Dollar shares.

I will take off that advance to Zion investors in Zion Securities for three months, from the first day of August to the first day of November.

I ask you to advise your friends, and I ask my Special Messengers to remember what I say now.

I offer you that which will be a blessing to your children's children.

Zion's prosperity is the prosperity of all in Zion, and therefore I am glad to share the profits with you, and yet have much left for the work of God in every land.

**All Outside Investments of Members of Zion Should Be Disposed Of.**

Some of you have outside investments—bring them in. If you have outside lands, sell them.

The lands have reached their highest price outside, and it is about time for the change of things.

It would be better to quick in realizing.

Realize on your land even if you have to lose a little.

I say to you in Zion, who have houses and lands outside: Sell them, and bring your money into Zion, so that we shall be able to use it all in the profitable extension of Zion's Industries.

The financial strength of Zion is that one man has the power.

When one institution is attacked, I can bring up all the power of the other institutions.

I have a good staff of men in all these institutions, which I do not need to tell you stands high; it is composed of men whom God has blessed.

I shall address you again at various points of this Conference, and also tomorrow afternoon.

Meanwhile I would like General Financial Manager Barnard to say a few words to you.

Deacon Charles J. Barnard, General Financial Manager of all Zion Institutions and Industries.

Deacon Barnard said: "General Overseer, Christian friends:—In the world the only object in life is the accumulation of wealth, and the gratification of selfish motives."

"Only a few years ago you could count the millionaires on the fingers of one hand. Today, if all the millionaires would list their property with the assessors, I think you would find scores of them."

"How has this wealth been accumulated?"

"You will find the answer by going to the Stock Exchanges and Boards of Trade. There you will find the human wrecks from whom these men have accumulated their great wealth—men who went on the Stock Exchanges with happy wives and children, and today are broken down in health, and have weeping wives, and unfed and unkept children."

"Is it any wonder that men and women everywhere are looking for some one to lead them?"
Andrew Taylor Speaks of the Wonderful Success of Zion Lace.

We shall be glad to hear a few words from Andrew Taylor, one of Zion's lace salesmen.

Andrew Taylor said: "It is with the greatest joy that I find myself back in Zion City, after a prosperous and remarkable journey. Denver was the first town I struck, in my last journey, and I struck it hard. Two of the largest houses there bought our laces.

"One of them has put a large picture of Zion City in his lace curtai, with improvements upon this land. All these laces are made in America; support home manufactures." (Applause.)

"I tell the merchants what some of them do not know: that they are sixty per cent on the goods they buy from Nottingham; and that we can undersell by thirty and forty per cent, and give them a better article.

"Some, who have only bought the cheaper grades of laces hitherto, are now able to buy from Zion a better article at a less price. They buy, because they cannot help themselves. At one hotel I was asked to hold a meeting. "They wanted to hear of that wonderful place, Zion City." One dear old man in Salt Lake City, who is very near the Zion above, sat down near me where I could talk to him, and he listened to the truths of Zion with the tears coursing down his cheeks.

"Today he is paying for Leaves of Healing to be sent to him, to learn more of these wonderful truths." General Overseer—Let us now hear from Deacon Judd.

Deacon H. Worthington Judd, Secretary and Manager of Zion Land and Investment Association.

Deacon Judd said: "My Christian friends and investors, I was wondering, as I sat here listening to Brother Taylor, if it would not be advisable to have some salesman like him to go out and sell lots in Zion City and preach the Gospel. "Most of our business, as you know, is done by correspondence, and we do our best to get in the Gospel with business.

"I am very thankful to God that I have been associated with our beloved leader all these years, and for the example that he has been to us day to day. "I thank God that we have seen His handiwork all the way through. We bought sixty-six hundred acres of land, and of that nearly one-third has been subdivided into lots and blocks, and for the most part disposed of. "This fact shows the remarkable confidence which this people have in their leader.

"I do not believe that there is a lot in this city that will ever be valueless. "There have already been fully two millions of dollars expended in improving this land. "I said in the beginning that this land would increase in value at least fifty per cent, inside of the first three years. It did so inside of twelve months."

General Overseer—I thank God, not only for splendid success, but for a first-class business wife. I want you to hear her words. May God bless her.

Overseer Jane Dowle, Principal Overseer of Women's Work in Zion Throughout All the World.

Overseer Jane Dowle said: "I thank the General Overseer for the compliment he has paid me. "If I undertake to do anything, I like to do it properly.

"I like to have things in good order in every department of work that I go into. "When the good brother was telling about the lace sales and Leaves of Healing, I thought of a little incident connected with Leaves of Healing. "One of my sisters whose home is in Adelaide, South Australia, is now visiting the British Isles, and when writing to me recently, from Edinburgh, she said: 'It seems so strange, Jeannie, to find Leaves of Healing on the desk in a rear'ng-room in a little town up in the Highlands of Scotland.' "Then she told me about the news of Zion which she got every week from Leaves of Healing.

"When we first came to this country, fifteen years ago, I looked at the dresses of the people, and wondered why it was that the children and women wore such ugly colored prints. In Australia we had such beautiful prints sent out from France. "I asked some ladies why it was, and they told me that it was because they supported home industries instead of buying the things imported from Europe. "In that you see the patriotism for the Nation and for the Government.

"I believe there are now more manufactories of that kind in this country, and they now make many very pretty things. "I recommend all Zion ladies to wear the Zion lace, as there is nothing cooler for the hot weather. "I say to the men who are here at the Feast, do not go away from Zion City without buying a nice lace dress for your wife. (Applause.) "These dresses wash beautifully. "I desire to interest you in these laces. "The money for sending out the Gospel will come from these industries.

"Then we will be able to furnish pleasant employment to many women who are not able to do heavy work, who will thus be enabled to earn their living." General Overseer—Deacon Barnard whispered to me that that speech was worth many thousands of dollars for Zion Lace Industries.

Zion Industries Opening Up the Way for the Gospel.

We have a market in Mexico, and a great market in the South American Republics, whenever we can make Lace enough to fully supply the American market. It may be God's means of introducing the Gospel into Mexico and the South American Republics. It is wonderful how these industries are opening up the way for the Gospel.

As the General Overseer I am responsible to God, and to you, and I can say that I have done the best I could in all the business affairs of Zion. My responsible managers have done the best they could, and, by the grace of God, we have learned continually how to do it better.

Give me increased capital. Let me fill the present factory building, which covers about eight acres of floor space, with lace machinery, then these machines will turn out lace which sells readily for gold, so that Zion shall extend the Kingdom of God. Give me more money for all these Institutions, and I will bring in a population from all parts of the world that will be a blessing to you and to me, to America and to all the world.

Astounding Possibilities for Zion.

I believe that this City of Zion, with all the capital we could put in, would very soon employ tens of thousands in these great industries.

Now, what would that mean? That would mean many things which, although I speak them here to you, I do not think it wise to publish, on the principle that it is not wise to let your enemies, or competitors, know your plans and intentions.

There is no visible end to the possibilities of this City of Zion. When once we get this great City still more fully established, it will be an easy thing for our industries and our educational institutions to support in this city a population of one hundred thousand persons.
Then I will begin to think of a city down on the Gulf of Mexico.

Then the cry will arise for Zion Cities all over the world—indeed it is already heard.

I believe that within twenty years it is perfectly possible to plant ten great Zion Cities on the five great continents of the earth.

This City has been built in two years, and we will know how to do better the next time.

Then there is another thing coming up; we must get big Zion Agricultural Areas.

It takes about two thousand cows to give us milk every morning in this City.

It would pay us to have Zion Dairy Farms.

I will push Zion along in Agricultural and Mining as well as on mercantile lines.

One day I will push Zion along Shipping lines and send our messengers from Zion with our goods to the end of the earth.

Let the Zion flag float everywhere in peaceful harmony with the Flags of all Nations!

Hallelujah!

Let us stand and praise God.

**PRAYER OF CONSECRATION.**

Our God and Father, bless the financial and the commercial institutions of Zion, and all connected with its business. Give us prosperity, that we may have money, honestly and cleanly earned, to extend the Gospel to millions throughout the earth, and to bring a good population, so that they may be trained here for Thy service. Forgive us if we have erred. Help us to do our work right and quickly. For Jesus' sake.

(Amend the prayer, clause by clause, after the General Overseer.)

The Conference was closed by the General Overseer's 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, the Christ. Faithful is He that calleth you, who also will do it.

As you know, God is in business of every kind.

The trouble with some people is that they have not a spark of the spirit of obedience in them. They are disobedient, naughtly, and wilful, and will not get into line, but want to do as they like and go as they please. Therefore they get into trouble with God and man.

And he called ten servants of his, and gave them ten pounds, and said unto them, Trade with this until I come. The trouble of the flags of all nations! (Applause.)

And he called Ten Servants of his, and gave them Ten Pounds, and said unto them, Trade ye herewith till I come. Trade ye herewith till I come. It is already heard.

Then I will begin to think of a city down on the Gulf of Mexico.

This is coming back to reign, "having received the kingdom and to return." The Kingdom of God ruleth over all.

Certain nobleman went into a far country, to receive for himself a Kingdom and to return. This is a beautiful illustration of the Christ going away into Heaven to receive for, Himself a Kingdom and to return as King.

As you know, God is in business of every kind.

The Business of His people is to do their duty and to Prepare for His Coming.

And he called Ten Servants of his, and gave them ten pounds, and said unto them, Trade ye herewith till I come. Trade ye herewith till I come. It is already heard.

**SECOND CONFERENCE ON ZION BUSINESS INSTITUTIONS AT ZION'S THIRD FEAST OF TABERNACLES.**

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**SECOND CONFERENCE ON ZION BUSINESS INSTITUTIONS AT ZION'S THIRD FEAST OF TABERNACLES.**

- Shiloh Tabernacle, Zion City, Illinois, Tuesday afternoon, July 21, 1903.
- The service was opened by the Congregation's singing Hymn No. 2, in the Special Song Sheet.
- The General Overseer then read from the Gospel according to St. Luke, in the 19th chapter, beginning at the 1st verse.
- The Apostle Paul uses that idea of the Christ Service— the Christian as a willing bond-servant, under bonds to the Christ, and willing to obey.

- True Business Principles Should be Applied to Religion.

- The church that depends upon outside help ought to vanish.

- It has no right to live.

- If a man could keep in business in Waukegan or some other town only by going around asking all the people to give him a
contribution to help him to keep his shop open, you would
think that it was most ridiculous.

It is still more ridiculous to think that people will go around,
cap in hand, to Rockefeller, or some Standard Oil robber,
asking for money to keep God Almighty's work afloat.

It is a perfect insult to God Almighty.

Zion has, at no time, asked one dollar from the world for
Church or business. We have never borrowed.

Let us thank God for this, for the prosperity will come if we
will do our duty.

We humbly say to our Lord, that the increase is His.

He gives the power, the talent, and the opportunity.

God Always Rewards Honest, Faithful Effort.

And he said unto him, Well done, thou good servant: because thou wast
faithful in a very little, have thou authority over ten cities.

And the second came, saying, Thy pound, Lord, hath made five pounds.

Somehow, he did not manage to make as profitable investment as the first.

The man who made ten pounds went into the best market with the best kinds of goods, and made the best profit. The second worked just as hard, perhaps even harder, but he only made five pounds instead of ten pounds; but the Lord commended him because he had done what he could.

Whether you get ten or five or two pounds, if you have done what you could with your ability or your circumstances, do not fear, the Lord will commend you.

He commended this man by saying:

Be thou also over five cities.

It is worth the while to read what that lazy impudent dog, the third one, said:

And another came, saying, Thy pound, Lord, hath made five pounds.

Was not that impudent?

That man did nothing with his talent. Instead of putting it into the bankers and getting the accustomed interest, even, he hid it in the ground in a corner lot in some unprogressive town, full of saloons, perhaps.

The Reward of Unwise Investments.

The time has come when it does not pay for godly people to mix up with the world in business any more than they can help. You will find that the time has come when godly people with clear heads, light hearts, healthy bodies, and saved spirits will lead the van in business as in everything else.

In two years we have a population nearly equal to a little city six miles square of us, which has been in existence about sixty years. But we have not been doing what they do.

They support thirty saloons which probably cost them about one hundred fifty thousand dollars a year, and the Devil supports a lot of thieves and me'er-do-wells who hang around these saloons.

If the thirty saloons cost one hundred fifty thousand dollars in a year, and you take into account the time and health lost, and the cost of crime, and various other drug store accessories, etc., you can add at least fifty thousand dollars more, making two hundred thousand dollars which our neighbors lose in this way each year—the interest at five per cent. on four million dollars.

In Zion we do not propose to pay interest on four million dollars to the Devil.

We save all that, and more, so that much ahead of our neighbors every year in money value, besides the saving, healing, cleansing, keeping, comforting, and joy-imparting power which we continually receive from God.

The Master said to this lazy servant:

Out of thine own mouth wilt I judge thee, thou wicked servant. Thou
knowest that I am an austere man, taking up that which thou hast not laid
but that which thou didst not sow; then wherefore gavest thou not my money
into the bank?

If he had put his money in Zion City Bank, would he not have had more than the pound?

Our Bank Stock, at One Hundred Dollars per share, returns nine per cent., per annum, and is now selling at One Hundred Ten Dollars.

If we went into the world to sell it, we would probably get one hundred thirty, but we do not do that.

It stands, however, at a premium of ten per cent., among our neighbors every year in money value, besides the saving, healing, cleansing, keeping, comforting, and joy-imparting power which we continually receive from God.

Any Christian man in Zion who is not using his talent, but leaving his money in hog farms, or cabbage gardens, where he can only get six or eight per cent.—and the majority do not get more than five—is wicked, when God has established Zion, and is making it so successful and prosperous.

We Do not Need to Boom Zion City. It Booms Itself.

Why is it that in two years all this has been wrought?

Because we did not imitate the last of these three servants; we imitated the first. Zion uses, and does not bury, God's talents. Wherefore gavest thou not my money into the bank, and at my coming should have required it with interest?

And he said unto him that stood by, Take away from him the pound,
and give it unto him that hath the ten pounds.

And they said unto him, Lord, he hath ten pounds.

He says that the man who can use talents and increase them is the man to whom he shall give more of these talents.

I love to see Zion laces.

The man who does not love pretty things is very foolish and is much to be pitied: for God revels in the beautiful, and the pure, and the good.

Lace Approved in Scripture as an Ornament.

The High Priest wore it all around his beautiful garments. All Israelites wore lace, a ribbon of blue at the fringe of...
their dress, by the command of God, nearly always, a kind of knitted blue silk lace. 

It is a great blessing to have the approval of God on our industry. The Scripture tells also how the King's daughter "shall be led unto the King in broidered work," that is, kind of lace. I would like to see all Zion women and maidens wear some Zion lace.

The servant of God that wins most will get more. The man who shows a capacity for using money wisely will get money; for God and men will entrust him with it.

I should have no difficulty in getting all the money I needed from Zion's earnings. I am not anxious for people to get four and one-half per cent. interest; you take it away in Europe, and spend it in beer and skittles in Paris or somewhere else.

No! We desire to keep it here, and to have the people who get it live in Zion City. Unto every one that hath shall be given; but from him that hath not, even that which he hath shall be taken away from him. He is worth it; and it never paid, and never will, to pay a man less than his value, when a business is paying well.

Unto every one that hath shall be given; but from him that hath not, even that which he hath shall be taken away from him. Howbeit these mine enemies, which would not that which he hath shall be taken away from him. Howbeit these mine enemies, which would not that I reign over them, bring hither and slay them before me. Those are hard measures. He cast out into the outer darkness the slothful, lazy, and impudent servant, and rewarded the servants that had done them, bring hither and slay them before me. This is one of the great Business Parables concerning the King of God.

"The Christ never intended these parables to apply to earthly business," some may say.

Do you think that The Christ was not in Business?

The Christ was in business from boyhood until He was about thirty years old. How do you think He got His living?

He was a carpenter, and I will maintain that He was a good one, and did good work.

Joseph was a carpenter. Peter was a fisherman, when he was an apostle; and Paul was a tent-maker, and worked with his hands as a tent-maker while he was preaching the Gospel.

One of the blunders that some people make is to believe that to be servants of God you must merely go about doing nothing except wag your tongue.

You would better use your hands and do something. I am glad to see you all so prosperous. I desire you to take the keynote of the Lord's servants and to understand that the Zion of God covers the whole realm of life. I am so glad that there is one little green spot upon God's earth where we can serve Him earnestly and lovingly and work for others, sending out Zion Messengers to work for others throughout all the world, and at the same time establish good, strong industries, which are productive.

This afternoon I am offering to my own people Two Million Dollars' worth of Zion Stocks at par, taking off the ten per cent, advance at which we have been recently selling them. I desire you Zion Investors to take enough stock to give us within three months, One Million Dollars with which to extend Zion Lace Industries.

Zion Lace in the Lead.

We stand at the head of the Lace trade of that kind in America, and, possibly, in the world.

Our principal New York agent is here; but his assistant has just sent in an order for Six Thousand Pairs of Lace Curtains from one house. Just think of it!

We are carrying all before us on these lines, and only need more capital immediately to secure large returns for Zion.

New Bank Stock, Building and Manufacturing Stock, and Sugar and Confection Stock Will Be Issued to the Extent of One Million Dollars.

We are increasing the Bank Stock by two hundred thousand dollars; and we will increase the Building and Manufacturing Association stock by half a million dollars.

We have over a million dollars in contracts now, in the hands of Zion Building and Manufacturing Association.

Then we will put in two hundred fifty thousand dollars for Deacon Rodda to build the factory where they make the finest kind of candy in the world, in the Zion Sugar and Confection Association.

"That is what he says, and that is what is the people from all parts of the country say.

He had an order the other day for seventy-five tons of candy from one city, but we could not fill it.

Deacon Rodda—"They wanted us to fill the order but we could not.

Several inquiries have come in since that time. "Our candy is the very best, we are told by bright candy men from all over the world. It will be sold everywhere."

General Overseer—Let us thank God that already it has been proved that whatsoever we do for Him in Zion prosper,

so that an enthusiastic Irish friend, outside of Zion, said to me the other day, "Zion City bates the world!" I said, "True; but it does more, my friend." "What more?" he inquired. I replied; "It beats the World; and also the Flesh, and also the Devil!"

Deacon Peckham was then offered by Deacon Sloan, after which the Congregation joined in chanting the Disciples' Prayer.

General Overseer—The meeting yesterday was one for investors only; but today we have thrown the meeting open to all members of the Christian Catholic Church in Zion, even if some are not investors. We have also a few outside Christian friends who asked for permission to be present.

I should like to have a few words from Deacon Peckham, Cashier of Zion City Bank, who is a prudent, brave, wise and skilful banker.

Deacon W. S. Peckham, Cashier of Zion City Bank.

Deacon Peckham said: "Beloved General Overseer, and brothers and sisters in the Christ—Many of your faces are familiar to me, but more of your signatures are familiar.

"It has been a great joy to me to serve you as Cashier of Zion City Bank, and to serve Zion and our General Overseer. Zion City Bank was founded just about four years ago, and at that time had only one employee, Deacon Barnard, who handled the business for a short time alone.

"Now we have nineteen employees on the pay-roll of Zion City Bank.

"We have passed from the One Hundred Thousand Dollar mark to over Two Million Dollars, and God has richly blessed us.

"That is a wonderful growth in four years! Zion has been a great blessing, as the General Overseer has shown you, in helping people to save.

"Zion has saved by putting aside the fleshly and worldly things.

"The growth of Zion City Bank seems all the more wonderful when you remember that the growth has been made against the most bitter opposition and persecution.

"We have had conditions to meet that no other bank has ever had; but God gave us the wisdom to meet the conditions as they have come.

"God has founded Zion City Bank, just as much as He has founded Zion.

"It is just as necessary that there should be a bank as that there should be any other department in Zion; I might say more necessary, for all the business of Zion is transacted through Zion City Bank, and it is the great clearing-house of Zion. In one way or another you are all interested in Zion City Bank.

"It is a great power and strength to Zion, and the more you back it up, the greater will be its financial strength."
LEAVES OF HEALING.

"May God continue to give us those who are faithful and loyal in all the departments of Zion! I cannot but endorse the words spoken by the General Overseer at the beginning of this Conference.

"We shall need large resources, if not in capital then in deposits.

"Remember that there is not a dollar which you invest in Zion City Bank which will not be used by the General Overseer for the work of God and for the Extension of the Kingdom of God.

"No matter where it is used in Zion it will be for the Extension of the Kingdom of God.

"May we all realize the importance of backing up every institution of Zion, and especially Zion's Bank, for I believe I am not selfish when I say that it is the greatest of all the institutions of Zion.

"It is the most vital point, and must be protected above every other institution.

"The establishing of Zion City Bank was necessary in order to care for the great and varied financial interests of Zion.

"But I am quite sure that the General Overseer established Zion City Bank for the protection of his own dear people, many of whom had lost their all in worldly banks.

"The confidence of Zion people in their General Overseer is so great that a run could not be precipitated by any effort of a malicious press, or a prejudiced State Legislature. Zion City Bank is impregnable.

"We are prepared to do business in every branch of Banking.

"The daily business of Zion City Bank touches many lands, for we not only control the entire banking business of Zion City, but of many—it should be all—Zion people throughout the world.

"Indeed, the depositors in Zion City Bank, who live outside of the City of Zion, are many more in number than the resident customers: thus Zion City Bank is international in the character of its business.

"It is destined to be the greatest Bank in the United States and also the greatest Bank in the World; for, while other Banks have foreign connections in the Banking System, Zion City Bank not only has these large connections, but has depositors and shareholders who work for its interests on every continent.

"Our banking facilities are equal to those of any great bank.

"Our drafts on New York or Chicago are good anywhere in the United States or Canada; and we issue drafts payable in every important city and town throughout the world.

"There is no valid excuse which any Zion member can reasonably offer to God or our General Overseer for failing to do business with and through Zion City Bank.

"We have Safety Boxes for valuable papers, which are rented at the exceedingly low rental of two and three dollars a year. A private booth is also at the disposal of all renters of boxes.

"I have the assurance that God will use the Great Financial Institutions of Zion in a World-wide Work.

"We must catch that vision of Zion, and then we will lose our selfishness and littleness, and be ready to come into the great body.

"I realize that God has a great place for Zion City Bank in this Kingdom which He is establishing, and that you, as members of the Christian Catholic Church in Zion, must have a part in it.

"We have over Six Thousand Depositors in Zion City Bank.

"But there should be at least sixty thousand depositors; and if every member of Zion realizes the importance of being a helper and of supporting the institutions of Zion, we will have sixty thousand depositors within the next five years.

"'May God grant it!'

"General Overseer—I will say to you that you cannot do better than take at least a portion of your investments in the Two Hundred Fifty Thousand Dollars of Zion City Bank Stock which I now offer at par—One Hundred Dollars per share.

"I know the condition of the Bank every Saturday night, and the condition of the forty-two Departments of Zion every Friday night.

"I could tell you just how much we have taken in, and how much we have paid out every week, if that were necessary or desirable.

"I should like to have Deacon Arthur Stevenson tell you the facts concerning Zion Lace Industries, and whether it will be wise and wise to invest your capital to extend that factory down to the Lake Front.

Deacon Arthur Stevenson, General Manager of Zion Lace Industries.

Deacon Arthur Stevenson, said: "I always like to remind myself, dear General Overseer, and Christian friends, of my first motive in coming to Zion City; the dominant thought was to serve God.

"If ever I am tempted to look at the commercial side too much, I always ask God to bring me back to the spiritual, for I think that the real success of Zion begins there.

"We understood the situation when we came here.

"We knew that America was the finest and best market in the world for lace, and there were positively no competitors worth speaking of.

"You know the results as well as I do.

"I do not know any better chance in the world than we have in the Zion Lace Industries as regards trade.

"We have taken over eleven hundred orders, which are spread over eight hundred houses of the best merchants in America; and we have only whetted their appetite.

"They are after us all the time for the lace.

"If we could fill the factory this afternoon with machines, we could make millions of dollars' worth of lace, which could all be sold this fall and in the spring without any difficulty.

"We can make the lace.

"The people like it and want it.

"It is our chance to seize the opportunity.

"We can train the Zion people and fill the factory without engaging any more expert help so that we will add increase to our profits.

"I have compiled: eleven pages of commendations, from outside merchants who have seen the goods, and I think that it is only fair that some one else should speak of the results of our work."

Deacon Arthur Stevenson then read the following extracts from letters of commendation on Zion lace:

"It gives me much pleasure to say that they compare most favorably with goods that come from both England and France, and I find that it is only a matter of time when you will outstrip them in the manufacture of laces.

"Wishing you unbounded success, I am,

Yours truly,

Laces just marked off. Am very much pleased with them.

Received goods yesterday, which were very satisfactory in values and styles.

Our attention has been called to your laces by ———, and would like to have you send us at once a line of them.

Your samples sent us on January 15th at hand, and although we have already bought our entire spring line, we could not turn down such nice styles.

I am very much pleased with the laces and will send you more orders.

We are interested in your lace industry, and are pleased with your samples, and feel that you have a hard problem nicely solved.

Mr. of this city called our attention to your lace and spoke highly of it. Would like to have you submit samples.

We have had ———, representative of a large lace house here, who formerly sold our laces to us; he said he could not compete with your lace, and packed his grip and left. So much for your laces and prices.

We are overrun with salesmen showing laces, but will not buy until we see your line. Please keep us informed on the new things you make.

Received your samples, and they are very fine.

We are very much surprised at the fine quality of lace that you are making and have made selections.

I am very much pleased with the laces and will send you more orders.

We are interested in the people with your laces and their praise is the highest in favor of the beauty and design, and we pray that you may prosper in your work.

We hope that you will not place your laces in other houses in this city, and we will increase our orders.

Wishing you unbounded success, I am,

Yours truly,
ZION'S THIRD FEAST OF TABERNACLES.

Zion laces are growing in popularity with the women of this city.

Please do not make any move towards placing your laces with other parties in this city until you see me again.

I am an old merchant of twenty years' experience, and you can say for me that your laces are the best values by fifty per cent. I have seen them. If you have a representative in this territory we would be very glad to have him call on us, as we understand from — that you have an elegant line at the right prices.

Glad to know that the American industry has met with such a big success.

We are well satisfied with the way goods have sold, and would like first consideration on all new goods that you may produce. I would like exclusive control of your lace in my town.

We are so pleased with your laces; the best we have ever seen.

We will say that your laces are the best values for the money that we have ever bought, and will continue to handle same.

We are much pleased with the goods, and believe they will meet with ready sale. We have been in the business for thirty years, and think that these goods are the best for the money that we have ever seen.

The assortment is very exquisite.

Your laces meet with fine sales with us. Will need more soon. Please send finest patterns you have.

When in — a few days ago, I saw laces of your manufacture. They seem to be skilfully executed and of importance to the general dry-goods trade.

I am connected with one of the largest importers of lace houses in — and represent the interests of — calling on all the large merchants. I am inclined to believe that I am in a position to dispose of your entire production right here in —. The present position I now fill I can hold for life, but believe there is a wider field for your goods.

Laces are moving nicely; every one says they are the best they ever saw for the money.

Deacon Stevenson then continued:

In the Spring, we had an avalanche of orders that completely swamped us.

January is the best month of the year for taking orders for Spring, and our travelers had not been on the road two weeks when I had to call them in, for we had orders in, sufficient to keep us going into the Summer.

Later, owing to the difficulties in finishing the lace quickly with our inexperienced help, we got behind.

We thought it best at that time to tell our customers in order that we might not leave them in the lurch.

I, therefore, drew up a circular in which I said:

Gentlemen:—There are still a few numbers due on your order for laces. The season is now far advanced, and we would like an expression from you as to whether you desire us to complete your order or cancel what is still due.

We regret exceedingly the necessity for this step this on our first transaction with you, but conditions have obtained which we could not anticipate and which we were entirely unprepared to meet.

Offering our product October 1st last to a trade already supplied by imported goods, our immense stock disappeared with a rapidity beyond our fondest expectations. Our machines have been taken off the market.

We have here put on the market.

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...we have received from our customers very gratifying to us and prove that our laces are superior to the general lines.

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He regretted exceedingly the necessity for this step this on our first transaction with you, but conditions have obtained which we could not anticipate and which we were entirely unprepared to meet. Of the commendations read, prove that we had won our trade; and all we have to do is to get the machinery and keep on making more lace.

General Overseer — All must admit that Zion Lace Industries is an Actual Business Success of the Most Phenomenal Character.

Fifty-six lace machines could be operated successfully now. In a short time we will be able to use a hundred.

One of the best indications we have of the success of our business is the eagerness of the commission men to get in and sell the lace for us.

They are shrewd business men and know it is the best article of its kind in America. That has now been proved beyond a doubt.

Sell your farms and properties outside and put your money into this.

It is better than gold mines.

Deacon Harry Stevenson, our Assistant General Manager, will now speak to you further, concerning this remarkable Industry.

Deacon Harry Stevenson, Assistant Manager of Zion Lace Industries.

Deacon Harry Stevenson said: "Dear General Overseer and Christian Friends:—The conditions that have obtained in the establishing of Zion Lace Industries have been wonderful.

"The success we have had in setting up the machinery; the minimum number of accidents we have had, etc., is altogether wonderful.

"Directly the lace was put upon the market we had an avalanche of orders, as my brother has stated.

"We had been steadily making lace for about eighteen months, and piling it up in stacks, until we had great piles of lace six or seven feet high.

"Then four or five of our travelers went out, and in about eight weeks they had sold the entire stock.

"We need more machines."

General Overseer — Will the foreman please stand? (Mr. Turton, the foreman, rises.)

Are you the foreman? Mr. Turton — "Yes, sir."

General Overseer — Do you think that if I could give you fifty machines tomorrow, costing at least seventy-five hundred dollars each, that you could use them at once?

Mr. Turton — "We could use two hundred machines right away.

What I mean to say is, we could sell the lace right away, as we have the hands to operate the machines."

General Overseer — How do you like our American boys? Mr. Turton — "Splendidly."

General Overseer — Hallelujah. (Applause.)

Deacon Stevenson — It seems useless for me to say much more.

We are now making a finer quality of lace than we have hitherto put on the market.

"God has given us the skill, and I know from experience that we can make the finest lace ever made on Lever Machines.

"If I had a million dollars I would not hesitate a moment to put it in this Lace business."

"I think that it is the finest investment in the world."

"I would urge you as Zion people and as Christians, to push this work so that the world may be converted to God."

Rev. Jane Dowie, Principal Overseer of Women's Work in the Christian Catholic Church in Zion Throughout the World.

Overseer Dowie said: "I spoke yesterday about your encouraging home industries. You ought to encourage our home industries.

"I should like to see more of our ladies wearing these lace dresses, lace pieces about their necks, and all kinds of lace goods.

"We have been crying out that they cannot supply the demand; but they say that demand creates the supply, and if we have a great demand, we will be able. I have no doubt, to carry out the orders in the course of time.

"Use your own style and skill, and select the colors becoming to you, and out of the same piece of lace we could have a large number of different dresses, every one arranging to her taste.

"Zion lace curtains are also very beautiful. We all admire them.

"They are stronger and more durable than most of the curtains made for the same price."

"When you see them hanging in the windows of the houses as you pass by, your eyes are irresistibly attracted to them. They look solid and firm, not flimsy.
"I recommend the Zion Lace Curtains as well as the Zion Lace Dressings and the lace trimmings.

"What is nicer or better than these little trimmings for underwear?

"I remember that during the World's Fair there was a noble lady who came over from England and lived in the Irish quarters at the World Fair.

"What did she do for you?

"Because she was introducing Irish point lace to the people. She wore a beautiful dress decorated with beautiful frills, made of the Irish point lace.

"That lady was very much beloved in Ireland—Lady Aberdeen.

"She was the wife of the Viceroy of Ireland.

"For a time the Irish point lace had gone out of use, and the Irish women who had made their living for many generations at such a work had lost the hands.

"She had made it her business to keep agitating its use.

"She had parties at her home and invited the ladies there from all parts, but told them that they must come to these assemblies wearing the Irish point lace.

"In this way she encouraged the industry, and was able to keep many hundreds and thousands of families from starvation.

"We thought it an honorable thing for her to do.

"It was a part of women's work, was it not?

Audience—Yes.

Overseer Dowie—"In introducing Zion Lace, we feel that you are doing a womanly work for our women, as well as our men, who are engaged in manufacturing, because we employ so many women in various departments of the work.

"Thus men and women combine together to do God's work and help one another.

"In all Zion's undertakings we want to work in unity, and in love toward one another.

"May God bless you.

Deacon Rescoe E. Rodda, Manager Zion Sugar and Confection Association.

Deacon Rodda said: 'It seems that I, even I, am only one left to defend the candy.

"The General Overseer has helped me some.

"I think that Zion Securities and Zion Investments are the best in the world.

"The lace people have almost converted me to the lace business; I feel almost like making application for stock in the Lace Industries.

"But notwithstanding all that has been said for the lace, there is a good deal in candy, too.

"One year ago this month, my dear associate, Deacon Cook, and I pitched our little tent opposite the Hospice, and started.

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"The General Overseer has helped me some.

"I think that Zion Securities and Zion Investments are the best in the world.
"They offered me stock in that concern, which was worth two hundred fifty dollars a share, to keep me there, but I had to go to the President and say, 'No, I promised the General Overseer of the Christian Catholic Church in Zion that when he called me I would go.'

"I came, and I have learned more about business in Zion City in one year than I ever knew before.

"I was a good factory superintendent, and my services were in demand, but I have learned more about business in this one year through the General Overseer than I ever knew before.

"I am so happy, too, that I am here in Zion City, and that I am at the head of the candy business, with my worthy assistant, Deacon Cook. God bless that man!

"I should like to read some of the letters I have received, but I have not come with a quantity of ammunition, as my brother, Deacon Stevenson.

"However, we have received very complimentary letters from some of the finest and best salesmen in the United States.

"One said, 'You are destined to have the largest candy factory in the world. I will resign my position; give me the East, that is all I want.'

"I am leaving them from the West in the same way.

"If we had the money and the machinery we could put out a number of salesmen.

"Will you not give us the money now?

"If you are in Zion your money should be in Zion.

"I brought my family here and said to the General Overseer, 'Here I am with my family; all I ask is a living and that my children are supported and educated.'

"Have you the same spirit?

"Do you enjoy living on your farms, or at some little business, pegging away at it, trying to make a living?

"You will find enjoyment in Zion if you come in the right spirit.

"Bring your money and your children here, educate them here, and make money on the money you have out there on the farm.

"We want more money, and you must give it to us.

"Your money must be in Zion, or else you are not in Zion.

"You must be in Zion with your money: then we will have the finest, most complete candy factory in the world." (Applause.)

General Overseer—I have a request from a man whom I love in the Lord, who says that he desires to tell you what his experience has been as an investor in Zion—Elder Peter Ropp.

Superiority of Zion Stocks Over Illinois Land as Investments.

Elder Peter Ropp said: "I thank God for Zion and that my wife and I and most of my family are in Zion. Let us have our hearts in Zion.

"I could hardly keep quiet when they were talking about these industries.

"I owned a great many acres of land, and I sold every foot of it through faith and prayer.

"I did it for God and to help Zion.

"I say to every farmer here: You will not make over six per cent, at the very highest, on any land in the entire state of Illinois.

"Land in the center of Illinois will not average over one hundred dollars an acre, and farmers do not make over four to six per cent.

"If you sell and put it into lace or candy you will realize more, and there is nothing purer than Zion lace or candy.

"I have been a lover of candy all my life. When a boy, whenever I had a nickel, it went for candy.

"I think that it is one of the best things we can eat, if we do not eat too much.

"I eat candy every day of my life. Zion candy is all right. It beats the World's candy all to

"I have put the right man in the right place.

"I have the joy of putting quite a large addition to your dividends.

"Very soon we shall be able to get all the great Commercial Departments of the Association on their feet, and be able to show you a large profit in addition to the guarantee interest.

"Next year twenty per cent. of the surplus profits will be a large addition to your dividends.


Mayor R. H. Harper, said: "I think the General Overseer scarcely needs any help from me, except in the way he has indicated—work, and not talk."
I am glad, however, to represent the youngest industrial baby in Zion, but not the least.

'This baby was born on the 1st of April, 1903.

'That is no indication, however, that there is anything foolish about it. It was a very vigorous baby from the start.

'It began by devouring some of its forefathers. I believe there were eight or ten of them.

'It absorbed the Zion Bakery, one of the best bred (bread) of its ancestors, and renewed for its piety, and then was half satisfied.

'Shortly after taking possession of that institution we had to order a one thousand dollar continuous oven to satisfy the baby's wants. He craved for still more, however, so we took the Power, Plumbing, Lighting and Heating Association.

'By the way, if this baby and the Power part of the Association did not exist, we should have no Zion Lace or Zion Candy.

'The baby has absorbed about ten of the Zion Departments and other projected concerns, likely to be expecting in the near future.

'That does not take into account the persons who have inquired respecting building homes, whose contracts we are confidently expecting in the near future.

'This Association has been in existence only about four months, and during that four months, as near as I can tell, we have done about three hundred thousand dollars' worth of work.

'That is, we have either completed the contracts or had them advanced until it means about that much.

'We have built, and have contracted to build, in four months, more than One Thousand Buildings—mostly private residences—in Zion City.

'We have contracts made and in hand, as the General Overseer has told you, amounting to fully one million dollars. That does not take into account the persons who have inquired respecting building homes, whose contracts we are confidently expecting in the near future.

'The one million dollars includes, of course, Shiloah Tabernacle, but it does not include Zion Sugar and Confection Association factory, and other projected concerns, likely to be built in the near future.

'There is another peculiar thing about this Building and Manufacturing Association at the present time:

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'There is another peculiar thing about this Building and Manufacturing Association at the present time: we are working for Zion people.

'It is not our intention to make an exorbitant profit at the expense of Zion people and Zion institutions.

'We hope to make a fair profit, and we expect to do this by careful management, and, if you will furnish the means, by careful building.

'If we can buy at car-load rates; if we can have the money in hand, so that we can take advantage of bargains, we can make the material we put into your dwellings cost less, and thus share the advantage with you; at the same time insuring a good surplus for the shareholders of this Association.

'However, this Association has power to embark in anything in the manufacturing line.

'I do not know of almost anything under the sun that is not included in the Articles of Agreement.

'Thus, as capital is supplied, and opportunities offer themselves, we may be able to embark in other lines of manufacturing articles which we can sell to the outside world, and so could bring money into Zion, for Zion Candy Factory and for Zion Lace Industry.

'The General Overseer has been pleased, in introducing me, to refer to the educational advantages which I have had.

'I wish to pay a tribute to Zion, and with that I will close.

'It is this: the training I have received in Zion during the last few years has been of far more educational value than anything I have received before in my life.

'Deacon W. Hurd Clendinen, General Manager of Zion City General Stores.

'Deacon W. Hurd Clendinen said: "General Overseer, brethren and sisters,—First of all, I thank God that I am in Zion; for the love of the General Overseer; and for the privilege of being associated with you all in the position I occupy.

'The history of Zion City General Stores is similar in many ways, to all the Zion institutions. It has been a marvel.

'A little more than two years ago they were established by the General Overseer, and two years ago in July I came to them.

'He sent me out to Zion City to take charge of the Hardware Department.

'I was thankful to come, and I am still thankful that I have the privilege of serving God in these Stores.

'I found that there was not very much store there, especially in the Hardware Department; probably three or four wheelbarrow-loads in that Department, and a dozen good, big wagon-loads in the entire store.

'I am so thankful that my heart was just as much in the work then as it is now; and I never had a doubt but that Zion City General Stores would have a marvelous growth. But I am frank to confess that in two years they have gone far beyond anything I expected.

'There were five employees at that time, including Zion City Fresh Food Supply.

'Up to this time the growth has been wonderful. The stores speak for themselves.

'They command the respect and admiration of all people coming from Chicago. The large jobbing houses there are simply amazed at the tremendous growth; the systematic arrangement; the pleasant way in which things are conducted, and the lack of many things seen in the ordinary Chicago Store.

'From that time ($15,000) a week to pay the wages of the men employed by the Building and Manufacturing Association at the present time.

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ZION'S THIRD FEAST OF TABERNACLES.

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Some of you are not aware that we have a very fine plant for manufacturing Zion shortening.

The Mail Order Department will be glad to send you the Zion shortening. It is free from hog. You cannot find of stuff manufactured by the packers.

We will send it to you at a low rate; if you are a butcher or wholesale dealer we will ship it to you direct.

We must have a Cold Storage Warehouse this year that will cost about six thousand dollars.

I have now a plan of a slaughter-house that will cost six thousand dollars.

It is almost impossible to handle the business without our morning prayers. We receive such blessing, and we all feel so much better.

I want to speak also regarding the prices at which we have been able to sell.

Those who come in from the city say that our prices are the lowest, and the quality the best.

I have no doubt that some of you here would tell me that you are anxious to get sixty-seven or twenty-eight cents a pound for butter in the city, for which we are only charging twenty-five cents.

I am thankful to God, to the General Overseer for his prayers, and to all my associates who help me and pray for me.

"May God bless you."

No Discontent Among Zion Investors.

General Overseer—Do you not think that I ought to be sure of my Two Millions of additional capital from you in Zion?

Is there one of you who has a single shade of discontent with any of your investments? If so, say, "I have." I would like to hear it, because I would buy it back from you. We could afford to buy it back at par.

All who are satisfied with their investments, and who will do the best they can to take up as much stock as possible, say "Aye!"

Audience—"Aye!"

General Overseer—I desire you to get about this matter quickly. I cannot stand waiting for you too long.

I must have this money, because the needs of these industries are growing at such a rate that I will be forced in some way or other to raise it.

If each of you will try, some in Alabama, others in Wisconsin, some in New York, to keep my good brother, Deacon Sloan, who is in charge of the Bureau of all Zion's Stocks, busy, we will soon have the money.

Dishonesty in Zion's Business Operations Unknown.

Dear Deacon Sloan will help you.

He tells the truth. You could not get him to tell a lie.

Have I ever asked any of you men to deceive or do anything that you could not do honorably?

Managers of Departments—"No."

General Overseer—I know that I have not.

I have taught you to do business better, have I not?

Managers—"Yes."

General Overseer—I thank God that He gave me business capacity when I was only a boy.

I used to work half the night, and I do so still.

I warned my man, says on my platform, in Chicago, that when I left a certain position in Australia, it took five men to fill my place.

Business Is Only One Part of My Work.

In addition to all this business I have the Education, not only here, but elsewhere, of Zion children; I have the Politics of Zion to attend to; and, above all, I have the Church and the Extension of the Kingdom of God, through Zion Restoration Host.

I would not care a snap for this business but despise my part in it, if it were not for the fact that it can be done for God, and, eventually, will yield millions of good, clean money, for the Extension of His Kingdom.

On the 1st of December, I want you all to meet me here, at the All-Night Meeting; and I want then to be able to say that I have raised every dollar of the Two Millions in Zion.

Ladies, can you not help me to get stock among our people? Can you not help your husbands?

A Shrewd Business Man Who Will Probably Double His Capital in Two Years.

There are very few men shrewder in business than Elder Peter Ropp; but he looked at this first from a spiritual standpoint and then from a business standpoint, and I tell you, that the investments of Elder Ropp will probably double his capital inside of two years.

My impression is that he will make at least one hundred thousand dollars out of his investments of land alone.

That pays.

He brought the money into Zion, when there were few to help, when it was hard to get twenty thousand dollars.

But he did not hesitate, and his wife and family did not hesitate; they stood together as one.

There was not a grumble to be heard.

That is the trouble with some people; they grumble, until you feel that all the goodness of their work is destroyed.

I never heard a grumble from Elder Ropp; but when we meet each other he gives me the Mennonite kiss of charity, and I never meet him without a smile.

That man is getting his reward.

There is no question, but that the shrewdness with which he has invested already has nearly doubled his capital.

It is a mistake if you do not publish this matter.

I love to see this business for Zion growing into such splendid proportions.

It means some day a great work in China and Japan, in the Islands of the Sea, and in many remote regions of the world.

But we must make this Zion City and all its Industries successful beyond all precedent, as indeed it is already doing.

Present Investors Encourage Others to Dispose of Outside Properties.

Sanford C. James said: "I desire to say a word of encouragement to some of the farmers in Zion.

Some of them have told me since this Feast began that they would like to sell their farms.

"Last fall I had not thought of selling my farm and turning my money into Zion so soon; but I wrote to the General Overseer to pray that I might sell my farm.

"I sacrificed on it and sold it.

"I was never more glad of anything in my life than to be in Zion today with what little we have.

"You will be happier if you take less than you think you ought to have for your farm and come into Zion.

"You will never regret it. I am happier every day I am in Zion."

Deaconess Hannah Robbins said: "Just a year or so ago I had eighty acres of land and other property outside of Zion; the General Overseer prayed and I prayed about it and then left it with the Lord.

"At last I got a chance and sold my farm and put the money into Zion Lace Industries.

"About a month ago I had another chance to sell on some other property."

"I put the price down, but did not get what I wanted.

"I sacrificed about four or five hundred dollars, but I was so happy I did not sleep any until after midnight the day it was sold.

"It went into Zion today, and I cannot tell you how happy I feel about it."

The General Overseer then invited all those who desired him to pray that God would help them to sell their property, to meet him on the morning of the following day at his office.

"It may be added here that the following day from 9:30 a.m. to 11:00 a.m., the General Overseer saw 150 persons representing properties worth over two millions of dollars ($2,000,000) all of whom desire to dispose of these for cash, and bring the money into Zion."

The Doxology was then sung, after which the General Overseer 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, the Christ. Faithful is he that calleth you, who also will do it.

The grace of our Lord Jesus, the Christ, 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."
LEAVES OF HEALING.

CLOSING SERVICE OF THE FEAST.

By O. R. S. E. C., O. V. G., and A. W. N.

Hallelujah!

For Jehovah God Omnipotent reigneth.
The kingdom of this world
Has become the Kingdom of our Lord,
And of His Christ;
And He shall reign forever and ever.
King of kings and Lord of lords.

Hallelujah!

Hallelujahs rang out in exquisite harmony and mighty volume from the hundreds of consecrated voices of Zion's White-robed Choir.

Rising on the glorious pinions of inspired music, and finding expression in prophetic words of highest praise, hallelujahs went up to the Great White Throne from thousands of joyful hearts.

It was a supreme moment, and no music ever composed on earth could have better given voice to the feelings of the people than the "Hallelujah Chorus" from Handel's sublime oratorio, "The Messiah."

And never could that great masterpiece have been sung with deeper understanding than by Zion's White-robed Choir at the wonderful closing meeting of the last great day of Zion's Third Feast of Tabernacles, Tuesday, July 21, 1903.

"Hallelujah!"

There were Hallelujahs even in heaven, for not one only, but many sinners had repented during this Feast.

"Hallelujah!"

It was the burden of all the silent songs of praise and thanksgiving in the hearts of thousands who had been cleansed and purified in thought, word and deed, and drawn closer to their God and Father, during that memorable ten days.

"Hallelujah!"

It was the shout of joy that filled all the beings of hundreds, whose bodies had been set free from the foul bondage of sin and disease, in answer to prayer, during this Feast—a Feast, truly of good things.

"For the Lord God Omnipotent reigneth!"

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"Hallelujah!"

It was the shout of joy that filled all the beings of hundreds, whose bodies had been set free from the foul bondage of disease, in answer to prayer, during this Feast—a Feast, truly of good things.

"For the Lord God Omnipotent reigneth!"

That magnificent burst of music filled all the place with its beauty and thrilled every heart.

The Feast had begun with God's Messenger and Prophet proclaiming the Supremacy of God, and that He was first and last, first in all the Church and through every department of the City.

The words were never more fitting.

"The kingdom of this world has become the Kingdom of our Lord, and of His Christ."

It was a great throng of Zion Restorationists that sang and heard the words—men and women who had gathered around Elijah the Restorer of All Things and surrendered their all, and life itself, to God, to be used in the work of that prophet, in preparation for the universal sway of the Kingdom of our Lord, and of His Christ.

"And He shall reign forever and ever.

King of kings and Lord of lords."

It was the one great hope, yea the confidence that made all the toil, and all the sacrifice, and all the trials and persecutions a joy.

It was the great end of Zion and had brought all the thousands and tens of thousands together at this Third Feast of Tabernacles.

It was the purpose that filled their spirits as they met for the closing service, before returning to their fields of labor.

The last, great throbbing chord of that chorus died away, leaving the people standing, for a moment, mute, with overflowing hearts and tear-dimmed eyes. Then the service proceeded, still in the spirit of the music.

It was in the quiet of the evening, as the sun was setting in the far West, at the close of one of nature's perfect days, that the multitude of God's people began to gather at Shiloh Tabernacle.

While the people were gathering, the Zion City Band of forty pieces rendered selections with its usual excellence.

The General Overseer then read from the 26th chapter of the Gospel according to St. Matthew, beginning with the 17th verse, commenting as follows upon the 24th verse:

"And He shall reign forever and ever.

King of kings and Lord of lords."

"Better That You Had Never Been Born Than to Betray Your Lord."

But that night a conspiracy had been formed in the office of the Waukegan Sun, and a reporter got into the meeting.

"Better That You Had Never Been Born Than to Betray Your Lord."

I knew there was a reporter in the meeting; not from anything I was told, but I felt certain of it.

I tried all kinds of ways to find that reporter.

I directed that he should be taken to prison upon the charge of disorderly conduct.

I was investigated that night, and you may remember that he wrote his confession.

I have always noticed that if there is any evil in Zion, I can generally get the man to declare himself, by a pointed question.

A wicked man cannot long conceal himself in the midst of Light.

God a Searcher of Hearts.

The Lord undoubtedly said these words while looking straight into the face of His Apostles; and undoubtedly Judas Iscariot saw that the Master knew all about the thirty pieces of silver, and every arrangement for the betrayal.

"Oh, what a searcher of hearts our Master is! Master, search all our hearts and see if there be any way of wickedness in us, and lead us in the way everlasting."" That note here may ever betray Thee!"

And Judas, which betrayed Him, answered and said, Is it I, Rabbi? He saith unto him, Thou hast said."

And as they were eating, Jesus took bread, and gave thanks, and gave to them, saying, This is My body."

And He took a cup, and gave thanks, and gave to them, saying, Drink ye all of it.

For this is My blood of the Covenant, which is shed for many for the remission of sins.

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But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's Kingdom.

That may refer to the fact that He will not take the fruit of the vine after the Rapture, when He brings back His Saints to reign—the beginning of the Millennium—the One Thousand Years.

Then He will eat and drink with His people in the Glorious Resurrection Body, and live and move among men on this Earth as its Ruler for One Thousand Years.

May God bless this portion of His Word.

Let us now read in the Gospel according to St. John, in the 7th chapter, beginning at the 37th verse:

Now on the Last Day, the Great Day of the Feast, Jesus stood and cried, saying, if any man thirst, let him come unto Me, and drink.

He that believeth on Me, as the Scripture hath said, out of his belly shall flow Rivers of Living Water.

But this spake He of the Spirit, which they that believed on Him were to receive: for the Spirit was not yet given; because Jesus was not yet glorified.

Beloved friends, we have come to the Last Great Day of the "Feast," and we are about to ordain a large number of Deacons and Deaconesses, and a few to higher office.

It is too close to the "Feast" to summarize it. Just one must back a little, and take time to understand what Zion's Third Feast of Tabernacles has been; and what its effect will be upon you who have been here, and upon the whole, wide world.

**A Most Remarkable Series of Meetings.**

I venture to say that seldom, if ever, has there been a continuous series of morning meetings in ten days, like unto the series which has just closed.

I think that we would be within the mark if I said that there had been fifty thousand attendances at these morning meetings alone—an average of about five thousand.

If we were to place it one thousand lower, it would still be a great attendance—forty thousand.

I can remember no record of great public services, no continuous series of such meetings, at which the Eleven Commandments of God were expounded.

There are few cities in the world where about half of the population would assemble at 6:30 o'clock in the morning to attend religious services.

However, the great numbers count for little if there is nothing else to record. But there is.

This people consists of at least seventy nationalities.

On the whole they are so well mannered and behave so well at that time, for he saw that which meant destruction of every nation that it is an exceedingly rare thing to hear any complaint about it.

We will have a great procession in connection with Zion College, and the Preparatory, Commercial, Stenographic and Junior Schools next year. I promise you that.

You saw and felt something of what Zion Restoration Host was like, and that Great Choir of sweet children and seniors, the long line of officers, and thousands upon thousands of Zion Restorationists.

As the Host swung round and began that wonderful march on all sides of me I heard the ejaculation: “There is the Host!”

As the Host swung round and began that wonderful march on all sides of me I heard the ejaculation: “There is the Host!”

But it is wonderful!

You saw and felt something of what Zion Restoration Host was like, and that Great Choir of sweet children and seniors, the long line of officers, and thousands upon thousands of Zion Restorationists.

I thank God for the hospitality of my beloved people in the City of Zion.

May God bless them.

I think that it would be within the mark if I said that there had been fifty thousand attendances at these morning meetings alone—an average of about five thousand.

I thank God for the hospitality of my beloved people in the City of Zion.

May God bless them.

Now I desire to call your attention to those two remarkable days which, year by year, become an extremely significant—the Anniversary of the Consecration of the Temple Site, which this year was added to by the Consecration of Shiloh Tabernacle Site.

**Shall Any of Us Ever Forget That Wonderful Procession That Countermarched on the Slope of Shiloh?**

I felt that every inch of it was consecrated, and I, myself, accustomed as I am to great assemblies, was amazed as I saw that Great Choir of sweet children and seniors, the long line of officers, and thousands upon thousands of Zion Restorationists.

I remember the thrill that was felt by all around me when I suddenly and unexpectedly ordered the Host to double and countermarch around the Site.

Then when there came in the Great Procession the Law, the Financial and the Land Departments, and the great Industries that have been so wonderfully established, to the great multitude of workers,—it was fair as the moon, clear as the sun, and terrible as an army with banners.

I am sure the Devil must have had a very bad stomach just at that time, for he saw that which meant destruction of every city.
576 LEAVES OF HEALING.

Saturday, August 22, 1857

My brothers and sisters, I have always found a few minutes at the close of the Communion to address to you a few words.

In these Post-communion Talks, I speak to you freely, familiarly, and lovingly, especially concerning the work that lies before us.

I made very little mention in my résumé of the meetings of the "Feast" of the remarkable conferences of the afternoons of the last two days in connection with Zion's Business Institutions; but all of you who were present yesterday and today will agree with me in saying that a more remarkable set of facts and figures were never presented as the result of two years' work.

It is Almost Impossible to Convey to You the Magnitude of Zion's Business Operations.

It is in connection with these business operations that we have been from the beginning impressed that we shall find the Solution of the Evangelistic Difficulties which have so long beset the church, making the Church the humble suppliant of the Seven Principles of the Five Loaves and Two Fishes.

It seems to me that we have found the solution.

From the beginning, although not without difficulty, Zion bore its own burdens, and we will continue to bear our own burdens.

That is why we are able to bear the burdens of others, because we turned not to man, and refused to associate ourselves with the world in the extension of our business.

I have shown you today how easy it would be for me, simply giving my bond, to raise two million dollars, at four and a half per cent., for these Industries.

Two Million Dollars in Stocks Now Offered.

I am asking Zion to take these two million dollars in stock, at eight and nine per cent. most, and, in the case of the Lace Industries, reaching twelve in a short time.

You have heard the remarkable statements of all today. That Lace Industries has already reached such a position that our General Manager reads scores and scores of letters, taken from the unsolicited testimony of eight or nine hundred large houses with whom we are doing business, that we have the best lace at this lowest price in the world.

We have not offered it to the World even at one hundred per cent., because we turned not to man, and refused to associate ourselves with the world in the extension of our business.

I have shown you today why we offer at par in Zion Lace Industries; the half million dollars in Stocks Now Offered.

We have not offered it to the World even at one hundred per cent., because we turned not to man, and refused to associate ourselves with the world in the extension of our business.

Therefore, we have gone on from day to day, patients unfolding to you the facts.

I was glad to see the splendid response this afternoon in the comparatively small meeting, and the large number who desired to invest at once.

Applications are pouring in for the millions of dollars that I offer to you at par in Zion Lace Industries; the half million dollars in the Building and Manufacturing Association; the quarter million dollars in increased capital to the Bank; and a quarter million dollars for Zion Sugar and Confection Association.

With this capital we shall be able to rapidly extend our industries; earn still more easily all the dividends; and have a large surplus for the Christian Catholic Church in Zion, which we shall use in the development of the City; the building of Schools and Colleges and Tabernacles; the training of people for the work of God, and the support and extension of Zion's work throughout the World.

You heard from the business men today that if we had fifty lace machines at this moment in addition to what we have, we could use them.

Indeed it was sprung upon us by one who is the foreman of the work that we could use two hundred, and there is no doubt about it.

The cry for Zion Lace is such that, practically, we could not sell Twenty Million Dollars' worth of lace in a year if we had to sell; and if we continue to make the same profit, we would have...
DO YOU KNOW GOD'S WAY OF HEALING?

BY THE REV. JOHN ALEX. DOWIE.

DO YOU KNOW GOD'S WAY OF HEALING?

DO YOU KNOW GOD'S WAY OF HEALING?

THREE FEASTS OF TABERNACLES.

ZION'S THIRD FEAST OF TABERNACLES.

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DO YOU KNOW GOD'S WAY OF HEALING?
Early Morning Meeting in Shiloh Tabernacle

PRAISE.

LITERALLY a host arose in the early dawn of Lord's Day, May 10, 1903, to praise the God of their Salvation. Thousands gathered in Shiloh Tabernacle and there sang for joy and breathed in fervent prayer rejoicings. Thousands gathered in Shiloh Tabernacle and there sang for joy and breathed in fervent prayer rejoicings.

Inquiries prevail against me:—

As for our transgressions, Thou shalt purify them away.

Blessed is the man whom Thou choosest, and causest to approach unto Thee,

That he may dwell in Thy courts:

We shall be satisfied with the goodness of Thy House, The holy place of Thy Temple. By terrible things Thou wilt answer us in righteousness, O God of our Salvation:

Thou that art the confidence of all the ends of the earth, And of them that are afar off upon the sea:

Which by His strength setteth fast the mountains;

Being girded about with might:

Which stilleth the roaring of the seas, the roaring of their waves, And the tumult of the peoples. As for our transgressions, Thou shalt purge them away.

Which stilleth the roaring of the seas, the roaring of their waves, And the tumult of the peoples. As for our transgressions, Thou shalt purge them away.

The very essence of Praise was shown to be in the second line of the Psalm, "And unto Thee shall the Vow be performed.

The service was opened by the congregation's singing Hymn No. 291. The General Overseer read the 65th Psalm.

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Shiloh Tabernacle, Zion City, Illinois, Lord's Day Morning, May 10, 1903.

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EARLY MORNING MEETING.

May 10, 1903

He helps you in ways that you do not know.

He has been waiting to help you.

"Leaves of Healing," a Messenger that Brought Help.

"Oh," cried one, "I would I knew where I could get help."

The pain was very great; the agony was continual.

Some one brought in a paper and laid it before the sufferer.

"That thing!" said the sick one, "I do not want it; take it away."

Week after week that paper had been sent by a loving friend, and had been rejected.

The one to whom the sufferer said, "Take it away," said, "Do you know what you are sending away?"

"No; it is only a paper from that fellow, Dowie."

"Oh, no," said the paper, "it is a Message from God."

"Oh, what I want is healing," cried the sufferer.

"Look at it," said the friend. "Did you ever look at the head of it—Leaves of Healing?"

"Leaves of Healing from the Tree of Life," quoted the sufferer, "I wonder if I have been throwing it away all the time."

The sick one read, believed, cried to God, and is here this morning, happy and healthy.

All who have received blessing and help through that little Messenger say, "I have."

Voices—"I have." General Overseer—A man, therefore, has a thousand Messengers to wait upon him, and he does not know it. He puts them aside.

He is not looking for help to come in an ordinary way. He expects it in some extraordinary way; in some way of his own.

God helps, however, in His own Way.

He sends His Word, and healeth them, and delivereth them from their destructions.

Oh, that men would praise Jehovah for His goodness, and for His Wonderful Works to the children of men!

The first thing in Zion this morning is Praise.

Praise for an Uttermost Salvation.

Oh, this Uttermost Salvation!

That is the kind of Salvation we want; not a Salvation in part, but Salvation that extends to the uttermost parts of our being, to the uttermost parts of our life, to the uttermost parts of the earth; a Salvation that extends to a Universe.

That is the kind of Salvation we want.

That is the kind of Salvation God has provided.

How good it is to know it!

Praise waiteth for God in Zion.

It was waiting all through last night.

It was waiting in our hearts.

Some of us were singing it almost while we slept.

The first thing this morning was Praise. It was the Sabbath morning.

Welcome sweet Day of Rest;
That saw the Lord arise;
Welcome to this reviving breast,
And these rejoicing eyes!

Then we thought of the Tabernacle of God.

One day amidst the place where my dear Lord has been since I knew it,
Is better than ten thousand days of pleasant sin.

So we come here to praise Him.

There are thousands of us here this morning. Did you come to praise Him?

Audience—"Yes."

General Overseer—Did you come to tell Him that you are grateful for all His Love?

Audience—"Yes."

General Overseer—I know He loves to hear; for He is our Father.

I know that "Praise waiteth for Thee, O God, in Zion: and unto Thee shall the Vow be performed."

We Have a Vow to Perform Today.

Did we not Vow that we would serve Him, tell me?

Audience—"Yes."

General Overseer—Did we not Vow that we would do all we could to bless others?

Audience—"Yes."

General Overseer—You prayed, "Oh, if I could only be raised from this bed of pain and dying, my Father, how I would serve Thee!"

He Raised you.

Have you performed that Vow?

Have you done all you could?

I believe that hundreds have; but "unto Thee shall the Vow be performed."

Beloved, if you desire your praise to be acceptable, fulfill your Vows. Do what you promised God.

You promised that you would carry that Message of Peace to others.

You promised that you would tell the Story of His Love, who raised you from the bed of sickness and of death.

Sad Results of Broken Vows.

The people who fulfill their Vows get along.

When you find a man kicking and criticizing, you may be sure that he has broken his Vow.

Perhaps he is not paying his tithes.

Perhaps he is not working for God.

Perhaps he is not attending to his own spiritual life.

When a man makes a Vow and keeps it, God blesses him.

If we fulfill our Vows, no matter what position we occupy, what a blessing it will be to the world!

Praise waiteth for Thee, O God, in Zion.

The Praise of Those Who Keep Their Vows Is God's in Zion.

It is not the praise of people that do not fulfill their Vows.

It is not the praise of people who cry "Holy! Holy! is the Lord," and then say, "Now I shall go home to lie on my back."

What kind of Christianity is that?

I thank God that the Praise that waits for God in Zion is Praise of people who got up early enough to get their breakfasts before they came; who sing "Holy, Holy, is the Lord," and will march off to the trains and go into Chicago and fulfill their Vows.

What will be the result? Who can tell?

Oh, if it should be only one poor, wandering soul in the city of Chicago today, who had gone far away from God and virtue into paths of sin, and you brought him the Message, or you won her to God, would that not be worth the whole toil of the Host?

"Praise waiteth for Thee, O God, in Zion. Unto Thee shall the Vow be performed."

It shall be, O God.

In Zion we shall perform our Vows, shall we not?

Audience—"Yes."

General Overseer—Then, O Thou that hearest prayer, Thou seest that there is the Praise. There is the keeping of the Vow.

You may say, "God, I do not know how to do this work; I do not know how to talk."

Then, let God talk.

Let His Spirit take you.

Use His words.

The Power of God's Word in a Weak Vessel.

One said, "I cannot preach; I cannot talk; but there is just one verse I have learned, and I can say that."

It was the only verse that that person ever knew perfectly.

The person was very weak, and indeed was a little feeble-minded—had suffered from an injury, and never recovered from it; but he was very pure-hearted, and wanted to serve God. I knew the man. He was an old man with gray hairs when I knew him. He was as simple as a child.

They would say to him: "Willie, what do you know?"

"Oh," he would say, "I know God loves me; I am one of His little ones."

It was very touching to see a man over sixty years of age talking like a child.

"Willie, are you sure?"

"Oh, I know it."

"But, Willie, perhaps you might be wrong?"

"Oh, do not tell me that," he would say, "because I know it in my heart."

"How can you be sure, Willie?"

"I will tell you," he said, "I know one verse of Scripture. Let me tell it to you."
Then, in the most touching way, he would say: “For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have Eternal Life,” and that means Willie. ‘That whosoever means Willie.’

Then he would stand, and say: “O God, I thank You for the ‘whosoever’ and that You love the world, and sent Your Son to die for Willie!” Then he would go away.

I tell you, that sermon stayed with people. That sermon lived with them. It was the sermon of the poor man who had just enough wits to be able to remember one verse of Scripture.

You Can Make One Verse of Scripture a Message of Power.

If you could take that one verse of Scripture today, and give it to some poor, discouraged one, and tell him that the ‘whosoever’ means him; that it does not matter how he has sinned; it does not matter how far he has gone away; that God is his Father, and that whosoever believeth on the Son whom He sent will get Eternal Life, your work will be a power.

That is a volume of theology. There was another feeble-minded man in Scotland, called ‘Daft Willie,’ who lived not far from the one I have just mentioned. He was a good deal shrewder.

Sharp Repartee of ‘Daft Willie.

He went into the church one day in Dunfermline. There was the dear old Doctor droning away in the pulpit, reading the Psalms.

At last he came to the sermon. All the farmers put their red bandanas over their eyes, leaned back in their seats, and went to sleep. It was a warm, summer day.

The Doctor finally looked around, and woke up to the condition of his congregation. He was indignant. He had been told during the week that the congregation slept.

He stopped, and the stopping woke them all up. (Laughter.) “Ah,” he said, “you are waking; you have all been asleep except ‘Daft Willie.’

Willie was up in the gallery, and he had been nodding, too. He did not like to be called ‘Daft Willie.’

He looked at the Doctor, and his face got red, as he said, “If I had na been daft I would have been asleep, too.”

I am somewhat inclined to think that Willie was right; because there was nothing to keep them awake. The Doctor had given his firstly, secondly, thirdly, fourthly, fifthly, sixtly and their various subdivisions, and the people were asleep.

What do people care for that kind of preaching? They want Life. They want something to do for God.

I thank God that the people who can keep wide-awake are the people who work well.

I am rejoiced to know that you have reason to praise Him; to perform your Vows. And unto Thee shall All Flesh come.

Do Not Despair of Any One.

‘Do not despair of any one; because it is true God that All Flesh shall come.’

Jesus said, “If I were lifted up from the earth, will draw All Men unto Myself.”

“God hath shut up All unto disobedience, that He might have mercy upon All.”

“For as in Adam All die, so also in the Christ shall All be made alive.”

“He is the Savior of All Men, specially of them that believe.”

The Christ did not come to save a few. He came to save All.

But,” you may say, “they do not get saved. They reject Him.”

That is no reason for not seeking them, is it? Surely He does not cease after one rejection. He will keep on following you.

You who have accepted Him, did you accept Him the first time He offered Himself?

Audience—‘No.”

General Overseer—Did you accept Him the second time?

Audience—‘No.”

General Overseer—I never knew any man yet, worth any-thing, who, if he wanted a woman for a wife, stopped after one rejection.

That is the way with God.

When you say “No,” He says, “You do not need to say ‘No’; I will make you say ‘Yes,’ one day.”

Salvation for Those in Hell.

*But suppose a man has gone to hell?” someone asks.

The Christ went down there after them.

“How do you know?”

Because it is written that He descended into hell and preached to the spirits in prison, to them who were disobedient in the days of Noah, thousands of years before.

Perhaps, after we have been in heaven a little while, He may say, “I want to send you to hell. A great many people went to hell while you were living in Chicago. Would you not like to help them out?”

Shall we say “No,” or shall we say “Yes?”

Audience—‘Yes.”

General Overseer—I would like very much to lead you on that mission.

I would like to go down to hell to people who rejected this Gospel in Chicago.

I would like to say to them, “We tried to get you in Chicago. You would not listen to me. God sends after you.”

I think they would say, “Then God must be good. Oh, how good God must be, who, if we make our beds in hell, finds us there!”

The Bible says:

If I make my bed in hell, Behold, Thou art there.

If I take the wings of the morning, And dwell in the uttermost parts of the Sea; Even there shall Thy hand lead me.

That is what the Christ meant when 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.

The rain has come, the clouds have gone, and the sun is shining.

The rain will not last always. Weeping will not last always. It may “endure for a little,” but “joy cometh in the morning.”

PRA YER OF CONFES SATION.

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, no matter what it costs. Give me Thy Holy Spirit, that I may love God so that He shall come.

Faithful is He that calleth you, who also will help you, if you are weak, and will hold you up, if you faint.

Thou wilt bless All men, in Jesus’ Name. (All repeat the prayer, clause by clause, after the General Overseer.)

Now, did you mean it?

Audience—‘Yes.”

The service was closed by the General Overseer’s 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, the Christ. Faithful is He that calleth you, who also will do it. The grace of our Lord Jesus, the Christ, the love of God our Father, the fellowship of the Holy Spirit be comforter and Guide, one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

ZION IN NEBRASKA.

Rev. Charles A. Hoy, Elder-in-charge Christian Catholic Church in Zion, in Nebraska, with headquarters at Falls City, Nebraska, will hold meetings as follows: Pawnee City, August 27th; Reynolds, August 28th; Hebron, August 29th and 30th; Tobias, August 31st; Tecumseh, September 1st.

The members and friends of Zion in the various places should faithfully announce and arouse interest in these meetings. All are welcome. CHRIST IS ALL AND IN ALL.
OBEYING GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Ghost."

Sixteen Thousand Four Hundred Seventy-seven Baptisms by Triune Immersion Since March 14, 1897.

The following-named forty-five believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Wednesday, August 19, 1903, by Overseer J. G. Yontz:

- Arnold, R. T.
- Bobbitt, Miss Mary C.
- Bode, Mrs. Fannie Low.
- DeFoe, Mary.
- Delorme, Mrs. Matilda.
- Doughlas, Robert J.
- Douglas, Mrs. Sadie R.
- Dougall, Charles P.
- Dun, Edna Ethel.
- Edwards, Mrs. Margaret.
- Ellis, George.
- Fairbanks, Mrs. Clara Shellrock.
- Fairbanks, Mrs. Clara Shellrock.
- Fant, Mrs. Emma.
- Fardill, Elizabeth.
- Fardill, Mrs. Margaret.
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**LEAVES OF HEALING.**

Craig, W. Erwin
3107 Gabriel avenue, Zion City,

Ayers, Solon
St. Johns

Crofts, Minnie Bell
3205 Gilgal avenue, Zion City,

Bihler, Grace Lydia
3007 Emmaus avenue, Zion City,

Buckwalter, Arthur W
Elijah Hospice, Zion City,

Hollingshead, Martha Elizabeth
2116 Ezra avenue, Zion City,

Felio, Elmer Leroy
1813 Hermon avenue, Zion City,

Fox, Warner A
2610 Gilboa avenue, Zion City,

Burke, Esther Gertrude
3011 Enoch avenue, Zion City,

Bowley, Ethel May
Foss,

Heiser, John Alex
3010 Elim avenue, Zion City,

Hall, Myrtle Florence
1702 Horeb avenue, Zion City,

Ide, Lorene Madonna
2805 Ezekiel avenue, Zion City,

Buckwalter, Mark L
2813 Ezra avenue, Zion City,

Harkness, William Alex
3119 Elim avenue, Zion City,

Hartman, Edna Pearl
3116 Gabriel avenue, Zion City,

Hanson, Faith Olivet
2601 Gilboa avenue, Zion City,

Hall, Willis Hamner
2719 Elizabeth avenue, Zion City,

Hall, Obed Chester
2719 Elizabeth avenue, Zion City,

Hall, Hazel Irene
1702 Horeb avenue, Zion City,

Klienert, Herman
3013 Gabriel avenue, Zion City,

Lampe, Anna
1235 Zion City, Illinois

Martin, Arthur Lane
2704 Gilboa avenue, Zion City,

Macleod, Alfon A
1235 Zion City, Illinois

Macleod, Roland
1235 Zion City, Illinois

McKee, Anna Bell
2704 Gilboa avenue, Zion City,

Moffit, Margaret
2704 Gilboa avenue, Zion City,

Mullen, E. H
2704 Gilboa avenue, Zion City,

Owen, Ada
2704 Gilboa avenue, Zion City,

Petersen, Johann
2704 Gilboa avenue, Zion City,

Reed, Miss
2704 Gilboa avenue, Zion City,

Rogers, Mrs. L.
2704 Gilboa avenue, Zion City,

Schmidt, Anna Marie
2704 Gilboa avenue, Zion City,

Shaw, Mrs. E
2704 Gilboa avenue, Zion City,

Swenson, Anna
2704 Gilboa avenue, Zion City,

Thompson, Mrs. H.
2704 Gilboa avenue, Zion City,

Tittle, Mrs. G.
2704 Gilboa avenue, Zion City,

Van Brunt, Mrs. E.
2704 Gilboa avenue, Zion City,

Vander Veen, Mrs. J.
2704 Gilboa avenue, Zion City,

Walden, Mrs. L.
2704 Gilboa avenue, Zion City,

Ward, Mrs. H.
2704 Gilboa avenue, Zion City,

Wood, Mrs. F.
2704 Gilboa avenue, Zion City,

Wright, Mrs. M.
2704 Gilboa avenue, Zion City,

Young, Mrs. E.
2704 Gilboa avenue, Zion City,

Zahner, Mrs. C.
2704 Gilboa avenue, Zion City,

Ziegler, Mrs. C.
2704 Gilboa avenue, Zion City,

**Weekday Trains.**

**Sunday Trains.**

**Train Schedule Between Zion City and Chicago.**

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**Train leaves Waukegan at 2:30 p.m., arriving in Zion City at 3:30 p.m., daily, including Sundays.**

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**SPECIAL TRAINS SUNDAY**

Will leave Waukegan at 2:30 p.m. for Chicago, arriving in Chicago at 5:00 p.m., on Sundays only.

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**NORTH BOUND TICKETS.**

**Northwest Railway.**

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**ZION CITY TO CHICAGO.**

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**CHICAGO TO ZION CITY.**

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**General Superintendence ZIon Transportation.**
SERVICES OF THE
Christian Catholic Church in Zion

REV. JOHN ALEXANDER DOWIE, General Overseer

WILL BE HELD IN
SHILOH TABERNACLE
Zion City, Illinois

....Every Lord's Day Afternoon at 2:30 o'clock....

Excursion Trains Leave the Wells Street Chicago & North-Western Depot each Lord's Day Morning at 11:30 and 11:45 o'clock, returning after the services

Round Trip Tickets .... THIRTY CENTS
FOR SALE AT THE DEPOT PLATFORM

THE CHRIST IS ALL AND IN ALL

THE TIME EXTENDED

In order that no one may lose the opportunity to select a lot in the beautiful New Zion City Subdivision, opened during the Third Annual Feast of Tabernacles, the privilege of Shareholders' Special Discount of Ten per cent, from the regular rentals, has been extended until

SEPTEMBER 15, 1903

This offer is open to all worthy Investors and Home-seekers, “In whose hearts are the Highways to Zion.” All such may yet become Shareholders in the Current Series, which is being held open for their benefit.

The Commanding Position and remarkable uniformity of the New Land make every lot offered most desirable, and many of the choicest locations are still available.

This Subdivision Extends to the following important places: Shiloh Park, near the site of Shiloh Tabernacle, which will cost One-half Million Dollars. Mount Carmel Reserve, consisting of over 300 acres, and to contain the General Overseer's Official Residence. Kedron Park, an interesting and Picturesque spot. Its Elevation Above Lake Michigan averages over 100 feet, which is nearly double that of the land first subdivided.

The Rentals of Inside Lots range from $400 to $800, less the ten per cent, discount, and may be paid, one-third in cash and balance in one and two years, at six per cent, interest.

The Present Market Value of the best lots in the settled districts is about double the amount asked for similar lots in the New Subdivision, which clearly bespeaks the certain increase in the value of the latter.

Our fine, new Plats, showing all the subdivided land, with many valuable details, together with copies of 1100-year Lease, and other descriptive matter, will be mailed upon application. And we shall have pleasure in acting for those who may desire us to make selections of lots for them, using every care to choose the best locations.

H. WORTHINGTON JUDD,
Secretary and Manager
FIELDING B. WILHITE,
Assistant Secretary

ADDRESS ALL COMMUNICATIONS
ZION LAND AND INVESTMENT ASSOCIATION
ZION CITY, ILLINOIS
MADISON SQUARE GARDEN, NEW YORK CITY, NEW YORK

In this great building, the Auditorium of which seats 16,000 people, Rev. John Alexander Dowie, Elijah the Restorer, General Overseer of the Christian Catholic Church in Zion, will conduct a great mission from October 18th to November 1st, 1903, inclusive. It is expected that he will be accompanied by Zion White Robed Choir of Hundreds of Voices, Zion City Brass Band, Hundreds of Officers of the Church, and by at least Four Thousand members of Zion Restoration Host.
God’s Witnesses to Divine Healing.

Instantly and perfectly healed when near to death with Bright’s disease, dyspepsia and heart trouble.

And the ransomed of Jehovah shall return, and come with singing unto Zion.

The time has come for the fulfilment of this glorious prophecy. “The ransomed of Jehovah” in tens of thousands are coming unto Zion with singing, from all the ends of the earth.

They sing the Sweet Redemption Song; their hearts overflow in songs of joy, praise and thanksgiving for blessings too many and too great to be named.

But there are many more whom Jehovah has ransomed, who must also come.

God has sent His prophet, Elijah the Restorer, to call His people out of the world and all other associations, unto Zion.

They cannot remain in “the world that lieth in the wicked one.”

They cannot remain in the apostate churches, which deny the Covenants of God, falsely charge Him with being the author of sin and sickness, and fight against God’s prophet, allying themselves with the idolatrous and unclean priests of Baal in the Secret Lodges.

They cannot continue to be divided into a great number of warring sects; for the time is come when the prayer of the Christ is to be answered; “that they may be one, even as We are . . . . . . . that they may all be one; even as Thou, Father, art in Me, and I in Thee, that they also may be in Us; that the world may believe that Thou didst send Me.”

Hence, the call of the Prophet must be obeyed.

When God sends a prophet with His Message, it is not for His people to question or to hesitate.

Obedience must be prompt: eternal issues are at stake.

These are the Times of the End.

The Great and Terrible Day of Jehovah draws near.

God has said, concerning the Prophet of these Times, “Every soul, which shall not harken to that Prophet, shall be utterly destroyed from among the people.”

God is vindicating that Prophet according to His Word.

The remarkable testimony of this young girl is deeply significant in the light of this truth.

She was dying in pain and despair.

Bright’s disease of the kidneys, that terrible scourge from which, humanly speaking, there is no escape, had followed upon the introduction into her pure, clean, healthy young blood of the filthy, blighting virus, vaccine.

She thus became one of the multitude of victims of the obstinate adherence of the medical world to an obsolete theory, absurdly illogical and absolutely disproved by the facts of actual experience.

Carefully compiled statistics show that not only is vaccination a fruitful cause of many loathsome diseases, but also, instead of being a protection against smallpox, increases liability to that disease.

How much more blessed and certain,
and how pure and clean is God's protection against smallpox and every other epidemic and contagion. "Thou shalt not be afraid . . . for the Pestilence that walketh in darkness, nor for the Destruction that wasteth at noonday. . . . There shall no evil befall thee, neither shall any Plague come nigh thy tent!"

She also suffered nameless agonies from dyspepsia and heart trouble.

For all these diseases she sought "not to Jehovah, but to the physicians."

The physicians attempted to cure her diseases by putting poisonous drugs into her stomach.

They did this, not because there was anything in true science or reason to warrant it, but because the ancient sorcerers, whose craft they inherited, attempted to heal in the same way.

God pronounced curses upon the sorcerers, and warned His people against them.

Jesus, although He healed multitudes, never used a drug or a knife.

He has not changed.

God could not heal her through physicians, and she grew worse until death was very near.

Her heart was very sad as she felt the icy chill of death; for she was a young girl with bright prospects of happiness and usefulness before her, and life seemed very sweet.

But there seemed to be no hope.

And then, from the lips of her mother, she learned that God was her Healer, not by poisonous drugs of physicians, or the mutilating knives of surgeons, but by His own Omnipotent Word.

In answer to the earnest prayers of her mother, God gave her the strength for the journey from her Southern home to Zion City.

God's Messenger laid hands upon her, and prayed for her healing, in the Name of the Lord Jesus, in the Power of the Holy Spirit, and in accordance with the Will of God, her Heavenly Father.

God heard and answered that prayer.

She was instantly healed.

But she had heard the call of the Prophet of the End of the Dispensation.

She hesitated to obey.

All her diseases returned.

God cannot bestow His blessings upon those who obstinately refuse to do His Will.

Those whom He has wonderfully blessed, in His infinite love and mercy, lose the blessing, unless they follow where He leads, by His Spirit, and through His Messenger, no matter what the cost.

And so, while this young woman refused obedience, resisting the entreaties of her mother, and the pleadings of God's Spirit, she suffered intense agony, as the terrible diseases, from which God had so graciously delivered her, came surging back upon her like an overwhelming flood.

At last, the struggle ended.

Having fully counted the cost, she made a complete surrender.

Then, indeed, did she "come with singing unto Zion."

God had instantly and perfectly healed her of all her diseases.

She became, as she says in her wonderful testimony, "a brand new girl in spirit, soul and body."

The experience of this young girl is a lesson and a warning to God's people everywhere.

The time grows short.

The King is coming; is thundering at the very doors.

There is no time for delay.

God has promised Salvation, Healing, Cleansing, Keeping, and Power in His Service to those who are obedient.

For those who do not harken to the Voice of His prophet, Elijah the Restorer, His only word is that they "shall be utterly destroyed from among the people."

A. W. N.

WRITTEN TESTIMONY OF MISS MARY MORGAN SNELL

ZION CITY, ILLINOIS, AUGUST 10, 1903.

MY DEAR GENERAL OVERSEER: — Peace to Thee!

I am the youngest daughter of Evangelist Mary McGee-Hall.

I have lived all my life in the beautiful old Southern home of my grandmother in Columbus, Mississippi.

I had fine health until four years ago, when a case of smallpox having broken out in the college, every student was commanded to be vaccinated.

We were in ignorance of the terrible results frequently following the inoculation of the filthy vaccine matter.

My arm was very sore and from that time my good health left me, although none of us suspected the cause.

As a family we were really slaves to doctors and drugs.

I had the constant attention of Dr. John Davis, and frequently of his partner, Dr. William McKinley, both physicians of Columbus.

Later in my illness, Dr. Davis thought my symptoms indicated Bright's disease and advised my immediate departure for Stafford Springs, Mississippi, a place advertised far and wide for having mineral waters, which are said to be a certain cure for all kinds of kidney trouble.

I overheard members of my family talking.

They were saying: "Dr. Davis says there is immediate necessity of her going at once to Stafford, as he discovers signs of Bright's disease."

It seemed horrible to me.

I walked in to where they were talking, and I said: "I have heard you. If I have Bright's disease it means I must die, and I am so young!"

The visit to the Springs did not cure me.

I steadily grew weaker, especially in the springtime.

A most persistent attack of dyspepsia came, which grew chronic.

The doctors then declared that I had internal dyspepsia in its most painful form.

My heart was involved and I had attacks of heart failure.

Being determined to continue my college work, I stretched every physical force and my will power to keep on.

I did not let my family know how much I suffered; how, after climbing even one flight of stairs at school, I would have to sit down on the steps and rest a long time.

My mother had not at the time come to Zion.

Returning home from an evangelistic meeting, she found me critically ill. She had been there to accept Divine Healing.

I held out my arms and cried to her: "Mother, come and get me healed; nobody knows how to find God for me."

I was able the next day to start with her for Arthur, Texas, where she held a meeting in the Congregational church.

I became very ill at this place.

Terrible hiccoughs assailed me, and one night when I awoke, my mouth was full of blood.

We left the place that day and returned to Columbus.

I rallied somewhat, but in a short time the disease seemed to reassert its old violence.

My mother joined the Christian Catholic Church in Zion and became very radical for all its doctrines.

I remained with my two sisters and grandmother.

It seemed when mother went into Zion that the impassable gulf had come between us all.

We thought that she was too religious, that her judgment was not to be taken about either God or Zion.

We read the lies of the newspaper press.

We were devoted to mother, but we were for her in what we thought was a decision. It was all unhappy.

In March last, my mother came to us and told me nearly in my grave.

I had no red blood, seemingly, in my whole body and had unconscious spells from heart failure.

I could not eat anything but twice cooked bread. Even a little butter would cramp me terribly.

My mother was powerless to keep me from having the doctors.

One day, after an exceedingly close call, my grandmother realizing that my death would come unless something beyond medical aid was done, yielded all control of me to God.

The doctors were given up, medicine was stopped, and for two days I was almost alone with my mother, who fought the battle for me. I was devoted to her for Chicago.

She quoted almost constantly, all the way from the Word of God, particularly these words: "I give you power over all the power of the enemy."

We reached Zion Home in Chicago, and I was now, only through the help of God.

I came with mother to Zion City to have warm for me.

I dreaded it.

My desperate need alone made me willing.

I turned toward even after coming and was not going into the prayer-room.

I came again. This time God's Spirit moved my heart.

Your Message brought me to know that I had not saved. I repented of my sins and was converted.

When you came to me and prayed for me, I knew you to be the spirit of all love and gentleness and later I knew you to be the Elijah of God.

I was healed in spirit, soul and body, and was not to come into Zion.

I thought it would mean my giving up my mother, my sisters and my lovely Southern home.
When mother would urge my coming, I would feel the old weakness coming and would say: "I will get sick, I know, if you press me about Zion." I lost my health, and in a few days the cramps and the horrors of dyspepsia were upon me. Mother said to me after supper one night, when I was suffering: "Mary Morgan, do you really believe that Dr. Dowie is Elijah the Restorer?" I said: "I do." She said: "Do you believe that Jesus is still the Healer of His people?" I replied: "I do believe that." She said: "Do you believe in Zion?" I said: "Yes." Then she said: "I command you to come into fellowship with us." I replied: "Let me first go home; let me see grandmother, and have a talk with her." Mother said: "I will neither eat nor sleep until you come.

I felt my body getting more and more full of pain. I said: "The old spells are coming on. My heart is weak." Mother said: "You can die; it is better to die than live a coward." She turned from me and held to her word, repeating it: "I will neither sleep nor eat until you come."

At 10 o'clock that night the fight ended. I said: "It is Zion or death." An application blank was filled, and I was healed instantly.

I have never been sick since then. I joined Zion in May. I was baptized, joined Zion Restoration Host and began the beautiful study of Leaves of Healing. I am a brand new girl in all my being. My health is splendid; my flesh is firm and solid. I am thoroughly prepared now for work as a student in Zion College. I am thoroughly given to Zion's work.

With a heart full of gratitude and love, I am, Faithfully yours in Zion, (Miss) Mary Morgan Snell.

CONFESSION OF MRS. SNELL'S TESTIMONY BY HER MOTHER.

107 South Paulina Street, Chicago, Illinois, August 19, 1903.

My dear General Overseer.—I endorse my daughter's (Mary Morgan Snell) testimony. At one time I thought that as my mother was so kind and true to me and to my children, I could, without hurt, leave them at home and when I went out to do evangelistic work. She always observed my wishes, and my children were raised absolutely free from worldly society. I rejected in the fact that they never went to worldly places, and that they had no mixed associates; but when Zion came to me, and I awoke to the truth of God as you teach it, I realized that my children were in the apostasy, and in bondage to medicine. Mary Morgan is just nineteen years old. Gratefully yours, Mary McGee Hall Evangelist in Christian Catholic Church in Zion, Chicago, Illinois.

Dear General Overseer:—

Wood End Life-saving Station, Provincetown, Massachusetts, February 20, 1903.

Dear General Overseer:—I wish to give my testimony to the many thousands who have been healed through your teaching.

Fifteen years ago I fell and hurt my spine.

The doctor said that I would always have a pain in my back.

He gave me a plaster and some medicine; but nothing would help me.

I suffered terrible pain at times.

Four months ago, when my back was very painful, Deacon C. J. Cook, who is now in Zion City, prayed for me, and I was instantly healed.

My back feels stronger than ever. Praise God.

Your sister in Jesus, (Mrs.) M. E. Reed.

Healed of the Grip and Lumbago.

Redmond, Washington, April 15, 1903.

Dear General Overseer:—Peace to thee and thine!

I have felt for some time that God by giving my testimony to His love and willingness to answer the cry of His children for help. He is, indeed, not only our Savior, but our Healer and Keeper.

In September, 1899, I had a cancer on the large gland under my tongue. I had not heard of Doctor Dowie, or known of an organization that believed in Divine Healing, except one in Boston, Massachusetts. I knew that the doctors could do nothing, but to either cut or burn it out.

Such remedies would injure my articulation.

I began to study my Bible, and determined to trust God for healing and claim His promises, as I knew that God's Covenants with His people were sure if the conditions were met. I prayed, and received the healing I sought.

I knew I could be healed of every illness.

I asked to be delivered of a disease of over thirty years' standing, for which I had used medicine, and had been treated by doctors all that time.

The Lord answered my prayer again.

An account of the number of healings which I have had from God would make this letter too long—pneumonia, sore throat, rheumatism, scalded hand, thumb reset that was out of joint, torpid liver.

It took almost a year to clear away the debris of Presbyterian doctrine before the beautiful structure of faith and love that came out forth, could be built on the foundation of the Christ, who is All and in All to me.

It is a pleasure to give this teaching to those who do not understand what the full Atonement means. I thank my dear Heavenly Father for every victory over the Devil, and know that if I fall, the fault is my own.

I thank God for the Christian Catholic Church in Zion and pray God to bless and uphold all the workers in the field throughout the world.

I thank God for our dear General Overseer and Overseer Jane Dowie, and ask God daily to bless and protect them and all Zion.

Your sister in the Christ,

Emma Starr Livergood.

Blessing Comes Through Obedience.

Redmond, Washington.

Dear General Overseer:—I wish to give my testimony to what God has done for my family and me.

Since becoming a member of the Christian Catholic Church in Zion, we do not use wine's flesh or drugs.

We have all been kept from disease thus far. I was in a very bad condition mentally and physically before.

I feel much better now, because I have obeyed God under your direction. I pray God that He will continue to bless you and your loved ones.

"Peace to thee be multiplied." Faithfully yours for Jesus.

Albert William Mabbett.

Injured Spine Instantly Healed.

And He said his hands upon her; and immediately she was made straight and glorified God.—Luke 13:13.

Binghamton, New York.

Dear General Overseer:—I am glad to add my testimony to the many thousands who have been healed through your teaching.

Blessed in Obedience.

And Peter opened his mouth, and said, If a truth I perceive that God is no respecter of persons; but in every nation he that feareth Him, and worketh righteousness, is acceptable to Him.—Acts 10:34, 35.

Chicago, Illinois.

Dear General Overseer:—I thank God for what He has done for me. The Devil attacked me with the grip, lumbago, severe headaches and pneumonia. I trusted in God, and would not send for a doctor.

We sent for Deacon Chambers, who came and prayed for me.

God heard and answered and delivered me from my sickness.

We thank God that the General Overseer has led us to God and has taught us how to live.

I am trusting in God till Jesus come.

Your sister in the Christ.

(Mrs.) Anna Klein.

...
EDITORIAL NOTES.


"Awake, awake, put on Thy Strength, O Zion;"

Put on Thy beautiful Garments,
O Jerusalem, the Holy City;
For henceforth there shall no more come into Thee
The Uncircumcised and the Unclean."

Over and over again, in the Fifty-first and Fifty-second chapters of the Book of the Prophet Isaiah, this cry, "Awake! Awake!" rings forth.

Time does not permit us to write as fully as we wish in calling upon Zion to be more and more awake to the Great Opportunities of Blessing to All the World which God has put within our power in these Times of the Restoration of All Things.

There can be no excuse for Failure.
There is no excuse for Idleness.
There is no reason for Fear.
There is every reason for Confidence in God.

Awake, Awake, put on Strength,
O Arm of Jehovah;
Awake, as in the Days of Old,
The Generations of Ancient Times.
Art Thou not it that cut Rahab in pieces,
That pierced the Dragon?
Art Thou not it which dried up the Sea,
The waters of the Great Deep;
That made the Depths of the Sea a Way for the Redeemed to pass over?

Truly, it is only possible for Zion to put on her Strength when she has called upon Jehovah to make bare His arm, and open up a Way for the Redeemed to pass over.
AS WE LOOK forward, amidst all the toils of our present daily work to the Great Mission in New York, for which Zion Restoration Host is especially preparing, we feel that these glorious Prophetic Words are just as applicable to Zion in these days as in any past time.

We have no confidence whatever in any power that we and those who accompany us possess, except that Power be from God alone.

ON EVERY SIDE Zion is going forward.

But there is a concentration of remarkable interest, amidst the steady, cheerful work of each day and week in the building up of Zion City, in the great Mission of the first Legion of Zion Restoration Host in that great City which sits in queenly majesty at the principal Gate of this Great Nation.

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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 Jehovah that Healeth thee." (John 14:6; Exodus 15:26)

The Lord Jesus, the Christ, is Still the Healer.

He cannot change, for "Jesus, the Christ, is the same yesterday and today, and forever," and He is still with us, for He said: "Lo, I am with you all the Days, even unto the Consummation of the Age." (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 the Christ's Atoneinent.

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. The 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 sufferers 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 6:13; 1 Timothy 4:13, 14; Acts 10:15.)

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 Zion Tabernacles in Chicago, and in 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, Zion City, Illinois.

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

You are heartily invited to attend and hear for yourself.

Elijah Hospice

ZION CITY, ILLINOIS

This beautiful new Hospice, where Divine Services are conducted morning and evening, was granted by the General Overseer of the Christian Catholic Church to the friends of Zion visiting Zion City. Those visiting Zion City and the Tabernacles are welcome to use the Hospice free of charge. There are no rooms for sale, and no part of the property is used for profit or gain. The Hospice is open from 6 a.m. to 9 p.m. and is equipped with hot and cold water, hot and cold coffee, tea and other refreshments. The Restauant is open from 6 a.m. to 9 p.m.

FRANK W. COTTON
Manager

Europeai Plan

$5 CENTS PER DAY

AND UP

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

You are heartily invited to attend and hear for yourself.
And on this side of the river and on that was the Tree of Life, bearing twelve manner of fruits, yielding its fruit every month: and the Leaves of the tree were for the healing of the nations, . . . Blessed are they that wash their robes, that they may have the right to come to the Tree of Life, and may enter in by the Gates into the City. (Revelation 22:2 and 14.) Those who have not Zion's spirit, and attempt to play with Zion's tools are like the sons of Scare. I tell you now the world everywhere that you cannot enter within the Gates of the City, and pluck those Leaves from the Tree of Life, from the Christ Himself, unless your robes are clean. Those who lay on hands must be clean—body, soul, and spirit. Every unclean man or woman calling himself or herself a Christian, who attempts to exercise the gifts of healing and to dispense evil spirits, will run the terrible risk of getting a disease and a Devil into them. . . . If any of you, in any rank of the ministry, have the presumption to attempt to exercise the Gifts of Healing when you know well that you have diseased blood and a diseased body, then I give you caution: Take care. God may honor the Word and heal the sick, but the Devil will see that you get the sickness. . . . I say this to warn every officer, and every member of Zion Restoration. Hear that all have not the Gifts of Healing, remembering the words of Paul the Apostle in a Corin- than 12:20, 30. I ask you, as he asked, Are all ap- oustes? Are all prophets? Are all teachers? Have all the Gifts of Healing? Audience—"No!"

—The Voice of Elijah the Restorer. in Shiloh Tabernacle, Zion City, Illinois, Lord's Day, August 3, 1903.

TRAINING OF THE THREE THOUSAND—A WARNING AGAINST PRESUMPTUOUSNESS
Leonidas at Thermopylae!
Miltiades at Marathon!
Alexander at Issus!

The luster of their names and achievements shines undimmed through all the mists of more than a Score of Centuries.
Their exploits were on the field of carnage.
Their deeds were deeds of blood.
But the secret of the wonderful power of their small forces against the myriads of their enemies, has been found effectual in every field of human endeavor.
The three hundred Spartans who fought and died with Leonidas; the few thousand Athenians who swept down the hill and across the plain of Marathon with shouts of victory whose echoes have not yet died away; the thirty thousand Greeks with Alexander, who tore to pieces the vast army of Darius, the Persian, at Issus, were mighty because every individual soldier was trained to the highest point of efficiency, and the army was drilled to a perfect unity in obedience.
Training and United Obedience!
Each depends upon the other; neither can exist in perfection without the other; no organization is strong without them.
Elijah the Restorer, about to lead forth an army of three thousand against nearly four million — on a mission of Salvation, not Slaughter — wins the battle, before it is begun, by training his Host to Individual Excellence and United Obedience.

Training of the Three Thousand began at the early morning meeting of Lord's Day, August 2, 1903, with a Message dealing with the very beginning of individual preparation for any great work of God, namely, the cleansing and purification of spirit, soul and body.

The Prelude to the Message of the afternoon dealt with trains, rates, schedules and other matters connected with the movement of the Host.
But it was not dry and uninteresting as those words sound.
The General Overseer made it very lively.
The great Message of the day, however, the most important, and most far-reaching in its application, was a solemn warning from the Prophet of God, to all those who sought to do work for Him.
It was an Inspired interpretation of God's Word, naming those who had the right to come to the Tree of Life.
The members of Zion Restoration Host, of whom there were thousands present, heard the words of their leader with intense earnestness, and at the close of the Message, joined with him in fervent prayer that through grace they might indeed "wash their robes" and thus have that right.

After the Benediction and a short intermission, a very large company of believers gathered in the holy calm of the Sabbath evening about the Lord's Table.
It was indeed Communion—a Communion with Him in remembrance of whom these thousands were met together, and for whose coming they were watching and praying—a Communion with one another, as the General Overseer read from the Word of God, and led in the singing of fitting hymns, while the Overseers, Elders, Evangelists, Deacons and Deaconesses distributed the emblems.
The Post-communion "Family Talk" of the General Overseer touched upon many points of vital importance to Zion, and to the work of the Restoration of All Things.
It was after five hours of rich spiritual feasting together that the man of God and his people sang Zion's parting song, "God be with you till we meet again," and this first great day in the Training of the Three Thousand closed.

Shiloh Tabernacle, Lord's Day, Afternoon, August 2, 1903.
Services were opened by the Processional of Zion's White-robed Choir and Zion's Robed Officers.

PROCESSIONAL.
Oh, 'twas a joyful sound to hear
Our tribes devoutly say,
Up, Israel! to the temple haste,
And keep your festal day.
At Salem's courts we must appear
With our assembled powers,
In strong and beauteous order ranged,
Like her united towers.
LEAVES OF HEALING.

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

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

All then joined in singing Hymn No. 357, from Gospel Hymns.

In the heavy pastures fair, 
"Neath the tender Shepherd's care, 
Let us rest beside the Living Stream today; 
Calmly there in peace recline, 
Drinking in the Truth Divine, 
As His loving call we now with joy obey.

Chorus—Glorious stream of life eternal,
Beautious fields of living green
Though revealed within the Word
Of our Shepherd and our Lord,
By the pure in heart alone can they be seen.

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

I believe in God the Father Almighty, Maker of heaven and earth:
And in Jesus, the 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:
The third day He rose from the dead:
He ascended into heaven:
And siteth on the right hand of God, the Father Almighty:
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.

III. Thou shalt not take the Name of Jehovah thy God in vain; for Jehovah will not hold him guileless 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 Jehovah 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 Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore Jehovah blessed the Sabbath Day and hallowed it.

V. Honor thy father and thy mother: that thy days may be long upon the land which Jehovah 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, 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 as even as I have loved you, that ye also love one another.

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

Scripture Reading and Exposition.
The General Overseer read in the Inspired Word of God the 46th Psalm, the 1st to the 12th verses of the 47th chapter of the book of the Prophet Ezekiel and also from the 221 chapter of the Revelation of Jesus, the Christ, beginning with the 1st verse upon which he commented as follows: And he showed me a River of Water of Life. Remember that both in the case of Ezekiel and in the case of John, the revelator was a prophetic spirit. God often has revealed Himself in this way. He reveals Himself in many ways, but He has especially revealed Himself through "the spirits of the prophets." John was so astonished at the wonderful things that the messenger showed him that he fell at his feet to worship him; and that mighty messenger said: "See thou do it not: I am a fellow servant with thee and with thy brethren the prophets, and with them which keep the words of this book: worship God." God Speaks to His Prophets Through Spirits of Prophets. Remember that the revelator, except in the opening chapters of the Revelation, is that wonderful spiritual messenger whose name is not given.
THE TRAINING OF THE THREE THOUSAND.

Thus, throughout the entire Bible, the spirits of the prophets speak to the prophets by direction of God, as Gabriel did to Daniel, and Zacharias, and to the Virgin Mary.

The prophet only speaks of himself as a fellow servant and a brother prophet.

And he showed me a River of Water of Life, bright as crystal, proceeding out of the Throne of God and of the Lamb, in the midst of the street thereof.

And on this side of the River and on that was the Tree of Life, bearing twelve manner of fruits, yielding its fruit every month: and the Leaves of the Tree were for the healing of the nations.

And there shall be no curse any more: and the Throne of God and of the Lamb shall be therein: and His servants shall do His service; and they shall see His face; and His Name shall be on their foreheads.

And there shall be night no more; and they need no light of lamp, neither light of sun; for the Lord God shall give them light: and they shall reign for ever and ever.

And behold, I come quickly. Blessed is he that keepeth the words of the prophecy of this Book.

And I John am he that heard and saw these things. And when I heard and saw, I fell down to worship before the feet of the angel which showed me these things.

And the angel saith unto me, See thou do it not: I am a fellow-servant with thee and with thy brethren the prophets, and with them which keep the words of this Book: worship God.

And he saith unto me, Seal up the words of the prophecy of this Book; for the time is at hand.

He that is righteous, let him do righteousness still: and he that is filthy, let him be made filthy still: and he that is holy, let him be made holy still.

Behold, I come quickly: and My reward is with Me, to render to each man according as his work is.

Not Judged According to Words, But Works.

God makes no mistake. Man is not rewarded according to his talk, but according to his work. I apply to you the same standard that I apply to myself. It is not what you say, it is what you do.

I am tired of talk. I am tired of having people tell me how much they love me and then not doing what God says, and what I say as His messenger.

I am tired of having people talk when they should be working. I have seen men lose hundreds of thousands of dollars by those who steal their money by their talk.

Some persist in talking when they should work. There is a time to speak and there is a time to be silent. The time for work must have in it the minimum of talk and maximum of work. God judges by that standard.

He will give you even according as your work is. Sometimes I think that it would be a good thing to put Zion upon piece work, and say to a man: "Here is a job. We will pay you by the time; we will pay you by what you do."

It seems to me that is one great danger in Zion. Some are very eloquent, and you talk, and talk, and talk, and talk, and talk, and talk! (Laughter.)

I can do a good deal of talking myself, but I know when to keep silent; and I keep silent, and silence is to me a refreshment and a luxury.

Work can only be wrought in silence. The best work is done in silence; and the worst work is done when you talk at the wrong time, in the wrong place, or in the wrong way.

Weigh Your Words.

For in the Judgment Day you will be justified or condemned as you have used words and done work.

I say this, it has got into the minds of some people that religion is a matter of singing hymns, repeating creeds, assenting to commandments, talking and praying, and that is all.

That is all good at the right time; but it is only the beginning, not the end of a truly godly life.

"Is it all over?" asked a man, as he saw a great congregation beginning to go away from a place where a noted procher had spoken.

"No!" said a good man to whom he spoke.

"Then I want to go in," he said.

"Oh," said the other, "I did not say that the talking was not over.

"Well, what did you mean?" said the first man asked.

"I mean this," said the other; "it has all been said, but now it must all be done."

When you leave this place it has been said, and then you must do it.

We must carry our Christianity into our daily lives and interpret it, and all its beautiful forms, into action. Knowledge is a good thing only when it is embodied in action.

Action Must Be Instructed With Knowledge.

If you separate knowledge from action, you transform the one into a lifeless shadow, and the other into a mere pretense. You must combine them.

The great power of words that are worth anything is that they accomplish something.

They never die; they are words of power.

Christians should use the words and thoughts of the Christ who said: "The words that I speak unto you, they are spirit, and they are life."

But even among the best of people there are talkers who say things that would better be left unsaid.

Get down to work.

Jesus said: "My Father worketh . . . . and I work."

It would be better for some women, instead of talking, to make a nice cup of beef tea for the sick person they were talking to; or take them some of the best food or fruit from their table.

It would be better for you to use your time and strength in wheeling some invalid to this meeting, rather than sitting down and talking for half an hour; or to take the place of a tired mother, and let her come here.

It is work that tells. It is the busy feet, busy hands, and loving words that come with power and do a wonderful work.

Every man will get from God according as his work is.

In the margin it reads: Behold, I come quickly; and My wages are with Me, to render to each man according as his work is.

It will not be according to the quantity always; but according to the quality. Quality is more important than quantity always.

Sorcerers (Pharmacists): the Curse of the World.

I am the Alpha and the Omega, the First and the Last, the Beginning and the End. Blessed are the that wash their robes, that they may have the right to come unto the Tree of Life, and may enter in by the Gates into the City. Without are the dogs, and the sorcerers.

The word used there is pharmakoi (Qap/wKol), meaning pharmacists, the makers and vendors of deadly poisons.

They are outside.

The curse of the world today is the making and vending of poisonous—poisonous liquor, poison in the form of tobacco, in medicinal forms and poisonous foods.

The maker and vendor of poison who traffics in it to the degradation and damnation of his fellow men, goes to hell; he cannot get into heaven.

That statement is repeated in this Book, which is the last Gospel in the Bible.

It is our Gospel for these Last Days, and tells us that man cannot make, sell, or take deadly poison without damnation.

They who do these things are under the condemnation of God.

The poisonous drugs that destroy the brain, eat away the liver, and fill you with the deadly consequences of these deadly things, are of the Devil.

They never came from God; but are among the many devices of devils and evil men.

Punishment to Fall Upon Buyer as Well as Maker and Seller.

The man that makes them, and the man that sells them, and the man that takes them, are equally guilty.

The poor saloon-keeper will not go to hell without the rich distiller.

The rich brewer, and the person who lets the property for such use and gets high rents from it, will head the procession.

The poor seller will come next.

But what about the men and women, who, if they were not the buyers, would find no makers and no sellers? No one would distil whisky or make beer if he was not sure of a purchaser.

He would shut up shop quickly.

Those of you who buy those accursed drugs, are the worst of all; but for you there would be no makers or sellers.

You turn up your nose at the saloon-keeper, think of him as a sinner of deepest dye, and then drink his liquor.
LEAVES OF HEALING.

Do you think that you will escape? I say to you, "No! You will share their doom in the life beyond." Without the dogs, the sorcerers, the forgers, and the liars, and the idolaters, and every one that loveth and maketh a lie. Where Will the Press Appear?

I get all the daily papers wherever I am, because I believe it to be my duty to be well-informed as to what the World and the friends of the Devil are doing; and there is no better way of learning what they are doing than by reading the daily papers; because the papers are written by wicked men for a foolish world and at the bidding of the Devil.

I was very much surprised by what I found in the daily papers when they came to Ben MacDhui last Friday morning. Turning to a friend, who was my guest, I said, "Judge, were you of the belief that I was here at Ben MacDhui the day before yesterday?"

"Why, certainly," he said.

"Were you of the belief that you took breakfast, dinner, and supper with me?"

"I was of that belief," he answered.

"Were you of the belief that you went out with me in the launch and had a good time?"

"Certainly" he replied. "It is not like you, Judge, to make such blunders," I said.

"The Record-Herald" says that I was in Zion City and led my "followers" in a vigorous protest against the Chicago & North Western Railway Company, because they hunte a car-load of pigs upon a side-track in Zion City.

That was fabricated by the dirty dogs of the press just to give a laugh, and they do such things daily.

The press have started, just as they do every year about this time. These are "the dog days" of these ferocious literary brutes, who suffer from intellectual rabies. About this time, after they have been drinking all through the hot summer, they get mad, and do not know what they are doing.

Then the Devil gets hot, and says: "Go for Dowie," and they do.

I have had long experience with these wretches, and I see the signs of an outbreak of many lies.

This is only one of a series of lies that appeared in the press concerning me during the week that I was away. They feel so dull when I am away that they do not know what to do.

They even come up all the way from New York, as they did last week, begging for fifteen hundred or two thousand words, or anything that I will give them.

I have no time to be bothered with them.

God Almighty has put it into the hearts of hundreds of thousands of the people of New York to look for us; and we will get our congregations in that city despite all the devils of the press everywhere.

They say that they specially want to know how I shall attack the Devil.

If I were to tell them all my plan of operation, I would be telling the Devil all about it; and I do not propose to do that.

The Lover of Lies to Be Cast Out With the Maker of Lies.

Let us have a clear understanding, beloved, that the people who love lies and make lies go to perdition; they are outside of the City of God, and cannot enter it. The man who loves to read the lies of fiction writers, and spends his time in doing that, is just as bad as the man who writes them.

If you called of God to defend Zion against the liars, it might be tolerated if you spent a little time in knowing what the Devil is about; but otherwise you have no business in such bad company as that which you keep when you spend your time with those who make lies, and then print them in books.

If you venture into the Devil's menagerie, and a serpent bites you, or a lion strikes you and kills you and eats you you have no right to complain.

You had no right to ask the Devil to show you his teeth.

When people say that they are going to "see life," and then go down to the vilest places, into the haunts of sin, it is not to see life, it is to see death.

If the Readers in Zion Restoration Host who wants to go to New York for the purpose of seeing the wickedness of New York, he would better stay at home.

We shall go to New York, we trust, to be a blessing to the vilest; but if you go merely to see the sights of deviltry there, you would better stay home; in fact, if I can find you out, I will see that you do.

Let this, which is one of the last words of the Bible, sink into your hearts; "the lover and maker of lies" is shut out of heaven, no matter who they are or how much esteemed amongst men they may be.

You must speak the truth, and you must love the truth.

I Jesus have sent My Messenger to testify unto you these things in the churches. I am the Root and the Offspring of David, the Bright, the Morning Star.

And the Spirit and the bride say, Come. And he that heareth, let him come: he that will, let him take the Water of Life freely.

I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto them, God shall add unto him the plagues which are written in this book:

He which testifieth these things saith, Yes: I come quickly. Amen, Lord Jesus.

The grace of the Lord Jesus be with the saints. Amen.

Overseer Speicher offered the general supplication, after which the General Overseer prayed for the sick and suffering.

The General Overseer then said:

Before I deliver my Message I desire to say a few words to you concerning the New York Mission.

Deacon Peters met me yesterday morning and told me to answer to my questions, the present situation as regards the enrolment and arrangements for the trains to take Zion Restoration Host to New York.

He tells me that the enrolment has reached twenty-six hundred, or therabouts.

Persons Leaving Foreign Lands for Zion City Instructed to First Communicate With Zion Transportation Agent.

Deacon Peters is Zion's Transportation Agent, and I desire all persons living in foreign countries, and about to come to Zion City, to communicate with Deacon Peters before sailing.

We can get them better rates than they can themselves.

We will see that they get properly on board in whatever country they may live, and secure them a proper conveyance by land or by sea.

We would take care of them from the moment they landed at whatever port on the Atlantic or Pacific, until we landed them safely in Zion City.

They might be heard throughout the world, that the people would take time before they sail from distant countries, whether it is from Australia, Europe, Asia, or Africa, to communicate with Deacon Peters, either by cable or by letter, either direct or through any of our Elders.

We can make fair better arrangements for those who are coming here, than they can make for themselves, and save them trouble of various annoyance on their arrival.

Let the friends in distant lands heed what I say.

It is a long journey from Africa, Asia, or Australia, and many parts of Europe; and I should be glad to facilitate matters for our friends, and to lessen the cost of the journey, by telegraph or mail.

Moreover, we like you to know, that Zion City Bank does business with every country in Europe, and that it is easy for you to get drafts for your friends in any important city in the world.

We can reach most of the little cities also.

Low Rates Obtained for All Desiring to Attend New York Mission.

I say this for the people living far away who are coming to the New York Mission. We should like to help them to get their transportation cheaply.

There are a number of persons who are coming from Europe to Zion City, who are putting off their coming until fall, that they may be able to take in the New York Mission on the way.

These persons should communicate with Evangelist Galt in London, Overseer Voliva in Melbourne, Australia, Elder Hodler in Zürich, our agent for the Zion Publishing House in Paris, or whomever Elder may live nearest to them.

To the people living in this country, I may say that we have been endeavoring to get a low rate of transportation for members of Zion Restoration Host living outside of Zion City.
THE TRAINING OF THE THREE THOUSAND.

We have arranged for half fare to be granted to every member of Zion Restoration Host who is enrolled for the expedition to New York, in the states of Pennsylvania, Ohio, Michigan, Indiana, Kentucky, Missouri, Iowa, the two Dakotas, and Nebraska, homes to Zion City and back.

We have arranged for members of the Host living in western Pennsylvania, Ohio, Indiana, Michigan, and the northern part of Kentucky to go for half fare to Cleveland, and join us there; but they must tell us in time that they are going, for the cars will have to be prepared for them, and their number must be exactly ascertained or they will be disappointed.

The people who do not belong to Zion Restoration Host, will have to pay one and one-third fare for the luxury of staying out of the Host.

All persons desiring to go to New York, whether they belong to Zion or not, may go by any road they please for one and one-third fare there and back; but there is nothing like belonging to Zion or not, may go by any road they please for one and one-third fare there and back; but there is nothing like it. All persons desiring to go to New York, whether they belong to Zion or not, may go by any road they please for one and one-third fare there and back.

Just think of that! Fifteen dollars—that is fifteen hundred cents for two thousand miles.

Tax Levied Upon Zion Bachelors to Aid in Paying Fare of Zion Junior Choir.

I desire to know how many of you parents can afford to pay half fare, which is seven dollars and fifty cents, for each of those dear little singers under twelve years of age.

Do you not think we might levy a tax upon all bachelors, making every man over twenty-five years of age pay for one member of Zion Junior Choir?

I shall not feel right if we do not have several hundreds of the little folk of Zion Junior Choir with us.

Their sweet voices will be a great help to us.

We can easily take care of them; for they behave so nicely that I know they will not give us any trouble.

Fathers and mothers, register for them.

During these few weeks remaining before the New York Mission, we must attend to our daily work, but take all the time possible for special preparation and thorough understanding of the map of New York, which is very essential.

I take this time because it may save much anxiety, or even a valuable life.

It is a great undertaking to be responsible for three thousand people on the way from here to New York, for two weeks spent in New York, and then to bring them back here again safely.

You must show that you sympathize with us by doing as we say.

About the Trains That Will Carry Host to New York City.

The first trains will leave here the morning of Wednesday, October the 14th, and will go by the way of Washington. Any one desirous of going that way especially, who will let us know in time, we will endeavor to accommodate.

Six hundred can go that way.

There will be eight trains.

Six trains will go by the way of Niagara, and I shall probably be on the last of the six.

I expect to come along after you all; and then, if anything happens on the road, I shall know it; because arrangements have been made by the authorities of all these lines to keep me informed every hour of the position of every train on both the Niagara and the Washington Lines.

So I shall know by telegram exactly where you are, and how you are, every hour.

Thus I shall keep track of you.

Then we in these six trains will stay in Niagara until 6:30 o'clock in the evening; the others will remain in Washington until about 11 o'clock in the evening.

Some of those who go one way can come back another, and, in this way, another six hundred can return by way of the Capital City—Washington.

The time has come when we must know all who are going.

Even for these big railway companies this is such a great undertaking that eight lines had to club together in order to arrange to do it in one day upon schedule time and in a proper manner.

I am believing that God, who put this good thought in my heart of a Time of Visitation for the City of New York, will give me grace and power to carry it out.

I believe that you are all praying for me and for all my Staff of Officers of Zion Restoration Host.

Do Not Hesitate Because of Trifles.

It is a service you are giving to God, which will be most acceptable to Him.

It is reasonable that you and I, who have been so richly blessed, shall be the means of blessing to others.

I speak to you thus at length today, because during the two and a half months that lie before us, both in my preaching on the Lord's Days and in the Teaching at other times, I shall give my attention to the Training of the Three Thousand.

May God grant that we shall be fully prepared.

The training of a Host such as the Church has not yet produced at any time in the same way.

By this time next year I hope to be able to talk about the training of the Six Thousand.

I may say that if I can manage it next year, Six Thousand shall start from here immediately after the Feast of Tabernacles, go over the mountains to Salt Lake City and make a Visitation for the Christ of the entire State of Utah.

We will watch to see what kind of soldiers you have been in New York, and judge you by results.

Zion Restoration Host to Employ Diligently Time in Preparation.

I intend to be here every Lord's Day until the New York Mission except one.

Of course, I cannot tell what may come; for I may find myself absolutely compelled to be absent from unavoidable causes; but my present intention is to be right here every day and every night, except on the last Lord's Day of the month of August, when I shall speak in the large tent at Ben MacDhui overlooking White Lake.

That is the only Lord's Day I shall spend with my wife and some as they intend to leave for Europe and Australia shortly after our arrival at New York, I need a little time with them.

We pray for yourselves, with large and generous hearts, and say: "By the grace of God I shall go to New York, with all that I can take with me."

Of course there are some who cannot go; and I am thankful that there are so many willing to take care of the children.

How the Children Will Be Cared For.

I may say to you that I have determined to put a wing of Elijah Hospice at the disposal of Deaconess Irish, that she may take care of all the babies belonging to the mothers who go down to New York.

There will be others to help her, and the babies will have a royal good time.

They will be well cared for; so I want the mothers who desire to accompany their husbands, to leave their babies, if they can.

Deaconess Irish has not only thus far undertaken the charge of about ten, but she has given fifteen dollars for the fare of some mother whose baby is old enough, and strong enough, to enable her to go to New York.

I should like some one who can spare it to hand me one thousand dollars to help a number who cannot go without assistance.

However, I think that the spirit of our people is that they do not want to go, unless they can go at their own cost, and I think that is a right spirit.

But there are some who have large families whom it will be well to help.
One thing that will help us out immensely will be the willingness of the bachelors to be taxed seven dollars and fifty cents each for the children in the Choir, whose parents might find difficulty in paying their way.

The General Recorder can easily ascertain who are bachelors. I do not intend to approve of your marrying between this and then; we shall ask you to postpone it and then let you marry after you come back.

Perhaps during that time the lady may see something about you that may not make her very willing to have you.

This will be a great testing time.

We shall have a testing before we go as to whether you can behave in a manner which will bring glory to God, blessing to New York, and honor to Zion.

At this point a young man in the audience stepped forward and handed the General Overseer fifteen dollars.

A young man, a native of British India, who has recently come to Zion City from Ceylon hands me fifteen dollars.

He says that he is a bachelor and taxes himself twice seven dollars and fifty cents, to pay the fare for two little ones of Zion Junior Choir.

Let every other bachelor do likewise.

In the 1800s, there were heavily taxed.

I am glad to be able to get at them in Zion in this loving way.

I shall have more to say concerning the details of the New York Mission on Wednesday night.

The General Overseer then sang, “Jesus the Water of Life hath given,” the congregation earnestly singing the response.

THE RIGHT TO COME TO THE TREE OF LIFE.

INVOCATION.

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

And he showed me a River of Water of Life, bright as crystal, proceeding out of the Throne of God and of the Lamb, in the midst of the street thereof.

And on this side of the River and on that was the Tree of Life bearing twelve manner of fruits, yielding its fruit every month: and the Leaves of the Tree were for the healing of the nations.

Blessed are they that wash their robes, that they may have the right to come to the Tree of Life, and may enter in by the Gates into the City.

I have sent my angel to testify unto you these things for the churches. I am the Root and the Offspring of David, the Bright, the Morning Star.

And he said, Come. And he that is athirst, let him come: he that will, let him take the Water of Life freely.

Beloved, my heart has been very full today with thoughts concerning the River of Life and the Tree of Life.

The River of Life, Not the River of Death, Flows from God.

It seems to me that in these beautiful words we have a wonderfully inspiring theme for beginning the Training of the Tree.

One of the powers of Zion is the presentation of the truth that there is no River of Death, blacker than night and fouler than hell, that flows from the Throne of God, bearing upon it disease and crime and miseries and murders.

That river never flowed from God.

That river flows from hell.

The River that flows from God the Father and the Lamb, the Son, is the River of Life—the Holy Spirit.

God tells us in Ezekiel that God’s River has risen, and risen, and risen until it is now a River to swim in and it is to flow from the Tabernacle that looks eastward.

Shiloah Tabernacle will look eastward; Zion Temple will look eastward.

I do not care to sleep in a room where I cannot see the sun rise. I rise almost every morning I love to face the Dawning, even when I sleep.

In that wonderful vision of Ezekiel, he saw the River flow down through the Arabah, into the Sea. It passes through the Sea and wherever it comes everything lives; the waters of the Sea are healed, and a great multitude of fish are found.

The Significance of the River in Ezekiel’s Vision.

There is very little parable about that

You can see very clearly what that River is when you take it in connection with the words of our Lord Himself, who said in the last great day of the Feast: “If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water.

But this spake He of the Spirit, which they that believe on Him were to receive: for the Spirit was not yet given; because Jesus was not yet glorified. But Jesus is glorified now, and the Holy Spirit is given; and the day has come when the Waters are to flow from Shiloah, throughout the whole earth, and wherever the River comes everything will live.

We are thankful that the message which God has given to us in Zion is the Word of Life.

We believe that it is Spiritual Life; and it is a River that flows full of a beautiful, fruitful and Life.

I thank God for the wonderful revelation of the Tree of Life.

What God Has Accomplished in Nine Years Through Zion Printing and Publishing House.

Surely it is fitting that I should tell you that nine years ago on the last Saturday of this month Zion Printing and Publishing House was established, and the first issue of Leaves of Healing was printed.

I venture to say that it is beyond contradiction that God has used that little paper more in that time than He has ever used any other paper in all the world that has been published since the Lord Jesus, the Christ, was upon earth. (Amen)

I venture to say more: that there is no religious paper in America that has had such direct and immediate results in the salvation of sinners and in the healing, quickening and blessing of God’s people.

I also venture to say that there never has been a paper with the vast circulation of Leaves of Healing published without a single line of advertisement from the world or even from its own people, in any form.

Although Leaves of Healing has no advertisements it has won its way until it stands today well nigh at the top of the list of religious papers in the United States.

I shall ask Deacon Newcomb, my General Associate Editor, to tell us what our position is according to the American Newspaper Directors’ List of Religious papers.

Deacon Arthur W. Newcomb—“Among denominational newspapers, we are within three of the top of the list.

General Overseer—When you think that some of these have been published for the greater part of two centuries, and that we have been in existence for only seven short years and have had to fight against unnumbered foes, without any help from the outside, it is a wonderful thing that the paper should be where it stands today.

But its position today is nothing to what it shall be.

The name that God gave to me for that paper has been vindicated; it has been a Message from God—Leaves of Healing from the Tree of Life.

What Are the Leaves?

It is all very easy to see who is the Tree of Life.

There is only one Tree of Life—the Christ Himself; and the River that reveals the Tree, is the Holy Spirit who reveals the Christ. But what are the Leaves?

The Leaves of the Tree are the Word of God.

He sends His Word and healeth them.

The Words that I have spoken unto you are Spirit and are Life.

The Leaves are the words of the Living Christ, and are wonderful in their power.

You can use these words in such a way that they will have power.

It is easy to say what I say.

Let me instance a very wicked man, who has written such falsehood against Zion and me in the miscalled Gospel Trumpet.

The Terrible Result of Presumptuously Laying-on Hands.

I knew this man to whom I refer very well, for I had prayed for him.
THE TRAINING OF THE THREE THOUSAND.

He was suffering at that time from the consequences of his own shameful vice. Those who understand medical terms will understand the horrible nature of his disease when I tell you that it was syphilis in a secondary and almost tertiary form. He was a filthy man, but called himself a "saint." I told him that if he dared to lay hands on any one after I had prayed with him, until I gave him permission, he would it their diseases.

That man as far as I could see, and I believe that I saw rightly, was truly penitent and accepted salvation.

He was truly humble and received healing; but after he was healed he began to be lifted up with pride, and said: "I can do what Dr. Dowie does; I can pray as Dr. Dowie does; and God will answer me as well as Dr. Dowie."

Some came to him who not only had this terrible disease, syphilis, but other diseases.

This poor wretched creature came to this man of whom I am telling you and said, "I do not like Dr. Dowie, but you are a saint and I want you to talk with me." And lifted up with pride, this poor, miserable man who is now a false Gospel Trumpeter, who had been healed through my agency, laid hands on this man and used the identical words that I have so often written: "In the Name of the One Jesus, the Christ, in the Power of the Holy Spirit, and in accordance with the Will of God, our Heavenly Father,"

God honored the invocation; but the horrible result was the same as in the case of Gehazi, when the leprosy clave to him. Every disease that the man had came on him, and he went down, down, down to the borders of death, and it almost seemed, to hell with that disease.

Confirmation From the Word of God.

I have no doubt whatever that there are many who imagine that because they can say the words that we say they can get the results. But they will get the terrible results which that hypocrite got if they are not faithful and obedient.

That man promised to obey God, and the voice of His said:

I warned him and told him that if he dared to lay hands upon any one, the susceptibility remained in him, and that he would most certainly absorb the disease; for God had not called him to the Ministry of Divine Healing.

I have seen much of this.

It is in accordance with the Word: as in the case of those seven vagabond sons of Sceva the Jew, who thought that they could cast out spirits as Paul did.

They said to a man who had an evil spirit, "I adjure you by Jesus whom Paul preacheth," and the devil came out of the man in a manner that they never imagined.

The man in whom the evil spirit was, first said to them, "Jesus I know, and Paul I know; but who are ye?" Then fell upon them, beating them and tearing their clothes until they fled from the house wounded and naked.

those who have come to me in Jerusalem and attempt to play with Zion's tools are like the sons of Sceva.

There are some who have gone out of us, because they were not of us.

Have you ever heard of God's blessing their ministry in healing? Audience—"No."

General Overseer—I know of not one case where God has blessed their ministry in any way.

I know of many who have gone lower and lower, and at last it seemed to perdition.

It is very serious for those who have received the Leaves of the Tree who have been delivered from the power of the devil. They must not use them wrongly; for if with unhallowed hands and unclean lips they use the holy words, God may heal the person but they receive the damnation.

Horrible Punishment Which Followed the Audacious Use of One of God's Gifts.

I remember an incident that occurred in New Zealand which I have not told in public in this country before.

I tell it now because I think it the story was told. In the year 1884 or 1885, a brother minister wrote to me in Melbourne and told me that there was a very terrible case of demoniacal possession in a certain part of New Zealand, which at present I shall not name.

It was in a very beautiful part in that most beautiful country, on what was generally known as the Middle Island.

It was a peculiar case.

I will not venture to rely upon my memory for the exact number of years, but I shall be nearly correct if I say that the lady of whom he wrote had lain for fourteen years possessed by a devil.

They did not know that it was a "spirit of infirmity"; they thought it was a disease.

The case was submitted to me and at that time I was paying very much and close attention to the teaching of Divine Healing through Faith in Jesus.

Demoniacal Possession Brought About by Wilful Sin.

I found, in examining the case, that there was no reason to suppose that the lady was suffering from any disease, and came to the conclusion that instead of instead of her being a saint, they had approached a very naughty woman, who had been guilty of something very sinful; and, as a consequence, had become possessed of an unclean devil, in whose power she had been all these fourteen years.

That was my conclusion.

I communicated with the minister who had written to me.

He was very much astonished, even very incredulous, and said, "I think that that is a rash judgment and uncharitable" I sent this firm reply, "What is the use of talking that nonsense? I do not know the lady, and have no occasion for being uncharitable in any way. I am telling you what I know: and the more you write to me about it the more certain I am that the woman is held in cruel bondage by a devil."

Her condition was terrible.

She had been unable to take nourishment, sometimes for weeks and months, taking nothing but water, and a very little milk occasionally; but that gave her such agony that they did not often give it.

She would lie there for weeks, when they would not be quite sure whether she was dead or alive, until she had scarcely any flesh left.

She was living with only a little tissue holding the bones together.

I have a picture of her somewhere, and it is a horrible, ghastly picture.

Often kind friends gathered around her, who thought she was very poor in so "patiently suffering God's good and holy will," and told her so. But she never told them the truth, that her condition was due to her own transgression.

A Zeal Which Became Effrontery to God.

There were two ladies at that time in New Zealand who were very ambitious to be used in the ministry of healing.

One of these was an English lady and the other was a citizen who was a member of the New Zealand House of Legislature, a very cultivated, godly Christian gentleman.

The lady of whom I speak, his daughter, was also a very highly educated and kind Christian girl; but she became infected with this notion that Dr. Dowie was not needed in that case; and that they could pray the prayer of faith also, and command devils to come out, as Dr. Dowie does.

Although they knew that I was coming down in a short time, they thought that they would "get ahead of Dr. Dowie."

So they went and saw this poor woman, having made their plans that they would say, "as Dr. Dowie does." In the Name of the Lord Jesus, the Christ, in the Power of the Holy Spirit, and in accordance with the Will of God our Heavenly Father, come out of her."

The English lady began. She stood over the bed where the poor, miserable living skeleton of a body lay, and said: "In the Name of the Lord Jesus, the Christ, in the Power of the Holy Spirit, and in accordance with the Will of God our Heavenly Father, come out of her."

Then a strange thing happened.

The person who spoke fell back insensible; and from that bed the skeleton slowly rose and stood upon her feet and talked, who had not talked above a whisper, and only at long intervals, for years.

She besought her clothes to be brought.

But the Devil had come into the girl who wrote the final words, and she became insane.
LEAVES OF HEALING.

Saturday, August 29, 1903

I am speaking of Gifts of Healing and the indwelling of you by the Holy Spirit, because your bodies and blood are pure and clean: Temples which He loves to occupy.

If the Holy Spirit has to flow through an unclean body, and through unclean blood, then as any other river would carry its impurity with it, so impurity would go from you to the person with whom you pray, because the susceptibility and openness for any evil to come into you, since you are the slave of the devil of impurity.

I say this to warn every officer, and every member of Zion Restoration Host that all have not the Gifts of Healing, remembering the words of Paul the Apostle in 1 Corinthians 12:29-30. I ask you, as he asked:

Are all apostles?

Audience—"No."

General Overseer—Are all prophets?

Audience—"No."

General Overseer—Are all teachers?

Audience—"No."

General Overseer—Have all the Gifts of Healing?

Audience—"No."

General Overseer—God has called to office and endowed His true ministers of every rank, with gifts according to their several ability.

While it is right for those to realize that they have power to pray the prayer of faith, and to lay hands upon the sick, and know that they are able to reach the Tree of Life, and come back with power from God, yet I say—beware! beware!

One word more: covet, or rather desire earnestly, the Best Gifts.

Gifts of Healing Dependent Upon Three Other Gifts.

You will never receive the Gifts of Healing until you have received the First Three Gifts of the Holy Spirit: the Word of Wisdom, and the Word of Knowledge and Faith.

These three gifts precede the Gift of Healing. You would better go slow.

You would better get the word of wisdom and knowledge and faith, and then with clean body and a clean body God will impart, if you are fully prepared, the Gifts of Healing.

But you are not the judge.

I venture to say that just as I, if I were a mathematician, and you were a student of mine, would be competent to say whether you had solved the problem or not, so I am competent to say whether you have solved this problem or not.

Until I say that you have, you would better go slow: in fact, you would better not go beyond those things I have now said.

See to it that you have the Word of Wisdom.

That is a glorious gift for it is a wonderful Word of Healing.

See to it that you have the Word of Knowledge.

See to it that you have the Faith which makes both Wisdom and Knowledge a glorious combination of Divine power.

Then wait until God makes it plain that He has cleansed your body, and made it the temple of the Holy Spirit, and until you know that God calls upon you to lay hands on the sick, thus making you a medium for the Holy Spirit, before you dare to touch the sick. When that time comes, may God bless you and make you one through whom the Living Water can flow to the Healing of Humanity.

In training the first Zion Seventies I did my best to make them understand this; and now, in training the Legion of the Three Thousand Restorationists, it is my duty to warn you against the dangers of Presumptuous Sins.

On the other hand, I desire to help you. Go on, go upward; but the higher you go the humbler you will be, the more obedient to commands, and the more willing to sink your own individuality, for the Christ's sake, in the collective Power and Unity of Zion.

It is easy for men to say, "I will go out from Zion upon an Independent Mission upon my own account. But they pass away, and you hear nothing of them.

It is the man or woman who can take his or her place in the Christian Catholic Church in Zion, whom God will endue with Purity and Power in Zion Restoration Host.

May God bless this first address in the Training of the Three Thousand.
LEAVES OF HEALING.

Let the people rise and consecrate themselves to God.

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, no matter what it costs, and if I am in a false position may I get out of it. Father, cleanse me, keep me from presumptuous sin. May I take the lowest place, and be blessed by Thee, and take no higher place until called by Thee through Thy servant. Bring the children of God into unity in this matter, and prepare us for the great mission upon which we shall so soon go if Thou art willing. It is Thy will we want to do whether on earth or in heaven, or in time or eternity. Thy prayer, clause by clause after the General Overseer.

Hymn No. 20 was sung, and the Benediction pronounced by the General Overseer, following which the Ordinance of the Lord's Supper was administered.

Subscribers, Read This.

On every subscriber's copy of LEAVES OF HEALING or THE ZION BANNER we attach a yellow label bearing his name, address, and two numbers, the figures referring to the volume and number with which the subscription will expire.

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ZION'S BIBLE CLASS

Conducted by Deacon Daniel Sloan in Shiloh Tabernacle, Zion City, Lord's Day Morning at 11 o'clock, and in Zion Homes and Gatherings throughout the World.

The Written Assurances of God's Word.

1. That we may be full of joy.—1 John 1:4-5.
   His Message is one of joy.
   The Angels tell of joy.

2. That we may be without sin.—1 John 3:5.
   We do not want to be in sin.
   We must get free from temptations.
   We must come to Him as our Advocate.

3. That we may live free from hatred.—1 John 2:10.
   The love of God must be shed abroad in our hearts.
   There must be no place in it for hatred.
   He that hates is of the Devil.

4. That we may be conscious of sins forgiven.—1 John 2:12, 13.
   We are happy when we know this.
   We are grateful when this is true.
   This is an act of grace on God's part.

5. That we may have victory over the Devil.—1 John 3:14.
   Resist the Devil with the Truth.
   Say unto him, "It is written."
   Let the Word be a word of faith.

6. That hypocrisy may never estrange us.—1 John 3:19-21.
   Hypocrisy has the form of religion.
   Hypocrites make a show of religion.
   Persecution makes them fall away.

7. That the Devil's seductions may never supplant God's promises.—1 John 2:24-27.
   The Devil is a winning seducer.
   He turns a lie into seeming truth.
   He misapplies the Scripture.

8. That we may be certain of Life Eternal, with all its blessings.—1 John 3:13.
   Eternal life is victory over the grave.
   Eternal life takes the sting out of death.
   Eternal life is to know God in the Christ.
   The Lord our God is an inspiration-inspiring God.

SUNDAY BIBLE CLASS LESSON, SEPTEMBER 30th.

What We May Assuredly Know.

1. We may know Him.—1 John 2:26.
   We may know Him as Savior.
   We may know Him as Keeper.
   We may know Him as Sanctifier.

2. We may know His future plans.—1 John 2:18-21.
   The Spirit searches the deep things.
   The Spirit shows us things to come.
   The Spirit reveals an earnest of what awaits us.

3. We may know of the transformation coming.—1 John 3:3-4.
   We are now changed by His Spirit.
   We may know Him as Savior.
   We may know His future plans.
   Soon we shall be like Him in a moment.

4. We may know a full deliverance from unrighteousness.—1 John 3:4-9.
   He came to save from sin.
   He came to cleanse from all sin.
   We must be righteous as He is righteous.

5. We may know the joy of an unselfish life.—1 John 3:10-19.
   We want to do good.
   We must live for self.
   We must lay down our lives for others.

6. We may know the teachings of an evil spirit from God's Spirit.—1 John 3:19.
   Acknowledge the Christ in all your ways.
   By their fruits ye shall know them.
   The Christ must be All in All.

7. We may know whether we are in fellowship with God or not.—1 John 3:19-11.
   We must be in Him and He in us.
   We must have His love in our hearts.
   We must live without fear.

8. We may know whether or not we love the children of God.—1 John 3:16-19.
   We must love Him with the whole heart.
   We must love这个世界 as ourselves.
   We must let love prompt a full obedience.
   God's Holy People are a People of Peace.
IT WILL be noticed that in that wonderful Series of Messages being given Zion, and particularly Zion Restoration Host, by the prophet of God, in the early morning meetings of the Lord's Day in Shiloh Tabernacle, few dwell upon the subject of Death. Not Death, but Life, has been the great, general theme of the Messages. Life! Here upon earth, a time for work, for duty and self-sacrifice. Life! A little space of time in which to do God's Will and make ready for the Coming of the Christ. Life! A gift from God, to be kept pure and sacred and clean. Finally, Life Eternal, with God, the Father, and His Son, the Lord Jesus, the Christ, with the Holy Spirit, the Comforter, and with all the holy angels, the saints and the redeemed of earth.

The reason, therefore, was made plain on Lord's Day morning, May 17, 1903. There is no death. To those who trust in Him, the departure is but the going to be with Him. Therefore, why dwell on the passing—it is but of little moment.

A part of the story of the raising from the dead of Lazarus, the great faith of Martha, and the application to the hearers of Martha's message to her sister, “the Master is here, and calleth thee,” were salient features of the Message. The General Overseer then read, in the Gospel according to St. John, a part of the 11th chapter, beginning at the 17th verse:

So when Jesus came, He found that he had been in the tomb four days already.

What We Call Death Is but a Sleep.

This was after the message that Lazarus was sick had been brought to Jesus. The messengers themselves did not know that Lazarus was dead. When they had left with the message he was very sick, and the word that his sisters had sent was, “He whom Thou lovest is sick.”

Jesus had told His disciples, however, that Lazarus had fallen asleep, and that He was going to wake him out of his sleep. They, in their ignorance, not understanding what He meant, had said, “Lord, if he is fallen asleep, he will recover.”

But Jesus had spoken of what they called death. It was the first time that the apostles had ever heard death spoken of as sleep, and they could not understand that He was the Resurrection and the Life; that He had given to Lazarus a deathless life.

They could not understand that Jesus had said to them plainly, “Lazarus is dead. What you call death has happened, and I go to raise him up from death;” that He said that He was glad, for their sakes, that He was not there, so that they might see that great miracle, the resurrection of Lazarus. This happened, as you know, at about the end of the Christ's ministry.

“Nevertheless,” He said, “let us go unto him.” It was then that Thomas spoke the beautiful words: “Let us also go, that we may die with Him;” for at this time the Christ's life had been in peril. He had gone beyond the Jordan for a little while, and Thomas knew that it was death to go back.

So when Jesus came, He found that he had been in the tomb four days already.

Now Bethany was nigh unto Jerusalem, about fifteen furlongs off; and many of the Jews had come to Martha and Mary, to console them concerning their brother. Martha, therefore, when she heard that Jesus was coming, went and met Him: but Mary still sat in the house.

Martha therefore said unto Jesus, Lord, if Thou hadst been here, my brother had not died. And even now I know that, whatsoever Thou shalt ask of God, God will give Thee.

There Is a Sublimity About Martha's Faith.

She is not looked upon, generally, as sublimely faithful, because she made a slip one day, and thought that Mary ought not to sit at Jesus' feet, but ought to get up and help to serve. It was Martha, nevertheless, and not Mary, who, when the Christ came, manifested that wonderful faith when she said: Lord, if Thou hadst been here, my brother had not died. And even now I know that, whatsoever Thou shalt ask of God, God will give Thee.

Jesus, the Christ, Our Great Intercessor.

I wonder if we have that simple faith of Martha. We have Jesus as our great Intercessor today. Do we really believe, in our inmost spirits, that whatsoever He will ask of God our Father, God will give it to Him? Do you believe, my brothers, my sisters?

voices—“Yes.”

General Overseer—Do you really believe that whatever the Christ asks our Father will give?

voices—“Yes.”

General Overseer—Then what a Great Intercessor we have! What an Almighty Friend we have, if we have a Friend at our Father's Throne who will get whatever He asks! That Friend has said to us: “Ask, and ye shall receive.” It is wonderful! Still more wonderful is the unbelief of God's children who say that they believe it and do not. Let us believe it and live up to it. I know that, whatsoever Thou shalt ask of God—She did not know whether He would feel it right to ask of God that her brother should rise again; but she did know that if He asked it, God would give it.

Infrequency of the Miracle of Raising the Dead.

It does not follow, from the resurrection of Lazarus, that the Christ will restore to us, now, the thousands that sleep in Him. He only raised the dead three times in all His ministry. He raised Jairus' daughter, the widow of Nain's son and Lazarus. There are only two such miracles recorded of the ministry of the twelve apostles.

One was when Paul raised the young man who had fallen from the window and had been killed while Paul was preaching, and the other was the raising of Dorcas by Peter. I do not think, if we are wise, that we shall want to raise our dead. Greatly as we miss my dear daughter, there is not one of us who would say, “Lord, bring her back.” What! Bring her back to suffer and to die again? Why should we bring her back? I shall go to her.
I do not want her brought back to me until she comes with the Christ.

There was a reason, however, why the Christ should demonstrate His power to raise the dead.

I think that I have seen the Dead Raised Once.

Mrs. Dowie and the one who was raised know it. None can doubt my testimony or Mrs. Dowie's or Mrs. Kelley's.

She was dead.

I cried to God, that day in San Francisco, that He would raise her, and He did.

Every now and then I get a letter from her, telling me how well she is; how strong she is.

Very Seldom Right That Dead Should Be Raised Now.

While there may be, and is, a necessity for such a miracle to demonstrate the ministry of some one who is sent with a special message to humanity; yet such miracles today are not frequent.

It would be cruel to wish it otherwise.

I should think it hard, if, after I was safe in heaven, you people should all start praying that the rest which I had had a right to have should cease, and I should be brought back here to do the work that I had finished.

I think that, when God has permitted one's work to finish, you have had a right to interfere; nor do I believe that God would listen to you.

It is well, when his work is done, that the worker should pass on to rest, to reward, and to future service for those who have not been trained on earth.

If you have learned how to serve God successfully here, you will have given to you greater opportunities of service hereafter.

People in Heaven Being Prepared for the Millennial Reign.

Yet there must be times for preparation.

I think that the preparation time is going on with vast multitudes of the redeemed, who will come back with the Christ, and reign with Him on earth.

He will need vast numbers of prepared people to come back with Him to take possession of this earth, and to clean the Devil out; to rule it and reign in it.

That preparation can only be perfectly given in heaven.

There was a need for this resurrection of Lazarus, however. Martha had that sublime faith, which enabled her to say: "Lord, if Thou hadst been here, my brother had not died."

And even now I know that whatever Thou shalt ask of God, God will give Thee.

Jesus saith unto her, Thy brother shall rise again.

Martha saith unto Him, I know that he shall rise again in the resurrection at the last day.

Death Not a Long Period of Unconscious Sleep.

She did not know that "to be absent from the body" was to be "present with the Lord."

She did not know that sleeping on earth, meant to wake in heaven.

She had the idea, which some even here may have, that Moses' body sleeps until the resurrection. It is not true.

God buried Moses' body, but Moses in spirit was with Jesus on the mount of transfiguration in a glorified body, in a spiritual body.

Do not imagine that his body of dust was raised and reanimated for the purpose of standing for a moment or two, or an hour or two, on the Mount of Transfiguration.

It is nonsense to suppose it.

Moses and Elijah were both with Jesus. One had been translated and the other had been buried; but, whether buried or translated, they were very much alive.

Moses was not sleeping with a little bit of dust on Mount Nebo's lonely side.

Moses' spirit had been with God throughout these centuries, and came back for a few short hours to talk with Jesus concerning His departure.

Do not get the idea that "to be absent from the body" is to be sleeping in unconsciousness for a long period.

The one thought that Martha had, was that Lazarus would rise again in the resurrection at the last day. There was no immediate hope of his waking until that day came.

That makes too much of the body.

I have seen many pass away, and the spirit has often spoken through them, saying, "will it be long?" as my daughter said, "Will it be long, papa?"

She had come to the point when she wanted to part with her body.

When she passed away, it was a radiant spirit that had left a body the greater part of which had been dead for some time.

Do not get the thought that the spirit is tied to a dead body for hundreds or thousands of years.

Jesus said unto her, I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live.

And whosoever liveth and believeth on me shall never die. Believeth thou this?

How Many People Believe That the Spirit Never Dies?

The widest-awake thing about me is my spirit.

My body is a sleepy carcass. It wants a good deal of sleep.

It does not get it, though.

Some of your bodies are sleepy carcasses, too.

The more you know of God, the more you live with Him, the more wide-awake you will be.

It will be more difficult to get sleep, and you will not want so much sleep.

Perhaps you will get to the place, where I get sometimes — where I am widest-awake when I am asleep.

There is a condition in which a dreamless sleep is very delightful.

There is also a condition in which a perfect sleep is accompanied by a perfectly wakeful condition of spirit.

That is not very often; but my experience is, that I sometimes know that I have been profoundly asleep, and yet have been wide-awake — so wide-awake that I have seen my sleeping body.

The spirit lives apart from the body.

I have preached some sermons, when my body was asleep and my spirit was awake, that I wish I could preach again.

She saith unto Him, Yea, Lord: I have believed that Thou art the Christ, the Son of God, even He that cometh into the world.

There is a sublimity about Martha's theology that is perfectly marvelous.

And when she had said this, she went away, and called Mary her sister secretly, saying, The Master is here, and calleth thee.

The Teacher.

The word translated master in the Greek is didaskalos (didaskalos), meaning the Teacher. It has that beautiful signification.

The word rabbi is a very beautiful word in the Hebrew. It has the respectful idea of teacher. I have no doubt that she said: "The Rabbi is here."

She would use the Aramaic-Hebrew, not the Greek tongue.

She did not say, "a rabbi." Not Rabbi Jones, or Smith, or Brown, but The Rabbi — The Teacher.

The Teacher is here, and calleth thee.

And she, when she heard it, arose quickly, and went unto Him.

Prayer was then offered by the General Overseer.

JESUS, THE TEACHER.

TEXT.

The Teacher is here, and calleth thee.

Above All Things, the Christ Was the Teacher.

In His earthly mission He did three things; but Teaching was the first thing.

He went about teaching, preaching, and healing.

He was preeminently the Teacher.

He had not been the Preacher. He never would have been a successful Preacher, and He never would have been the Healer and Savior of humanity.

"Wisdom is the principal thing." "In all your getting, get Wisdom." "Get understanding." Money, property, power, fame, friends, all depart; love itself varies with humanity.

Love is replaced by love, and we bury our love, sometimes, as we bury our dead.

The change is more complete; for, when we bury our dead, we do not bury our love.
I have observed that those who exhibit the greatest grief in burying the dead, replace the dead in about three months.

Whenever I see a man or a woman in terrible grief, wanting to put herself into the grave, as if she had no more attraction to them, I am almost sure that there will be a marriage within three months.

That kind of grief is not worth anything.

The Great Fact About Jesus, as The Teacher, Was That He Taught the Truth.

He did not permit people to be under any misapprehension concerning Himself, God, themselves, the world in which they lived, or the Laws of God which were supreme.

His Teaching was so preeminently simple, and so absolutely unequivocal, that no one who was honest could misunderstand it.

It was so plain that, although it was and remains the most profound Teaching of all the Ages, it attracted the common people; it attracted the frivolous people; it attracted those sunk in sin and steeped in vice.

It attracted the greedy people who were oppressive tax-gatherers.

It brought the Roman soldier—cruel, hard, and strong—to bow at the feet of The Great Teacher.

It taught the centurion of Capernaum that the Lord could do anything; that He did not need to come to his house, but that, if He would only speak the word, his servant would be healed.

It taught those who were teachers.

The Unteachable and Dishonest Cannot Be Taught.

There was one thing, however, in which that Teaching failed. It failed to teach those who were not teachable, and not honest.

That Teaching will fail, today, to teach the unteachable and the dishonest.

You cannot teach a dishonest hypocrite. He will learn nothing.

You cannot teach a dishonest church. It will learn nothing.

The Christ taught the common people, who heard Him gladly; but He could not teach the hypocrites.

He could not teach Caiphas and Annas.

He could not teach Pilate, although He could teach Pilate’s wife.

He could not teach the mean, shameless politicians who would send a man to his death; or an unjust judge who ordered his execution.

It taught the centurion of Capernaum that the Lord could do anything; that He did not need to come to his house, but that, if He would only speak the word, his servant would be healed.

It taught those who were teachers.

You Cannot Tell What Your Message May Do.

If you go with Jesus, and weep with Jesus, you will hear the Voice of Jesus bid the sleeper awake.

When the day comes when you shall face the Judgment Seat, you will wonder at some radiant spirit that comes to you and says, “It was your Message that brought me out of the grave that day; out of the depths of my sin.”

“I never saw your face,” you will say. “I do not remember bringing you a cup of water.”

“Ah, but you left the Message at my door, and I heard you say, ‘Peace be to this house’.” You read the Message; I believed the Message, that Jesus, the Christ, was the Son of God, and I live because of that Message.

Go with Jesus. He calleth thee.

Weep with Jesus. He weeps with thee.

You will hear the Voice of Jesus say: “Inasmuch as ye did it unto the least of these, my brethren, ye did it unto Me.”

I was sick and in prison and ye visited Me. I was hungry and ye brought Me bread. I was naked and you clothed Me.

“I am the Lord; when saw ye Me?”, you shall say.

“You came to the door of that dying one now radiant. Come in thou blessed of My Father. Inherit the Kingdom prepared for thee from the foundation of the world; for inasmuch as ye did it unto the least of one of these My little ones ye did it unto Me.”

“The Teacher is here, and calleth thee.”

Go with Him. Weep with Him. Work with Him, and by-and-by you shall rejoice with Him.

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, no matter what it costs; to hear Thy Voice; to obey Thy Call; to go to my fellow man; to weep with Jesus; to weep with Jesus.

“Ah, but you left the Message at my door, and I heard you say, ‘Peace be to this house’.” I read the Message; I believed the Message, that Jesus, the Christ, was the Son of God, and I live because of that Message.

Go with Jesus. He calleth thee.

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“I am the Lord; when saw ye Me?” you shall say.

“You came to the door of that dying one now radiant. Come in thou blessed of My Father. Inherit the Kingdom prepared for thee from the foundation of the world; for inasmuch as ye did it unto the least of one of these My little ones ye did it unto Me.”

“The Teacher is here, and calleth thee.”

Go with Him. Weep with Him. Work with Him, and by-and-by you shall rejoice with Him.

Benefit.

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 be preserved entire, without blame, unto the coming of our Lord Jesus, the Christ. Faithful is He that calleth you, who also will do it.

The grace of our Lord Jesus Christ, the love of God, and the love of the Father, be with you all. Amen.

Zion in Nebraska.

Rev. Charles A Hoy Elder-in-charge Christian Catholic Church in Zion, in Nebraska, with headquarters at Falls City, Nebraska, will hold meetings as follows: Pawnee City, August 27th; Reynolds, August 28th; Hebron, August 29th and 30th; Tobias, August 31st; Tecumseh, September 1st.

The members and friends of Zion in the various places should faithfully announce and arouse interest in these meetings.

All are welcome. CHRIST IS ALL AND IN ALL.
This man whom God says he will use as His battle-ax to break in pieces the nations, must not only have great power for destruction, but for building up also. He must be an iconoclast and not spare the world's idols, though "the nations rage, and the peoples imagine a vain thing." (Psalm 2:1)

A time of breaking to pieces must precede the "Times of the Restoration of All Things." God will use him, not only to break in pieces men and things which are evil, but he will also use him to reconstruct them in accordance with His laws.

We have an account of such a period in previous ages, mankind having reached a certain limit in transgressing the laws of God, they have been swept away, and the world has been reconstructed.

We are told that another such period is before us. God says through the prophet Isaiah, "Behold, I create new heavens and a new earth; and the former things shall not be remembered, nor come into mind." (Isaiah 65:17; Revelation 21:1; 2 Peter 3:10-14; Malachi 4:5.)

The old heavens and the old earth must be broken in pieces before the new heavens and the new earth can be constructed. The Prophet Joel tells us of the "Terrible Day of the Lord," and he says, "Who can abide it?" (Joel 2:1-11; Zephaniah 1:14-18.)

God promises to send the Prophet Elijah before that day comes. (Malachi 3:1-4.)

Elijah comes as the Messenger of the Covenant "to make ready for the Lord a people prepared for Him" at His Second Coming. (Matthew 17:11; Acts 3:20-24.) He comes as the Messenger of the Covenant to do the same work as the battle-ax of the Lord.

The Covenant which the Messenger brings will "break in pieces the nations" and "destroy kingdoms" by establishing the Kingdom of God upon the earth. (Exodus 15:26.)

God is to be the only Potentate and Israel the only nation; (Daniel 2:44.) all who are of the faith of Abraham will constitute God's Israel. (1 Timothy 6:15; Jeremiah 51:44; Romans 4:16.)

The weapons of war in ancient times were often given over to machines to break down the fortifications of the enemy. Today the products of Zion printing presses go out like stones to break in pieces the entrenchments of the enemies of God. (Matthew 21:42-44; Zechariah 4:7.)

Centuries ago the Prophet Zechariah said in a vision of this teaching of the Word of God—the full Gospel teaching of Zion—flying over the earth to break in pieces various evils. He saw it as a symbolic roll or book, carrying the Covenant over the face of the whole land. It was to break in pieces the habits of stealing and of swearing falsely by God's Name. (Zechariah 3:1-5; Malachi 3:5; 8-11.)

Nearly all mankind may be included in one or both of these two classes. God says that He will break in pieces with His Battle-ax "the horse and his rider;" "the chariot and him that rideth therein." (Jeremiah 51:21.)

Man's physical being is like a horse or a chariot to carry him through the world; but these should not be placed first. These expressions represent Pharaoh's army. (Exodus 15:3-4.)

The flesh was not made to rule man. Pharaoh's army is forming today. It is composed of those who love the rule of the flesh more than the rule of God. (Romans 8:28-18.) Those who will be ruled by God are also forming into an army to fight with the Sword of the Spirit which is the Word of God.

The war is between the Flesh and the Spirit, the Christ and the Beast as to which shall rule this earth. God says that He will use this Battle-ax to break in pieces man and woman when they are not united in the right relations according to the laws of God. (Jeremiah 51:22-27; Malachi 3:5.)

The old man and the youth must be broken in pieces when their habits are not right in God's eyes; also the young man and the maid when their ways do not please the pure eyes of their Heavenly Father. (Malachi 3:5.)

If any refuse to fall upon the Stone of Truth and have their habits broken then the Stone will fall upon them and grind them to powder. (Matthew 21:44.)

God says that He will break in pieces the shepherd and his flock with His battle-ax. The shepherds are called the sons of Levi. (Malachi 3:1; Jeremiah 51:23.)

When the shepherds are broken in pieces and reformed so that they work for God shall be an offering in right ways, the people will be broken to pieces also.

The shepherds cause them to go astray. (Jeremiah 5:1.)

The husbandman and his yoke of oxen may be taken as a symbol of Baal worship in secret societies. (Jeremiah 51:23.)

The husbandman follows after the oxen, which represent the Flesh. Egypt worshipped them as gods with this idea.

He gives his time and strength to working in the earth for the things which minister to the Flesh. He depends upon the sun for the success of his work.

It is his god if he does not serve the Christ of God.

This expression corresponds to "false swears" (Malachi 3:5.)

Governors and deputies correspond to those that oppress the hirings in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not Me, saith Jehovah of Hosts" (Malachi 3:5.)

Zion Literature is going forth as God's "weapons of war" to break in pieces the evils which He hates in order to establish His Kingdom upon the earth.

It is doing a great work, but not equal to the great need. He depends upon you, dear reader, to help send it forth; will you not help Zion Literature Mission in this work of preparing for the Coming of the King?


Total number of pieces 251,918

Grand total of pieces of Literature distributed by the Host to date... 508,823
VISITATION OF ELIJAH THE RESTORER
And Zion Restoration Host to New York City

So we built the wall; and all the wall was joined together unto half the height thereof: for the people had a mind to work.—Nehemiah 2:6.

The above passage of Scripture seems very suggestive at this particular time in the preparations which are being made for the Visitation of Zion Restoration Host to the great City of New York.

The vast amount of correspondence which we are receiving from all parts of the country, and in fact the world, together with the enthusiastic Rallies of Zion Restoration Host which are now being held every Monday night in Zion City, all very clearly indicate that God has put it into the hearts of his people to do all that lies within their power to make this great season of Visitation one of great blessing to the millions of America's Metropolis.

The time, however, is passing most rapidly, and the day will soon come when we must pass from the parade and drill ground into the Great Battle Field.

As far as possible every difficulty is being anticipated and every preparation is being made for the convenience and comfort of the many thousands who are expecting to accompany the General Overseer on this wonderful trip; and above all, great emphasis is being laid upon the spiritual preparation of the Host.

The preparatory discourses of the General Overseer are having a most telling effect upon the hearts and lives of those who have registered for this work, and we believe it can be safely said, that when the time shall come for the moving of the ranks that they will step off at the command of their leader as a perfect unit.

The wonderful strength which lies in the unity of Zion Restoration Host was clearly demonstrated at the Rally held in Shiloh Tabernacle last Monday night when nearly two thousand of the Host were assembled.

After the Vow was carefully read by the recorder, the vast assemblage sitting most compactly row behind row, were put to the test, and every opportunity was given for those who could not subscribe to the Vow as read, to step out from the ranks at once.

Each row was put to the test separately, by being requested to stand, and those who could subscribe to the Vow were then requested to take their seats and the others to remain standing.

After passing in this way from the front row of seats to the last, the officers assisting reported that, to a man, there was not one dissenting voice; but on the contrary each one declared that he or she most heartily accepted the Rev. John Alex. Dowie in his three-fold prophetic office, as the Messenger of the Covenant, the Prophet foretold by Moses, and Elijah the Restorer, and that they were ready to the fullest extent of all their powers to obey all rightful orders issued by him.

The second test proved that that great assemblage was not only ready to subscribe to the Vow of Zion Restoration Host, but that they had further met the conditions of Membership in Zion Restoration Host in having been baptized by Trine Immerison, only one person being present who had not obeyed our Lord in His command, and she promised to do this at the first opportunity.

The third test also proved that every member of that great company was obedient to the command of God to "bring ye the Whole Tithe into the Storehouse.”

It may be well to state just here for the benefit of those not residing in Zion City, that these are: the conditions for membership in Zion Restoration Host: first, that the Vow must be accepted in its entirety; second, that members of the Host must be composed of members in good standing of the Christian Catholic Church in Zion, who have been baptized by Trine Immerison, unless, in cases where it has been absolutely impossible for lack of an officer to obey our Lord in this command, and third, that they obey God in the command to tithe their income.

If there is any in Zion Restoration Host who has not or is not willing to meet these conditions, the General Overseer demands his or her immediate resignation, for, as he has many times declared, this Host, in order to be used of God in his ministry, must be perfectly agreed on all these points.

Departments of Zion Restoration Work.

As it has been said by the General Overseer on many occasions, the work of Zion Restoration Host is very much larger than that of the old organization known as Zion Seventies, and embraces many departments of work outside of the definite Seventy work; so in going to New York there will be many other duties to be performed by the members of the Host besides that of carrying the Message from house to house.

Large numbers will be required to do Guard Duty under that branch of Zion Restoration Host known as the Department of Guards, under the direction of Colonel Carl F. Stern.

Others will be required to give much time to music in connection with Zion Choir, known as the Department of Music, under the direction of Conductor Deacon Burt M. Rice.

Others will be needed to assist in the nursery and in caring for the Junior Choir during the day, under the direction of Deaconess Barnard, who is at the head of the Department of Nurses.

Others will be needed to assist in the dining-room and kitchen, representing the Commissary Department, which will be under the direction of Deacon Frank Cotton.

All persons having a preference for any one of these special departments will, please communicate with the officer in charge, as named above.

We also desire to have all persons who can assist in taking care of the many children who will be left by parents in Zion City, to report to us at once, so that we may refer them to Deaconess Burt, who has been appointed by the General Overseer to take charge of a vast nursery in Elijah Hospice during the time of the New York Visitations.

Handy New York Guide.

We are pleased to be able to announce to the members of Zion Restoration Host that a very handy Guide is now in course of preparation, which we hope to be able to place in the hands of every member of the Host at the time they start for New York, and which they will be able to carefully study while en route.

This Guide will give the various sections into which the City has been divided, with the smaller districts to be assigned to each Company, with general information concerning the distance of each section from Madison Square Garden, the prevailing nationality of each district, whether thickly or sparsely settled, class of population, whether rich or poor, and full directions as to the best car lines to take in order to reach them.

Also a general outline map of the city with such other useful suggestions as may be deemed necessary for properly conducting the work.

Membership and Identification Card.

A most beautiful Membership and Identification Card is also in course of preparation, most artistically designed by Dea-
con Charles Champe, with space for the photograph of the owner.

It is of the greatest importance that every member of Zion Restoration Host who expects Zion to secure a rooming place for them, shall have one of these cards in their possession; consequently we must insist that all members of the Host living outside of Zion City attend to this matter at once.

If they will send us their latest photograph, the Williams Brothers, Zion's Photographers for this special work, agree to make and furnish photographs to the members of the Host, and return the original in good order, for the sum of fifteen cents.

Let every one attend to this at once.

A very neat Card Case is also being prepared for carrying the Identification Card, Railway Ticket, and the Meal Ticket, which will be used at Madison Square Garden on this occasion.

This case, which is being manufactured in Zion City by our own Box Factory, is a very neat imitation leather case, and can be furnished to all members of the Host for fifteen cents.

Literature Cases.

For the convenience of the Restorationists, we are also having a very neat and durable case manufactured for carrying Messages and Leaves of Healing while out on district work.

This case will carry two hundred folded Messages and ten copies of Leaves of Healing, and will prove a great convenience to our workers, especially in getting on and off cars, besides adding very materially to the general appearance.

It is a very neat black case, with spring clasp fastening, and will be nicely lettered in gilt with the words, Zion Restoration Host.

This case will be made in two qualities: the cheaper can be furnished our workers at the nominal sum of fifty cents, while the better quality will cost one dollar.

We believe that every member of the Host will want one, as was clearly indicated by those who expressed their delight when we placed it on exhibition at the great Rally of Zion Restoration Host last Monday night.

Meals in Madison Square Garden.

The General Overseer has given Deacon Frank Cotton instructions to make preparations for the serving of meals to the Host in Madison Square Garden during the entire period of the Visitation, and, in pursuance of the General Overseer's instructions, every preparation is being made by the Deacon to furnish good, wholesome meals at a very low figure.

A complete register of all ticket-holders will be kept.

The tickets will be good for thirty-five meals, from October 16th breakfast to November 21st breakfast, and will cost the members of Zion Restoration Host $5.00; this will cover the cost of dishes and other expenses.

It is necessary to begin registering on the first day of September so that all can be provided for before leaving Zion City for New York.

Those who have to return to Zion City before November 2, 1903, will be given credit for the unused portion of their tickets if they present it to the steward of Zion Restoration Host at Madison Square Garden before they leave.

All meal tickets must be paid for when issued.

Members living outside of Zion City must make checks, money orders, registered letters, etc., payable to John Alex. Dowie, and send to Frank W. Cotton, Commissioner of Zion Restoration Host at Elijah Hospice, Zion City, Illinois.

Failure to attend to this matter will cause great inconvenience to all concerned.

It must be borne in mind by members of the Host everywhere, that the time for registration is growing very short, and that unless names are sent in immediately the probabilities are that we shall be unable to make any provision for the accommodation of those who may desire it very much.

Let all Zion everywhere, earnestly pray that God may give wisdom and strength to all who have the responsibility of this work in hand, and that there may be a thorough preparation of heart on the part of all who shall participate in this, the greatest religious enterprise in the history of the world. A. F. Lee, Recorder.

ZION PRINTING AND PUBLISHING HOUSE, ZION CITY, ILLINOIS, NOW IN COURSE OF CONSTRUCTION.
The New York Visitation

INFORMATION FOR ZION RESTORATIONISTS AND INTENDIGN VISITORS

The schedules of eight of the trains which will carry the General Overseers and 3,000 members of Zion Restoration Host to New York City next October have been fixed by Deacon James F. Peters, general superintendent of Zion transportation and railway affairs, in consultation with the officials of the various roads affected, as follows:

BY WAY OF WASHINGTON.

PENNSYLVANIA RAILWAY LINES.

Terminal Pennsylvania Depot, foot of West Twenty-third Street, New York.

TRAIN NO. 1.

October 14 (Zion City—Arrive. . .9:00 a. m. Zion City—Leave. . .10:00 a. m. Chicago—Leave. . .11:45 p. m. Pittsburg—Arrive. . .14:15 a. m. Chicago—Leave. . .3:00 p. m. Altoona—Arrive. . .6:15 a. m. Washington—Arive. . .11:15 p. m. Washington—Leave. . .11:15 p. m. October 16 (New York—Arrive. . .7:30 a. m.

BALTIMORE & OHIO RAILROAD CO.

Terminal foot of Whitehall Street, New York.

TRAIN NO. 2.

October 14 (Zion City—Arrive. . .9:00 a. m. Zion City—Leave. . .10:00 a. m. Pittsburgh—Arrive. . .13:30 p. m. Garrett—Arrive. . .5:00 p. m. Garrett—Leave. . .5:01 p. m. Chicago—Arrive. . .8:35 p. m. Chicago—Leave. . .8:40 p. m. Pittsburg—Arrive. . .9:45 a. m. Pittsburgh—Leave. . .10:45 a. m. Cambridge—Arrive. . .1:35 p. m. Cambridge—Leave. . .3:55 p. m. Washington—Arrive. . .4:15 p. m. Washington—Leave. . .5:15 p. m. October 16 (New York—Arrive. . .6:00 a. m.

BY WAY OF NIAGARA FALLS.

ERIE RAILWAY COMPANY.

Terminal Erie Depot, foot of West Twenty-third Street, New York.

TRAIN NO. 3.

October 14 (Zion City—Arrive. . .10:00 a. m. Zion City—Leave. . .10:30 a. m. Chicago—Leave. . .1:30 p. m. Pittsburg—Arrive. . .4:45 a. m. Pittsburgh—Leave. . .4:50 a. m. Cambridge—Arrive. . .5:15 a. m. Cambridge—Leave. . .5:15 a. m. Washington—Arrive. . .6:00 a. m. Washington—Leave. . .7:00 a. m. October 15 (Niagara Falls—Arrive. . .7:00 a. m. Niagara Falls—Leave. . .6:00 p. m. October 16 (New York—Arrive. . .8:00 a. m.

GRAND TRUNK RAILWAY SYSTEM.

Terminal Pennsylvania Depot foot of Twenty-third Street, New York.

TRAIN NO. 4.

October 14 (Zion City—Arrive. . .11:30 a. m. Zion City—Leave. . .11:30 a. m. Chicago—Leave. . .2:30 p. m. October 15 (Niagara Falls—Arrive. . .6:30 a. m. Niagara Falls—Leave. . .6:00 p. m. October 16 (New York—Arrive. . .8:00 a. m.

MICHIGAN CENTRAL RAILWAY.

Terminal Delaware, Lackawanna & Western Railway Depot foot of Christopher Street, New York.

TRAIN NO. 5.

October 14 (Zion City—Arrive. . .11:30 a. m. Zion City—Leave. . .11:30 a. m. Chicago—Leave. . .3:00 p. m. October 15 (Niagara Falls—Arrive. . .6:20 a. m. Niagara Falls—Leave. . .7:40 p. m. October 16 (New York—Arrive. . .8:00 a. m.

WABASH RAILWAY COMPANY.

Terminal New York, Ontario & Western and West Shore Railway Depot, foot of West Forty-second Street, New York.

TRAIN NO. 6.

October 14 (Zion City—Arrive. . .12:00 a. m. Zion City—Leave. . .12:30 p. m. Chicago—Leave. . .3:30 p. m. October 15 (Niagara Falls—Arrive. . .7:00 a. m. Niagara Falls—Leave. . .7:00 a. m. October 16 (New York—Arrive. . .7:30 a. m.

LAKE SHORE & MICHIGAN SOUTHERN RAILWAY.

Terminal New York Central & Hudson River, Grand Central Station, East Forty-second Street, New York.

TRAIN NO. 7.

October 14 (Zion City—Arrive. . .12:30 p. m. Zion City—Leave. . .1:00 p. m. Chicago—Leave. . .3:30 p. m. October 15 (Niagara Falls—Arrive. . .8:35 a. m. Niagara Falls—Leave. . .5:05 p. m. October 16 (New York—Arrive. . .7:30 a. m.

NEW YORK, CHICAGO & ST. LOUIS.

Terminal New York, Ontario & Western and West Shore Railway Depot, foot of West Forty-second Street, New York.

TRAIN NO. 8.

October 14 (Zion City—Arrive. . .2:00 p. m. Zion City—Leave. . .3:00 p. m. Chicago—Leave. . .5:30 p. m. Fort Wayne—Arrive. . .9:10 a. m. Fort Wayne—Leave. . .1:27 a. m. Cleveland—Arrive. . .2:30 a. m. Cleveland—Leave. . .4:14 p. m. Erie—Arrive. . .5:04 a. m. Buffalo—Arrive. . .7:30 a. m. Niagara Falls—Arrive. . .9:05 a. m. Niagara Falls—Leave. . .10:00 a. m. October 16 (New York—Arrive. . .9:00 a. m.

A reduction to one fare and one-third for the round trip, on the certificate plan, has been secured for those attending the meeting of Zion Restoration Host, New York City, October 18th to November 4th, inclusive. The following directions are submitted for your guidance:

1. Tickets at full fare for the going journey may be secured within three days (exclusive of Sunday) prior to and during the first three days of the meeting. The advertised dates of the meeting are from October 18th to November 1st; consequently you can obtain your ticket on October 15th, 16th, 17th, and 20th. Be sure that, when purchasing your going ticket, you request a certificate. Do not make the mistake of asking for a receipt.

2. Present yourself at the railroad station for ticket and certificate at least thirty minutes before departure of train. certificates are not kept at all stations. If you inquire at your station you will find out whether certificates and through tickets can be obtained without place of meeting. If not, agent will inform you at what station they can be obtained. You can purchase a local ticket thence, and there take up a certificate and through ticket.

4. On your arrival at Madison Square Garden, present your certificate to Deacon James F. Peters.

5. It has been arranged that the special agent for the Trunk Line association will be in attendance to validate certificates on October 21st, 22d, and 23d. A fee of twenty-five cents will be collected for each certificate validated. If you arrive at the meeting and leave for home again prior to the special agent’s arrival, or if you arrive at the meeting later than October 24th, after the special agent has left, you cannot have your certificate validated and consequently you will not get the reduced fee of the reduction on the fare.

6. So as to prevent disappointment, it must be understood that the reduction on return journey is not guaranteed, but is contingent on an attendance of not less than one hundred persons throughout the United States and Canada, building certificates obtained from ticket agents at starting points, showing payment of full first-class fare of not less than seventy-five cents on going journey, provided, however, that if the certificates presented fall short of the required minimum and it shall appear that round trip tickets are held in lieu of certificates, they shall be reduced by the particular agent at the minimum.

7. If the necessary minimum in attendance, and your certificate is duly validated you will be entitled, up to November 4th, to a continuous passage ticket to your destination by the route over which you made the going journey, at one-third the limited fare, from the following states: North Dakota, Minnesota, Wisconsin, Nebraska, Iowa, Colorado as far west as Denver, Kansas, Missouri, Oklahoma, Indian Territory, Texas, Illinois, Indiana, Michigan, Ohio, Kentucky, Tennessee, Mississippi, Alabama, North and South Carolina, Georgia, Florida, Virginia, West Virginia, District of Columbia, New Jersey, Pennsylvania, New York, Maine, New Hampshire, Rhode Island, Massachusetts, Connecticut, Canada as far north as Toronto.

All members of Zion Restoration Host who are going to New York City from any one of these states should go immediately to the special agent’s office at the meeting place and obtain a limited fare certificate, which will entitle you to the reduced fare.

8. All members of the Host living in North Dakota, South Dakota, Illinois, and Wisconsin should write Deacon James F. Peters for information regarding tickets.

The Railroad tickets to New York City for the Zion City legion of the Host as well as all members living in the North and Southwest will be put on sale by Deacon James F. Peters at Administration Building, Room 100, 100 Zion City, Illinois.

All members of the Host residing in the states of Oregon, Washington, California, Colorado, and Montana should write Deacon James F. Peters for information regarding tickets.
Zion in Japan.

The land of the rising sun!
What a beautiful name, and yet,
spiritually, what a misnomer!
Japan is indeed the land which first sees
the light of day, and yet how sad that for
too many centuries it has lain in darkness.
But it is written in the Word of God:
The people which sat in darkness
Saw a great light;
And to them which sat in the region and shadow
of death,
Revealed Light of the Gospel of the Son
of God.
The truths of Zion are being presented
in Japan, and here, as everywhere, God is
blessing.

The following interesting letter from the
trustee of our Gathering in Yokohama
was received many months ago, and we regret
that we were unable to present it to our
readers before.

Brother Tokida writes us as follows:

Dear Elder—Peace be to thee.
God bless you abundantly.
I have this time a few things which will interest
you and will make you thank God for His blessing
upon our little band.

One is the renewing of the Seventy work.
We revisiting from house to house.
We began the work at the fishing village,
Kasuga Mura.
It was Kageyama San's suggestion.
He said that the Christ Himself began His teach-
ing among the fishermen of Galilee.
We go out there twice in a week and visit thirty
or forty and sometimes fifty houses at a time.
Sometimes we spend more than ten minutes in a
house, where they willingly listen to us.
Richer people and young men generally treat us
with oddities; but old people and the poor listen
attentively and receive us with respect.
I have prepared a little message, which we take
with us. It is: "Repent ye, for the Kingdom of
heaven is at hand."
As the result of the work, two young men came to
the meeting.
One of them was converted last Saturday night,
while I was talking with him.
He overheard us talking with some other people
about Divine Healing.
He came to Yokohama to renew his former
life, but, finding out our place, he came to
see me.
I believe that he is saved, and will be made new
in Christ.

Another thing which will interest you is the
visiting to the female prisoners of the peniten-
tary by Miss Takagi and Mrs. Tokida.
The man who is preaching to the male prisoners
stated that he was not allowed to talk to the
male prisoners, so they made application to the
superintendent of the penitentiary.

He is a Christian and was glad to see some
women who were willing to teach the female prisoners
voluntarily.

They gave them permission and every conve-
nience.
They have gone twice.
Pray for the two sisters, dear brother.
A week ago they distributed a Zion Message to
each of the female prisoners.
We will give them more messages and each a
copy of the Gospel according to St. Mark.
May God bless the literature.

Come, Zion, come, and help us do more work!
One student in the Baptist Theological seminary
is studying Zion.

He was stopped from preaching in one of the
Baptist chapels, by the president of the seminary,
because he preached to the people that disease was
the result of sin.

He told me that the Baptist missionaries were
warning the theological students against Zion, as
they have other. What Zion messengers are coming
to the Orient soon.

The young man is waiting for the arrival of
Zion's messengers, as he wishes them to solve one
of his personal questions in the light of the Word
of God.
He has not enough confidence in his mission-
aries to tell them these things.

Thank God that Zion has the confidence of the
people even so far.

The Japan Commercial exhibition will be
opened on the 1st of April, 1903.

It will be a great opportunity to let all Japan
know about Zion by distributing Zion Literature to
the visitors at the exhibition.

Yours faithfully, D. Tokida.

Zion in Zürich.

It has been considerable time since our
readers have heard directly from Evangel-
ist Hertrich. We, therefore, take delight
in presenting the following report:

Zürich, Switzerland, Klaussstrasse 44,
June 10, 1903.

My dear Elder—Since I wrote to you last
on the 1st of May, I have held sixty-five meetings.
Twelve of these were Divine Healing meetings,
where I prayed with from twelve to fifty sick after
each of these meetings.

After three of the meetings, we partook of the
Lord's Supper; and three times we baptized in
Lieburg, twenty-two in all.

I have made seventeen visits in ten different
cities and villages since the 22d of May, not counting
the many interviews that I have had with people
who have come to see me in all the places that I
have stopped at.

This is the first time this year that I have been
the whole week without taking the train to go
somewhere.

There is not much rest here with three
meetings a day, seeing the sick between, and

giving interviews to friends and strangers who come ;
but the Lord gives me great joy in the work.

All the visits have not been to see the sick, but
sometimes to those who have been in great sorrow
because of the lies that have been told against Zion.

I was asked a short time ago to visit one of these
discouraged ones.
I was so tired that I thought at first that I could
not go; but after praying over it I felt that I must
and go to see this woman who had lost her joy in the
Lord through what her former preacher and others
had said against Zion.

Her happy, beaming face when I left her, and
her fidelity to Zion since then has been a great joy
to me.

In answer to our prayers God healed a boy who
was very sick the last time I was in Bern, and also
a man, who had been sick in bed with rheuma-
tis, but met me outside the door the next time I
went to see him.

I have been in three new places to hold meetings
lately.

In Thalwil a Mrs. Von Tobel had a remarkable
healing.
It is a great pleasure to me to be permitted to
commence meetings in Constance, where John
Huss was burned at the stake.
There were about fifteen Roman Catholic medi-
cal students, with many others, who visited after
the close of the second meeting to ask questions,
which gave us a fine opportunity to give them the
Full Gospel more clearly.

There is so much opposition that it needs a
great deal of Restoration work, which Miss Hofer
and others have been doing with great pleasure.

Yours for the Master's service. Till He Come,
Sophia J. Hertrich.

Zion in Ireland.

We rejoice in the prosperity which attends the
preaching of the Word of God throughout the whole
world.

The truths of Zion, faithfully presented,
must always yield good results.
We are glad that Zion is advancing in
Ireland.

Dear General Overseer:—Peace to thee.
We are very grateful to God for sending us
Evangelist Cantel.
The enemy is silent and afraid.
Just at the last the hall was taken from us,
through deceit and falsehood, but Mrs. Orr gave
us her tearoom for the first meeting.

The fifty or sixty present listened attentively,
and one rose for Baptism.

Many people are desirous of hearing more about
Zion.

The second day we had two meetings in the
GUILD HALL, where you spoke. God gave us
a large audience, and blessed the teaching.
There were about one hundred present.

The next morning six were baptized in the river
Faughan.
One epileptic, who was healed through reading
LEAVES OF HEALING, was one of those baptized.
She is the wife of a paralytic, for whom you
prayed. He could not move his limbs seven
months ago, and had been that way for seven
years.

My son walked him through the room yesterday.
He can stand alone, and he believes that he
will be stronger and more active on his feet than he
ever was.
Zion is marching on, even in Derry,
Zion in Bradford, England.

We are glad to present to our readers the following report of the work in Bradford:

Dear General Overseer—Zion is going forward in Bradford, with the beautiful message of peace to the people.

My wife and I are members of Zion Restoration Host, and, by the grace of God, we mean to do our part to further the extension of His Kingdom among the people in Bradford.

Bradford and district has a population of four thousand people, so you see we have a good field for labor.

God is blessing Zion in Yorkshire in a marvelous way, and many people are inquiring their way to Zion.

We thank you, dear General Overseer, for the beautiful teaching God has put into your mouth for all people.

We always remember you in our morning and evening prayers.

We are so thankful to our Heavenly Father for sparing your life to us.

We look eagerly forward to the weekly arrival of Leaves of Healing.

God bless you more and more to the people throughout the world Till He Comes, is our prayer.

We have had many cases of healing lately, thank God!

In our home, God has given us a Zion boy. He is now eighteen months old and has never tasted medicine, and was born without the aid of a doctor.

He is in perfect health.

We thank you for all your prayers in our behalf, Praying God's blessing upon you, your family, and all Zion everywhere, I am, Faithfully yours in the bonds of Zion,

W. J. Pearson.

Leaves of Healing.

Mrs. Rudolph Burnet, corner Seventeenth and Sneed streets—I praise the Lord for what He has done for me.

In January, when it was so icy, I slipped as I stepped out of the door and fell with my side across the sharp edge of the step and broke one of my ribs.

I was unconscious when they picked me up; but in answer to prayer, God healed me.

*In a very short time, I was well and strong again. *

*For thirty years before I heard of Zion, I was sick frequently and took all kinds of medicine, but received no help.*

*God has healed me perfectly through Zion teaching, and now I have the best of health.*

*I do all my housework, besides doing Restoration work.*

*My people tell me that I am getting younger every day.*

*Thy youth is renewed like the eagle,' is verified in my case.*

*I praise the Lord that He has caused our General Overseer to teach us the right way and lead us out of darkness into light.*

Joseph Barr—Praise the Lord for His healing and keeping power.

*I trust in Him at all times to keep spirit, soul and body.*

*Last June I was taken with pneumonia and coughed incessantly for a while.*

*Elder Osborn prayed for me and I was very much relieved; but I still coughed and had a fever, and night-sweats.*

*Friends and neighbors said that I would die for want of medical attendance as my age was against me.*

*I went to the Feast of Tabernacles and had Elder Lee pray for me, and I was instantly healed.*

Mrs. Joseph Barr—I am so thankful for the teaching.

*How many, many poor sick ones, through his teachings and prayers, have been saved and healed!*

*I was healed of hardening of the liver after the doctors had given me up to die.*

*When the gall-stones would pass, I suffered terribly.*

*The spells become so frequent that I had no rest.*

*There seemed nothing for me but death.*

*My daughter wanted me to go to Zion Home in Chicago, as she knew that we would be healed, and so we started for Chicago.*

*I did not have a spell until we got in the Home.*

*Overseer Speicher prayed for me on Tuesday, and I was relieved and rested well at nights.*

*Sunday I wanted to go to Central Zion Tabernacle to hear the General Overseer preach; but the devil did not want me to go, so he attacked me again.*

*We asked Elder Fockler to come and pray for me, which he did after he had made God's Word so simple and plain to me.*

*I felt the pain go out of my side as he prayed, and I never had it again.*

*That was about three years ago.*

*I now weigh one hundred sixty pounds.*

*I praise God for keeping me, as I have had the best of health, and work hard.*

Mrs. Horace Stanley—I praise God for His goodness to me, and for keeping my baby from the devil.

*Our neighbors and other Zion people told us the devil did not want me to go, so he attacked me again.*

*We and our baby are entirely well.*

*It is wonderful to me to have the power of the enemy really cares when we suffer, and relieves us!*

*I praise God for His healing.*

*Mrs. Ada Dewey—I praise God for His goodness to me, and for His healing power which He has manifested in my body.*

*I have had some wonderful deliverances and many great blessings.*

*I praise God for His goodness to me and I want to serve Him faithfully.*

Mrs. Mollie Evans—I praise God for the blessings He has bestowed upon the children and myself, and for a wonderful deliverance in child-birth.

*How good our God is!*

*How blessed to know that He is near and really cares when we suffer, and relieves us!*

*How compassionate is our Savior!*

*I praise Him for Zion. Through her I have been saved, healed and kept by the power of God.*

Miss Florence Ainspaugh—I am truly thankful for Zion.

*I have been saved and greatly blessed through the teaching.*

*When Deaconess Hanna first called to see me a few weeks ago, I could not sit up at all. I had not been able to be up for eight years at all.*

*In one week after she called, I sat up from 10 a.m. until 8 p.m.*

*I went to Walton, Indiana, the next day.*

*I am growing stronger every day.*

*God has done so much for me. I praise His Holy Name, and I thank Him for the General Overseer, who is not afraid to teach the truth.*

L. G. Hanna—I am so grateful to God for healing my wife of a skin eruption.

*It was very serious, and God's deliverance was so wonderful and so complete that it seemed almost impossible; but it was true.*

*God is a prayer-hearing and a prayer-answering God.*

Miss Georgia Hanna—I praise God for healing my mother through Zion.

*We arc glad to present to our readers leaves of healing.*

On Wednesday morning, May 27th, I broke out and had every appearance and symptom of small pox; but thanks be to our God who gives us victory through the Christ; we do not need to keep the Devil's fifth.

My husband wrote you to pray for me.

I had a fight that day, but did not go to bed.

I did my regular work, besides some extra work, and at 8:30 p.m. I was delivered.

The next morning there was no trace of the disease, and I felt better and stronger than ever.

Thanking you for your prayers, and praising God for His goodness to me and my loved ones, I am, Faithfully yours in the Master's service,

(Mrs.) Maude Hanna.

Zion in Logansport, Indiana.

Mrs. Maude Hanna, 407 Linden avenue, Deaconess-in-charge.

Zion Tabernacle, 226 West Fifty-eighth street.

Dear General Overseer—It is with a truly grateful heart and thanksgiving to our God for His wonderful goodness that we send the following testimonies, and I pray that they will be a blessing to others:—

Mrs. Martha Chappell—"God wonderfully delivered me of grip.*

*I could not speak above a whisper, but I was delivered from the power of the enemy.*

*I praise God for keeping me from sickness.*

Zion in Logansport.

Services—Saturday, 7:30 p.m.; Sunday, 10:30 a.m.

Logansport is under the charge of Elder S. B. Osborn and is visited regularly by him.

However, during his absence, the meetings are in charge of Deaconess Maude Hanna.

She sends us the following testimonies, given by a few of our people residing in Logansport:

Logansport, Indiana, May 31, 1903.

Dear General Overseer—It is with a truly grateful heart and thanksgiving to our God for His wonderful goodness that we send the following testimonies, and I pray that they will be a blessing to others:

Mrs. Martha Chappell, 163 Speer street—"God wonderfully delivered me of grip.*

*I could not speak above a whisper, but I was delivered from the power of the enemy.*

*I praise God for keeping me from sickness.*

Saturday, August 29, 1903

Not only the readers of Leaves of Healing, but many others throughout the world are looking forward with intense interest to the Visitation of New York City by Zion Restoration Host.

Not only the friends of Zion but the communities as well realize that that will be an occasion of great importance.

There has never been anything like it in the history of the world.

Think of a Christian army of from three to four thousand people going from...
Saturday, August 29, 1903

NOTES FROM ZION'S HARVEST FIELD.

Chicago to New York, at their own expense, and spending two weeks in fighting with the Sword of the Spirit, to advance the Kingdom of the Most High.

As the poet has sung:

We are living, we are dwelling
In a grand and awful time;
In an age on ages telling:
To be living is sublime.

The appointed time is drawing nigh, and th. weeks are rolling rapidly by.

In the meantime Evangelist Kindle, and the faithful Restorationists in New York City, are doing valiant service. Evangelist Kindle sends us the following report:

GEOLOGICAL HALL,
226 BROADWAY, NEW YORK CITY, July 3, 1903.

My Dear Elder:—Peace to thee.

It has now been eight months since we came to this city, by the direction of our beloved General Overseer of Zion, and the New York Branch of the Christian Catholic Church in Zion.

We wish to record our gratitude to God for the many evidences of His approval which we have received since coming here.

Our health and that of our family has been wonderfully preserved, and there has been very little sickness, and not one death among our people.

The Zion Gathering which we found here, though not large, was composed, for the most part, of earnest Christians, who were full of the spirit of Zion, and, under the leadership of Deacon George B. Staley, were doing faithful Restoration work.

Since the 1st of January, 1903, we have held twenty-eight regular meetings, one Baptist, at which twelve persons obeyed their Lord in Triune Baptism. We have had one hundred twenty-two regular meetings, in various parts of Greater New York and Jersey City.

The work has steadily grown in interest and numbers, the increase in membership being about fifteen per cent.

We have received and distributed, since the first of the year, 8,151 copies of LEAVES OF HEALING and more than 10,000 messages and tracts.

In addition to this we have given out about 1,000 copies of back numbers of LEAVES OF HEALING.

Great interest is being manifested not only by members and friends of Zion, but by people of all classes, in Madison Square Garden mission to be held next October by our General Overseer and Zion Restoration Host.

It looks now as if that great auditorium would be too small to accommodate the vast numbers who will attend.

We hold a testimony meeting on the last Lord's Day of each month, which is always attended with much interest and blessing.

Following are some of the testimonies which have been given in these meetings:

GEORGE A. CORLETTE, 4 West Ninety-second Street, New York City—While working at carpenter work in Zion City, in August 1902, I gave one of my fingers a blow with a hammer, which loosened the nail, and tore the flesh from the side of the finger, inflicting a very ugly, and what would naturally have been a very painful wound.

"I asked John Lang, who was working with me, to join me in prayer, and the pain all left."

"I wrapped my handkerchief around the finger, and went to work." (No evidence of Egypt, and prepared them for the inheritance of the holy, acceptable to God.)

The appointed time is drawing nigh, and the work is steadily growing. The Little One shall become a Thousand, and the Small One a Strong Nation.

THE LITTLE ONE

In the evening I had my wife put a cloth around the finger, and gave it no more thought until the next evening, when upon taking off the cloth, I found it entirely healed.

"In the evening I had my wife put a cloth around the finger, and gave it no more thought until the next evening, when upon taking off the cloth, I found it entirely healed."—Mrs. JULIA A. NEWKIRK, 1700 Bathgate avenue, New York City, testified to healing of a severe wound.

Miss EMMA PORTER, 335 Central Park West, New York City, testified to healing of a severe wound.

There have been many testimonies to spiritual blessing through reading LEAVES OF HEALING, and listening to Zion Teaching.

Faithfully your fellow servant in the Christ,

W. B. KINDLE.

SAULT STE. MARIE, MICHIGAN.
Zion Tabernacle, Sault Ste. Marie, Michigan, is one place we have been wanting to visit for some time. We are glad to receive the following from a letter recently received from Evangelist Kindle:

EARL STE. MARIE, MICHIGAN, April 10, 1903.

Dear Elder:—This paper has brought back the sweet memories of my little winter vacation in the public schools of your city. I have had a little leisure to think of your city.

Thursday afternoon I went across the river to the Canadian "Garb," with twenty-nine copies of LEAVES OF HEALING.

I told them all in the stores and business places.

I had some very pleasant conversations with some of the business men, answering their questions about Zion.

God is blessing us all the time, and prayers are being answered for the unconverted ones among us.

We are working to save the lost ones, and that the sick may be healed.

Your sister in the Christ,

(Miss) CLARA J. LAKE.

Notes of Thanksgiving From the Whole World

By REV. J. S. LOVELL, General Deaconary Secretary

I beseech you, therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.

In the beginning God made man in His own image; in the image of God created He him. And God saw all that He had made, and behold, it was very good.

Man, therefore, was perfect in spirit, in soul and in body.

Through sin, the image of God became marred, and today man is weakened spiritually, defiled psychically, and dwarfed physically.

"All have sinned and come short of the glory of God." (Rom. 3:23.)

Nevertheless, we are commanded to present our bodies as a "living sacrifice, holy, acceptable to God."

How can the body be presented acceptable to God if it be diseased?

"How can the body be presented acceptable to God if it be diseased?"

I am very much interested in your work, and want to know more of the doctrine.

A few months ago I read an address of yours, and, although I had heard a great many bad stories about you, I was convinced that you were a man of God, and I wanted you to be my shepherd.

I have been fighting for you ever since.

I subscribed for LEAVES OF HEALING and received my first copies yesterday, and read them with great pleasure.

Mr. Kindle had some of the Zion Literature that a friend had sent me through my cousin, E. S., who is a member of your church, and who was healed through your ministry ten years ago.

I know that she tells the truth about you.

I believe that you are possessed of the spirit of Elijah the Prophet, or you could not do the works of God as you do.

I wanted to go to the Auditorium today with my cousin and take my little baby, my first-born, but my husband has threatened me by saying that he would go out with other women if I ever joined Zion or even went to hear you preach.

Now what must I do?

We have lived peacefully until now, and all our troubles are over you.

Shall I disobey him and come to hear you and be a member, or shall I wait until God changes his heart, and makes him willing?

I believe if you will pray for him, God will break down his stubborn will and make him come into the Church with me.
LEAVES OF HEALING.

Saturday, August 29, 1903

I had been very hard of hearing, but, thank God, my hearing is improving, and my whole body is becoming stronger. I will soon be seventy-one years old, and I do thank God for my very good health.

Training that this testimony to Divine Healing may do other poor afflicted ones good by their putting their spirit, soul, and body into their Heavenly Father's care, and praying that God may bless and keep His servant, Elijah, and his family, Deacon Jane Dowie, and Deacon Dowie Till Jesus Comes, I am.

Your sister in the Christ,

(MRS.) HAY H. FLOWERS.

Little Girl Healed.

Then shall the light break forth as the morning, and my healing shall spring forth swiftly; and the righteousness of Jehovah shall go before them, for glory shall follow them. — Isaiah 60:18.

OLIVE, MINNESOTA, APRIL 13, 1903.

DEAR GENERAL OVERSEEER,—I wish to thank you for praying for our little girl in January. In a few days she was perfectly well. I do praise God for hearing and answering your prayer.

I thank God that He has kept us all from sickness this winter.

Your sister in the Christ,

(MRS.) CHLOE HANSON.

Notice to Officers and Members of the Christian Catholic Church

Send all newspaper clippings concerning the General Overseer, the Elders, or any department of the work in connection with the Christian Catholic Church in Zion, to Deacon Carl F. Stern, Zion City, Illinois. Send as soon as possible after publication, and carefully mark name and date of the paper clipped from each article. If this is not done, the clippings are absolutely useless.

Train Schedule Between Zion City and Chicago

Via Chicago & North-Western Railway.

Effective August 1, 1903.

Publisher's Notice.

Remittance must accompany receipt of subscriptions at the Publishing House, no money to be given to persons claiming to be members of the Christian Catholic Church in Zion. All benevolence must be given either from Headquarters or under the direction of same. Even though the applicant for any such officer, requests should be made direct to Headquarters, accompanied by recommendations from one or two members of Zion in good standing.

J. G. EXCEIL.
General Ecclesiastical Secretary.

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J. G. EXCEIL.
General Ecclesiastical Secretary.

LEAVES OF HEALING.

Two Dollars will bring you the weekly visits of the Little White Door for a year.

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J. G. EXCEIL.
General Ecclesiastical Secretary.
**OBEYING GOD IN BAPTISM.**

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Ghost."

Sixteen Thousand Five Hundred Sixty-three Baptisms by Triune Immersion Since March 14, 1897.

Sixteen Thousand Five Hundred Sixty-three Believers have joyfully followed their Lord in the Ordinance of Believer's Baptism by Triune Immersion since the first Baptism in Central Zion Tabernacle on March 14, 1897.

Baptized in Central Zion Tabernacle from March 14, 1897, to December 14, 1901, by the General Overseer ... 

Baptized in Chicago by Elder R. N. Bouck ... 

Baptized in Zion City by Elder Royall ... 

Baptized in Michigan by Deacon Sprecher ... 

Baptized in Kansas by Elder Reed ... 

Baptized in Missouri by Elder Brock ... 

Baptized in Ohio by Elder Mercer ... 

Baptized in Pennsylvania by Elder Hammond ... 

Baptized in New Jersey by Elder Leonard ... 

Baptized in Wisconsin by Elder McChurkin ... 

Baptized in Wisconsin by Elder Percy Cibborn ... 

Total Baptized since March 14, 1897 ... 16,563

The following-named eleven believers were baptized in Lake Michigan, Zion City, Illinois, Thursday, August 20, 1903, by Elder W. O. Dinns: Anderson, Mr. Esther ... 1503 Derick avenue, Chicago, Illinois ... 

The following-named twenty-five believers were baptized at Zürich, Switzerland, July 5, 1903, by Elder Hodler: Schweizer, Miss Susanna ... Schöffenegger 2, Zürich, Switzerland ... 

The following-named six believers were baptized in the South Side Zion Tabernacle, Chicago, Illinois, Lord's Day, August 23, 1903, by Elder Gideon Hammond: Airey, Mr. Caroline ... 1840 Rimer street, Philadelphia, Pennsylvania ... 

The following-named two believers were baptized in Grand Rapids, Michigan, Monday, August 17, 1903, by Deacon Arie Van Woerkom: Van Woerkom, Jeanette ... 60 Hogadone avenue, Grand Rapids, Michigan ... 

The following-named believer was baptized in Vineland, New Jersey, Monday, June 8, 1903, by Elder Isaac Leonard: Quiz, Charles Edwin ... Manua, New Jersey ... 

The following-named six believers were baptized in Papakura, New South Wales, Australia, March 20, 1903, by Deacon Albert Sinfield: Hineary, Catherine Rachel ... Papakura, New South Wales, Australia ... 

The following-named nine believers were baptized in Adelaide, South Australia, June 14, 1903, by Deacon C. Friend Hawkins: Bright, George ... Westminster street, Hackney, South Australia ... 

The following-named eleven believers were baptized in Lake Michigan, Zion City, Illinois, Monday, August 24, 1903, by Elder W. O. Dinns: Austin, Robert Ervin ... Spring Hill, Alabama ... 

The following-named six believers were baptized in the South Side Zion Tabernacle, Chicago, Illinois, Lord's Day, August 23, 1903, by Elder G. E. Farr: Bush, Mrs. Christina ... Vine avenue, Harvey, Illinois ... 

The following-named two believers were baptized in Lake Michigan, Zion City, Illinois, Monday, August 24, 1903, by Elder W. O. Dinns: Austill, Robert Ervin ... Spring Hill, Alabama ... 

The following-named six believers were baptized in Papakura, New South Wales, Australia, March 20, 1903, by Deacon Albert Sinfield: Hineary, Catherine Rachel ... Papakura, New South Wales, Australia ... 

The following-named nine believers were baptized in Adelaide, South Australia, June 14, 1903, by Deacon C. Friend Hawkins: Bright, George ... Westminster street, Hackney, South Australia ... 

The following-named eleven believers were baptized in Lake Michigan, Zion City, Illinois, Monday, August 24, 1903, by Elder W. O. Dinns: Austin, Robert Ervin ... Spring Hill, Alabama ...
Consecration of Children.

The following-named five children were consecrated at Bohemian Zion Tabernacle, 722 West Nineteenth street, Chicago, Illinois, on Lord's Day, August 23, 1903, by Elder Thomas Kosch: Grans, Eileen, 913 West Nineteenth street, Chicago, Illinois.

The following-named child was consecrated in Shiloh Tabernacle, Tuesday, July 21, 1903, by the General Overseer, Royall, Dorothea Jeanie, 2614 Elim avenue, Zion City, Illinois.


The following-named two children were consecrated in Boston, Massachusetts, July 6, 1903, by Evangelist H. E. Candel: Pitman, Miss Elizabeth A., Woodville grove, Stoke Newington, N., London, England.

Zion in New England.

Rev. William Hammer Piper, Overseer Christian Catholic Church in New England, conducts services as follows:

BOSTON.
Hall 410, Huntington Chambers, 30 Huntington avenue, near Copley Square: Lord's Day, 10:30 a.m. and 3:00 p.m.; Thursdays, 2:30 and 7:30 p.m.


Notice to Correspondents.

In writing to Headquarters it is absolutely essential that the writer give his full address.

Failing to comply with this request necessitates looking up the Church Records, which involves much time, and is very frequently fruitless.

Friends and members of the Christian Catholic Church in Zion everywhere will please bear this in mind, especially those in foreign lands.

Faithfully yours in the Master's Service,

J. G. EXCELL,
General Ecclesiastical Secretary.
PLAN OF INTERIOR OF MADISON SQUARE GARDEN AUDITORIUM, NEW YORK CITY, NEW YORK.
Form of Application for Membership in the Christian Catholic Church in Zion

To all who are desirous of entering into Fellowship with the Christian Catholic Church in Zion.

MY DEAR BROTHERS AND SISTERS:—The Principles of the Christian Catholic Church in Zion have been fully set forth in the Reports of Two Conferences on Organization, held in Zion Tabernacle No. 2, which are fully reported in LEAVES OF HEALING for January 31 and February 7, 1896. The Basis of Fellowship is set forth in the Second Section of the Resolution passed on February 5th (see LEAVES OF HEALING, Volume II, Number 17, Page 267):

First—That we recognize the infallible inspiration and sufficiency of the Holy Scriptures as the rule of faith and practice.

Second—That we recognize that no persons can be members of the Church who have not repented of their sins and have not trusted in Christ for Salvation.

Third—That such persons must also be able to make a good profession, and declare that they do know, in their own hearts, that they have truly repented, and are truly trusting Christ, and have the witness, in a measure, of the Holy Spirit.

Fourth—That all other questions of every kind shall be held to be matters of opinion and not matters that are essential to Church unity.

All who are conscious of fulfilling these conditions, no matter where they may reside, are invited to fill up the following blank and answer all the questions contained therein.

I am, faithfully yours in Jesus,

[Signature]

General Overseer of the Christian Catholic Church in Zion.

____________________

Address. Date. PLEASE BE SURE TO FILL IN

TO THE REV. JOHN ALEX. DOWIE, General Overseer of the Christian Catholic Church in Zion, Zion City, Lake County, Illinois, U.S.A.

I hereby make application to be received as a member of the Christian Catholic Church in Zion, and declare my agreement with the Basis of Fellowship agreed upon at a Conference held February 5, 1896, as set forth in your Circular Letter of February 7, 1896.

What is your full name?______________________________

Where is your residence?____________________________

What is your age last birthday?_________________________

Are you married, unmarried, widowed, or divorced?_____

How many children have you living?____________________

What is your occupation, profession, or trade?___________

What nationality are you?_____________________________

What language or languages do you speak?________________

How long have you lived in America (or the country where you are now living)?__________________________

When and where were you converted to God?______________

Are you conscious that you are saved through faith in Jesus?__________

When and where were you immersed by TRIUNE Immersion?__________

By whom were you immersed?___________________________

With what religious organization were you formerly connected?___________

Recommended by ________________________________

Signature of Applicant_______________________________

REMARKS_________________________________________

________________________

Extra Copies of this Form will be sent to intending members on application to the General Recorder of the Christian Catholic Church in Zion, Zion City, Lake County, Illinois, U.S.A.
SERVICES OF THE
Christian Catholic Church in Zion

REV. JOHN ALEXANDER DOWIE, General Overseer

WILL BE HELD IN
SHILOH TABERNACLE
Zion City, Illinois

...Every Lord's Day Afternoon at 2:30 o'clock....

Excursion Trains Leave the Wells Street Chicago & North-Western Depot each Lord's Day Morning at 11:30 and 11:45 o'clock, returning after the services

Round Trip Tickets....THIRTY CENTS
FOR SALE AT THE DEPOT PLATFORM

THE CHRIST IS ALL AND IN ALL

THE TIME EXTENDED

In order that no one may lose the opportunity to select a lot in the beautiful New Zion City Subdivision, opened during the Third Annual Feast of Tabernacles, the privilege of Shareholders' Special Discount of Ten per cent, from the regular rentals, has been extended until

SEPTEMBER 15, 1903

This offer is open to all worthy Investors and Home-seekers, "In whose hearts are the Highways to Zion." All such may yet become Shareholders in the Current Series, which is being held open for their benefit.

The Commanding Position and remarkable uniformity of the New Land make every lot offered most desirable, and many of the choicest locations are still available.

This Subdivision Extends to the following important places. Shiloh Park, near the site of Shiloh Tabernacle, which will cost One-half Million Dollars. Mount Carmel Reserve, consisting of over 300 acres, and to contain the General Overseer's Official Residence. Redon Park, an interesting and Picturesque spot.

Its Elevation Above Lake Michigan averages over 100 feet, which is nearly double that of the land first subdivided.

The Rentals of Inside Lots range from $400 to $800, less the ten per cent discount, and may be paid, one-third in cash and balance in one and two years, at six per cent. Interest.

The Present Market Value of the best lots in the settled districts is about double the amount asked for similar lots in the New Subdivision, which clearly bespeaks the certain increase in the value of the latter.

Our fine, new Plats, showing all the subdivided land, with many valuable details, together with copies of 1100-year Lease, and other descriptive matter, will be mailed upon application. And we shall have pleasure in acting for those who may desire us to make selections of lots for them, using every care to choose the best locations.

H. WORTHINGTON JUDD
Secretary and Manager
FIELDING H. WILHITE
Assistant Secretary

ADDRESS ALL COMMUNICATIONS
ZION LAND AND INVESTMENT ASSOCIATION
ZION CITY, ILLINOIS
MADISON SQUARE GARDEN, NEW YORK CITY, NEW YORK

In this great building, the Auditorium of which seats 16,000 people, Rev. John Alexander Dowie, Elijah the Restorer, General Overseer of the Christian Catholic Church in Zion, will conduct a great mission from October 18th to November 1, 1903, inclusive. It is expected that he will be accompanied by Zion White Robed Choir of Hundreds of Voices, Zion City Brass Band, Hundreds of Officers of the Church, and by at least Four Thousand members of Zion Restoration Host.
GOD'S WITNESSES TO DIVINE HEALING.

INSTANTLY HEALED OF A DEADLY INTERNAL TUMOR AND OTHER DISEASES.

LET THEM SAY, IT IS TRUTH.

This young woman tells a fact. The wonderful Story she relates is not the product of imagination. She could not have dreamed her suffering. She could not have been a victim of hallucination when she was suddenly delivered from disease and pain.

Her present glowing health and vigor are not phantasms. They are apparent to all who know her, or even see this picture of her.

She says that she was instantly made whole after long, weary months of agony.

That deliverance was wrought by no material means.

Drugs, superstitiously worshiped as fetishes potent in cure of disease by the great mass of humanity, had only increased her afflictions.

Surgeons' knives, the instruments of a vaunted "exact science," had made her life a torture.

Complications of her diseases were increasing.

It seemed that she could not live long.

Then, in the twinkling of an eye, she became well and strong. Such is the wonderful fact to which she testifies. It is a fact that humanity cannot afford to ignore. It is a fact full of the most profound meaning to a world that is full of disease and pain; to humanity, the great majority of whom die in their childhood and youth. It means much to a people who spend their very bread, raiment, homes, the education of their children, and the means for the extension of the Kingdom of God, on worse than useless medical and surgical treatment. What was the mighty power that wrought the miracle?

She says that her healing was the work of God, her heavenly Father.

We believe that she speaks the truth.

God made her body. He knew all about it and its diseases.

He surely had the power to heal; for He who could create so wonderful a frame as the human body, could restore it when it became marred by disease.

Had He the willingness?

Let His Word answer.

Nearly four thousand years ago, He said to His people: "I am Jehovah that healeth thee."

He had also said: "I, Jehovah, change not."

Jehovah means "the Coming One."

And that Coming One is Jesus, the Christ, the Son of God.

Speaking of that Coming One, God's prophet says, "Surely He hath borne our sicknesses and carried our sorrows..."
LEAVES OF HEALING.

God was indeed her Healer, and is the Healer of all who will trust and obey Him.

A. W. N.

WRITTEN TESTIMONY OF MISS ETHEL BEYER.

ZION CITY, ILLINOIS, August 14, 1903.

Dear General Overseer:— My heart is filled with thanksgiving to God for the blessed privilege of adding my testimony to the many who are living witnesses to the saving, healing, cleansing and keeping power of God. The foul cannot be told; but 2 I will make mention of the loving kindness of Jehovah.

I was never strong as a child, and a great many times it seemed to my parents that they must give me up; but in their tenderness they sought God to save me. When I was fifteen I suddenly became very ill.

The home physician was called and diagnosed my case as inflammation of the bowels. He came again the next day, but this time he said that he thought it was typhoid fever.

By the third day he had decided that the trouble was peritonitis, and advised a counsel of doctors.

Two other physicians, the best in that part of the state were called, and, after counsel, decided that they did not know what the trouble was, but that an operation was necessary.

For want of a name, when interviewed by a reporter, they were said to have given him an almost unspeakable name, although I have since wondered if the reporter did not coin the word for the occasion.

When mamma asked him what my trouble was, he said, "You may call it appendicitis."

He also told her that in order to save my life I must have an operation, and then I had only one chance in a thousand to live.

He also said that whether I lived or died, his charges would be one hundred dollars; but without the operation my death was only a question of a few hours, perhaps a few minutes.

Not knowing of a better way, my parents consented.

The home physician was called and diagnosed my case as inflammation of the bowels.

The operation lasted one hour, and, during that time, nearly three quarts of pus were removed from my side.

I came out of it so wonderfully, that the doctor said that I had a very wonderful vitality, for the same week they had operated on four others, and 1, for whom there was the least hope, was the only one who lived.

I grew better for a few days, but was suddenly taken worse.

The pus collected in my side again and the wound, four inches long, could not be allowed to heal, as the pus would shortly form again.

My sufferings were intense.

At one time I vomited for thirty-six hours, and for two hours at a time not taking my head away from the edge of the bed.

Meanwhile, I took twenty-five powders a day, and was still afebrile, although, for lack of proper teaching, she thought I must get quite well, but would never be able to do work again, and must always be very careful not to bring the disease again.

All hope and joy seemed to have gone out of life. I was too weak to move myself, and was sure that my mother could care for me as easily as I had been a babe.

I began to pray for my healing; but, believing I could not come instantly, I thought that it did not come at all.

I know that God did wonderfully how He strengthened me in a measure, for, in spite of predictions, I grew stronger.

I thought that if I had given up all doctors and medicines I would have been better; but I did not know that it was wrong to use medicine, and I am ashamed to think of the wickedness in which I was groaning; but God was very kind.

I did not see another copy of the LEAVES until over seven months, and meanwhile I had seen doctors.

I believed that God would heal me in the same operation, and I refused to even think of such a thing.

This doctor told my mother that my heart was very badly affected and that my condition was such that I must not exercise, and even being of years might prove fatal.

I still had those severe attacks every week and sometimes would be taken so suddenly I could not get into the house.

God was very merciful and kept me from death, but could not heal me as He was longing for me to be still trusting in the arm of flesh.

I took several patent medicines, as well as using "pink pills for pale people," with their pitiful remedy.

Finally, I decided to give up and trust in God. I thought that I was trusting Him fully when I was still fear in my heart and a lack of decision.

February 11, 1901, I came with my family to Zion City to live.

I had noticed for a long time before this year my waist was gradually increasing in size, but I had nothing of it except to wonder why it was. I was no worse in flesh.

When I came to Zion City I asked God to help me from ever having another of those attacks, as the Devil was not going to give up work.

We had been here only three weeks when I was taken sick.
It seemed to me that I had never suffered so badly. In addition to the usual suffering I had internal spasms as often as one a minute for twenty-four hours.

They could be noticed by the movement of the clothing by those at the other side of the room.

It took two to move me, and then with so great pain that I would faint.

At last I became so ill that I could not speak except in a very low whisper, and I asked them to send for an Elder.

Elder Fockler came from Chicago.

When he prayed the fever and pain instantly ceased, and in five minutes I joined the rest in singing a hymn.

For some reason I did not continue to get better, and the next week a devil tried very hard to take my life.

Every time I moved hand or foot my heart would stop beating and seem as if it never would beat again.

This lasted several hours; but God gave the victory.

I decided to go to Chicago, as Zion's headquarters were there then and I felt that I needed more teaching.

I found that all my clothes were too small and that, poor in flesh as I was, my waist was enlarged seven inches.

I was obliged to stand all bent over, for if I tried to straighten it seemed as if a knife had pierced my body.

I could not walk across the room.

When I would lie down I could lie down only on my left side, and then I had to have at least five pillows. It caused extreme suffering to even speak, laugh, or cough.

We asked you to pray that I might be strengthened for the journey.

I arrived in Chicago Friday afternoon, and Saturday evening, I being so much worse, mamma sent for an Elder.

Elder Graves came, and after he had prayed I walked to the parlor and played and sang a hymn without the slightest pain.

I rested well that night with but one pillow.

Sunday, I walked to Central Zion Tabernacle and back, a distance of eight blocks.

Tuesday, I walked to the Divine Healing meeting and was very much better, although I could not straighten up and the abnormal growth was still in my side.

I could be felt plainly from the outside and was very hard.

Elder Fockler again prayed for me and told me to straighten up, in the Name of the Lord.

I obeyed, and have stood erect ever since.

That afternoon I suddenly noticed that the growth had disappeared.

I could put on my own clothes, as they were much too large.

The next night I was baptized and walked a mile from the Tabernacle to my boarding place.

My eyes had given me a great deal of trouble for years, but I laid aside my glasses and in answer to the Elder's prayers, my eyes were completely healed.

The next week I came home alone and walked from the depot to my home, which was more than a mile, without feeling weary.

It has been two years and four months since my healing, and I have proved it to be genuine.

God has not only given me healing, but health.

For over a year I have taught in Zion City Junior Schools, and last winter, in addition to my choir work, I went every Lord's Day to Chicago with Zion Restoration Host.

One day my partner and I made two hundred twenty-five calls, often climbing a great many stairs, and at night I felt stronger than in the morning.

I thank you and all who prayed for my healing.

I thank God for sending His Messenger in these days to teach His way.

I thank Him more than I can tell, that I am enabled, through the strength He has given, to work for Him in Zion Restoration Host, and that now my life is a joy instead of a burden.

Thanking you to God, which gives us the victory through our Lord Jesus, the Christ.

May God continue to bless you and your wife and son more abundantly.

Praying God to bless this simple testimony to all to whom it comes, I am,

Yours in the Master's service, Till He Come,

(Miss) Ethel Bevier.
EDITORIAL NOTES.

"LET THE CHILDREN OF ZION BE JOYFUL IN THEIR KING."

In this issue of Leaves of Healing, our readers will find, on pages 627 to 636, a full report of the proceedings in Shiloh Tabernacle on Lord's Day, August 9th, when we delivered a discourse entitled, "Why I Became an American Citizen."

A great assembly of about Seven Thousand persons was present. The grouping of the Flags of Many Nations around the Banner of Zion and the Stars and Stripes, which our able artist, Deacon Charles Champe, has portrayed on page 626, was an impromptu but most effective and inspiring spectacle. A few hours' notice was all that was required to bring them together from the Seventy Nations represented in the population of Zion City.

THE SINGING of the "Hallelujah Chorus" and the National Anthem, "America," thrilled the vast audience deeply.

Our remarks were listened to with intense appreciation.

We took occasion to thank a number of our friends for their kind congratulations upon our citizenship.

Many of these letters contained most grateful recognition of Judge Gary's remarks upon the occasion of our naturalization, which have been widely published throughout the World.

We take this opportunity of thanking many friends, who continue to write congratulatory letters, which it is simply impossible to answer in detail; and we gratefully acknowledge the letters of many Veterans of the Civil War, both Federal and Confederate, who have kindly welcomed us into the Union.

It is scarcely worth our while to mention the shameful perversion of our remarks, by the Chicago newspapers, concerning the disposal of the Stars on the National Flag.
As our readers will see, when they read the report, we made no proposal to change the Flag in any way, beyond suggesting a rearrangement of the Stars on the blue field, which would make of them a St. Andrew's Cross.

We have not taken any liberty with the Flag whatever, and the Stars and Stripes float from many buildings in Zion City without any change.

Our readers, who are acquainted with the history of the Flag, will know that the stars have been grouped in several different forms at various periods; and that suggestions as to changes in their arrangement have been frequently invited from Washington.

The attempts of the Press, however, to make some capital out of this matter, have, like all their other attacks, died away amidst the contempt of the people.

Several papers published outrageous designs which they declared we had made for the National Emblem; all of which were pure fabrications. Notwithstanding their statements, we have not directed any flags to be made with the grouping of the stars in the form of a Cross.

We invite the earnest and prayerful attention of our readers in all lands to the fact that our feeling in Zion is cordial and respectful to every National Flag, even although we believe in the Supremacy of the Banner of Zion, which represents the Kingdom of God.

Our teachings of the Theocratic principles of Government are, we delight to say, spreading steadily and rapidly all over the world; and the Political Mono of Zion, the motto of the Theocratic Party, "Where God rules, man prospers," is being recognized very widely.

Zion City itself, to which thousands of visitors come every month, is in itself a striking exemplification of the motto.

For the information of our many friends throughout the world, who are interested in our family life, we quote the following from the Program of the Forty-eighth Convocation of the University of Chicago, held last Thursday, September 3rd:

THE LAW SCHOOL

The Degree of Doctor of Law (J. D.) is conferred by the University upon the following student:

ALEXANDER JOHN GLADSTONE DOWIE.

The newspaper press has called attention very widely to the conferring of this degree upon our son, and we desire to acknowledge the kind congratulations of a very large number of friends upon the successful completion of his University Course, which has extended over about eight years.

The following from The Zion Banner of yesterday, September 4th, may be interesting to many of our readers, who may not get our bi-weekly paper:

DEACON DOWIE DOCTOR OF LAW.

DEGREE CONFERRED BY UNIVERSITY OF CHICAGO YESTERDAY AT FORTY-EIGHTH CONVOCATION.

The General Overseer and Overseer Jane Dowie attended the Forty-eighth Convocation of the University of Chicago yesterday, Thursday, September 3, 1903, and had the joy of witnessing the conferring of the degree of Juris Doctor (Doctor of Law), upon their son, Deacon A. J. Gladstone Dowie, amid the applause of the great assembly.

Deacon Dowie has the honor of being the seventh to receive this high degree from the university.

This honor marks the close of a long and successful period of study.

The course has included work in King's college, Melbourne, Australia; Academy of Northwestern University at Evanston; Harvard Preparatory school, Chicago; the University of Chicago, where he received the degree of bachelor of arts in 1900; the law school of Harvard University, Cambridge, Massachusetts, where he was a student for two years and the law school of the University of Chicago, where he finished his course.

Doctor Gladstone Dowie has received many words of sincere praise as to his scholarship from the prominent members and officers of the faculties under which he has worked, having qualified for his degree by accomplishing a severe course of study in which many others failed.

For the information of our friends in Australia, we desire to say that there is a general misunderstanding there as to the writer's coming to Australia before the end of this year.

We find that various newspapers, in the States of New South Wales and Victoria, especially, have been acting upon misinformation on this subject. It may now be well to state what the position really is.

Our beloved wife, Overseer Jane Dowie, with our son, Dr. A. J. Gladstone Dowie, will probably leave Boston by
LEAVES OF HEALING.

Saturday, September 5, 1903

the Dominion Steamship Commonwealth, on Thursday, October 22d.

God willing, they will accompany us to New York with Zion Restoration Host, on Wednesday, October 14th, and be with us in the opening days of the Visitation; but we regret to say that the condition of Overseer Jane Dowie's health is such that it would be very injurious for her to attempt to labor with us throughout the whole of that mission, and it is in accordance with our wishes that she leaves for a period of rest, which will probably extend until early next summer.

Accompanied by our son she will visit London, Paris and several points in Southern Europe, and then take steamer from either Naples or Marseilles for her native city, Adelaide, South Australia, going by way of Suez Canal.

No exact program has been fixed, as we desire our wife and son to be perfectly free in their movements; but it is probable that they will reach Australia about the end of this year, or very early in January, 1904.

As for ourselves, our present intention is, God willing, to leave upon an important series of visits to our Branches on the Pacific Coast States, soon after January 1, 1904, and then proceed to Australia; but we have not determined finally which route to take.

Our desire is to get as much rest as we can, but we may hold meetings at most of the places we touch.

We desire, however, to be perfectly free from any binding obligations to carry out a particular program.

It is likely that during March, we shall hold a General Convocation of the various Branches of the Christian Catholic Church in Zion throughout Australasia, and possibly brief Missions in Sydney, Melbourne, and Adelaide.

Our stay will be necessarily brief, and we must ask our friends in Australia, and Asia, and Europe not to importune us to make exact appointments; for we are determined to be left free to follow Divine guidance, and not to entangle ourselves, or do anything to interfere with the two principal objects of our journey around the world—Recreation and Observation.

It is likely that we shall leave Australia not later than April. We hope to be accompanied from Adelaide by our dear wife and son on our return journey, which will be by way of Ceylon and the Suez Canal.

We are asked to make a number of appointments in Europe, but we can only say that there are two points where we shall: God willing, have Convocations and brief Missions, namely, Zurich and London.

We shall be accompanied by several persons who will be able to give our many inquiring friends full information, both publicly and privately, concerning Zion City and our Ecclesiastical, Educational and Commercial Institutions.

Considerable numbers of intending citizens and investors have been seeking for this information, and Deacon Arthur W. Newcomb will be especially delegated for this work.

We make these intimations in order to prevent the necessity for replying to many letters of inquiry.

But we do not bind ourselves to any positive program, and, should the work in Zion City demand our presence, we would, without any hesitation, forego our very much needed rest after nearly sixteen years of continuous toil.

However, we have no expectation that this will be the case, and, therefore, although we have carefully refrained from fixing dates, and giving exact information as to our routes, the program will probably be very much as we have outlined it in these Notes.

Within the last few days we have been informed of very large sums of money that are on the way from Europe and Australia for investment in Zion City.

We again call the attention of our friends to our General Letter in our issue of August 22d, in which we called for Two Million Dollars of Additional Capital at par.

Activity, in every direction of industry, is to be seen on all sides in Zion City, which is continuing to grow at an amazing rate.

Within the last five months, the Zion Building and Manufacturing Association has undertaken contracts for the building of more than one thousand dwelling houses, large and small at a cost of about Two Millions of Dollars ($2,000,000.)

Many of these have been erected and finished within that period, and a considerable number are in process of construction.

Whilst there has been no cessation of the work of digging out the foundations of the new Shiloah Tabernacle, to seat 16,000 persons, in Shiloh Park—the five thousand dollar
Steam shovel doing splendid work—yet we are sorry to report that we shall have to make very extensive changes in the designs for the steel construction, which have been submitted to the critical inspection of expert architects, constructors and engineers. This will delay our placing a contract for the work.

But it will prevent still longer delays at a future period, and will result, humanly speaking, in completely eliminating all elements of danger in the construction of the great Tabernacle, which we hope to see erected within a year.

Every possible care will be taken in the construction of Shiloah Tabernacle, and we shall not take any risks.

As far as man can foresee, provision will be made for every emergency that may arise.

Our excellent Architect, Mr. Paul Burkhard, and our Chief Constructor, Deacon R. H. Harper, General Manager of the Zion Building and Manufacturing Association, have, with our mechanical engineers, been working earnestly at the steel problems, in connection with a number of professional men of high standing and great experience in Chicago.

We know now, approximately, the probable cost of the steel construction, and are negotiating with a most reliable firm, which has done much work for us in Zion City, to make a contract for the entire steel frame-work of the new Shiloah Tabernacle.

We trust that in a short time we shall be able to announce that the contract has been let, and then matters will proceed more rapidly. Meanwhile, no time has been lost, because we have been diligently working at the digging out of the hard clay, of which thousands of tons must be removed to make room for the foundations and basement of Shiloah Tabernacle.

In every department of Zion Industries, progress is being steadily made.

The increased Capital called for is beginning to come in freely.

We would counsel our friends not to delay, because we shall close the subscription lists immediately we have received the Two Million Dollars at the par value of $100 per share, for which we have called in the General Letter to which we have already referred. Certain stocks will then at once return to their premium of ten per cent., or One Hundred Ten Dollars per share.

Zion Junior Schools opened last Monday, August 31st, with a largely increased attendance, as compared with the corresponding period last year.

The four large new schoolhouses, which we had provided, in addition to the first section of the permanent Educational Buildings, are fully occupied, and the demand has arisen for more room.

We shall probably relinquish the Tabernacle space, which has been reserved in the third story of at least three of these buildings, so as to give accommodation for the Juniors who would otherwise shut out of school. In this way we shall hope to provide for all that will be enrolled this season.

We hope to publish, in an early issue, some official reports from Overseer Harvey D. Brasfield, Vice-president of Zion Educational Institutions.

We call the attention of our readers to the special announcement on page 636, in which we give notice that we shall speak next Lord's Day on "The Rights of Ethiopia in America; or Zion's Solution of the Problem of the Races."

We listened, last Wednesday, to a very eloquent and able oration at the Convocation of the University of Chicago by Mr. John Temple Graves, editor of the Atlanta (Georgia) Courier, and while we must take very pronounced exceptions to his propositions and arguments, we hope that our discussion of this matter will be so conducted that it will be profitable on all sides. It is a living issue in Zion everywhere.

The race problem is one that we believe we have already solved in a practical manner in Zion. The fact that there are Seventy Nationalities represented in the present population of Zion City proves this claim to be well founded.

Practically, we have no difficulty with any, no matter what their color or race, "in whose hearts are the highways to Zion." The solution lies there, and ever will.
LEAVES OF HEALING.

Saturday, September 5, 1903

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 Jehovah that Healeth thee." (John 14:6; Exodus 15:26)

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

He cannot change, for "Jesus, the Christ, is the same yesterday and today, yea and forever"; and He is still with us, for He said: "Lo, I am with you all the Days, even unto the Consummation of the Age." (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 the 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. The 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 sufferers 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 16:19; James 5:14, 15; Mark 16:18.)

Divine Healing Is Opposed by Diabolical Counterfeits.

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

Multitudes Have Been Healed Through Faith in Jesus.

The writer knows of thousands of cases and has personally laid hands on scores of thousands of persons. Full information can be obtained at the meetings held in the Zion Tabernacles in Chicago, and in 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, Zion City, Illinois.

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

You are heartily invited to attend and hear for yourself...
BEHOLD, I am against thee, O destroying mountain, saith Jehovah, which destroyest all the earth: and I will stretch out Mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain. And they shall not take of thee for a corner, nor a stone for foundations: but thou shalt be desolate forever, saith Jehovah.—

Jeremiah 51:25-26

WE get a glimpse, through this prophecy, of that glorious time in the world's history when "death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things of mankind. (Exodus 15:26.)"

In that day "the earth shall be full of the knowledge of Jehovah as the waters cover the sea." (Isaiah 11:9; Hebrews 8:11)

We can see the dawning of this glorious day in the Covenant which Elijah, the Messenger of the Covenant, has been sent to teach the world before the Great and Terrible Day of the Lord. (Malachi 3:1; 4:5, 6; Isaiah 11:9; Hebrews 8:11)

The Covenant will establish the rule of the Christ in the spiritual, soul and body of mankind. (Exodus 15:26.)

It means the restoration of man to his original relations with God. When man is restored everything else will follow him.

God says He will stretch forth His hand over this mountain.

He holds in His hand Zerubbabel, whom He calls His Battle-ax and Weapons of War, because He uses him to break in pieces evils of all kinds. (Jeremiah 51:20-26)

The Prophet Zechariah saw in vision Zerubbabel standing before this great mountain of evil, and it became a plain before him. (Zechariah 4:7)

It is the Devil's mountain, and it must be swept away in order to build the Lord's house on the right foundation.

We are told that God's people are Living Stones to be built up into a Spiritual House for God, in which the Christ is the Chief Corner Stone. (1 Peter 2:5-7; 1 Corinthians 3:16, 17.)

Each individual will have his place to fill in this House, and he must have nothing from this Mountain of Evil in him.

The Apostle Paul compares God's people to different members of the one body of which the Christ is the Head. (1 Corinthians 12:12-31.)

These symbols show the great necessity for unity among God's people; especially in these Latter Days when they will have to meet the hour of trial or temptation such as the world has never seen. (Revelation 3:10, 11.)

This mountain is not to be destroyed by might nor by power, but by My Spirit, saith the Lord. (Zechariah 4:6)

It is to be burnt by the fire of the Holy Spirit through the words of Zerubbabel. His fiery words go forth over the world on the printed page, like weapons of war thrown forth by a soldier in battle.

These are represented by the flying roll or book. (Zechariah 5:1)

This roll is a Covenant, oath or curse (Hebrew, Ahlu) that goes forth to purify the people.

It carries the Covenant which the Messenger of the Covenant brings.

Elijah is called the Messenger of the Covenant, God's Battle-ax and Weapons of War and the Prophet of whom Moses spoke. (Acts 3:19-24; Malachi 3:1; 4:5, 6; Jeremiah 51:20; Haggai 2:21-23.)

He is the Prophet of the Times of the Restoration of All Things. (Matthew 17:11, 12; Acts 3:19-24.)

He is restoring the primitive apostolic church, that there may be a church such as our Lord left at His ascension—to be ready for Him at His Second Coming.

This is to be the Church.

The Church Triumphant must learn to be overcomers by meeting trials and difficulties and overcoming them. (Revelation 3:12.)

Complainers are not overcomers.

The Church Militant must know how to suffer hardships as good soldiers of the Christ Jesus. (2 Timothy 2:3.)

This army is to help level the Mountain of Evil by sending forth Zion Literature. Zion Literature Mission asks your help in helping it also to send it forth over the world's history when "death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things of mankind. (Exodus 15:26.)"

Let us encourage the Zion pictures, which I cut out of Leaves of Healing, on my walls. I live in hopes that they will be the means of bringing him to the Christ. I love to have the beautiful Zion pictures, which I cut out of LEAVES OF HEALING, on my walls.

A native in India makes an earnest appeal for LEAVES OF HEALING to be sent him weekly.

He writes:

As I see from your papers the true path to God, I will be very glad if you will kindly send these papers weekly without subscription.

I am a poor Indian child who loves Jesus as his own Savior.

I do praise Him for His marvelous Salvation which I received from Him through His Blood.

I have no money to send you for the subscription.

I hope you will send it in the Name of Jesus.

Your blessed papers are a great assistance in my spiritual and material need.

From Manitoba a correspondent writes:

Peace to thee,

I desire to inform you that your LEAVES OF HEALING are taking a great effect among the people here. You hear them say, "This man speaks the truth, and he is afraid of no one."

I have received three copies of German LEAVES, and as soon as I read them through, I gave them to others. I would like to have them sent to me for a whole year.

I am sorry I cannot send you the fifty cents with this letter, but it will follow very soon. I ask you kindly to send me the German LEAVES OF HEALING for a year.

Zion Literature Sent Out from a Free Distribution Fund Provided by Zion's Guests and the Friends of Zion. Report for the Week Ending August 29, 1903

1,843 Rolls to Hotels of Europe, Asia, Africa, and the Islands of the Sea
1,550 Rolls to Hotels of the United States
709 Rolls to Various Countries
1,072 Number of Rolls reported to Aug. 26, 1903
He that had eyes to see, ears to hear, and a heart to understand, beheld, on the platform of Shiloh Tabernacle, Lord's Day Afternoon, August 9, 1903, a scene, not only brilliant with color and thrilling with life and motion, but vividly symbolizing glorious Restoration Truth.

Words cannot portray that scene, nor can they express its significance.

There, on the platform, stood the Prophet of the End of the Dispensation, Elijah the Restorer, grasping in one hand the Stars and Stripes and in the other hand the Union Jack, silken banners of the great Anglo-Saxon Nations—God's Israel.

One, the Union Jack, was the flag under which he had been born and to which he had been loyal for over half a century; the other, the Stars and Stripes, was the flag of his adopted country, the nation in which he had chosen to establish the headquarters of his world-wide work of the Restoration of All Things.

Gathered about him on the platform were residents of the City which he had founded, under God, as an important factor in that work of Restoration, each representing a nation in which he or she had been born, and carrying that country's flag.

They were there from frozen Norway and Sweden, and from where the lovely islands of New Zealand lie smiling under the Southern Cross.

Side by side were the representatives of Asia's millions, China and Japan, and one whose birthplace was in Morocco, Northern Africa.

There were the representatives of the great Colonies and Dependencies of the British Empire, with their special forms of the British flag, including the Dominion of Canada and the Commonwealth of Australia, and none the less proudly was waved the flag of little Holland.

The flags of Switzerland, the oldest republic, and of Cuba, the youngest, waved gaily side by side. France, Italy, Spain, Germany, Russia, Canada, Denmark and other nations, were also represented by their flags. But, above them all, there rose the glorious Gold, White and Blue; the Cross; the Sword; the Crown, and the White Dove of the Banner of Zion, the Banner of the Kingdom of God—the Kingdom of which Elijah the Restorer is the Herald, and which must supersede all existing forms of government.

At the close, the hundreds of voices of Zion White-robed Choir sounded forth the prophetic words:

Hallelujah!
For the Lord God Omnipotent reigneth.
The kingdom of this world is become the Kingdom of our Lord and of His Christ.
And He shall reign for ever and ever.
King of kings and Lord of lords.
Hallelujah!

It was inspiration!
The mighty sweep of the music and the singularly fitting words, gave voice to the deep emotions which had been stirring in the hearts of thousands of those present.

Standing there in breathless silence, while that mighty chorus rolled on, they saw through the mists of the few short years which lie between, and, for them, the words of Scripture were true: "The Kingdom of this World is become the Kingdom of our Lord and of His Christ."

The symbol of the Banner of Zion floating serene and beautiful over the flags of all the nations of the earth, was realized in their eyes.

With hearts and eyes overflowing with joy, the praises of their spirits rose to God on the pinions of that last mighty hallelujah.

These were scenes in the great service held in Shiloh Tabernacle in the City of Zion on Lord's Day afternoon, August 9, 1903.

The General Overseer had announced as the subject of his address, "Why I Became an American Citizen, or, The Flag of Freedom and the Banner of Zion."

His admission to citizenship in the United States of America on the Wednesday previous had attracted widespread attention on account of the significant incidents which marked the event, and especially the high compliment paid him by the venerable and famous Judge who admitted him, Honorable Joseph E. Gary, of the Superior Court of Cook County.

Hence it was a very large audience, many hundreds of whom were visitors in the city from Chicago and from other places, that gathered in the Tabernacle on this occasion.

It was immediately after the usual service of praise and worship with which the meeting opened, that the Flags of All Nations were brought upon the platform and grouped, in the midst of enthusiastic applause, underneath the great Banner of Zion.

Grasping the stars and stripes, the General Overseer said: "By the grace of God, I am an American citizen."
The services were opened by Zion White-robed Choir and Zion Robed Officers entering the Tabernacle, singing as they came, the words of the PROCEDENTIAL:

Flung out the Banner! Let it float
Skyward and seaward, high and wide;
The sun, that lights its shining folds,
The cross, on which the Savior died.
Flung out the Banner! Angels bend
In anxious silence o'er the Sign;
And vainly seek to comprehend
The wonder of the love divine.
Flung out the Banner! Heathen lands
Shall see from far the glorious sight,
Shall touch in faith its radiant hem,
And spring immortal into His.
Flung out the Banner! Let it float
Skyward and seaward, high and wide,
Our glory, only in the cross;
Our only hope, the Crucified.
Flung out the Banner! Wide and high,
Seaward and skyward, let it shine:
Nor skill, nor might, nor merit ours;
We conquer only in that Sign.

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

I believe in God the Father Almighty,
Maker of heaven and earth:
And in Jesus, the 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;
And 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.”

1. Thou shalt have no other gods before Me.
2. 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, Jehovah, thy God, am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate Me, and showing mercy unto thousands of them that love Me and keep My commandments.
3. Thou shalt not take the Name of Jehovah thy God in vain: for Jehovah will not hold him guiltless that taketh His Name in vain.
4. 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 Jehovah thy God; in it shalt thou 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 Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed the Sabbath Day and hallowed it.
5. Honor thy father and thy mother; that thy days may be long upon the land which Jehovah thy God giveth thee.
6. Thou shalt do no murder.
7. Thou shalt not commit adultery.
8. Thou shalt not take the Name of Jehovah thy God in vain.
9. Thou shalt not make unto thee any 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, Jehovah, thy God, am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate Me, and showing mercy unto thousands of them that love Me and keep My commandments.
10. Thou shalt not steal.
11. Thou shalt not bear false witness against thy neighbor.
12. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor thy manservant, nor thy maidservant, nor thy cattle, nor any thing 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. We believe that Thou shalt come to be our Judge.

The great Choir then sang the glorious

To him that is hungry I will give to eat
And satisfy the thirst of the weary.
For I am the Lord, and I will take care of you.

And unto you that are sick I will heal you.
For I am the Lord, and I will heal you.

And unto you that are dead I will raise you up.
For I am the Lord, and I will raise you up.

The end of the Lord is peace.

The peace of the Lord be with you always.

Amen.

Leaflets of Healing.

Saturday, September 5, 1903
We therefore pray Thee, help Thy servants, Whom Thou hast redeemed with Thy precious blood, Make them to be numbered with Thy saints in glory everlasting. O Lord, save Thy people and bless Thine heritage; Govern them and lift them up forever. Day by day we magnify Thee; And we worship Thy Name ever, world without end. Yea, O Lord, to keep us this day without sin. O Lord, have mercy upon us, have mercy upon us, O Lord, let Thy mercy be upon us as our trust is in Thee. O Lord, in Thee have I trusted, let me never be confounded.

Scripture Reading and Exposition.
The General Overseer then said: Let us read in the Inspired Word of God certain passages which bear upon my subject. I will first ask you to read with me the 8th chapter of the 1st Book of Samuel. It might be well to say a word here concerning the condition of the times to which this portion of the Word of God refers. You will remember that when Israel was brought out of bondage in Egypt, God brought His people into the Holy Land, sweeping out the heathen before them. The system of law which He gave provided for a Theocratic form of government, namely, that God was to be the Ruler of the people, and none other. There was no provision made for parliament, city councils, or ballot-boxes, and least of all was there any provision made for a king. God established a government among His chosen people by the means of which He simply gave them judges, who defined His law and applied it.

Kings Given to Israel by Divine Permission, but, Not Divine Commission.
The Apostle Paul describes the Primitive Government of Israel as a nation in these words: And when He had destroyed seven nations in the land of Canaan, He gave them their land for an inheritance, for about four hundred and fifty years: And after these things He gave them judges until Samuel the prophet. That was the government that God intended should continue throughout all generations. It was not Democratic; for the people had no voice in it. It was not priestly rule; because the Law of God was given, and the judge was simply an interpreter of the law. It was not monarchical government, or aristocratic government, or oligarchical government. It certainly was not in any sense of the word a man government. For more than four hundred years it was the Rule of God, the government which God had by His Law established. Now we come to the time when that government was changed by Divine permission, but not by Divine commission. It was tolerated by God, but sternly disapproved by Him. God has always upheld rule and authority among men under all their mistaken ideas of how man should be ruled. With this preface I think that you will better understand the chapter. And it came to pass, when Samuel was old, that he made his sons judges over Israel. And the name of his firstborn was Joel; and the name of his second, Abish: they were judges in Beersheba. I think that it is only fair to the people of Israel of that time to note what the next verse says: And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment.

Samuel the Cause of the Israelites' Estrangement from God.
I say plainly that Samuel was one of the causes of the people of Israel's breaking away from God. He had no right to appoint his sons judges when they were evil men; or, having found that they were evil men, it was his duty to remove them from office. He failed in his duty. He failed exactly where Eli had failed before him. Strange to say, he had not profited by the lesson, the terrible lesson which had been taught to him by Eli, whose sons, Hopni and Phineas, had done the same. I shall never be blamable in that way. None shall ever be appointed to occupy a position of authority, as far as I am concerned, unless he lives right up to it. My duty is clear. That is how the beautiful rule of God was lost. If you will read into that story you will see that it is right there, in Samuel's failure to discipline his own sons, who were wicked judges in Beersheba. The people murmured, for they had a right to murmur against the violations of the form of government that had been established by God Himself. The best form of government may become the greatest curse, if it is not rightly administered.

Good Forms of Government, Although Badly Administered, Should Be Maintained but Evil Rulers Removed.
Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah. It was no excuse upon the part of Samuel, or the elders of Israel to want to change the government because bad men were in power. They should have demanded the removal of these bad men, and maintained the Divine form of government. It is no excuse, if the government is badly administered, that we should change it, it is a divinely appointed form of government. Let us get the right men. For instance, it would be a poor refuge from bad government in this republic if the people called for a military dictator. That would be a poor exchange to substitute Military Despotism for Law and Civil Order. The exchange that the Revolutionists of France made when they went into the arms of a Napoleon, a military dictator, who very quickly established a cruel and corrupt empire, wrecked the nation. It never pays to establish a bad principle. And they said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations. But the thing displeased Samuel when they said, Give us a king to judge us. And Samuel prayed unto Jehovah. And Jehovah said unto Samuel, Harken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected Me, that I should not be King over them. God saw that the real trouble with these elders was not that Samuel's sons had sinned, but that they did not like the restraint of the Ten Commandments. They did not like the restraint of God's Law. They wanted a king, so that they might get away from the restraint of the Rule of God. They were wicked, and God saw that they had rejected Him. According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, in that they have forsaken Me, and served other gods, so do they also unto thee. Now therefore harken unto their voice: howbeit thou shalt protest solemnly unto them, and shalt shew them the manner of the king that shall reign over them. And Samuel said unto all the words of Jehovah unto the people that asked of him a king. And he said, This will be the manner of the king that shall reign over you: he will take your sons, and appoint them unto him, for his chariots, and to be his instruments; and they shall run before his chariots; And he will appoint them unto him for captains of thousands, and captains of fifties; and he will set some to plow his ground, and to reap his harvest, and to make his instruments of war, and the instruments of his chariots; And he will take your daughters to be confectionaries, and to be cooks' and be bakers. And he will take your field, and your vineyards, and your oliveyards, even the best of them, and give them to his servants. And he will take the tenth of your seed, and of your vineyards, and give to his officers and to his servants. And he will take your men-servants, and your maid-servants, and your goodliest young men, and your asses, and put them to his work. He will take the tenth of your flock and of your vineyards, and give to his officers and to his servants. And ye shall cry out in that day because of your king which ye shall have chosen you; and Jehovah will not answer you in that day. But the people refused to harken unto the voice of Samuel; and they said, Nay, but we will have a king over us; That we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles.

Does the King Fight the Nation's Battles?
No! He stays at home, and sends the people out to battle. I have often thought that if the kings would fight the battles between themselves, there would be a speedy end of war.
It might be a good thing for the nations to set the kings to fighting the battles “on the firing line,” and not, as is usually the case, many miles in the rear, even when they are said to be “on the field,” and as so often is more frequently the fact, lounging in their palaces amidst rivers of wine and bevies of women.

The Israelites were under the delusion that the kings would fight the battles.

Not they, and they do not do it today.

They keep under nice defense at the rear of everything; sometimes they do not leave their camps but send their armies and let them be moved down.

They do not go into the fight.

These poor deluded people thought that the king would go before them and fight for them.

And Samuel heard all the words of the people and he rehearsed them in the ears of Jehovah.

...and also refers to a subsequent victory when Joab returned and God they conquered after that Banner was unfurled.

...after which the General Overseer prayed for the sick and...In the Name of our God, we set up our Banner. —Psalm 20:3.

The Choir and Congregation then sang America's thrilling, patriotic Anthem, "The Star-spangled Banner," in which the Band also joined, until it swelled into one Mighty Chorus.

The General Overseer then said:

By the Grace of God, I am an American Citizen, and hope to live and die under this flag. —(Applause.)

As the General Overseer of the Christian Catholic Church, I pray that the Banner of Zion may be planted in every land. —(Amen.)

...All then united in singing the patriotic Hymn, "My Country 'tis of Thee."

I Miss the Cross on the American Flag.

Some time ago there was an intimation given that changes might be suggested in the disposition of the stars.

There is only one thing that I miss in this flag, and I think it would be suggested in the disposition of the stars.

If it is not treason, I shall some day, possibly, direct an American flag to be made with the stars disposed of in the form of a St. Andrew's cross.

It could be done without adding anything to it, but by merely disposing of the stars in a cross.

...There is only one thing that I miss in this flag, and I think it could be done without adding anything to it, but by merely disposing of the stars in the form of a St. Andrew's cross right across the blue. —(Applause.)

Why should not the stars be formed into a St. Andrew's cross?

...There is only one thing that I miss in this flag, and I think it could be done without adding anything to it, but by merely disposing of the stars in the form of a St. Andrew's cross right across the blue. —(Applause.)

There is only one thing that I miss in this flag, and I think it could be done without adding anything to it, but by merely disposing of the stars in the form of a St. Andrew's cross right across the blue. —(Applause.)

Then, holding in his hands the Stars and Stripes, he said:

By the grace of God, I am an American citizen. —May God bless the United States of America. —(Applause.)

May God bless all the Nations represented, and all that are not represented by their banners, and grant that the Banner of Zion shall be the strength of every nation.

God bless Zion —(Amen.)

In the Name of our God, we set up the Banner of Zion. —(Applause.)

We also thank God for the nations that gave us birth, and pray God to bless them all. —(Amen.)

Once more, however, we shall ask God to bless the Star-spangled Banner. —(Applause.)

The Choir and Congregation then sang America's thrilling, patriotic Anthem, "The Star-spangled Banner," in which the Band also joined, until it swelled into one Mighty Chorus.

The General Overseer then said:

By the Grace of God, I am an American Citizen, and hope to live and die under this flag. —(Applause.)

As the General Overseer of the Christian Catholic Church, I pray that the Banner of Zion may be planted in every land. —(Amen.)

...All then united in singing the patriotic Hymn, "My Country 'tis of Thee."

...After which the General Overseer said:

America's Trust in Her King Her Only Hope.

I think that it was the last two lines of this last stanza in our National Hymn that had most to do with my becoming an American Citizen than anything else:

Protect us by Thy might.

Great God, our King!

That is the declaration of the American National Anthem, and the hope and the confidence that I have under this flag that the people of this nation will form one Great Theocratic Party, acknowledging in all things the Supremacy of God and His Laws.

I shall suggest right here a change in this flag.

...I Miss the Cross on the American Flag.

Some time ago there was an intimation given that changes might be suggested in the disposition of the stars.

We are constantly adding to these stars, each of which represents a new state.

...There is only one thing that I miss in this flag, and I think it could be done without adding anything to it, but by merely disposing of the stars in the form of a St. Andrew's cross right across the blue. —(Applause.)

Why should not the stars be formed into a St. Andrew's cross?

...We should then have the one thing that is lacking in this flag—the Emblem of the Cross.

May God give it to us.

If it is not treason, I shall some day, possibly, direct an American flag to be made with the stars disposed of in the form of a St. Andrew's cross.

I like its stars.

I like its stripes.

I like its blue.

I like its white.

It seems to me that this flag represents the Redeeming Work of Him "by whose stripes we are healed," and, if we should dispose of the stars in a cross, they would represent the Cross of the Christ, and the stars themselves, and the azure blue, shall they not stand for that wonderful Message of Truth?

They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever.

Oh, may I grasp His Banner still,

Though all its blue be dim,

These stripes no less than stars

Lead after Him.
America has a King, and that King is the Christ—the King of kings and Lord of lords.

**Why the Stars and Stripes Has Taken the Place of the Union Jack.**

I thought it right, beloved friends, that I should give you some reason why I had changed my flag; why I became an American Citizen; and how it is that I am able to stand beneath the Banner of Zion and grasping the American flag, call it the Flag of Freedom, and yet think it right to stand beneath the Banner of Zion.

In the first place I desire to say that

**I Became an American Citizen Because From My Childhood I Rejected the Principle of Monarchy.**

Some of you are American citizens because you could not help— you were born here. (Laughter.) I chose to be a citizen after fifteen years' residence in America.

I am an American citizen because I chose to be, and that after fifty-six years of life under the glorious flag which has for so many centuries waved over my ancestors in the British Isles. I certainly cannot be charged by my late fellow citizens under the British flag with any hasty action.

What I now will be repeat through the world. I repeat what I have said: I am not an American citizen because I could not help it, because I could have established the headquarters of Zion on the other side of the border in Canada or I could have established the headquarters of Zion in Great Britain or Australia had I chosen.

I chose to establish them just where they are established—on the shores of these Great Unsalted Seas, on one of the great Highways of All Nations, and near to one of the Great Cities of the World.

There are a great many reasons for that which I could not enter into today; but I think that many thousands of you have reason to thank God that I did so. (Amen! from thousands.)

**From Early Childhood Monarchy Seen to Be Contrary to God's Plans.**

I became an American citizen first of all because, from the very dawn of my reasoning intelligence, I came to the conclusion that kings had been given by God in His anger to mankind.

As a child I was a reader of the Scriptures; in fact, they composed the greater part of my reading outside of school work for a great many years of my life. Even in school we had special religious lessons in addition to a special religious lesson on Saturday mornings, so, like most Scotch boys, I had the Word of God, and unlike some, I loved it. I never loved any book as well.

I read the whole Bible through before I was six years of age. I began to read when I was four, and to be able to repeat the whole Bible. Question and Answer with which the Shorter Catechism begins:

**Question—What is the Chief End of Man?**

**Answer—To Glorify God, and to Enjoy Him forever.**

I do not think that I am any great phenomenon in the matter of reading in childhood, because there are many children in Scotland who read fluently at four, and have read many books at six. I personally know of a number of children, between seven and ten years of age, who could speak four and five languages. But they did not waste their time in foolishness, as so many children do, in the folly of their parents.

They were studious, and worked and became powerful in the world in consequence of their diligent attention to study, and to what was told them at home, at church, and at school.

No boy or girl who does not know how to obey will be worth a snap under any flag.

**Obedience Is the Very Foundation of Success.**

I believed every word which God had said, and I have never doubted God's Word for a single moment in all my life. I was especially interested, as a child, in the story of God's calling Samuel; in his wonderful birth, and his being put with old Eli that he might grow up to be God's great prophet.

As I read the Book, I was so sorry to find that Samuel had wicked sons.

I was very much astonished at Samuel, who was so good and so great.

I was greatly grieved when I found that Samuel, when he was an old man, put his sons in high positions as judges in Israel, and did not remove them when he knew that they were wicked.

I asked in my childish way, because I always asked questions, "Why did he do it, when they were wicked?"

My mind always went straight to the why and the wherefore; I did not care who they were; whether it was Samuel, David, or any one else, I felt that they had no authority from God to do wrong.

The questions were always there: Why did David act so wickedly? Why did Solomon do that? Why did Abraham do that? Why did Peter do that?

**The Deplorable Practice of Giving Men Positions of Responsibility Because of Birth.**

I became angry with Samuel after I had loved him and delighted in him so much, and he was such a great, good man, that he should have been so foolish as to put his sons into that position.

I vowed to God that if ever I should be a father, my family should never be placed in positions which they were not qualified to fill, and I repeat that vow today.

I have never put any one in a position—son, wife or daughter, or any one else—which I did not think they could fill.

One of the greatest curses that can ever fall upon a man is to put his son in a position of authority just because he is his son.

That is one of the greatest follies of the world today.

People are called to the throne only because they are the sons of their father or mother, without any question as to their competency as rulers—witness monarchs on many thrones in Europe, Asia and Africa during many centuries past, and also in our day.

How foolish for Edward VII. to succeed Queen Victoria! If he were a man in a private station, I question whether there is a constituency in Great Britain which would elect him to be a Member of Parliament. And yet the mere "accident of birth" has made him king, and chief ruler of "the Church at law established"—not as by God established!

When I read that story as a child, I came to the conclusion that Samuel was responsible to a very large extent for the discontent in Israel.

Israel had been a Theocracy ruled by God through Judges all these centuries, and Samuel, the greatest of all the prophets and judges after Moses, had sinned in this way.

I often wonder that the Bible does not call more special attention to that sin.

Perhaps the writer of the First Book of Samuel did not see the sin as clearly as some of you see it as I am speaking to you today.

**God Gave Kings In His Anger.**

But when the people cried out for a king, I thought there was something worse than Samuel's sons going wrong, because God did not say that was the cause to Samuel, but God said: "They have not rejected thee, but they have rejected Me that I should not be King over them."

So I saw that the beginning of kingship or monarchy among the people of God was when they rejected God.

When I read in the 13th chapter of Hosea and the 11th verse: "I have given thee a king in Mine anger, and have taken him away in My wrath," I said, "Then, O God, who are you pleased with the British Empire, you will take away her kings, and may God hasten that day!" (Amen. Applause.)

You may say, "it is all very well for you to talk like that now, but did you talk like that before?"

"Did you talk like that in Australia?"

"Did you talk like that in Great Britain?"

You would better believe that I did.

**I Have Never Hesitated to Speak the Truth.**

Her Gracious Majesty, Queen Victoria—God bless her memory—was a very good woman in many ways.

Her life was pure, and therefore she had to do a great many things without the help of her sons; for no one ever accused them of being pure.
The Farce of Intrusting the Government of a Mighty Empire to An
eighteen years and four weeks of age should have been called
weakness as a subject, because there were times when he
who was determined to keep her court pure as far as she could,
be a settlement of affairs that perhaps was not always particu
from what we know, was a sincere Christian according to her
kindly of one who did so much good.

Christians.

lively of one who did so much good.

husband, and she would not do them.

lived about as harmoniously as most married people do, and
the divine right of queens.

Almost Everywhere Monarchies and Republics Have Been Failures.
I am afraid that the great majority of married people do not
live as harmoniously as most married people do, and
that is not saying much for them. (Laughter.)

I am afraid that the great majority of married people do not
live as harmoniously as they might, even when they are sincere
Christians.

However, we have reason to thank God for a good woman
who was determined to keep her court pure as far as she could,
who loved her Bible, honored God, and as far as man could tell
from when she was, was a sincere Christian according to her
light, and was first queen, and then empress, of the British
Empire for over sixty-three years.

I shall not criticise her administration, and as for criticising
her, it would be quite cruel and to do anything but speak
kindly of one who did so much good.

I criticised her administration, however, in Australia, at the
time of her Jubilee in 1887, when she had been fifty years on
the throne.

I had a large tabernacle in Melbourne at that time.

Almost Everywhere Monarchies and Republics Have Been Failures.

I said that it was a regrettable thing that there should be a
queen upon the throne, although she was a good woman.

As I studied history, and saw what kind of a man her father,
the Duke of Kent was, what kind of men her uncles were,
and, especially, that rollicking fellow William IV., and that
villain George IV., and her insane grandfather George III., it
became a wonder to me that the nation had survived its kings.
I came to the conclusion that there had been very few good
kings, and that these had all died young, like the good people of
whom you read in the story books.

I read of good children in story books that all died young.
I want the good children to live, and they ought to live: but
the Devil will try to enslave and kill them.

As I went on, I came to the distinct conclusion that monarchy
had always been a failure with few and very few exceptions.
I came to the conclusion that republicanism had been a
failure, too.

It is not difficult to see that, because Republican Rome
and Republican Greece had spread forth their stories before me,
and France had thrice been brought to the brink of national
devastation.

I saw that many republics had gone down into, perhaps, a
deepener degradation than even the monarchies, and that the
control which was in a centralized government was oftentimes
lost in a decentralized government.

I saw every evidence that republicanism had been almost
everywhere a failure except in America, if I was to believe
Carnegie's "Fifty Years of Triumphant Democracy."

Certainly this was true of ancient Greece and ancient Rome,
for Rome ceased to be a republic and became the prey of
Caesars and consuls even while they maintained republican
forms; and Greece lost her republics by the degeneracy of their
governments, and the treachery of her kings on earth.

It seems to me that it was a great question as to whether any
republic would ever stand.

Switzerland the First Ray of Hope for the Republican Form of
Government.

That little republic has existed in Europe for about six hun-
dred years; for on August 1, 1848, the men of U.S. Schaff
and Lower Unterland entered into a Defensive League, which
has gradually grown into the present Helvetic Republic. Be-
it really exists because none of the powers have thought it
worth while to attempt to wrest from the Swiss their liberties.
For a long time the Swiss knew how to defend them.
Perhaps it seemed to be a very good thing to have a republic
in the center of Europe, to which kings could escape and be
protected in the event of their being in danger of losing their
heads when they lost their crowns.

I may say that to this day, Republican Switzerland is a kind
of common place, where people can meet together and talk
under the free flag, the white cross of Helvetia.

Thank God for Switzerland!

We have the European headquarters of the Christian Catholic
Church in Zion in the beautiful city of Zurich in lovely Swit-
zerland.

God bless Switzerland today! (Applause.)

It seems to me that with the exception of Switzerland, there
was nothing of a republican people to be found in Europe.
There was nothing in Asia.

There was nothing in Africa.

There was nothing in Australia.

The question was: What was there to look for in America?

As I examined the story of America, I saw that a great many
terrible blunders had been made.

It Seemed to Me That the Foundations of This Republic Had Been
Laid Much More Wisely Than Its Builders Knew.

Any of you who imagine, however, that the Declaration of
Independence and the Constitution of the United States was
originally, a very perfect work, you will be much struck with looking at the rough draft of the Declaration
of Independence, and the many amendments made in it.

I think that it will well repay your very close study.

It is quite apparent that the history of the United States
is quite apparent that the history of the United States and
of Independence and the Constitution of the United States
had never been said.

Gladow had not been looked upon by all in America a
great mind because he is supposed to have been wise in
America at the beginning of the Civil War.

The Issue Between North and South Not Fairly Stated Before the
World.

I may say that a large number of British and Australian
people, who afterwards became of a different mind, were oth-
wise minded because the northern politicians did not place the
issue fairly before the world.

Any one reading the Constitution of the United States might
be forgiven for supposing that the States had a right to break
away from one another, because of the way it reads.

From NEW YORK PUBLIC LIBRARY
It seemed to me, as I studied it at that time, that it was very difficult to understand what the issue really was in the minds of the leaders of the Northern States in this Republic of the United States of America.

The English and Australian people who did not understand it ought to be sympathized with.

You did not clearly define the points at issue.

You had many people here in America who were war democrats, and some of these were called "cooperheads," so bitter and poisonous were they.

One did not know where to find you: for you did not really know yourselves.

After all, while Abraham Lincoln swung free, when he knelt before God and made his promise to proclaim the Emancipation of the Slaves on that wonderful, awful, terrible day, when so many, thousands of men fell on both sides in battle.

**One of the Bravest Charges in the History of Battles.**

They were splendid men who went to their death in that awful War of Brothers.

No braver charge, for instance, was ever made in all the history of battle than when Pickett's Brigade of Lee's Army of Virginia, swept up that hill at Gettysburg. (Applause.) But they were on the wrong side. (Applause.)

They were brave men on the wrong side.

But Lincoln saw that the flower of the South were massed and under a splendid leader.

But for a few blunders on Lee's side and a providential overruling of the blunders on the other side, he would have won that battle. But God was against him. Lincoln knelt and prayed to the God of the heavens who was the God of battle, and who overrules all the wrath of men, and vowed he would write the Emancipation Proclamation as a measure and set the slaves free.

When that was done, I and multitudes of others all over the British Empire swung into line for the North and we never went back.

God was also with the National Government at Washington from that time.

Now the battles have all been fought, and some of the living are here who helped to fight these battles on either side, and are all living in perfect love and peace together.

**A Tribute Greatly Appreciated.**

One of the loveliest tributes that I have received is this lovely little letter, written to me by Mother Stewart, of the Sixieth Regiment of the Ohio Volunteer Infantry, and signed by the chaplain of Zion Guard, and by many of the old soldiers living in Zion City, welcoming me into the American Republic as a citizen.

**ZION CITY, ILLINOIS, AUGUST 6, 1903.**


Beloved in the Lord—Peace be to thee.

I have the honor to write to send glad greetings to our honorable fellow citizen and fellow soldier and leader in the Army of the Lord Jesus.

We commanders of the Civil War, desire in this way to express our happiness and pride upon the reception of the most eminent man ever received in the United States, our beloved country, as a citizen, and we feel that we are partners, as your followers, of that eloquent eulogy, so richly deserved, rendered by the most remarkable and eminent priest in the United States, Judge Gary.

Mother Stewart,
60th Regt., Ohio Volunteer Infantry,
W. O. Dines,
38th Regt., O. V. V. L., Co. I.
L. A. Breithaupt,
Jacque Quinn,
C. C. Godnow,
William Shry,
John A. Bish,
William H. McCann,
C. L. Fitchear,
R. W. L. Elv,
William Hoilen,
Battery, 2d Illinois Artillery,
C. D. Irvine,
F. M. Hollen,
W. Shaw,
Lewis Nieder,
H. K. Edgerton,
I desire to thank Mother Stewart and all who sent that little letter for those beautiful words.

God bless Mother Stewart and the Veterans both of the South and of the North!

**A Grave Error in National Policy.**

When studying this republic I oftentimes feared that the government might not be wisely administered after Lincoln's death.

Then came that terrible time when a drunken Vice-president became President, and when the North imposed upon the South a government which they could not endure.

It was unreasonable that they should be compelled to obey the bidding and submit to the legislation of Northern carpet baggers and ignorant Africans who had just emerged from centuries of slavery.

I love the African.

There was much terrible blundering by the Federal Congress.

It would have been better to have deprived the Southern States of the franchise and to have placed them under military rule, than to have handed them over to a set of white scalliwags and ignominious negroes.

I will tell the truth.

I was, in common with millions of Britons, staggered by that insult of folly.

I do not wonder that the memories of those days have burned deeply into the hearts of the people in the South.

It would have been better that the States which formed the Confederacy had been placed under a territorial form of government until they were properly restored.

As I studied this republic I felt sad, and doubtful as to whether it would survive its own foolishness.

**God With the American Nation and Overruling Its Blunders.**

But as the clouds began to clear away, and as Grant in his splendid administration was followed by such good men as Hayes, Garfield, Harrison, McKinley and now Roosevelt — God bless him — I began to see more and more clearly that God was guiding this nation and overruling all its mistakes.

While I have not been a citizen all the fifteen years in which I have lived in the United States, I can claim to have given good advice and to have done my part to help in the cleansing of municipal and national government.

**The Tremendous Responsibility in Becoming a Citizen of the United States.**

Now, as a citizen, I do not enter upon my task lightly, for, while I have no official responsibility as a political officer of the United States, I do have a tremendous responsibility as the Prophet of God, Elijah the Restorer, and as the General Overseer of the Christian Catholic Church in Zion, which numbers many tens of thousands, and which has influence, in a very direct manner, over perhaps one million people in the United States of America.

Is it true that I represent you in anything that I shall say to the United States Government? Is that true?

Voices—"Yes."

General Overseer—Are you willing to stand by me in the event of my making reasonable, and righteous representations that I think I ought to make?

Voices—"Yes."

**My First Act As An American Citizen.**

General Overseer—I desire to tell you that my first act as a citizen was to send a telegram to his excellency, the President, and another to the Secretary of State, Honorable John Hay, backing up our friend Mr. Leong Kai Cheu, in his appeal to the United States not to give up to the Empress Dowager some excellent and good men, reformers, at Shanghai, whom she is demanding from the British and American Consuls that she may cut off their heads, torturing them, possibly, before she kills them.

I made an appeal in your behalf, and I said that it would be a disgrace to the governments of the United States and of Great Britain if they should surrender, under the flag of these countries, men whose only offense was that they were trying to make China better.

Did I do right?
Voices—“Yes.”

General Overseer—Are you with me?

Audience—“Yes.”

General Overseer—I know that you are with me. I know that in all such matters, I shall represent Zion, and Zion will be a unit when I speak, because I know your mind and heart; always goes out for the oppressed.

I believe that you understand, because here we have formed, not a Republican, not a Democratic, but a Theocratic Party, as we had a right to do under these Stars and Stripes.

I desire to say that I gradually came to believe that it would be a good thing to establish Zion in America, and that I might form, not a Republican, not a Democratic, but a Theocratic Party, as we had a right to do under these Stars and Stripes.

The liberty which I had never been refused under this flag, the Union Jack, which, under British power would never have been refused, the liberty of praying with the sick when and where I liked.

When I asked God to heal the sick under the Stars and Stripes, I was told that I could not do it, because, forsooth, they had an ordinance, and to show them that it was no law in any sense of the word, I fought my battle, also with this thought, that if I could not pray the prayer of faith in the United States of America and be allowed to call upon my God to bless the people, I would cross the border into Canada and plant Zion under my own old flag.

But I found that I did not need to do it.

I Found That at Last the People Began to Understand the Fight That I Was Making.

At last I managed to get the law courts to understand it, and at last I got decisions in my favor.

Art. 1. I began to know how to triumph over Zion’s enemies in Chicago.

At last I saw that I could establish the City of Zion upon this soil.

As much as Chicago was the hardest place that I had ever been in, because there was more Devil to the square foot in Chicago than in any other place I knew, I thought the if I licked the Devil there, I could lick him anywhere. (Appl. e.)

I made up my mind that I would fight the battle out there, for I would never have a tougher proposition anywhere else in the world.

So I went on and fought the good fight of faith; and God gave me victories all along the line.

Then I established this City, and I established it under the United States Constitution, and in accordance with the Laws of the State of Illinois.

I had always stood by law; but I had made them see in Chicago that their lawless ordinance must be smashed, and that their lawless proceedings must be put aside.

So I taught the wicked schemers in Chicago quite a number of lessons, and we came out and put our little City here midway between Beer and Babel.

Beer is Milwaukee and Babel is Chicago, one forty-two miles south; the other forty-two miles north. Midway between Beer and Babel, we have honored this flag, the Stars and Stripes, from the beginning, have we not?

Voices—“Yes.”

General Overseer—We have obeyed the law, and under these laws not one of any of their provisions, we have established a municipal council in the City of Zion, and are working calmly and candidly and honestly as good citizens of the United States.

Where I Became a Citizen of the United States.

I saw two years ago that the time had come for me to take the necessary steps to become a citizen of the United States of America.

I filed my application for citizenship two years ago, and last Wednesday morning I went into the city of Chicago and became a citizen.

It had been my intention to become a citizen in Waukegan, because I thought any compliment that I could pay to the excellent judge there, Judge DeWitt Jones, was due to him.

I had taken out my first papers there, but the court was not sitting and could not make me a citizen.

Our own City Court, in which Judge V. V. Barnes will preside, could not sit for more than a month.

But it was expedient and desirable that I should become a citizen at once, although I had had five years farther from the time of filling my citizenship papers, and I did not need, in one sense, to hurry up.

But none can ever tell what a day may bring forth, and I did not want to embarrass my successor in any way, so to hurry up my citizenship I went into Chicago.

I did not know the judge sitting there during the holiday period in emergency business, Judge Holdom, but I did know our venerable friend, Judge Gary, and I requested my general counsel, Judge Barnes, to go in and ask him if he would care to give up a few hours from his vacation and come upon the bench to receive my application and admit me as a citizen.

The Kind Words of a Venerable Judge.

I do not need to tell you what he said, and what was done, because it is already on record.

However I will say that upon reflection, I still honestly demur to the kind words of Judge Gary.

I cannot take the high place that he has assigned to me.

I know that when he saw that my entrance upon citizenship was the most important and most honorable since the War of the Revolution, he meant it.

I know that he was perfectly candid and perfectly impartial; for he is not a member of this Church, although he is a personal friend.

All who know Judge Gary, who is the Senior Judge of the Superior Court, cannot conceive it possible for him to utter words without full and careful consideration, and also that he would not, for any consideration of personal friendship utter one single word that he did not believe.

Therefore, the venerable judge must be credited with having said just what he intended saying and all Zion thanks him for his kindness to the General Overseer.

If I am in any degree an important acquisition to the citizenship, I desire to be the very best citizen that I can under the United States flag. (Applause.)

I desire to support the three great arms of power in the United States: the Legislative, the Executive, and the Judicial. May God help me to maintain Law and Order as a good citizen and as a ruler in the Church of God.

I Ask You to Notice That Today We Have Given the Highest Place to the Banner of Zion.

I will not retract anything that I have said or done.

I stand under these Stars and Stripes and say: By the grace of God I will be true to the spirit of the Constitution of the United States and will not violate its letter.

I will ask God to give me grace to work with it and to bring about profitable changes in a lawful manner.

As you know, I desire to work under this flag for the Kingdom of God, and to make this flag and every other flag of every nation to be subordinate to Jesus, the Christ, the Son of God, the Saviour of All Men, the King of Kings and Lord of Lords.

I believe that the Great God of whom are sung in America’s beautiful anthems is not only the King of America, but is the King of China, the King of Japan, the King of England, and that He is the King of all the nations. For He is the Lord of Lords and King of Kings. (Applause.)

Therefore, it is my duty to place His Cross, His Sword, His Crown, and the Dove, the emblem of the Holy Spirit of Peace, in their proper position on Zion’s Banner, and, while I shall be loyal to the Constitution and Laws of the United States, if I should ever find that they conflict with the laws of God, I shall not hesitate to obey the laws of God and take the consequences. (Applause.)

But I do not expect any conflict.

I cannot see how Zion need ever have any conflict with the government of the United States.

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"WHY I BECAME AN AMERICAN CITIZEN."

My desire, and your desire is to live at perfect peace, and to support the National Government in all that is righteous and good; is it not? (Voices—"Yes."

General Overseer— I shall now say a few words regarding the Stars and Stripes as the Flag of Freedom, and this flag, which is the Banner of Zion.

After full consideration, I have come to the conclusion that the Stars and Stripes is the best flag of all the nations in the world. (Applause.)

I have come to that conclusion after long study and fifteen years' residence in this country.

I Will Not Say That There Are No Blots Upon This Flag.

I will not say that I consider that the Executive power in the United States is strong enough that it is. I believe that the United States is strong enough that it is.

I will not say that I like the present constitution of individual states having power to legislate upon matters that are really federal, such as marriage laws, so that a man may be a bigamist in one state, and without crime in another over an imaginary state line. (Applause.)

I will not say that I think that everything is satisfactory under this flag. No man who is intelligent and perfectly honest will say that it is.

I believe that the State should merge more and more into the Nation. I believe, for instance, that we should have a National system of education and that every child born under this flag, whether the child has a white skin, a black skin, or a yellow skin, should be given an education by the Nation without any reference to any local taxation. (Amen. Applause.)

I believe we should have a Department and a Secretary of National Education, and that Education should be left neither to Chance, Church nor Charity, but that an education free, secular, compulsory, and national should be given to every child under this flag. (Applause.)

And I shall demand, as an American citizen, that Congress shall take up the entire question of such a National System of Education, and not allow any state to have any of its citizens so illiterate that they can neither read nor write.

May God help us to obtain that.

There are other things.

I Do Not Think That the Stars and Stripes Should Ever Cover the Manufacture and Sale of Liquid Fire and Distilled Damnation.

I believe that we should refuse to allow alcohol to be made in this country for any other than manufacturing purposes, and that under this flag, there should never be a drunkard-maker licensed. (Applause.)

I believe that this flag should wave over a sober people, saving the nearly two billion dollars that are, directly and indirectly, spent and lost every year in liquor in the United States. (Applause.)

I believe that this flag should not wave over a nation of stinkpots. (Laughter and applause.)

It is my opinion that the government should not only refuse to allow the children to smoke cigarettes: but it should refuse to allow men and women to defile themselves in that manner, and so the children at that example. (Applause.)

I believe also that this flag should wave over a clean and industrious people, and instead of allowing hundreds of thousands of tramps to infest the land, that the government should round them up and make them dig for a living, and dig until they die. (Laughter and applause.)

In short, I believe that there are many good things that can be done under this flag. Zion is not seeking for offices, and

I Have No Desire to Enter Upon the Realm of Politics Further Than to Be a Good Adviser.

I believe that this people will practically demonstrate in the United States the Great Truth which lies at the bottom of our Theocratic party and of our City life, namely, that "Where God rules man prosper." (Applause.)

I will do everything that I can under this flag to carry out the principles that we have enlisted under the flag of Zion to carry out. I will be loyal. Always have been loyal.

Was it not the Chicago Tribune that said: "What is the matter with Dowie's opponents that they cannot do him any damage?" (Applause.)

They answered their own question by saying that the difference between "Dowie" and his opponents is that he always kept the law and they broke it.

They said: "He always keeps the law. Therefore, he is ten points ahead of all his adversaries and still gaining." (Laughter and applause.)

Sometimes it is a good thing to hear it from your enemies, and the Tribune is my avowed personal enemy.

The Daily News is my enemy so much that it would not publish the announcement of this meeting as an advertisement.

The fact of the matter is that the Chicago newspaper press is in despair.

It is not perfectly amazed that the man whom they said was only worthy of death, has been proclaimed, whether rightly or wrongly, by the most venerable and able jurist in the Superior Court of the City of Chicago, and one of the greatest judges of America, to be a citizen so great that looking along the line of history, no greater could be found.

Oh, what a black eye that was to the Chicago press! (Applause.)

I rejoice most of all because my name is written in heaven.

I am so thankful that one day all the flags of earth will merge into this; that the black across the Banner of Germany will be seen no more, for there is no shadow in the Holy City above.

Its walls are of jasper; its streets are of gold; its gates are of pearl; and its throne is the Great White Throne of God.

The Three Colors in Zion's Banner.

I love the three colors of Zion.

The Gold is the emblem of Heaven and its glory, and on earth it represents a Divinely-given Prosperity.

The White is the emblem of Divine Purity.

The Blue is the emblem of the Canopy of Unclouded Love which is forever spread above us.

The dove represents the Holy Spirit carrying the Message of Peace to All the Lands.

The cross is the Cross of the Christ, and the scepter of Universal Empire.

The sword is the Sword of the Spirit which is the Word of God.

The crown is the Crown of Life which the Lord, the Righteous Judge, shall give us in that day if we have done our work well and carried His Banner to all the lands.

When I lie down for my last sleep, I shall grasp in spirit the banner of Zion and the banner of the United States.

These stripes no less than stars lead after Him.

May God Grant That You and I Shall Be Loyal American Citizens.

May He grant that we shall be loyal citizens of Zion on earth and Zion above; and that every nation shall be blessed by us under this great flag. One day it will be the emblem of a Triumphant Message of the Restoration of All Things to God in the Christ our King.

May God grant it.

All who desire to be wholly God's, stand up and tell Him so.

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. Give me power to do right no matter what it costs. Help me to confess my wrong to my fellow man, as well as unto Thee, and to restore and do right. Help me to truly repent and bring forth fruits of repentance. Make me a citizen of heaven and a good citizen of the United States of America upon earth. Help me to be true to Thee and to all that is good and right. Grant that I may go forward under those flags to do my part in the Restoration of All Things. Give me grace to take
my place under the leadership of those appointed. For Jesus' sake. (All repeat the prayer, clause by clause, after the General Overseer.)

General Overseer—Did you mean it?

Voices—"Yes."

After Hymn No. 20 had been sung by the Choir and Congregation, the General Overseer closed the service by 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, the Christ. Faithful is He that calleth you, who also will do it. The grace of our Lord Jesus, the Christ, 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.

Warning.

I am directed by the General Overseer to warn our members and officers throughout the world against giving money to persons claiming to be members of the Christian Catholic Church in Zion. All benevolence must be given either from Headquarters or under the direction of same. Even though the applicant for benevolence be known to be a member of the Christian Catholic Church in Zion, financial aid must not be given except in extreme cases, and then only in small amounts. Requests for help must be made to the officer-in-charge. In cases where there is no such officer, requests should be made direct to Headquarters, accompanied by recommendations from one or two members of Zion in good standing. J. G. Excell, General Ecclesiastical Secretary.

The Rights of the Ethiopians in America

John Alex. Dowie

Elijah the Restorer

Will Conduct the Services in....

Shiloh Tabernacle Tomorrow

Zion City, Illinois

In the Afternoon at 2:30 P. M. he will deliver an Address

SUBJECT...

Zion's Solution of the Problem of the Races

With an Examination of the University Convocation Oration of John Temple Graves of Atlanta, Georgia

ALL SEATS FREE. Special Excursion Trains will leave Chicago & North Western Railway Depot, Chicago, at 6:30 and 7:30 A.M. Round Trip fare, 25c. Children under twelve, half fare. Tickets can be bought at Zion Transportation Agent at the Train.

The Christ Is All and In All

INVEST IN ZION SECURITIES.

The Par Value of Certificates is $20 and $100 each. Swings or Surplus Money can be thus employed any time. Those put an income of from six to Twelve per cent. per annum. The Land Association, the Building Fund Association, the General Stores, the Fruit and Vegetable Supply, the Candy Manufacturers, and the Building Association

AFFORD CHANNELS FOR SAFE INVESTMENTS.

Zion City and the property of Zion strengthened and safeguarded every Security. Prizes Lists, Earning Lists, and other particulars sent upon request.

MEMBERS AND FRIENDS OF ZION EVERYWHERE

Having Property or Investments to dispose of should write without delay.

For lists, hints, and helps to secure purchasers.

So that investments can be made in Zion.

On a home secured in Zion City.

Zion Hospice......No. 1

Michigan Ave. and 12th St.

Chicago, Illinois

THIS beautiful new Hospice, where Divine Services are conducted morning and evening, has been opened by the General Overseer of the Christian Catholic Church in Zion for Christians and friends of Zion visiting Zion City. This hospice is equipped with hot and cold water baths, steam heat, electric lights, telephone, barred shop and all other comforts. The Restaurant is open from 6 A. M. to 9 P. M.

Frank W. Cotton, Manager

European Plan, 50 CENTS PER DAY

The Christ Is All and In All

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VISITATION OF ELIJAH THE RESTORER

And Zion Restoration Host to New York City

Elder A. F. Lee, recorder of Zion Restoration Host, gives the following information and instruction to members going to New York:

Departments of Zion Restoration Work.

As it has been said by the General Overseer on many occasions, the work of Zion Restoration Host is very much larger than that of the old organization known as Zion Seventies, and embraces many departments of work outside of the definite Seventy work; so in going to New York there will be many other duties to be performed by the members of the Host besides that of carrying the Message from house to house.

Large numbers will be required to do Guard Duty under that branch of Zion Restoration Host known as the Department of Guards, under the direction of Colonel Carl F. Stern.

Others will be required to give much time to music in connection with Zion Choir, known as the Department of Music, under the direction of Conductor Deacon Surt M. Rice.

Others will be needed to assist in the nursery and in caring for the Junior Choir during the day, under the direction of Deaconess Barnard, who is at the head of the Department of Nurses.

Others will be needed to assist in the lining-room and kitchen, representing the Commissary Department, which will be under the direction of Deacon Frank Cotton.

All persons having a preference for any one of these special departments will please communicate with the officer in charge, as named above.

We also desire to have all persons who can assist in taking care of the many children who will be left by parents in Zion City, to report to us at once, so that we may refer them to Deaconess Irish, who has been appointed by the General Overseer to take charge of a vast nursery in Elijah Hospice during the time of the New York Visitations.

Handy New York Guide.

We are pleased to be able to announce to the members of Zion Restoration Host that a very handy Guide is now in course of preparation, which we hope to be able to place in the hands of every member of the Host at the time they start for New York, and which they will be able to carefully study and refer to.

This Guide will give the various sections into which the City has been divided, with the smaller districts to be assigned to each Company, with general information concerning the distance of each section from Madison Square Garden, the prevailing nationality of each district, whether thickly or sparsely settled, class of population, whether rich or poor, and full directions as to the best car lines to take in order to reach them.

Also a general outline map of the city with such other useful suggestions as may be deemed necessary for properly conducting the work.

Membership and Identification Card.

A most beautiful Membership and Identification Card is also in course of preparation, most artistically designed by Deacon Charles Champe, with space for the photograph of the owner.

It is of the greatest importance that every member of Zion Restoration Host who expects Zion to secure a rooming place for them, shall have one of these cards in their possession; consequently we must insist that all members of the Host living outside of Zion City attend to this matter at once.

If they will send us their latest photograph, the Williams Brothers, Zion's Photographers for this special work, agree to make and furnish photographs to the members of the Host, and return the original in good order, for the sum of fifteen cents.

Let every one attend to this at once.

A very neat Card Case is also being prepared for carrying the Identification Card, Railway Ticket, and the Meal Ticket, which will be used at Madison Square Garden on this occasion.

This Case, which is being manufactured in Zion City by our own Box Factory, is a very neat imitation leather case, and can be furnished to all members of the Host for fifteen cents.

Literature Cases.

For the convenience of the Restorationists, we are also having a very neat and durable case manufactured for carrying Messages and Leaves of Healing while out on district work.

This case will carry two hundred folded Messages and ten copies of Leaves of Healing, and will prove a great convenience to our workers, especially in getting on and off cars, besides adding very materially to the general appearance.

It is a very neat black case, with spring clasp fastening, and will be nicely lettered in gilt with the words, Zion Restoration Host.

This case will be made in two qualities: the cheaper can be furnished our workers at a nominal sum of fifty cents, while the better quality will cost one dollar.

We believe that every member of the Host will want one, as was clearly indicated by those who expressed their delight when we placed it on exhibition at the great Rally of Zion Restoration Host last Monday night.

Meals in Madison Square Garden.

The General Overseer has given Deacon Frank Cotton instructions to make preparations for the serving of meals to the Host in Madison Square Garden during the entire period of the Visitations, and, in pursuance of the General Overseer's instructions, every preparation is being made by the Deacon to furnish good, wholesome meals at a very low figure.

Meal tickets for the Host for meals in New York at Madison Square Garden are now ready at the office of Deacon Frank W. Cotton, general manager Zion Hospices, in Elijah Hospice, and should be applied for at once with the necessary cash, so that the commissary department may be able to tell as soon as possible how many to provide for.

A complete register of all ticket-holders will be kept.

The tickets will be good for thirty-five meals, from October 16th breakfast to November 2d breakfast, and will cost the members of Zion Restoration Host five dollars; this will cover the cost of dishes and other expenses.

It will be necessary to begin registering at once, so that all can be provided for before leaving Zion City for New York.

Those who have to return to Zion City before November 2, 1903, will be given credit for the unused portion of their tickets if they present it to the steward of Zion Restoration Host at Madison Square Garden before they leave.

All meal tickets must be paid for when issued.

Members living outside of Zion City when ordering meal tickets must make checks, money-orders, registered letters, etc., payable to John Alex. Dowie, but send to Frank W. Cotton, Commissary Zion Restoration Host at Elijah Hospice, Zion City, Illinois.

It must be borne in mind by members of the Host everywhere, that the time for registration is growing very short, and that
### LEAVES OF HEALING.

**MICHIGAN CENTRAL RAILWAY.**

Terminal Delaware, Lackawanna & Western Railway Depot, foot of Christopher Street, New York.

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<tr>
<th>Train No.</th>
<th>From</th>
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<tr>
<td>1</td>
<td>Zioni City</td>
<td>12:00 a.m.</td>
<td>Columbus</td>
<td>1:45 a.m.</td>
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<td>2</td>
<td>Zioni City</td>
<td>12:30 p.m.</td>
<td>Chicago</td>
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**WARASH RAILWAY COMPANY.**

Terminal New York, Ontario & Western and West Shore Railway Depot, foot of West Forty-second Street, New York.

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<td>11:30 a.m.</td>
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<td>1:45 a.m.</td>
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<td>Zioni City</td>
<td>12:00 a.m.</td>
<td>New York</td>
<td>2:00 p.m.</td>
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**LAKE SHORE & MICHIGAN SOUTHERN RAILWAY.**

Terminal—New York Central & Hudson River, Grand Central Station, East Forty-second Street, New York.

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<td>Zioni City</td>
<td>12:00 a.m.</td>
<td>New York</td>
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<td>Zioni City</td>
<td>12:30 p.m.</td>
<td>Chicago</td>
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### WAY OF NIAGARA FALLS.

**ERIE RAILWAY COMPANY.**

Terminal Erie Depot, foot of West Twenty-third Street, New York.

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<tr>
<td>1</td>
<td>Zioni City</td>
<td>10:00 a.m.</td>
<td>New York</td>
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<td>2</td>
<td>Zioni City</td>
<td>10:30 a.m.</td>
<td>Chicago</td>
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### BY WAY OF WASHINGTON.

**PENNSYLVANIA RAILWAY LINES.**

Terminal Pennsylvania Depot, foot of West Twenty-third Street, New York.

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<tr>
<td>1</td>
<td>Zioni City</td>
<td>6:15 a.m.</td>
<td>New York</td>
<td>8:45 a.m.</td>
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<tr>
<td>2</td>
<td>Zioni City</td>
<td>6:30 a.m.</td>
<td>Washington</td>
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### BALTIMORE & OHIO-RAILROAD CO.

Terminal foot of Whitehall Street, New York.

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### BY WAY OF THE RHODE ISLAND CO.

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### LEAVES OF HEALING.

**NEW YORK, CHICAGO & ST. LOUIS.**

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**New York City, October 18th to November 1st, inclusive.**

1. Tickets at full fare for the going journey may be secured within three days (exclusive of Sunday) prior to and during the first three days of the meeting. The advertised dates of the meeting are from October 18th to November 1st; consequently you can obtain your ticket on October 15th, 16th, 17th, 19th, and 20th. Be sure that, when purchasing your going ticket, you request a certificate. Do not make the mistake of asking for a receipt.

2. Present yourself at the railroad station for ticket and certificate at least thirty minutes before departure of train.

3. Certificates are not kept at all stations. If you inquire at your station you will find out whether certificates and such tickets can be obtained to place of meeting. If not, agent will inform you at what station they can be obtained. You can purchase a local ticket thence, and there take up certificate and through tickets.

4. On your arrival at Madison Square Garden, present your certificate to Deacon James F. Peters.

5. It has been arranged that the special agent for the Trunk Line association will be in attendance to validate certificates on October 21st, 22nd, 23rd, and 24th. A fee of twenty-five cents will be collected for each certificate validated. If you arrive at the meeting and leave in time to arrive at the special agent's arrival, or if you arrive at the meeting later than October 24th, after the special agent has left, you cannot have your certificate validated and consequently you will not get the benefit of the reduction on the home journey.

6. No refund of fare will be made on account of failure to have certificate validated.

7. To prevent disappointment, it must be understood that the reduction on return journey is not guaranteed, but is contingent on an attendance of not less than one hundred persons throughout the United States and Canada, holding certificates obtained from ticket agents at starting points, showing payment of full first-class fare of not less than seventy-five cents on going journey, provided, however, that if the certificates purchased of the required minimum and it shall appear that round trip tickets are held in lieu of certificates they shall be reckoned in arriving at the minimum.

8. If the necessary minimum is in attendance, and your certificate is duly validated, you will be entitled, up to November 4th, to a continuous passage ticket to your destination by the route over which you make the going journey, at one-third the limited fare, from the following states: Northern Dakota, Minnesota, Wisconsin, Nebraska, Iowa, Colorado as far west as Denver, Kansas, Missouri, Oklahoma, Indian Territory, Texas, Illinois, Indiana, Michigan, Ohio, Kentucky, Tennessee, Mississippi, Alabama, North and South Carolina, Georgia, Florida, Virginia, West Virginia, District of Columbia, New Jersey, Pennsylvania, New York, Maine, New Hampshire, Rhode Island, Massachusetts, Connecticut, Canada as far north as Toronto.

9. All members of Zion Restoration Host who are going to New York City from all points in Michigan, Indiana, Ohio, Western Pennsylvania, Northern Kentucky, West Virginia, should address Deacon James F. Peters, President of Zion Transportation and Railway Affairs, Administration Building, Room 100, Zion City, Illinois, at least one week before desired departure.

10. All members of the Host living in Northern Dakota, South Dakota, Minnesota, Iowa, Wisconsin and Wisconsin should write Deacon James F. Peters for information regarding tickets.

11. The Railroad tickets to New York City for the Zion City legation of the Host as well as for all members living in the North and South-west will be put on sale by Deacon James F. Peters at Room 100, Administration Building, Zion City, on Tuesday, October 6th, 1903.

12. It is necessary that all members should have the money paid in for their fares by that time. It is very important that all should come forward on this day and secure their tickets so that the work of assigning people to the different trains will not be retarded.

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We preach the Christ crucified, unto Jews a stumbling-block, and unto Gentiles foolishness; because the foolishness of God is wiser than men, and the weakness of God is stronger than men. - 1 Corinthians 1:25, 27.
NOTES FROM ZION'S HARVEST FIELD

By REV. J. G. EXCELL, General Ecclesiastical Secretary


Elder-in-charge, Rev. Gibson Hammond, 14th North and 33rd streets.

Services-Sunday 9:30 a.m., 11 a.m., 2 p.m., and 6:30 p.m.; Wednesday, 6:30 p.m.; Thursday, 7:30 a.m., and 6:30 p.m.; Saturday, 7 p.m.

Even so it is not the Will of your Father which is in heaven, that one of these little ones should perish.

"It gives us pleasure to print these testimonies from the little ones in Philadelphia.

The children who grow to maturity in Zion, never having known the taste for quack, tobacco, medicine or unclean foods; who have been taught the restorative and dynamic Gospel of Salvation, Healing and Holy Living, will be a power in the extension of God's Kingdom, and in the preparation for the return of the King in the glory of the Father, with the holy angels.

May God add His blessing to the testimonies and help us all to come in the faith and love of God and His Word, and that we may have the joy of the Lord's salvation in our heart, that one of these little ones should perish.

Elder Hammond sends us the following:
The first eleven testimonies are from the juniors:

Andrew Crow—"When I was skating I fell and hurt myself. I sat down on a step for a little while and prayed, and I felt better."

Emma Purdy—"I thank God for the healing I received Friday night. I hurt my ankle, and, after lastness Hollandsworth prayed for me, the pain soon left. Elder Hammond talked to us in school last week about asking God to help us with our lessons. I always had trouble with arithmetic the other day I tried about twenty-five times to get one right question and then I began to get cross. I said: 'What is the use to get cross about it?' I stopped a minute and prayed, and the next time I worked the question it was right.'"

Albert Kaufmann—"I thank God for helping me of a sore toe."

Helene Brown—"I thank God for the healing I received for my eyes. I thank God for the teaching of repentance we receive."

Nelly Kaufmann—"I thank God for healing me a few weeks ago."

Barton Hammond—"I thank God for healing me. While playing at recess time I fell off a step and my head struck the curbstone. I stayed home from school that afternoon and was quite sick, wanting and having pain in the head. The next day I was well again and went back to school."

Grace Kelchner—"I thank God for healing me of my headache."

Lucia Hammond—"I thank God for healing me of headaches. One night, down at Newark, I was very sick. Pains went up my arm and never left me. Elder Hammond prayed for me, but I did not get much better; so he asked me if I had anything to make right, when I told him about it he prayed again and I was well the next day after he prayed."

Carol Hammond—"I thank God for healing me of toothache. I went to mamma and she prayed for me, but the toothache all went away."

Earl Brown—"I fell and hurt my arm and Mr. Kaufmann prayed for me and I felt better right away."

Paul Brown—"God healed me of headache. When I was sick I prayed and the pain left."

Elder Hammond—Did you not take some headache powders?"

Paul—"No, sir."

Elder Hammond—"Had you been in the habit of taking medicine?"

Paul—"Yes, sir, but now I pray and God takes the pain away."

Miss Letha Hanks, 316 Rosewood street—"We are very thankful to God for what He has done in our home. The baby was ruptured, but he has been healed of that and is getting better and stronger every day. Earl had the smallpox, and God overruled that. The little fellow had a severe asthma, as follows has not a mark on his body."

Mrs. Baets—"I thank God for the blessings that came to my boy during the last month. He wore a brace the full length of his leg and a high stirrup. He could not walk. I had to wheel him in a coach. His leg was three inches short. Now he can stand almost as straight as I, and can run and play with the boys."

Miss Lillie Reinkinger, 921 North Fifteenth street—"Four weeks ago, I had a terrible pressure and pain on my lungs. I could not sleep at night. I also had hemorrhages, and was greatly troubled for about three days. Elder Hammond prayed for me and I became better immediately. I praise God for Zion and Zion's teaching."

Lillie Hockman, Pipersville, Pennsylvania—"I praise God for the healing of my little boy. I sent a prayer request to Elder Hammond, and the baby became better the same day."


Deaconess Lucy Hurran, 6 Oakley road, Cottonbury, London, recently writes giving a brief account of a cottage-meeting that has been started in a suburb of London.

The father, who is not in Zion, was angry because meetings were started.

At the second meeting, he locked up the room and went out. When the people came to the meeting, the daughter found the door locked, so we went into a small room and had an out-and-out Zion meeting.

A young lady was brought to know her need of a Savior, and, praise God, she obeyed God in Baptism a short time afterwards.

The evening of the third meeting, my daughter and I were leaving Leaves of Healing, as our custom is, before going into the meeting. The last three copies Lucy sold to three gentlemen who were walking along the road. She stayed talking to them until I came up to her.

They were much interested in Zion, never having heard of it before.

One of them asked what we did in the cases of birth and death, "for," said he, "I am in the law and know that it is very strict in these points."

I said that, while we were not law-breakers, still we obeyed God before man.

After talking for some time, they said they were sorry they could not come to the meeting, and we parted.

While we were singing the hymn, however, the three gentlemen came in, saying that they were so interested that they wanted to learn more.

At the close of the service they thanked me over again, and said that they would come to the Tabernacle.

I believe that those men went on their way, glad with the news of Zion.

I find with so many people the same fact, that the Gospel of Salvation, Healing and Holy Living is what they have been feeling after, but could not get until it was pointed out to them.

At the fourth meeting the father was most gracious and I believe he will soon be in Zion City.

In London we thank God for His prophet.

Zion in Sydney, Australia.

Rev. John S. McCallagh, 7 Parramatta Road, Neutral Bay, Sydney, New South Wales—Christ Church Catholic Church in Zion, Queen's Hall, Pitt street. Principal service every Sunday at 3 p.m.

We greatly rejoice in the blessing which is attending the labors of Deacon J. S. McCallagh, who was ordained by Overseer Voliva.

Our readers will note that Overseer Voliva has taken with him to Australia the true Zion spirit, and has instilled this into the hearts of those whom he has ordained to the ministry.

Deacon McCallagh was for years a minister of the Gospel, but through attending Overseer Voliva's meetings, he saw that God had, in these days, raised up the Christian Catholic Church in Zion to fulfil His Will.

Being a true child of God, he obeyed the Divine call, and came into Zion.

He was later ordained to the ministry in Zion, and God was greatly blessing his labors.

He writes as follows:

May 12, 1903.

GENERAL ECCLESIASTICAL SECRETARY.

Christian Catholic Church in Zion, Zion City, Illinois.

My Dear Elder—Sydney, Australia, must have an everlasting name in the history of Zion.

In this city, our beloved General Overseer, Rev. John Alex. Dowle, took his first positive steps in the great work of his life—the opening of the "Times of Restoration of All Things."

It was in Sydney, that he threw to the winds his church status, income and fame for the life of faith, hardship and toil.

It was in Sydney, that the "Gift of Healing" was first bestowed upon the Great Prophet of the Restoration.

Quite a number of members of the Branch of the Christian Catholic Church in Zion in Sydney were healed of various organic diseases in Dr. Dowle's first personal ministry in Sydney.

His name has been a household word all these years.

He is still hated: he is still much loved.

Interest in his prophetic mission is intense among all classes.

I recognize it a great privilege to be working in this portion of the world's harvest field—so memorable and interesting to Zion.

On Sunday, May 30, when I announced, at the beginning of my service, that the General Overseer had decided to visit Australia, the whole of the large audience rose spontaneously as one man, and suddenly the whole company burst forth in singing the Doxology.
Mr. Lutton said: "I received a stroke of paralysis on the left side. My face was drawn around to the left; my hand was powerless; my left leg was useless. I called for the officers of the Christian Catholic Church in Zion in Sydney, who prayed for me with the laying on of hands, and the following week I was enabled to attend the usual Sunday services. God gave me a complete victory without a doctor and without medicine. Praise His Name."

And thus the good work goes on. Scores are being healed of every known disease, and in these Times of Restoration, God is bearing unmistakable witness to the truth as it is in Jesus. Praying the everlasting blessing of our Heavenly Father upon the General Overseer, Zion Officers and the Christian Catholic Church in Zion throughout the world, I am,

Yours *Till He Come,*

J. S. McCALLAGH.

**Leaves of Healing.**

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Yours *Till He Come,*

J. S. McCALLAGH.
NOTES FROM ZION'S HARVEST FIELD.

Saturday, September 5, 1903

I am in a spirit of thanksgiving, rejoicing in the answer to prayer, and praying for more faith in the Lord. I am looking forward to the future with the confidence that God is leading us in His way. We are in a better locality, and more suited to our church purposes, we are looking to God for results.

Notes of Thanksgiving

To Zion's God.

Instantly Restored in Answer to Prayer.

I will call upon Jehovah, who is worthy to be praised; so shall I be saved from mine enemies. The cords of sheol were round about me; the snare of death came upon me. —Psalm 18:3.

I sent for Deaconess Paddock, who came and laid hands on him, and prayed in the Name of our Lord Jesus, the Christ, and in the power of the Holy Spirit. Immediately my husband was restored to perfect health, and was able to go back to work in the morning.

He has been in good health since. I praise God and give Him all the glory for such manifestation of His Power.

Your sister in the Christ,

MINNIE CUTHBERT.

Little Child Healed in Answer to Prayer.

There were three brothers who were little children, that He should lay His hand on them and pray. —Matthew 17:14.

I sent for Deaconess Paddock, who came and laid hands on him, and prayed in the Name of our Lord Jesus, the Christ, and in the power of the Holy Spirit.

He has been in good health since. I praise God and give Him all the glory for such manifestation of His Power.

Your sister in the Christ,

W. P. MILLER.
OBEYING GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Ghost."

Sixteen Thousand Six Hundred Twelve Baptisms by Triune Immersion Since March 14, 1887.

Sixteen Thousand Six Hundred Twelve Believers have joyfully followed their Lord in the Ordinance of Believer's Baptism by Triune immersion since the first Baptism in Central Zion Tabernacle on March 14, 1887.

Baptized in Central Zion Tabernacle from March 14, 1887, to June 14, 1903, by the General Overseer. 4754
Baptized in South Side Zion Tabernacle from January 1, 1903, to June 14, 1903, by the General Overseer. 37
Baptized at Zion City by the General Overseer. 184
Baptized by Overseers, Elders, Evangelists and Deacons, at Headquarters (Chicago and Zion City). 3125
Total Baptized at Headquarters. 8899

Baptized in places outside of Headquarters by the General Overseer. 61
Baptized in places outside of Headquarters by Overseers, Elders, Evangelists and Deacons. 6018
Total Baptized outside of Headquarters. 6659

Total Baptized in six years and three months. 15558

Baptized since June 14, 1903:
Baptized in Zion City by the General Overseer. 14
Baptized in Zion City by Elder Gilchrist. 50
Baptized in Zion City by Overseer Excell. 242
Baptized in Zion City by Elder Lee. 30
Baptized in Zion City by Elder Canavan. 44
Baptized in Zion City by Overseer Mason. 83
Baptized in Zion City by Overseer Speicher. 114
Baptized in Zion City by Elder Fockler. 3
Baptized in Zion City by Elder Hoy. 30
Baptized in Zion City by Elder Hall. 17
Baptized in places outside of Headquarters by the General Overseer. 13
Baptized in places outside of Headquarters by Overseers, Elders, Evangelists and Deacons. 864.
Total Baptized in six years and three months. 846.

The following-named two believers were baptized in the South Side Zion Tabernacle, Chicago, Illinois, Lord's Day, August 16, 1903, by Elder G. E. Farr:

Deatherage, Annette. 3331 State street, Chicago, Illinois.

The following-named three believers were baptized in Cincinnati, Ohio, Lord's Day, August 9, 1903, by Overseer Daniel Bryant:

Rivers, Miss Lillian. 864 Richmond street, Cincinnati, Ohio.
Newman, Miss Edith. 814 Plowman Ridge, Ohio.

The following-named five believers were baptized at Castle Lieburg, Switzerland, Thursday, April 16, 1903, by Evangelist Herrlich:

Buserfeld, Miss Albertine. 139 Stadtweg, Zürich, Switzerland.
Eistmuen, a Florheim, Germany.
Felix, Mrs. Elisabeth. 52 Hohdamm, Zürich, Switzerland.
Hennegger-Gubler, Mrs. Louisia. 100 Zürich, Switzerland.
Sida, Heinrich. 90 Erlan, Thüringen, Germany.

The following-named thirty believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Wednesday, August 26, 1903, by Elder W. O. Dimmitt:

Ashland, Judith. 7518 South Ashland avenue, Chicago, Illinois.
Ashland, Ruth. 7518 South Ashland avenue, Chicago, Illinois.
Baker, Miss Helene, 241 N. Lake avenue, Evanston, Illinois.
Bales, Elmer. Box 273, Evanston, Illinois.
Bales, Mrs. S. A. 7518 South Ashland avenue, Chicago, Illinois.
Biles, Edwin. 7518 South Ashland avenue, Chicago, Illinois.
Brundage, Mrs. Esther. 7518 South Ashland avenue, Chicago, Illinois.
Cashen, Amanda. 7518 South Ashland avenue, Chicago, Illinois.
Coulter, John A. 7518 South Ashland avenue, Chicago, Illinois.
Crouch, John P. 7518 South Ashland avenue, Chicago, Illinois.
Crouse, Minnie. 7518 South Ashland avenue, Chicago, Illinois.
Crouse, Thomas H. 7518 South Ashland avenue, Chicago, Illinois.
Crosby, William C. 7518 South Ashland avenue, Chicago, Illinois.
Duburg, Doris. 7518 South Ashland avenue, Chicago, Illinois.
Hall, Hazel Line. 7518 South Ashland avenue, Chicago, Illinois.
Harnsfield, Lottie. 7518 South Ashland avenue, Chicago, Illinois.
Hast, Foster. 7518 South Ashland avenue, Chicago, Illinois.
Mapes, Godfrey. 7518 South Ashland avenue, Chicago, Illinois.
Mays, John. 7518 South Ashland avenue, Chicago, Illinois.
Muzzy, Mrs. Fannie Pierce. 7518 South Ashland avenue, Chicago, Illinois.
Kuessch, Freda. 7518 South Ashland avenue, Chicago, Illinois.
Steele, Anna E. 7518 South Ashland avenue, Chicago, Illinois.
Sipser, Leo E. 7518 South Ashland avenue, Chicago, Illinois.

The following-named eleven believers were baptized at Castle Lieburg, Switzerland, Wednesday, March 18, 1903, by Evangelist Herrlich:

Aitinger, Mrs. Alfred. Dübendorf, Zürich, Switzerland.
Brodbeck, Miss Rose. Castle Lieburg bei Kreuzlingen, Switzerland.
Grosser-Bircher, Mrs. Minni, Hermann, Switzerland.
Hammer, Mrs. Catherine. Schaffhausen, Switzerland.
Klein, Mrs. Christiana. Nagold, Württemberg, Germany.
Meier, Miss Louis. 7518 South Ashland avenue, Chicago, Illinois.
Preisig, Miss Elise. Thunacker, Hermann, Switzerland.
Schonheit, Mrs. Anna. 10 Lombenstrasse, Zürich, Switzerland.
Traber-Fröhlich, Mrs. Sisette. Mattengasse, Zürich, Switzerland.

Train Schedule Between Zion City and Chicago
Via Chicago & North-Western Railway.
Effective August 1, 1903.

<table>
<thead>
<tr>
<th>Weekday Trains</th>
<th>Sunday Trains</th>
</tr>
</thead>
<tbody>
<tr>
<td>Leave Chicago</td>
<td>Leave Chicago</td>
</tr>
<tr>
<td>Arrive Zion City</td>
<td>Arrive Zion City</td>
</tr>
<tr>
<td>Leave Zion City</td>
<td>Leave Zion City</td>
</tr>
<tr>
<td>Arrive Chicago</td>
<td>Arrive Chicago</td>
</tr>
</tbody>
</table>

Train leaves Waukegan at 12:28 p.m., arriving in Zion City at 12:38 p.m., daily except Sunday.

*Signifies change train at Waukegan. +Train does not run on Sunday. Train runs south on Sunday only.

SPECIAL TRAINS

Sunday trains leave Wells street (Chicago) depot of the Chicago & North-Western Railway at 11:30 a.m. and 2:00 p.m. daily, on these runs express and coach Zion City in one hour and ten minutes returning.

No. 3 leaves Zion City on Sunday at 8:24 a.m., arriving in Chicago at 8:37 a.m., and No. 14 leaves Waukegan at 12:38 p.m., arriving in Zion City at 1:48 p.m. These run express and coach Zion City in one hour and ten minutes returning.

NORTH BOUND TICKETS

For local passengers, home seers, sight-seers, homeseers, and residents of Zion City, on sale at Zion Hospice No. 1.

For single and combination tickets sold at depot. To travel between Zion Hospice No. 1 and Chicago & North Western railway depots, take Chicago & North Western railway depots.

ZION'S TRANSPORTATION AND RAILWAY AFFAIRS

Deacon James F. Petersen, General Superintendent Zion Transportation.

LEAVES OF HEALING.

Two dollars will bring to you the weekly visits of the Little White Dove for a year; they are kept in a spare room and are waiting to be sent to you or your minister, or to any of the four public reading rooms in your city. They are provided for in the same manner as the blank booklets are, but you can also write us at any time that you wish to purchase a booklet for yourself or for any other person. Leave of Healing in Zion City, 3715 S. Racine avenue, Chicago, Illinois, is available at any time.

LEAVES OF HEALING IN ZION CITY, 3715 S. Racine avenue, Chicago, Illinois, are available at any time in the business hours of the printing office. Four dollars will bring to you as many leaves as you wish, and they will be sent to you without any trouble. They are provided in various sizes and colors, and are of the finest quality.

The following-named thirty-three believers were baptized in Zion City, Illinois, Sunday, August 26, 1903, by Elder W. O. Dimmitt:

Ashland, Judith. 7518 South Ashland avenue, Chicago, Illinois.
Ashland, Ruth. 7518 South Ashland avenue, Chicago, Illinois.
Baker, Miss Helene, 241 N. Lake avenue, Evanston, Illinois.
Bales, Elmer. Box 273, Evanston, Illinois.
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Steele, Anna E. 7518 South Ashland avenue, Chicago, Illinois.
Sipser, Leo E. 7518 South Ashland avenue, Chicago, Illinois.
LEAVES OF HEALING.

5, 1903
iturday,September

Ziorsrs Bible Class
byDeacon
DanielSloanin Shilok
Conducted
Tabernacle,
ZionCity,Lord'sDayMorning
andusedin ZionHomesand
at 11 o'clock,
throughout
Gatherings
theWorld :: :: ::

MID-WEEK BIBLE CLASS LESSON,

SEPTEMBER 33d or 24th.

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Outward Signs of Inward Grace.
Salvation, when possessed,must manifest itself. Philippians 2:9-16.
One cannot work out what one docs not possess.
Salvation must be possessedbefore enjoyed.
Those who have it are always humble.
—
Fruitfulness in the work of the Christ will be seen, John 15:1-8.
The Christ demands fruitful lives.
The Christ curses those who are barren.
The Christ urges to greater fruitfulness.
Joy, peace,long-suffering, faith, etc.,will beobserved.— Galatians 5:22-26.
People see abounding joy.
They notice a serene life.
They observe long-suffering patience.
Composureamid trying sceneswill not bewanting. — 2 Corinthians 4:5-15.
Trouble need not cast one down.
Perplexity need not dishearten one.
Persecution may be joyous.
The life will be happy and full of good works.— 3 John 1: 2-6.
We must find joy in service.
We must love to labor.
We must comfort and warn and exhort.
The disposition will begentle ana kind and good. James 3:10-17.
Grievous words are not God-sent.
We are told to bless and curse not.
We must not be bitter over anything.
Christian fortitude and courage will shine out in the testing times.—
Romans 8:29-39.
Death must have no terrors for us.
Loss must never dishearten us.
Fears of future ill must have no alarm.
The Lord our God is a Grace-imparting God.
SUNDAY

BIBLE CLASS LESSON,

SEPTEMBER 37th.

God Works from Within.
1. In all who would know the Christ. —John 16:7-15.
The Father must reveal Him.
The Spirit must reveal Him.
The Word must reveal Him.
2. In all who will obeyHis Word and know His Truth, — John 14:15-24.
We must love the truth.
We must seek the truth.
We must do the truth.
He dwells with the contrite.
He exalts the humble.
He blessesall who fear Him.
In
all who know His power and enjoy His presence.—Isaiah 57:13-18.
4.
One must know Him.
His power must be felt.
His presence must be a delight.
5. In all who reach to attain unto greater things.— Ephesians 3:16-21.
Onemust want to grow in grace.
Onemust seek to be like the Christ.
Onemust covet to be godly.
6. In all who are in accord with His Spirit. — I Corinthians 12:4-7.
The fellowship must be unbroken.
The obedience must be unquestioned.
The heart must be full of truth.
7- In all who labor with an eyesingle to His glory. —Colossians 1:25-29.
Our aim must be His glory.
Our missionmust be His service.
Our every act must speak of the Christ in us.
8, In all who would make their lives a blessingand help to others.—
John
7:37-39„
He will be within as a fountain.
He will flow from us as a river.
Everlastinglife will come with renewing force.
God'sHoly People are a Submissive People.
Noticeto Officers and Members

of the Christian

Catholic Church.

Send all newspaper clippings concerning
the General Over
seer,the Elders, or any department
of the work in connection
with the Christian Catholic Church in Zion, to Deacon Carl F.
Stern, Zion City, Illinois.
Send as soon as possible aftci pub
lication, and carefully mark name and date of the paper clipped
from on each article.
this
is not done, the clippings are
If
absolutely useless.

DO

YOU

643

KNOW

GODS

WAY OF HEALING?

BY THE REV.JOHNALEX.DOWIE.
thatthefollowingwordsarea conversation
between
thereader[A]
Let it besupposed
andthewriter[B]:
A. Whatdoesthis questionmean?Do youreallysupposethat Godhas someone
especial
wavof healingin thesedays,of whichmenmayknowandavail themselves?
B. Thatis exactlymy meaning,and 1 wishverymuchthat you shouldknowGod's
Wayof Healing,asI haveknownit for manyyears.
A. Whatis theway,in vouropinion?
theWayis a Person,nota thing.
B. Youshouldratherask.WHO is God'sWay?for
"
I will answeryourquestionin Hisownwords, 1amtheWay,andtheTruth,andtheLife:
noonecomethuntotheFather,butbyMe.'' ThesewordswerespokenbyourLord Jesus
theChrist,theEternalSonof God,whois bothourSaviorandourHealer. (John 14:6.)
A. But I alwaysthoughtthatthesewordsonly referredto Him astheWayof Salva
tion. Howcanyoubesurethattheyreferto Him astheWayof Healingalso?
andtoday,yeaandfor
B. BecauseHe cannotchange. He is "the sameyesterday
ever." (Hebrews
13:8.)HesaidthatHecametothisearthnotonlytosaveusbuttohealus
He mustbe
(Luke4:18),and He aid this whenin thefleshonearth. Beingunchanged.
ableandwillinganddesirousto healnow.
difference,
namely, thatHe is notwithusnow?
A. Butis therenotthis
"
B. No; forHesaid Lo. I amwithvou All the Days,evenuntothe Consummation
the Age" ; andso Heis withusnow,in spirit,justasmuchaswhenHe washerein the
' of
flesh.
A. ButdidHe notworkthesemiraclesof healingwhenonearthmerelyto provethat
HewastheSonof God?
B. No; therewasstilla greaterpurposethanthat. He healedthesickwhotrustedin
Him in ordertoshowusthatHecametodienotonlyfor our sins,butfor our sicknesses,
andto deliverusfromboth.
whichHe madeontheCrossmusthavebeenfor
A. Then,if thatbeso,theatonement
aswellasoursins. Can youprovethatis thefactfromtheScriptures?
oursicknesses
areverynumerous.I needquoteonlytwo. In Isaiah
B. Yes,I can,andthepassages
53:4,5.it is writtenof Him: "Surely He hathborneour griefs(Hebrew,sicknesses),
and
carriedoursorrows: . . . and with His stripeswe are healed." Then, in theGospel
thispassageis quotedand directlvappliedto theworkof bodily
to Matthew,
according
healing,in chapter8.17thverse: " Thatit mightbe fulfilledwhichwasspokenbyIsaiah
saying,Himselftookourinfirmities,andbareourdiseases."
theprophet,
A. Butdoyounotthinkthatsicknessis oftenGod'swill, andsentfor ourgood,and
Godmaynotwishusto behealed?
therefore
of everykindarethe Devil'swork,and
B. No, thatcannotpossiblybe; for diseases
ofdestroying
hisworkcanneverbeGod'swill, sincetheChrist camefortheverypurpose
"theworksof theDevil." (1John3:8.)
youmean
tosaythatall disease
is theworkof Satan?
A. Do
B. Yes.forif therehadbeenno sin (whichcamethroughSatan)thereneverwould
andJesusneverin onesingleinstancetoldanypersonthatsickness
havebeenanydisease,
wasGod'sworkor will, buttheverycontrary.
A. Can you provefromScripturethat all formsof sicknessand infirmityare the
Devil'swork?
B. Yes.that can be doneveryeasily." You will seein Matthew4:23and 9:35that
all mannerofdiseaseandall mannerof sick
whenJesuswasherein thefleshHe healed"
if youwill referto Acts 1Q'$>'o«
will seethattheApostle
nessamongthepeople."^Then
Peterdeclaresthat He [Jesus] " wentaboutdoing good, and healingall that were
oppressed
ofthe Devil." Noticethatall whomHe ealed,not some,weresufferingfrom
power.
Satan'sevil
nevercomefromGod?
A. Butdoesdisease
, anddisease
is unclean;andit cannot
B. No, it cannotcomefromGod.forHeis pure,
there.
comeoutof Heaven,forthereis nodisease
whichI havereceived
all mylifefrommin
A. Thatis verydifferentfromtheteachings
youreallythinkthatyou
right,and
are
that theyare all
andin
thechurches.Do
isters
wrongin thismatter?
myselfandthem. The onlyquestionis. Whatdoes
B. It is nota questionasbetween
say? Godhassaidin all theages,to His Church," I am Jehovahthathealeth
God'sWord
it wouldbewickedto saythatHe is thedefilerof His
andtherefore
thee" (Exodus15:26).
people. All trueChristiansmustbelieve
theBible,andit isimpossible
tobelieve
thatgood
evil,
originin God. If the
and
sicknessandhealth,sinandholinesscouldhavea common
to believeourLord Jesus,theChrist,when
Biblereallytaughtthat,it wouldbe impossible
He says: "A goodtreecannotbringforthevilfruit,neithercana corrupttreebringforth
goodfruit." (Matthew7:18.)
A. Butevenif I agreewithall yousay.is it not true that the Gifts of Healingwere
fromtheChurch,andarenotin it now?
removed
and can neverbe withdrawn,
B. No.the" Giftsof Healing" wereneverwithdrawn,
fromthetrueChurchof God,forit is written:" ThegiftsandthecallingofGodarewithout
repentance."(Romans11:29.)ThereareninegiftsofGodto the Church(enumerated
in
and all theseare in the Holy Spirit. Therefore,so long as the
1 Corinthians12:8-11).
HolySpiritis in theChurch,all thegifts mustbe therealso. If theyare not exercised,
exist,
butthatthefaithto exercise
themis lackingin
thatdoesnotprovethattheydonot
preserved;
fortheHoly Spirit,not theChurch,
God'sservants.The giftsareall perfectly
keepsthemsafely.
withsickness?
A. Whatshoulda Christianthendowhenovertaken
andatonceturn to Him for forgiveness
B. A ChristianshouldobeyGod'scommand,
healing.Healingis.
and for immediate
of thesin whichmayhavecausedthe sickness,
fromGodin oneof fourways,namely:First,by thedirectpraverof faith,without
obtained
anyaid fromtheofficersof the Church,prayingas the Centuriondidin Matthew8:5-12;
second,bytwofaithfuldisciplesprayingin perfectagreement,
inaccordance
withtheLord's
third,by theanointingof the Eldersand the prayerof faith,
promisein Matthew18:19;
according
to theinstructions
in James5:14and15;and fourth,bythelayingonofthehands
believe,
andwhomGodcallsto thatministry,astheLord commands
in Mark
ofthemwho
16:18,
andin otherplaces.
A. Butarepeoplehealedin thiswayin thesedays?
of cases. I havemyselflaid handsuponmanyhundredsof
B. Yes, in thousands
in thehealingof great
of persons,
andI haveseentheLord's powermanifested
thousands
numbers,
manyofwhomarelivingwitnesses
in manycountries,
whohavetestifiedpublicly
andwhoareprepared
totestifyatanvtime. This ministryis beingexer
beforethousands,
andelsewhere.
cisedbydevoted
Christiansin manypartsof America.Europe,Australasia,
A. Is it notthesameasChristianScience,
MindHealing,etc.?
B. No. Divine Healingis diametricallyopposedto thesediabolicalcounterfeits
areonly seductiveformsof Spiritual
whichare utterlyAntichristian.Theseimpostures
many.
is alsoa morerecentformofthisdelusion,andit deceives
ism. TranceEvangelism
faithto receivehealLig,whichfaith I amat
A. ButhowshallI obtainthenecessary
present
conscious
thatI" donotpossess?
B. It iswritten: Beliefcomethof hearing,and hearingbythewordof theChrist,"
fullytheWord
of teaching
(Romans10:17.) Our Missionsareheldfortheexpresspurpose
of Godon this matter,andI veryheartilyinviteyouto attendthe meetingswhichare
forZionTabernacles
in Chicagoandothercities,andforShilohTabernacle.
Zion
announced
City,Illinois. All arewelcome
andthereare no chargesof anykind made,for all God's
gifts are freegifts. Salvationis the first of these,withoutwhichyoucannotbehealed
bythefree-will
throughfaithin Jesus. All thecostsof thisworkarecovered
offerings
ofthe
peoplewhoattendthesemeetings,
andotherswhomtheLordleadstohelp;butthepoorest,
whohavenothingtogive,areasheartilywelcome
astherichest.
A. Do youseethesickandlayhandsuponthemin thisMission?
B. Yes; afterwefeelsatisfiedthattheyarefully restingin theLord alonefortheheal
ing,weseeprivately,
sofarastimepermits,
those
whoattend;butundernocircumstances
doweclaimthepowerto healany;for " powerbelongeth
untoGod."
A. Haveyouanywritingsuponthissubjectwhichcanbe purchased?
Yes;
B.
thesecan beobtainedat theofficeof Zion PrintingandPublishingHouse.
Zion City. Illinois, at anyZion Tabernacle,
or at Zion City PublishingHouse,corner
andElijah avenue,Zion City, Illinois. But the best bookon Divine
Shilohboulevard
Healingis theBibleitself,studiedprayerfully
andearnestly.
Weextendtoyoua heartyinvitationtoattendthemeetings,
whicharefreetoall. Our
prayeris thatyoumaybeled to find in Jesus,theChrist,our LordandGod.yourpresent
sickness,
sin,
yourHealerfrom
yourCleanserfromall evil,vourKeeperin the
Saviorfrom
wayto Heaven,your Friend,andvourAll for Time and Eternity. \Ve praytnat these
maybearfruit in leading,
wordsmavhelpmanywhoread,andthatourlittle conversation
manyreaders
tolookto Jesusonly.
" The HealingofChrist'sseamless
dress
Is byall bedsof pain;
We touchHimin life'sthrongandpiess.
Andwearewholeagain."


Form of Application for Membership in the Christian Catholic Church in Zion

To all who are desirous of entering into Fellowship with the Christian Catholic Church in Zion.

MY DEAR BROTHERS AND SISTERS:—The Principles of the Christian Catholic Church in Zion have been fully set forth in the Reports of Two Conferences on Organization, held in Zion Tabernacle No. 2, which are fully reported in LEAVES OF HEALING for January 31 and February 7, 1896. The Basis of Fellowship is set forth in the Second Section of the Resolution passed on February 5th (see LEAVES OF HEALING, Volume II, Number 17, Page 267):

First—That we recognize the infallible inspiration and sufficiency of the Holy Scriptures as the rule of faith and practice.

Second—That we recognize that no persons can be members of the Church who have not repented of their sins and have not trusted in Christ for Salvation.

Third—That such persons must also be able to make a good profession, and declare that they do know, in their own hearts, that they have truly repented, and are truly trusting Christ, and have the witness, in a measure, of the Holy Spirit.

Fourth—That all other questions of every kind shall be held to be matters of opinion and not matters that are essential to Church unity.

All who are conscious of fulfilling these conditions, no matter where they may reside, are invited to fill up the following blank and answer all the questions contained therein.

I am, faithfully yours in Jesus,

General Overseer of the Christian Catholic Church in Zion.

AS FAR AS POSSIBLE THE APPLICANT HIMSELF SHOULD FILL OUT THIS BLANK. WRITE PLAINLY AND WITH INK.

Address

Date — PLEASE BE SURE TO FILL IN

TO THE REV. JOHN ALEX. DOWIE, General Overseer of the Christian Catholic Church in Zion, Zion City, Lake County, Illinois, U.S.A.

I hereby make application to be received as a member of the Christian Catholic Church in Zion, and declare my agreement with the Basis of Fellowship agreed upon at a Conference held February, 5, 1896, as set forth in your Circular Letter of February 7, 1896.

What is your full name?

Where is your residence?

What is your age last birthday?

Are you married, unmarried, widowed, or divorced?

How many children have you living?

What is your occupation, profession, or trade?

What nationality are you? Where were you born?

What language or languages do you speak?

How long have you lived in America (or the country where you are now living)?

When and where were you converted to God?

Are you conscious that you are saved through faith in Jesus?

When and where were you immersed by TRIUNE Immersion?

By whom were you immersed?

With what religious organization were you formerly connected?

Recommended by

Signature of Applicant

REMARKS

WRITE VERY PLAINLY

Extra Copies of this Form will be sent to intending members on application to the General Recorder of the Christian Catholic Church in Zion, Zion City, Lake County, Illinois, U.S.A.
"WHAT THEN?" A QUESTION FOR ALL MEN,

BY THE REV. JOHN ALEX. DOWIE

A n eminent and wise Christian philosopher named De-Neri, lived in the city of Rome during the sixteenth century, and to him many young men who desired to study at that ancient seat of learning, used to come for advice and direction.

On one occasion, a student came to the venerable man, and laid before him his plans.

De-Neri said, "Well suppose you succeed in your studies, and have finished with honor your course—what then?" The young man replied, with eager interest, how he was deter-

mined by industry and good conduct, to endeavor to attain some position of usefulness in the land.

And "What then?" was still the question of the philoso-

pher. Again the ambitious youth replied, setting forth the possibilities of high renown and honor, which might be his, if he were able and wise now. And "What then?" Oh, then, he would live to a green old age, and in, perhaps, a well earned retirement and ease, spend the rest of his life amid the respect and love of a devoted family and kind friends. And "What then?" still repeated Philip De-Neri.

After a long pause the young man solemnly replied, "And then, I suppose, I must die."

And "What then?" rang out the yet more solemn question.

But to this there was no reply.

Then kindly, tenderly, and firmly the old good man reviewed the young man's eager, and, if kept in a subordinate place, not unwise aims and methods of attaining man's favor, and a good earthly inheritance; but he also showed how he was providing for things which only "might be," since he could not assure himself of either health, wealth or life itself, whilst he was neglecting to provide for death and judgment beyond, which things "must be."

The story carries its own application to thee, oh reader, if thou wilt but ponder the question— "What then?" It reminds thee of that "judgment seat of Christ," where "we shall all stand," and, "every one shall receive the things done in his body, according to that he hath done, whether it be good or bad."

Let me entreat thee now, therefore, to look at what thou art doing in thy body. There is nothing hid that shall not be known.

How will thy secret thoughts, as well as thy doings, appear in the day when thy sins must stand revealed in all their wretchedness before the presence of the Lord, unless thou dost now forsake them, confess them, and by His mercy get rid of them forever? "What then?" will it matter that thou didst receive the applause of men, if thy life will not bring thee aught but shame and condemnation before thy God, who has blessed thee so richly, and loved thee so tenderly?

If thou wilt be wise, thou shalt say to thyself, that it is not for thee to say, "Is this to my gain or pleasure now?" but thou shalt look at the things of To-day, as they shall appear in the light of Eternity.

I see one thing that you need, Sire, in your beautiful estate, said a wise man to a powerful prince, as he was shown all its beauties by its proud possessor, "and in every room of your palace, in your gardens, and every part of your vast domain, the want of that one thing oppresses me, and causes me to pity you." Said the monarch, "And what may that be?" feeling surprised and vexed as he spoke. But he was silent as the reply came in one word— "Permanence!"

Yet, even were earthly things permanent, they could never satisfy the eternal spirit in man.

"This world can never give,
The bliss for which we sigh;
Tis not the whole of life to live,
Nor all of death to die."
SERVICES OF THE
Christian Catholic Church in Zion

REV. JOHN ALEXANDER DOWIE, General Overseer

WILL BE HELD IN
SHILOH TABERNACLE
Zion City, Illinois

...Every Lord's Day Afternoon at 2:30 o'clock...

Excursion Trains Leave the Wells Street Chicago & North-Western Depot each Lord's Day Morning at 11:30 and 11:45 o'clock, returning after the services

Round Trip Tickets .... THIRTY CENTS
FOR SALE AT THE DEPOT PLATFORM

THE CHRIST IS ALL AND IN ALL

THE TIME EXTENDED

In order that no one may lose the opportunity to select a lot in the beautiful New Zion City Subdivision, opened during the Third Annual Feast of Tabernacles, the privilege of Shareholders' Special Discount of Ten per cent. from the regular rentals, has been extended until

SEPTEMBER 15, 1903

This offer is open to all worthy Investors and Home-seekers, "In whose hearts are the Highways to Zion." All such may yet become Shareholders in the Current Series, which is being held open for their benefit.

The Commanding Position and remarkable uniformity of the New Land make every lot offered most desirable, and many of the choicest locations are still available.

This Subdivision Extends to the following important places: Shiloh Park, near the site of Shiloh Tabernacle, which will cost One-half Million Dollars; Mount Carmel Reserve, consisting of over 300 acres, and to contain the General Overseer's Official Residence; Kedron Park, an interesting and Picturesque spot.

Its Elevation Above Lake Michigan averages over 100 feet, which is nearly double that of the land first subdivided.

The Rentals of Inside Lots range from $400 to $800, less the ten per cent. discount, and may be paid, one-third in cash and balance in one and two years, at six per cent. interest.

The Present Market Value of the best lots in the settled districts is about double the amount asked for similar lots in the New Subdivision, which clearly bespeaks the certain increase in the value of the latter.

Our fine, new Plats, showing all the subdivided land, with many valuable details, together with copies of 1100-year Lease, and other descriptive matter, will be mailed upon application. And we shall have pleasure in acting for those who may desire us to make selections of lots for them, using every care to choose the best locations.

H. WORKINGTON JUDD,
Secretary and Manager

FIELDING H. WILHITE,
Assistant Secretary

ADDRESS ALL COMMUNICATIONS
ZION LAND AND INVESTMENT ASSOCIATION
ZION CITY, ILLINOIS
In this great building, the Auditorium of which seats 16,000 people, Rev. John Alexander Dowie, Elijah the Restorer, General Overseer of the Christian Catholic Church in Zion, will conduct a great mission from October 18th to November 1, 1903, inclusive. It is expected that he will be accompanied by Zion White Robed Choir of Hundreds of Voices, Zion City Brass Band, Hundreds of Officers of the Church, and by at least Four Thousand members of Zion Restoration Host.
GOD'S WITNESSES TO DIVINE HEALING.

AGED WOMAN WONDERFULLY DELIVERED FROM OPIUM AND TOBACCO HABITS.

Behold, I have given you Authority...over all the power of the Enemy.

These are the words of Jesus, the Christ, to those who trust and obey Him. He unto whom all Authority hath been given in Heaven and upon earth, gives His loved ones authority over all the power of the Enemy.

That terrible Enemy seems mighty.

His power has damned men, wrecked nations, cursed races, indeed has dragged humanity itself down from its first high and holy estate into sin and disease and death and hell.

His power has filled the earth with crime, degradation and misery.

Once this foul Prince of Hell forges his fetters upon his prey, there seems to be no escape.

The frantic struggles of the unhappy victim striving in his own strength, at first horrible in their intensity, grow less and less, until at last the fiendish work is done, and, with a despairing cry, the poor wretch sinks into hell.

It is over such power that the Christ has given his own Authority.

The Christ is Conqueror.

He met that ancient Enemy of mankind in the wilderness, on the pinnacle of the Temple, and on the mountain top, and put him to flight.

He met him in the tortured, twisted, diseased and dying bodies of multitudes, and again overcame him. Aye, he descended into hell, and even there he met and conquered that Foe.

He, and no other, can give us Authority over all the power of the Enemy.

Rejoicing in the all-conquering Power of that Divine Savior, Healer, Cleanser and Keeper, this aged Witness for God has a Wonderful Story.

No more terrible and galling bondage has devilish ingenuity devised, than that which held her bound for twenty-eight years.

She was a victim to the opium habit. A world of deepest woe is expressed by those few words.

There is no tongue that can tell; no pen that can describe, no words that can express the awfulness of that slavery.

This habit, begun as a result of the treatment of physicians, is absolutely beyond the power of man to break.

She found it true that:

The Ancient Prince of Hell
Hath risen with purpose fell;
Strong mail of Craft and Power;
He weareth in this hour;
On earth is not his fellow.

To struggle was in vain.

She attempted to free herself by gradually taking less and less of the drug, but it was...
no use. From her earliest childhood, also, she had been gradually becoming more and more enslaved to filthy nicotine poison.

Bitterly ashamed of her degrading appetite, she strove against it, but it was too strong.

She was indeed in the power of the Enemy.

It was a Message from Zion that brought to her the glorious news of her release.

That Message told her that her pardon had been signed nineteen centuries ago, and was ready for her, whenever she would accept it and fulfill its conditions.

That Message told her that Jesus, the Christ, was not only her Savior, but her Healer, her Cleanser, and her Keeper, and that He had promised her “Authority over all the power of the Enemy,” if she would but trust and obey Him.

His Word meant just what it said, Authority over ALL the power of the Enemy, if she would but trust and obey Him.

That means power over Sin.

It means power over Disease.

It means power over Death.

It means power over Hell itself.

Through the Message from Zion she learned that

With force of arms we nothing can,
Full soon were we down-nidden;
But for us fights the proper Man,
Whom God Himself has hidden.

Ask ye, who is this same?
Christ Jesus in His Name,
The Lord Zebauith’s Son.
He and no other one,
Shall conquer in the battle.

Through the power of that Divine Son of God she conquered.

Free at last in that glorious freedom, which the Son alone can give, although nearing the end of her eightieth year, she has begun life anew.

Aye, it is never too late to begin life anew.

The Authority which the Christ has given is over ALL the power of the Enemy.

LEAVES OF HEALING.

It was through reading LEAVES OF HEALING that she saw it was possible to give up these habits.

When she was about fifty years old, she had heart trouble, was not able to do her own work and was in a great deal of the time. She was attended by three different physicians, none of them treating her alike.

The last one gave her laudanum, telling her that if that did not cure her, nothing would.

She took it, and as long as she continued its use, she was helped and could do her work; but if she attempted to quit it, she was just as bad as ever.

So she continued to use it, although she changed the form to opium, it having the same effect but being easier to take, until she was seventy-eight years old, a period of twenty-eight years.

The Lord had made her of the opium habit beforehand, and I wanted her to go to the Lord for healing also, and have Elder Bouck come and pray with her.

But she thought that she could not throw it all away at once, and began praying for herself, and taking less and less, until the amount she formerly used in a day lasted her a week. Still she could not do without it altogether. Then she consented to have Elder Bouck come and pray for her.

Before he prayed, he told her to throw what she had in the store, which she did.

He then prayed with her, and came again in a few days and prayed for her again. I was alone with her at this time, and was quite sick, and had quite a struggle for a little while; but God soon gave the victory, and she has never had the desire to smoke since. She also stopped tobacco.

When she was a little child she had to light her parents’ pipes, and in that way the taste for tobacco grew, until she would smoke a little every day, and when she grew older she took a smoke at night too.

She was always so ashamed of this that she would not let any one see her smoke, although she could not stop it.

When Elder Bouck came, I told him to talk to her about smoking, also, so he told her to destroy her pipes, and she obeyed.

Although the Devil made her smoke a little at different times out of her son’s pipe when she was all alone, she has not the desire to smoke now.

She is so thankful to God for delivering her from these dirty habits.

She has had many small healings since one on the day she started for Zion City to attend the Third Feast of Tabernacles.

Thursday night she went down-stairs, and when she got on the last step under the door, in some way both her feet turned and she felt her full length on the stone walk.

One of her ankles pained her very badly all night, and when she got up in the morning she could not step on her foot.

She prayed to God to heal her, but it continued in that condition until about Saturday noon.

She knew that unless God healed her, she could not start for Zion City that night as she expected to do.

So she knelt down and asked God to heal her foot, so she could go to Zion City and get His blessings.

Then she lay down a few moments and when she rose her foot was perfectly healed and she could use it as well as before.

She came to Zion City, having been all night on the way; went to the afternoon meeting in Shiloh Tabernacle, and on the Lord’s Day and on Thursday walked all the way from the lace factory from Etna to Zion City, went all through it, going up and down stairs, through the candy factory, then walked home and was not even tired.

She desires me to say that she thanks God for all His blessings to her, and for the great strength He gives her in her old age.

She also thanks God for LEAVES OF HEALING.

She learned more from reading it than she learned in the Congregational church all the time she was a member.

She also thanks Elder Bouck for his prayers, and prays God to bless you and your family.

She now takes LEAVES OF HEALING to her neighbors and to others, telling them what God has done for her.

As for me, I bless the Lord at all times, His praise is continually in my mouth for what He has done for me through Zion.

I thank God for Zion.

Your sister in the Christ,

(MRS.) DELLA MARSHALL.

NOTES OF THANKSGIVING FROM THE WHOLE WORLD

Healed of Neuralgia: Blessed in Paying Tithes.

Quebec, Que., June 19, 1903

Testimony of Mrs. Hannah Nelson, Written by Her Daughter.

2079 Etna Avenue, Zion City, Illinois, July 26, 1903.

My dear General Overseer:—Power to thee be multiplied.

My mother, Mrs. Hannah Nelson, of 11 Knowlton street, Cleveland, Ohio, requests me to tell you what God has done for her.

It will be three years next month since God delivered her from opium and tobacco.

Although she was a member of the Wade Park Congregational church at Cleveland, Ohio, where she still lives, she was a user of both.

She was eighty years old next October.

She was seventy-nine when the accompanying photograph was taken, one year after her healing.

The photograph shows a little child she had to light her parents’ pipes, and in that way the taste for tobacco grew, until she would smoke a little every day, and when she grew older she took a smoke at night too.

She was always so ashamed of this that she would not let any one see her smoke, although she could not stop it.

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As for me, I bless the Lord at all times, His praise is continually in my mouth for what He has done for me through Zion.

I thank God for Zion.

Your sister in the Christ, (MRS.) DELLA MARSHALL.

Prayer Answered in Time of Great Need.

I will ransom them from the power of the grave, and will redeem them from death.—Isaiah 32:18

ROBERTS, ILLINOIS, August 6, 1903.

Dear General Overseer,—With gratitude to God, I send you this testimony.

While attending the Feast of Tabernacles I was suddenly taken very sick, and had been trusting doctors it would have been difficult to have saved my life.

But praise God we sent for the Elder. The Lord answered his prayer, and I was well.

I am home to find people getting discouraged in regard to crops, on account of the drought.

Knowing that God had answered your prayers for rain so many times, I sent in a request to you to pray for rain in this locality.

The drought was broken, and crops are revived.

I feel that words cannot convey my thanks to you and to God for this wonderful privilege and blessing.

(MRS.) N. F. BAYLER.

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(MRS.) N. F. BAYLER.

Prayer Answered in Time of Great Need.

I will ransom them from the power of the grave, and will redeem them from death.—Isaiah 32:18

Swords, September 12, 1903

GEORGE MCGEEN

We desire you to thank God for His goodness.

I had a very severe cold and neuralgia this winter, and God healed me in answer to prayer.

Our baby was sick and God healed him.

I praise God for all His goodness, as I cannot tell how much God has blessed us since we have received your teaching.

God also has blessed us in paying tithes.

Our daily prayer is that God will bless you and spare your life. Till He come, your sister in the Christ, 

(MRS.) GEORGE MCGEEN.
EDITORIAL NOTES.

“STAND FORTH, AND PREPARE THEE!”

This is essentially a time of Preparation in Zion. The work of God in every department goes forward. But the special work of Preparation for our Visitation to New York, with a Legion of Three Thousand Members of Zion Restoration Host, continues in various forms to engage the attention of all in Zion City.

The present condition of the enrolment is such that the Recorder of the Host informs us that the numbers may be increased to more than Three Thousand.

We direct the attention of Members of Zion Restoration Host within a reasonable distance of Zion City to the First Annual Commemoration of the Organization of the Host, which will be held, God willing, on Lord's Day week, September 20th, in Shiloh Tabernacle.

We desire the Legion who are enrolled for New York to be present at the Afternoon General Assembly, under the Captains of their Tens and Leaders of their Seventies.

A procession of the Legion will be formed at 2 o'clock, in Shiloh Grove, and march to the Tabernacle, with the Guard and Band, and all the Officers of the Legion.

We shall deliver a discourse entitled “THE TIMES OF THE RESTORATION OF ALL THINGS, WITH SPECIAL REFERENCE TO THE PURPOSE OF GOD IN THE FORMATION OF ZION RESTORATION HOST.”

ZION GUARD now numbers about Eight Hundred Fifty (850) Members, and is growing daily.

It is not improbable that the First Regiment will number One Thousand before the departure of the Legion of the Host for New York.

Our readers will find on page 651 a photo-engraving of a scene on Elijah avenue, last Monday, at the close of our morning reception, when about one thousand children of Zion City Junior Schools gathered on the verandas and balconies of Elijah Hospice, and about Five Hundred members of Zion Guard paraded on Elijah avenue, between the Hospice and the Administration Building.
WE HAD the joy of receiving, in our Council Room, about Three Thousand Persons, in the morning and afternoon of the Public Legal Holiday, known as Labor Day.

Although such a reception is physically trying, it was a great delight to us to look into so many thousands of our people's faces, individually, and to receive their warm words of greeting.

Many precious memories gather around the names and faces of our people, covering the seven and one-half years of the existence of the Christian Catholic Church in Zion, and our Mission of previous years.

Zion Restoration Host Rally was attended by thousands of persons on that evening, and it resulted in a splendid addition to the Zion Guard of no less than one hundred seventy-six (176) recruits.

A VAST THRONG was gathered together in Shiloh Tabernacle on last Lord's Day afternoon, to listen to our discourse upon: "THE RIGHTS OF THE ETHIOPIANS IN AMERICA," which discourse will, we trust, be published in our next issue.

We were glad to see a very large number from Chicago, and also from the Villages, Towns and Cities surrounding Zion City.

A speech of much interest.

THE SPEECH of State's Attorney Talcott was of very peculiar interest.

All the Proceedings were pleasant and dignified, and have been favorably reported even by our Critics in the Chicago Press.

THE ESTABLISHMENT of this Judicial Tribunal, which has all the powers of a County and even a Circuit Court, except that of Probate, which belongs to the County Court, is an Occasion which marked the material growth of the City of Zion in a very emphatic manner.

It is sometimes hard to realize that our lovely little Zion was an open prairie two years ago.

To God be all the Glory.

WE HAD the pleasure of following an old English Custom in presenting his Honor, Judge V. V. Barnes, with a pair of white kid gloves, seeing that it was "A Maiden Assize," so far as crime was concerned.

Many earnest prayers have been offered for the Judge and for the New Court.

THE ELDERS in the various Parishes into which the City of Zion is now divided, have been doing excellent work in the last few weeks; and many have been converted under their direct ministry.

There are very few residents who are not members of the Church.

THE NUMBERS baptized every week are growing, and for several weeks the average in Shiloh Tabernacle alone has been from forty to fifty.

THE MEMBERSHIP of the Christian Catholic Church in Zion, is, we rejoice to say, growing on all the Continents, and rapidly extending to all Nations.

We call attention to the article of Evangelist Hodler—late Deaconess Marie Brieger-Hodler, our esteemed Associate Editor of Blatter der Heilung—concerning the excellent work in which she and her husband, Elder Hodler, Evangelist Herrtich, Deaconess Balliff and others have been so mightily used of God in Switzerland, Germany, Austria, etc.

It appears on pages 665 to 668 of this issue.

Will all our readers pray for God's work in Zion throughout Europe?

We shall probably soon make an important appointment in connection with the Latin countries of Europe, and we ask our readers to pray for wisdom and guidance in this matter.

THE CORNER STONE of the large new building, now in course of construction on Shiloh Boulevard and Deborah Avenue for Zion Printing and Publishing House, will be laid by us, God willing, on Saturday, September 19th, at 4 P. M.

Zion Choir, of between six hundred and seven hundred voices, Zion City Brass Band, Fife and Drum Corps, with Zion Guard, will be present on the occasion, in addition to many Overseers, Elders, Evangelists, Deacons, and Deaconesses, of the Christian Catholic Church in Zion.

All the Departments of Zion will be fully represented.

When we look at our present large and complete Printing and Electrotyping Plant, in its present beautiful home, it...
is amazing to think of what God has wrought within the last nine years.

As will be seen by some of our remarks, on pages 658 to 664, in our discourse of August 16th, we have been able to reach with the Everlasting Gospel probably at least one hundred millions of persons, throughout the world, by means of Zion Literature.

When we call for Testimonies in Zion City, it is amazing to listen continually to the vast number who attribute their conversion and many blessings in spirit, soul and body to the reading of Leaves of Healing.

We trust that large numbers of our friends will be present next Saturday on the occasion of the laying of this Corner Stone.

We have directed that the Zion City General Stores and Zion City Fresh Food Supply, shall be closed for one hour, from 4 to 5 p.m., and kept open one hour later.

All other Departments close regularly at noon on Saturdays.

We should like to see the celebration result in a very large addition to Leaves of Healing and the Zion Banner Subscription Lists.

We earnestly ask our dear people to increase the number of copies for which they subscribe, and to subscribe on behalf of their friends.

Few can realize what the production of the Leaves of Healing from week to week has cost us, in toil, and in the outpouring of our life.

But the Joy of Jehovah has been our Strength.

BRETHREN, PRAY FOR US.

Warning.

I am directed by the General Overseer to warn our members and officers throughout the world against giving money to persons claiming to be members of the Christian Catholic Church in Zion. All benevolence must be given either from Headquarters or under the direction of same. Even though the applicant for benevolence be known to be a member of the Christian Catholic Church in Zion, financial aid must not be given except in extreme cases, and then only in small amounts. Requests for help must be made to the officer-in-charge. In cases where there is no such officer, requests should be made direct to Headquarters, accompanied by recommendations from one or two members of Zion in good standing. J. G. Excell, General Ecclesiastical Secretary.

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 Jehovah that Healeth thee." (John 14:6; Exodus 15:28)

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

He cannot change, for "Jesus, the Christ, is the same yesterday and today and forever"; and He is still with us, for He said: "Lo, I am with you all the days, even unto the Consummation of the Age." (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 the 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. The 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 sufferers are expressly declared to have been "oppressed of the Devil." (1 John 3:8; Matthew 4:23; Acts 10:36.)

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 8:15; 13; Matthew 18:19; James 5:14, 15; Mark 16:18.)

Divine Healing Is Opposed by Diabolical Counterfeits.

Amongst these are Christian Science (falsely so-called), Mind Healing, Spiritualism, Trance Evangelism, etc. (1 Timothy 4:1, 2; Isaiah 5:22-24. 25.)

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 Zion Tabernacles in Chicago, and in 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, Zion City, Illinois.

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

You are heartily invited to attend and hear for yourself.
It is most gratifying to note the beautiful spirit of consecration and self-sacrifice that is being demonstrated by the members of Zion Restoration Host in all parts of the world.

Most excellent reports are coming to us from all sections, telling of faithful work being done during the last month.

Five hundred (500) Applications for membership in the Host have been received, so that the actual enrolled membership is now reached the six thousand (6,000) mark.

A tabulated report of work done during the month of July by members of the Host has now been sent in as regular members of the Host.

There are also many from whom we are constantly receiving reports of work done whose names have not been sent in as members of Zion Restoration Host.

Most excellent reports are coming to us from all sections, telling of faithful work and truthful reports of the wonderful events which have occurred in the various points named:

**United States.**

<table>
<thead>
<tr>
<th>State</th>
<th>No. of Workers</th>
<th>Leaves Given</th>
<th>Messages Given</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alabama</td>
<td>1,000</td>
<td>52</td>
<td>21</td>
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<tr>
<td>California</td>
<td>15</td>
<td>5</td>
<td>10</td>
</tr>
<tr>
<td>Colorado</td>
<td>50</td>
<td>100</td>
<td>47</td>
</tr>
<tr>
<td>Illinois</td>
<td>9,000</td>
<td>1,175</td>
<td>100</td>
</tr>
<tr>
<td>Iowa</td>
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<td>2,518</td>
<td>434</td>
</tr>
<tr>
<td>Kansas</td>
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<td>Michigan</td>
<td>1,000</td>
<td>925</td>
<td>30</td>
</tr>
<tr>
<td>Minnesota</td>
<td>150</td>
<td>227</td>
<td>14</td>
</tr>
<tr>
<td>Missouri</td>
<td>2,000</td>
<td>1,458</td>
<td>145</td>
</tr>
<tr>
<td>North Dakota</td>
<td>1,000</td>
<td>872</td>
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<tr>
<td>Ohio</td>
<td>1,000</td>
<td>1,458</td>
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<tr>
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<tr>
<td>West Virginia</td>
<td>1,000</td>
<td>1,458</td>
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**Foreign.**

<table>
<thead>
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<th>Country</th>
<th>No. of Workers</th>
<th>Leaves Given</th>
<th>Messages Given</th>
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<td>British Columbia</td>
<td>2,518</td>
<td>247</td>
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<td>France</td>
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<tr>
<td>Germany</td>
<td>1,000</td>
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<tr>
<td>Switzerland</td>
<td>1,000</td>
<td>872</td>
<td>47</td>
</tr>
</tbody>
</table>

The following is a report of the number of workers and work done by them during the quarter ending June 30, 1903, in Great Britain and Ireland:

**Great Britain.**

<table>
<thead>
<tr>
<th>City</th>
<th>No. of Workers</th>
<th>Leaves Given</th>
<th>Messages Given</th>
</tr>
</thead>
<tbody>
<tr>
<td>London</td>
<td>2,000</td>
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<td>145</td>
</tr>
<tr>
<td>Manchester</td>
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<td>872</td>
<td>47</td>
</tr>
<tr>
<td>Cardiff</td>
<td>1,000</td>
<td>872</td>
<td>47</td>
</tr>
</tbody>
</table>

Reports from Various Points.

Following is a tabulated report of the number of workers and the work done by them during the month of July, according to reports received to date from the various points named:

<table>
<thead>
<tr>
<th>State</th>
<th>No. of Workers</th>
<th>Leaves Given</th>
<th>Messages Given</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alabama</td>
<td>1,000</td>
<td>52</td>
<td>21</td>
</tr>
<tr>
<td>California</td>
<td>15</td>
<td>5</td>
<td>10</td>
</tr>
<tr>
<td>Colorado</td>
<td>50</td>
<td>100</td>
<td>47</td>
</tr>
<tr>
<td>Illinois</td>
<td>9,000</td>
<td>1,175</td>
<td>100</td>
</tr>
<tr>
<td>Iowa</td>
<td>4,000</td>
<td>2,518</td>
<td>434</td>
</tr>
<tr>
<td>Kansas</td>
<td>2,000</td>
<td>1,458</td>
<td>145</td>
</tr>
<tr>
<td>Michigan</td>
<td>1,000</td>
<td>925</td>
<td>30</td>
</tr>
<tr>
<td>Minnesota</td>
<td>150</td>
<td>227</td>
<td>14</td>
</tr>
<tr>
<td>Missouri</td>
<td>2,000</td>
<td>1,458</td>
<td>145</td>
</tr>
<tr>
<td>North Dakota</td>
<td>1,000</td>
<td>872</td>
<td>47</td>
</tr>
<tr>
<td>Ohio</td>
<td>1,000</td>
<td>1,458</td>
<td>145</td>
</tr>
<tr>
<td>Oregon</td>
<td>1,000</td>
<td>1,458</td>
<td>145</td>
</tr>
<tr>
<td>Pennsylvania</td>
<td>1,000</td>
<td>1,458</td>
<td>145</td>
</tr>
<tr>
<td>West Virginia</td>
<td>1,000</td>
<td>1,458</td>
<td>145</td>
</tr>
</tbody>
</table>

The only publication which contains complete and truthful reports of the wonderful events which are daily transpiring at Zion City, Illinois, is The Zion Banner.

This is an eight-page, four-column, local newspaper, published on Tuesday and Friday of each week. It contains all the news of Zion City, brightly and interestingly written, and all the news of the world that is fit to print, carefully and disdistinguishingly gathered, and concisely put.

It is the official organ of the City of Zion, and contains the official reports of the meetings of the City Council, and all the Ordinances of the city as they are passed.

Each number also contains editorials dealing briefly, from a Zion standpoint, with the practical affairs of everyday life, and with topics of the day.

Approved advertisements are accepted and published at reasonable rates, which will be mailed upon application.

The present subscription rate to The Zion Banner is $4 for six months, or 60 cents for three months.

Submit now, addressing Zion Printing and Publishing House, Zion City, Illinois.

After these things I saw, and behold, a great multitude, which no man could number, out of every nation, and of all tribes, and peoples, and tongues, standing before the Throne and before the Lamb, arrayed in white robes and palms in their hands; and they cry with a great voice, saying, Salvation unto our God, who sitteth on the Throne and unto the Lamb.—Revelation 7:9.
Behold, I stand at the door and knock: if any man hear My Voice and open the door, I will come in to him, and will sup with him, and he with Me. . . . Our first thought in going to New York is to help the people there to understand that it is not merely Zion Restoration Hall, three thousand strong, who go from door to door, from house to house, from street to street and from lane to lane, . . . saying at every door: ‘Peace be to this house.’ We go, we humbly trust, because the Master has sent us. It is, we humbly trust, the Christ knocking at every door in New York with a Message of Peace, entreating the sinner to open his heart that He, the King of Glory, may come in. . . . Oh, may God enable us to accomplish much in the great work of making every one in New York hear the truth that the God and Father of our Lord Jesus, the Christ, must rule in New York, and that He has a right to be Supreme in all things and everywhere— in the homes, factories, warehouses, financial institutions, and politics of that Imperial City.

—The Voice of Elijah the Restorer, in Shiloh Tabernacle, Zion City, Lord’s Day Afternoon, August 16, 1853.
ONE day, while a comparatively obscure young artist worked and studied and prayed, the Spirit of God came upon him. In the power of that Divine inspiration, he toiled month after month at his canvas.

At last the great picture was finished. When men saw it, their hearts melted and their eyes filled; for they beheld the glorious conception which had thrilled the great artistic spirit of the painter: Jesus, the Christ, the Son of God, knocking at the long-closed door of the human heart.

On that Sacred Head there still rested that cruel crown of thorns which He wore for them; in His hands and in His feet were the wounds made by the great nails which held Him upon the cross where He bore their sins; and in His eyes was seen something of the infinite love and compassion and patience which had kept Him long and gently knocking, although the door opened not.

It was night, and all around was darkness; but in His pierced hand He bore a lamp, ready to bring the light—the Light of the World—when the door should at last open.

There He waited in an attitude of tenderest love, while the ivy had twined across the door and long-forsaken cobwebs told the sad story of continued indifference to the Heavenly Guest.

The thought that had inspired the painter had found expression on canvas, and touched men's hearts.

The young artist was no longer obscure.

The message is to become the Opening Message of Elijah the Restorer of All Things in the first great Time of Visitation of Zion Restorationists in New York:

Heb. 11:1

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

Go forward, Christian soldier,
Fear not the secret foe;
Far more of thee are waiting
Than human eyes can know.
Trust only Christ, thy Captain;
Cease not to watch and pray;
Hear not the treacherous voices
That lure thy soul astray.

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

Services were opened by the Processional of Zion White-robed Choir and Zion robed Officers.

PROCESSIONAL.

Go forward Christian soldier,
Beneath His banner true;
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And heaven is all possessed;
Till Christ Himself shall call thee
To lay thine armor by,
And wear in endless glory
The crown of victory.
At the close of the Processional, the General Overseer came upon the platform, the people rising and standing with bowed heads while he pronounced the

**PRAYER.**

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.

**INVOCATION.**

All then joined in singing Hymn No. 44:
Oh, wondrous Name, by prophets heard
Long years before His birth;
They saw Him coming from afar,
The Prince of Peace on earth.

**RECITATION OF CREED.**

The General Overseer then led the Choir and the Congregation in the recitation of the Apostles' Creed:
I believe in God the Father Almighty,
Maker of heaven and earth:
And in Jesus, the Christ, His only Son, our Lord,
Who was conceived by the Holy Ghost:
Bom 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;
And 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.**

Deacon A. J. Gladstone Dowie 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, Jehovah, thy God, am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate Me, and showing mercy unto thousands of them that love Me and keep My commandments.

III. Thou shalt not take the Name of Jehovah thy God in vain; for Jehovah 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 Jehovah 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 Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed the Sabbath Day and hallowed it.
V. Honor thy father and thy mother: that thy days may be long upon the land which Jehovah thy God giveth thee.
VI. Thou shalt do no murder.
VII. Thou shalt not commit adultery.
VIII. Thou shalt not steal.
The Missions of Zion Restoration Host are Times of Visitation.

I speak to the workers, the members of the Host, who go with me in the Visitation to New York.

I also address, through the pages of Letters of Healing, the other members of that Legion of Zion Restoration Host who are enrolled in other cities of the United States for the New York Visitation.

I shall drop in connection with the work of Zion Restoration Host, and call our work in New York a Day, or Time, of Visitation.

The word Visitation, both in the Hebrew and the Greek, means, first of all, an Inspection—the Hebrew is pegudath, and the Greek is episcope.

I shall go down to New York as General Inspector, or Overseer, of the Christian Catholic Church in Zion, to inspect things, and to say some words about what I see.

Then I believe that I have Authority to do something more. I have a right, as the Prophet of God, to make this Visitation one love letter of invitation to an Uttermost Salvation and an Everlasting Consolation, and to make a clear, vivid, and unmistakable declaration of God's Will in these Times of the Restoration of all Things.

I put in front of all I have to say this afternoon two passages from the Holy Word—first the 11th and 12th verses of the 1st Epistle of Peter.

I desire the Host to first put them in your heart, and then to write opposite these verses, in the margin of your Bibles, the date, August 16, 1903.

Behold, I beseech you as strangers and pilgrims, to abstain from fleshly lusts, which war against the soul.

Having your behavior seemly among the Gentiles; that, wherein they speak against you, they may by your good works, which they behold, glorify God in the Day of Visitation.

The Last Message to the Church.

That is an exhortation for you who will go with me in this Day of Visitation to New York: I want one greater than Peter to speak. I desire you to listen to the Risen Lord Himself.

Therefore turn with me to the 20th verse of the 3d chapter of the Revelation of Jesus, the Christ, which He gave to His servant John long ago on the Isle of Patmos.

Behold, I stand at the door and knock: if any man hear My Voice and open the door, I will come in to him, and will sup with him, and he with Me.

These are the words of the Risen and Glorified Son of God, spoken to the lukewarm church at Laodicea, and they have reference, as it is the Last Message to the Church, to the Latter Time—the Overcoming Time, the Time in which we live.

God, by His Spirit through His Son, is speaking to the people in these Times of Visitation, "the Times of Restoration of All Things, whereof God spake by the mouth of His holy prophets which have been since the world began."

The Wonderful Message Told in a Picture.

I place, God willing, to begin with, One Million cards in your hands which will bear on one side an Invitation in my own handwriting, and on the other a reduction, in colors, of the World, with the thorns on His brow and the marks of the nails in His hands and feet, carrying a lamp and standing patiently before a long closed door over which the ivy has twined and the spider's web has been woven, for it has long been shut.

Underneath that little picture I propose to print these lovely words that we have read:

Behold, I stand at the door and knock: if any man hear My Voice and open the door, I will come in to him, and will sup with him, and he with Me.

Our first thought in going to New York is to help the people there to understand that it is not merely Zion Restoration Host, three thousand strong, who go from door to door, from house to house, from street to street and from lane to lane until we shall hope to cover New York twice by our visits, saying at every door: "Peace be to this house."

We go, we humbly trust, by the permission that the Master has sent us.

It is, we humbly trust, the Christ knocking at every door in New York with a Message of Peace, entreating the sinner to open his heart that He, the King of Glory, may come in.

Knocking, knocking, who is there? Waiting, waiting, grand and fair; Yes, the pierced hand still knocketh, And beneath the crowned hair.

Knocking! Knocking! Is He to be sent away?

The Churches of New York Not Faithful to the Christ's Commission.

The churches will tell you that we are not needed in New York; for they are there and they are doing the work.

If the work were finished in New York there would not only be nothing left for us to do, but it would be folly to go.

But will the Ecclesiastical Apostles of New York dare to tell us that they are covering the ground with earnest and loving workers who are continually knocking at every door of that city, and pleading that the Christ may be permitted to enter every heart?

Will they dare to tell us that?

If they dare, they know that they lie shamefully; because their almost empty churches in the very heart of the city tell them, while all around the saloons, the dancing halls, the houses of her whose "house is the way to the grave, going down to the chambers of death," are crowded.

Will they dare to tell us that the Christ is honored and obeyed generally by the members of their churches?

They have not done His work.

They cannot do His work, constituted as they are.

They have to be set aside, and God, in the eleventh hour, must raise up and send into His vineyard those who will do His work.

In the opinion of many there may be considerable egotism ascribed to us in using such words.

Perhaps they say, "Are you so conceited as to think that you can do the work?" To that I reply:

Only God Can Do the Work; But If I Did Not Believe That God Would Use Us in Doing the Work, We Would Not Go.

One of those mighty men of Wesley's time, who was full of spiritual power, and good sound sense, and would have, possibly, been splendidly educated had he had the opportunity, one day took for his text: "They that have turned the world upside down are come hither also."

Then he said, "I will divide my text into three parts: First, the world is upside down; second, in order to be put right it must be turned upside down; and third, we are the boys to do it."

Laughter and applause.

I venture to say that New York is upside down, and in order to be put right it must be turned upside down, and we are just the people to do it.

If we are not, we have no business to go there.

If nothing else is done there is one thing certain: that you and I will read to these people in New York the Eleven Commandments, and that every morning at half-past six o'clock we will all be in our places, not one missing, I hope, when I will expound the Eleven Commandments for eleven consecutive days.

I will add to these morning addresses four others to cover the Fifteen Days of the Visitation in the immense auditorium of Madison Square Garden.

I hope to take Three Thousand with me, and many people are coming from various parts of the land, so I think that we ought to start every morning at half-past six o'clock with Ten Thousand people to hear the Commandments of God, and to help us at a very early hour daily to turn things upside down in that Great City.

Chief Purpose in Knocking at the Door of New York Is to Proclaim the Supremacy of God.

Oh, may God enable us to accomplish much in the great work of making every one in New York hear the truth that the God and Father of our Lord Jesus, the Christ, must rule in New York, and that He has a right to be Supreme in all things.
and everywhere—in the homes, factories, warehouses, financial institutions, and politics of that Imperial City.

If this is recognized and understood, that alone will do a mighty work.

Restorationists, are you determined, by the Grace of God, that we shall burn into the hearts of the millions of New York, that God has a right to be first, last, and all the time Supreme in the life, in the home, in the business, in the church, and everywhere?—You will proclaim that truth?

Audience—"Yes."

General Overmeer—Then if we do so faithfully, God will knock very loudly at the door of New York.

Then we will go on, and, by the grace of God, having proclaimed these Eleven Commandments, and knocked at the door, we will keep on knocking and knocking, with the Invitation to a Full Salvation for spirit, soul, and body, so that the people shall be saved whole and not in part.

Zion Teaches a Whole Salvation.

I am so glad that we have a Whole Salvation to carry. Jesus said to the woman who touched the hem of His garment: "Thy faith hath saved thee whole," and the woman herself said, "If I but touch His garments I shall be saved whole." When New York understands that it can be saved whole, I think that we shall have done a good deal of knocking, and the Christ, the Master, will have knocked and said, "Let Me in. I am Jehovah-Rophi—Jehovah thy Healer."

"The Lord that saith thee is the Lord that healeth thee," is our Message in Zion.

And as they open their hearts to Him He will come in and comfort their hearts; and wherein they trust and live in Him they shall be healed and blessed.

"Blessings abound wherever He reigns, The prisoner leaps to lose his chains; And all the sons of want are blest."

The weary find eternal rest, The prisoner leaps to lose his chains; And all the sons of want are blest.

The Apostate Church the Most Bitter and Unrelenting Foe of the Christ and His Followers.

I do not consider the conflict with the World, the Flesh, and the Devil as one title as severe a conflict as that which we shall have to face with an Apostate Church—the foe that the Jesus had to fight.

It was not the poor, sick multitudes, weary and heavy-laden, that rejected the Master.

It was not those who brought their babes to Him, whom He took in His arms and blessed.

It was not the world at large: for He attracted all classes of humanity to Himself, and especially the poor and the heavy laden.

The Pharisees objected very much, because they said: "This Man receiveth sinners, and eateth with them."

The Pharisees are not dead. The Scribes are not dead. The Sadducees are not dead. The Herods are not dead. They remain, and they will band together as one man before we are through with that Visitacion, or before we begin it.

Before we begin that Day of Visitacion, you will see that many of the ministers of the apostate churches will band together hand-in-hand; and, if it were possible to keep out of the city of New York, they would do it.

Contempt for the Devil, not Fear.

They cannot do it; for we say with Luther when he went to that famous Diet of Worms, that if every tile in New York were a devil, we would go nevertheless. (Applause.)

And were this world all devils o'er, Each waiting to devour us, We lay it not to heart so sore; Not they can overpower us. And let the Prince of Ill Luck grimm as o'er he will, He harms us not a whit: For why? His doom is writ, A word shall quickly slay him.

They call one of the entrances to New York, Hell Gate. I tell you God will knock at the gates of hell in that city, and when they ask, "who is there?" He will answer: "Jehovah Sabaoth, the Lord of Hosts, the King of Glory. He is the Lord strong and mighty, the Lord mighty in battle; and the King of Glory is the Captain of this Legion of Zion Restoration Host." (Amen.)

I desire to give the Powers of Hell, visible and invisible, straight notice that I will not be afraid of anything that they can do, or say, or think, or threaten, and I care nothing for the applause of the press, or for the kind words of the pulpit, because "Tomeo Danus et donec frenes."

I Suspect the Greeks Even When They Bring to Me Presents.

I do not care for the support of the churches, or the paper, because with few exceptions they are the Devil's own. I do not want to be tangled up with them at all. (Applause.)

Paper after paper is knocking at my door, and asking me for thousands and thousands of words, promising me that they will repeat them exactly as I say them or write them. I say them or write them.

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I will not be afraid of anything that they can do, or say, or think, or threaten, and I care nothing for the applause of the press, or for the kind words of the pulpit, because "Tomeo Danus et donec frenes."
If they do not stand for God whom do they stand? If they are standing for the Devil, not only do I not desire to work with them, but I long to smash them until they do not exist at all. (Applause. Amen.)

You may be sure that that is the impossibility. I have triumphed over the press of Chicago, and I believe that I could conquer, if I were compelled to, in a fight with the press of New York, too. (Applause.)

Now and then the press of Chicago comes out with a little squeak, and a few days ago I put up my back because of a squeak that touched my personal honor.

Lies Which Impugn Personal Honor Will Not Be Endured.

I told Deacon Barnes, our General Counsel, to go to Chicago last Saturday and tell the editor of the Chicago Evening Post that the retraction of a certain lying statement must appear, and appear at once, or I would thunder at the door of that paper until I smashed it. (Applause.)

When he reached the office the paper was running through the press; but when Mr. Editor knew that I was in earnest he stopped the press, took the form out and put in what was as near an apology as they could make and a complete withdrawal of their dishonoring allegation.

That is the first, but it will not be the last occurrence of that kind.

I believe that God established law for the purpose of smiting the law-breakers; and I will see if law means anything in this country.

When they touch my personal honor they have gone too far. Some of the other papers are coming perilously near it, and they may hear from me in short order, should they go further. I stand for law, and the Gospel is law.

It is the Law of the Spirit of Life in the Christ Jesus which will set men free from the law of Sin and Death.

The Gospel is not Lawless Love or Damning Lust or Foolish Endeavors.

The Gospel of our Lord Jesus, the Christ, is the Law of the Spirit of Life in Him, and that Law will crush and crush forever every power of sin, and death and hell, including every accursed newspaper in New York or Chicago.

Do you stand with me in that?

Restorationists—"Yes."

General Overseer—Some may ask: "How will you succeed in your work in New York if the papers do not take any notice of you?"

I do not trouble about that at all.

The Papers Cannot Do Without Me.

I am far too interesting a personality for the papers not to write about. It does not matter that they misrepresent me. I am perfectly well aware of the fact that no one has been able to change a man by beating him down, and therefore I am not troubled when I see a caricature of myself, because I think that perhaps that is just the way I look.

I do not trouble about that kind of thing; for I have no personal vanity.

When they represent me in a ridiculous cartoon with the American flag in one hand and another flag with a dollar mark upon it in the other, I say: "That is all right. Under the American flag I will get as many dollars for God Almighty as I can." (Applause. Amen.)

The trouble with them is that they are envious and angry, and thus they are already have so many dollars, and, although they did their best to crush us, God is pouring in the dollars in tens of thousands and hundreds of thousands, yea, in millions, into the City of Zion, which is being built up for God.

He is bringing the people to Zion from every part of the world. May God continue to bring them. I do not mind their making fun if it will do them any good. The stiff truth is the heavens shall laugh: Jehovah shall have them in derision.

They would like to destroy me, but they cannot.

God's Protection Impregnable.

There is no power on earth or in hell that can destroy me, or you either, if we stand with God; for then we stand where nothing can hurt us.

They may take our lives, goods, honor, children, wives and all things that pass away; but the City of God remaineth.

By the grace of God, we have a city here, and we have a City above which they can never touch. There we shall find the Christ, and all our dear ones, safe in His holy keeping.

So we go down into this work in New York very heartily, not making any concessions whatever to the world, the flesh, or the apostate churches, but telling them plainly that He who stands at the door and knocks—the Christ of God—has come to that city to demand its unconditional surrender.

Understand that it is an unconditional surrender.

I stand as God's messenger, and I call that city, as I called Chicago, to repent, to believe, and to obey God.

Some may say, "You have not got Chicago yet."

Did Jesus, the Christ, win Jerusalem?

Voices—"No."

General Overseer—Did Paul win Rome? Voices—"No."

General Overseer—Did Apollos conquer Ephesus? Voices—"No."

General Overseer—Did the apostles who won so gloriously win only when they were able to get the cities of the world with them? No, but they won.

Thousands, millions, and hundreds of millions have followed in His train.

They climbed the steep ascent of heaven, Through peril, toil, and pain; O God, to us may grace be given To follow in their train.

New York Crying Out for God.

I believe that in the city of New York there are millions who are crying out: "If any man can show us how to get comfort for our spirits, and salvation for our souls and bodies, and give us some solution for this everlasting conflict with sin, disease and death and hell, then let him come in the Name of God and tell us."

Therefore I am going, for I hear that cry from millions in New York who do not want to live under the power of the Devil, but want to live under the power of God; and they do not know God's Way of Deliverance.

We are not through with Chicago; and the proof of it is that her people cannot stay at home on the Lord's Days. Many thousands of them come out here every month to attend these services in Zion City.

I do not know any other minister or any other church that the inner press of Chicago sends their reporters forty-two miles to report, do you? Voices—"No."

General Overseer—But they cannot keep me out. They can no more keep me out than they can keep the Master out whom I represent.

The Christ Demands an Unconditional Surrender.

They know well that there never will be any diminution of my opposition to their villainy, for I will drive them from post to post, until they have surrendered to God, or have been driven to hell.

They must surrender to God to get to heaven; and if they do not surrender to God, they will be driven to hell.

That is where they belong; and sooner or later every one gets to the place where he belongs.

I want you to know that the Son of God in this Time of the Restoration is going forth to war, and that He is determined to win back from the powers of Satan, and Sin, and Disease, and Death, and Hell every city and every foot of ground now possessed by the Powers of Evil, until He shall reign from shore to shore, and "the earth shall be full of the knowledge of Jehovah, as the waters cover the sea."

That is the business in which we are engaged: the business of telling men that they must submit to the Christ, who is gentle, and with infinite condescension, knocking at the door of their hearts.

I believe that notwithstanding the apostasies, scribes, Sad-ducces, Pharisees, cruel, wicked men and worse women, that there are multitudes who are reaching forth their hands and...
crying out of the depths to God from New York, and may God help us to bring many of them into Zion. (Amen.)

A Command Which Must Be Obeyed, or Defeat Is Sure.

I tell you that just as sure as God lives, we will suffer most complete defeat in New York unless we obey the exhortation which I read to you:

Retarded, like sinners and pilgrims, to abstain from fleshly lusts, which war against the soul.

That is the first part of the Exhortation, and I say that we ought to be soundly whipped if we do not obey that instruction. If the Host that we lead were a host such as Joseph Smith or Brigham Young led, God could not use us to do His work.

We have not the first atom of sympathy with that false system of religion, although we have for the people. Zion stands for monogamy, not for polygamy, and not for unbridled damning lust under the guise of religion.

Zion stands for purity in the youth and in the maiden, and for the establishing of chaste, pure and holy homes.

Zion Has No Affinity With Mormonism.

Zion has no affinity with the false Zion that has sent forth a false gospel, false prophets and a false religion under the guise of truth to curse the world.

There were many good people deceived by them because the Mormons had, and, I think still have, the capacity of mis-quoting Scripture in order to sustain their position.

Let me remind you that when our Lord was tempted, in each instance, He turned the Sword of the Spirit, which is the Word of God, upon the enemy.

In the last temptation the Devil thought that he would try the Sword of the Spirit, too. So he set the Son of God upon a pinnacle of the temple, and said: "If Thou art the Son of God, cast Thyself down: for it is written. He shall give His angels charge concerning Thee; and on their hands they shall bear Thee up, lest haply Thou dash Thy foot against a stone."

That was quite smart of the Devil, but he forgot that the Word of God was not a one-edged Sword, but a two-edged Sword, and the Christ turned the other edge of the Sword and with it overcame the Devil; for he said: "Again it is written, Thou shalt not tempt the Lord thy God."

When these false systems that have cursed America and the world come, they come with many things in their favor.

The Mormons taught what the Word of God distinctly teaches: that the apostolic, prophetic, and teaching offices are perpetual in the Church, according to 1 Corinthians 12:28.

They taught the perpetual organisation of the Church and the Gifts of the Spirit as the 12th chapter of 1st Corinthians teaches it.

They taught tithing as God's Word has taught it from the far-distant age of Melchisedec, King of Salem, and high priest of God, when Abraham paid tithes to him.

The "word of wisdom," of Joseph Smith, contains some excellent provisions for the good of the people.

Indulgence In Damning Lust the Prize Offered in Mohammedanism and Mormonism.

But with it all came the damning lust; that which enticed, under Mohammed, the tribes of the Koreish to forsake their God and enlist under his banner, namely, that they would have women galore while they lived, and that when they died there would be a host of hours with whom they should dwell in a paradise of damning lust, eating and drinking, and be forever happy, with the happiness of a filthy brute whose highest aspirations never rise higher than its belly.

This was the prize that Mohammed offered, and this is the prize that Mohammedanism still offers.

This was the prize that Joseph Smith and Brigham Young offered.

This is the prize, despite all they say, that still underlies Mohammedanism and Mormonism, and which, by the grace of God, we hope to do something in smashing.

I want them to understand in New York that the suggestion that is found in the City of Zion, I received inspiration and help from Mormonism in this case, which was of a base insult, and diabolical.

A Base Insult.

I never had any understanding with the Mormon authorities at any time, and I think that it is a base insult; because all of good that Joseph Smith or Brigham Young ever knew, I live apart from them or any of their followers.

I will not be likened unto them; not for a moment! I am their superior mentally, morally, spiritually, intellectually, and every other way, and I will not be likened to those wicked men. (Applause.)

I have nothing in common with them, and never have had.

If we go to Salt Lake City next year I will let them know that, over the length and breadth of Utah.

I am not sure yet that I shall go.

A short time ago I gave a hint that I might go to Utah next year, and I was immediately offered a sixteen-dollar rate. That is sixteen hundred cents to take us thirty-two hundred miles there and back, and, I think it is a little too high.

I figured out that the trains would only cost them about five dollars a person, and they would make far too much profit if they got eleven dollars.

But whether I go there or not, you would better believe that all the world will be on tiptoe to see where Zion Restoration Host go next year. (Laughter.)

Many great cities desire us to come.

It is a matter of public record that the widest-circulated newspapers in Boston, Philadelphia and elsewhere have sent telegrams saying that their cities want us to come to them after we have finished our work in New York.

Why? Because, underlying everything, there is the cry of the people for deliverance, and

Elijah the Restorer Is Elijah the Deliverer.

Have I not, by the grace of God, shown you Deliverance from the Christ from sickness? Voices— "Yes.

General Overseer—Have I not shown you Deliverance from the power of the world? Voices— "Yes.

General Overseer—Have I not shown you how, by cooperation and honest work, you can be delivered from poverty and win wealth for God? Voices— "Yes.

General Overseer—Then if I am not Elijah the Restorer and Deliverer, who am I? I delivered you by the grace of God from the power of the Devil in many forms; and since God has used me in the Deliverance of tens and hundreds of thousands, cannot God use me in delivering tens of millions? Audience— "Yes.

General Overseer—We have power to do it, because "greater is He that is in you than he that is in the world." How should one chase a thousand, and two put ten thousand to flight, except their rock had added them a thousand? "Thou hast been My Rock, and there is none like thee." For their rock is not as our Rock, even our enemies themselves become judges.

Have you ever figured out what the results would be if each two of you who are in Zion Restoration Host overcome ten thousand?

There are more than 6,000 enrolled in the Host, and 3,000 times 10,000 equals 30,000,000. Think of it, Thirty Million!

But it will not be many years ere the Host numbers 60,000, and dividing it into twos, it is as follows: 30,000 times 10,000 equals 300,000,000,000. In less than five years that Host could subdue the entire population of the world for the Christ ever if it reached Fifteen Hundred Millions!

It Does Not Seem to Me too Great a Task to Win This World for the Christ.

This world is only a little world.

"One drop of ink makes millions think." Do you know how many we have reached already through the printed page?

We have distributed gratuitously by Zion Restoration Host and Zion Literature Mission about nine million pieces of literature, one way or another, and if only ten persons read each piece that would be ninety millions; and if twenty persons read each piece that would be one hundred eighty millions. Add to this about five million pieces sold, and for their rock is not as our Rock, even our enemies themselves become judges.

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It Does Not Seem to Me too Great a Task to Win This World for the Christ.

This world is only a little world.
THE CHRIST KNOCKING AT THE DOOR.

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Shiloh Tabernacle
Lord's Day Afternoon, August 16, 1903

two-thirds, for individual and separate readers, that would reduce the readers to ninety millions—or, say, one-sixteenth of the world's inhabitants.

Let us go on. We can, and, God helping us, we shall reach "every creature" with the Gospel of the Glory of God within Ten years by Zion Restoration Host, by spoken word or printed page.

You believe that the time has come for the line to be drawn sharply and clearly between the World, the Flesh, and the Devil on one side, and God, His Son leading, on the other.

Believe, I beseech you as sojourners and pilgrims, to abstain from fleshly lusts, which war against the soul.

That should be translated against the life.

You will be burnt out if you even think evil.

The thought of iniquity is what? Sin.

You must behave kindly.

There is one mistake that many of you are liable to make, and I warn you against it.

A poor, feeble imitation is always a contemptible thing.

I am sending you out not to do my work, but to do your own work.

You are not me, and I am not you.

You must do your own work; do not attempt to do mine.

You Are Not Sent to Argue the Question.

One of the things you are not to do in New York is to argue the question.

Some of you excellent Deaconesses have awfully long tongues. (Laughter.)

I might suggest that you cut off a piece before you go to New York.

There are some of you Deacons also who are not deficient in tongue.

Let us have the maximum of work and the minimum of talk.

When you carry this Message of Peace that I am having prepared, you leave at each door a beautiful picture, an invitation, a message in my writing, and portions of the Word of God, and when you present it with a loving smile and an earnest prayer, "Peace be to this house," you have not time for anything else but to go to the next house, or else you will never get through New York.

Will you ever get through the work there if you stand and talk a half hour on each door-step, or let the Devil fool you into wrangling?

Be content to hold your tongue in all the languages you know, except only to say, "Peace be to this house."

New York Would Better Publish Correct Reports.

If they say, "We want to know what this Dowie fellow teaches," you reply, "come to Madison Square Garden."

Then they will try to come, and multitudes, who cannot come, and could not all get in if they did, will want to read my Message from God.

The New York papers will find it to their interest to report what I say correctly; for if they do not the people will be angry.

What the Work of the Host Will Be.

You do your own work; and I will do mine.

You bring the people into Madison Square Garden, and I will shoot them, and you can pick them up. (Laughter.)

You bring them into Madison Square Garden, and I will dynamite them.

You bring them into Madison Square Garden, and I will blow the apostasies to pieces, and you pick up the pieces.

You can pick up the wounded and lead them to the Savior, Healer, and tell them that the only way to bless them was to wound them.

You all know that yourselves, do you not?

Voices—"Yes."

General Overseer—I know many people who, when they first saw Leaves of Healing, became very angry.

They might even have said hard things, but they did not feel them.

I know many people who have gone out of this and other Tabernacles just as angry as they could be, saying: "I will never go to hear that man again."

Whenever I hear of such people I say, "They will be here again within a week," and so they are.

Some say after reading Leaves of Healing: "I will never read that paper again," then I have known them to hunt for the paper in about two weeks, because they wanted to know what I was saying, and what on earth I was doing.

It is an easy thing for you to do your own work.

I do not want you to be dumb visitors.

You can say many kind words; in fact, you cannot be kept from saying them.

Some of you who have been saved and healed could not keep your testimony back; but do not stand and talk for half an hour upon a door-step.

Do not get into any discussion.

Let me do the fighting.

Keep me, and those who, by will assist me, load up and fire the guns.

Your glorious work is to give the Invitation over and over again into the homes of New York's millions, and to pray and bring in the people where we can reach them, and compel them to come in to the fold of God.

Do Good!

If you can help any one up, help him.

If they ask you to come in and pray for them, go in and pray earnestly and then pass on your way.

After we are through with this Mission we shall hope to organize a powerful Church in the city of New York to carry on the work, a Church which will soon have a Legion of the Zion Restoration Host large enough to visit every home in that city many times every year.

Go from house to house, do good work, say kind words, and do not wrangle at all, and leave me to be the first wrangler.

I will have to score Dr. James M. Buckley, the Editor of the so-called Christian Advocate in New York, for He has been working up for it for the last ten years, and he shall get it.

Nothing, if I am spared, will keep me from it.

By the grace of God, I will smash the lies which that wicked man has told for many years against our Lord Jesus, the Christ, as the Healer of His people; and especially will I expose his wicked and sily article in The Century Magazine for October, 1902, entitled "Dowie, Analyzed and Classified." I have waited for a year to do this, which is quite a little self-restraint for a "Megalomaniac," as he is pleased to term me, and to classify me.

We will not do our work only at night, but we will begin early in the morning.

I believe that we shall have tens of thousands of good, thoughtful, Christian men and women come into Madison Square Garden at 6:30 in the morning who will come to listen to the Word of God, and then go to their work.

May God bless every one who is coming. (Amen.)

Zion Restoration Host must behave properly, so that they may at least escape Dr. Buckley's estimate of the members of the Christian Catholic Church in Zion all over the world, and of the people of this City of Zion, who are, he says, to be "regarded with pity—a sentiment due to every honest fanatic."

I love you, and have a great joy in thinking that you will keep yourselves pure, by the grace of God, and abstain from every fleshly lust and passion.

Will you?

Voices—"Yes."

The Awful Result if One Restorationist Should Yield to Sin.

General Overseer—Oh, what a sorrow it would be to me if only one member of Zion Restoration Host went down to New York and took that damning liquid fire and distilled damnation, or that stinking, filthy smoke of hell—nicotine.

It is Satan's consuming fire.

How sad I would be if only one young man should find his way into the house of her whose house is the gate of hell.

I would rather that we had not gone down to New York, than that one member of Zion Restoration Host should go to the Devil there.
If you go down with a pure heart, your strength will be more
soul and body be preserved entire, without blame, unto the
corning of our
They will see the patient tender eyes of the Savior
ever faithful, will knock at the last door.
Following which the General Overseer pronounced the
Peace Himself sanctify you wholly; and I pray God your whole spirit and
fellowship of the Holy Spirit, our Comforter and Guide, one Eternal God,
forever. Amen. 

BENEDICTION.
My Father and God, 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 Thy Spirit. Help me to see if it is not my duty to enrol myself with the Hosts of Zion in His kingdom. The Lord Jesus, the Christ. Faithful is He that calleth you, who also will do it. 

INVEST IN ZION SECURITIES.
The Par Value of Certificates is $20 and 50 each. 

Members of Zion everywhere.

Price Lists, Earning Data, and other particulars sent upon request.

DEACON DANIEL SLOAN. Zion Administration Building, City, Illinois. All are welcome and there are no charges of any kind made for all gifts and all funds. Salvation in the name of Jesus. All the costs of this work are covered by the Jesus-offerings. People who attended these meetings, and others who are being helped, have nothing to give, are absolutely welcomed as the richest.

The Healing of Christ's seamless dress 

Do you know God's way of healing?

Let it be supposed that the following words are a conversation between the trace [1] and the writer. What question is in the mind? Do you really suppose that God has no means of healing the sick in these days of His power and might? No, He has these means.

That is exactly my meaning, and I wish very much that you should know God's way of healing, as I have known it. God's way of healing is, as I have known it, that which is spoken of in Matthew 17:19, 'They said unto Him, Lord, why could not we cast them out? But Jesus said, This kind can only be cast out with prayer and fasting.'

A. What is the way, in your opinion?

B. Because He cannot change. He is 'the same yesterday and today and for ever,' (Hebrews iv. 8.) He said that He came only to 'destroy the works of the Devil,' (John 10:10.) He did this when in the flesh on earth. Being unchangeable, He was able and willing and desirous to be a saviour for our good, and therefore God may not wish us to be healed.

A. But is it not the same difference, namely, that He is not now with us?

Now pray. 

No, that cannot possibly be; for diseases of every kind are the Devil's work, and his work can never be God's will, since the Christ came for the very purpose of destroying the works of the Devil. (1 John 1:10.)

The gospels were written to show the serpent's wiles, and to explain how an evil spirit could enter a man. If the Bible really taught that, it would be impossible to believe God's Word. (John 16:12.)

B. You for there had been no sin which came through Satan; there never would be any disease, and Jesus would have meant no such thing. 

But even if I agree with all you say, is it not true that the Gifts of Healing were removed from the Church, and are not in it now? 

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

B. No. that cannot possibly be; for diseases of every kind are the Devil's work.

A. What is the way, in your opinion?

But does disease never come from God?

The Lord Jesus, the Christ. Faithful is He that calleth you, who also will do it. 

They said unto Him, Lord, why could not we cast them out? But Jesus said, This kind can only be cast out with prayer and fasting. (Matthew 17:19.)

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

And we are whole again.
ZION IN SWITZERLAND AND GERMANY

BY EVANGELIST MARIE BRIEGER-HODLER

The following interesting account of the work of Zion's messengers in Switzerland and Germany was written by Evangelist Marie Brieger-Hodler, Associate Editor of Blatter der Heilung.

It tells of a most wonderful story of what Jehovah hath wrought in these lands, through the message of His Messenger and Prophet, Zabij, the Restorer, as carried to the hands of a poor, suffering woman and became to her a source of blessing and comfort.

The history of Zion in Switzerland dates from the summer of 1902, and had its beginning in a series of meetings held weekly, and make visits.

On his departure from Zurich the General Overseer left a dear sister in charge of the meetings that he had started.

Although greatly surprised that a task to which she scarcely deemed herself equal should be assigned to her, she went forward, looking to God for strength.

And, behold, the power of this simple, pure Gospel, which the man of God has dug out of the rubbish of all human creeds and theories, and which has become a blessing to thousands of weary ones during the twenty-seven years in which he has taught it, was proved even from the lips of this humble handmaid of the Lord.

Many an afflicted one suffering experienced a healing strength.

Great numbers, seeking salvation and healing came to the meetings, which Mrs. Hofer-Roth at first held at her own home, until the room there proved too small and she was obliged to rent a larger place.

Many conversions and healings were recorded at this time, and, in order to contradict the many misconstructions and falsehoods that were plentifully strewn about by the enemy, and also for the encouragement of other poor, afflicted ones, these were published in a little pamphlet by Mrs. Hofer-Roth.

A part of them also appeared in Blatter der Heilung, Volume 11, Numbers 6 and 7, in the article, Zion in Zurich, Messengers of Zion from America.

In the autumn of 1901, the General Overseer sent the first Elder, Rev. Carl Hodler, and two assistants, Evangelist Hertrich and Deaconess BAULI, to Switzerland.

These established their headquarters at Castle Liebfrauenburg, in Zugen; distant from Zurich, two hours by rail.

As might be expected, the adversary was not idle at this time. His servants kept busy by spreading lies and abuse, far and near, for the purpose of stifling the work of God.

But we see today how futile all their efforts were.

Zion is built upon a rock, which is the cornerstone, Jesus, the Christ.

Before we take up a copy of Blatter der Heilung, issued January 15, 1901, containing an article entitled: "The General Overseer's Mission at Zurich," we contemplate this article and see the first fruit of a sweet baby, for that was, as we may say, the birthday of Zion in Switzerland.

Next year the General Overseer, Rev. Carl Hodler, sent the first Elder, Rev. Carl Hodler, and two assistants, Evangelist Hertrich and Deaconess Baull, to Switzerland.

These meetings have proved an inestimable means of implanting in the minds of the young the pure, Divine truth, unadulterated with human theories.

A Zion Choir of forty voices, under excellent leadership, assists at our services.

The progress of Zion has grown to be a history of worldwide importance, rather than that of a particular church; and since leaves of Healing, published weekly, gives a far more comprehensive idea of this than the monthly Blatter der Heilung, it is desirable that more be able to read them in the original.

For this reason the study of English for adults is placed on the already well-filled weekly program.

The instruction is given by an experienced teacher of languages, and the class of beginners, as well as that of more advanced students, is making very satisfactory progress.

The above mentioned headquarters of Zion for German countries, in Zurich, Kastielstrasse 11, consists of nine rooms.

They are the office of the Elder and his assistants, the library, the prayer-room, the living room of the attendants, and three guest chambers for such as come from far and near, wishing to make a short stay here in order to recuperate spiritually or physically.

One of these, a dear sister suffering from rheumatism, stayed there lately, and, in a few days, departed. Her arm, which she had not been able to move when she arrived, was free from pain and healed, so that she could use it in any way.
Many visitors come daily into the Elder's office with their various physical and spiritual ailments, to seek comfort, help, and God. The Elder answers the prayer of faith, as soon as His conditions are complied with.

A short time ago a man to whom the Elder was called at night was healed of blood poisoning, which had reached a very critical stage. His hand was swollen to the size of three hands placed one above the other. The Elder prayed with the man, and three days later he came into the meeting completely healed, and testified, with thankful heart, to what God had done for him.

Another was freed of stomach trouble of long years' standing, and never felt another pain after his visit. A third case was that of a man whose body was, so to say, almost eaten through by cancer, and never even felt another pain after his visit. He was healed, and go on their way healed.

One day a girl came to the Elder exclaiming: "Oh, come to my mother, who is seriously ill from blood poisoning. It began in her hand, and now it is over her whole body. I fear there is no help for her."

But for God, all things are possible. The woman was healed, and she and her daughter praise God today for His Word, which never fails, but stands firm and immovable as a rock.

It is gratifying to contemplate the beginning of the Zion stations outside of Zurich.

Generally it was a copy of Blatter der Heilung, Volume III, Number 2. An ailing woman was led into the way of faith by reading a Zion message, to attend the meetings, and was converted.

Zion Restoration Host.

In Zurich, Zion Restorationists, with Deaconess Baliff at the head, have for some time been doing good work. Its members have made visits from house to house, bringing Blatter der Heilung and the greeting "Peace be to this house" to many a downcast man or woman, burdened by sin and disease.

They have pointed out the way to God and have invited such to the meetings, and there, if he was ill, brought him healing through prayer.

The retrospect of the year's labor of Zion Restoration Host, who gladly devote a portion of their time to the service for the erring and needy, is encouraging, although naturally their work is done under great difficulties and against much opposition.

A copy of Blatter der Heilung fell into the hands of a woman that was about to have an operation performed on her child's eyes. Through reading Blatter der Heilung her heart was inspired with confidence in God's Power to heal, and in prayer of faith she turned to Him, and the eyes of her child were healed.

A man who had long been told by a Christian friend that he must be converted, but who still persisted in walking in the ways of sin, was led, by reading a Zion message, to attend the meetings, and was converted.

Aching woman was led into the way of faith by the visits of the Restorationists.

When the clergyman visited her, he used to leave her feeling lonely and despondent, she said; but, since the Restorationists have come to her, she felt comforted and happy, and looked forward hopefully to their weekly visits.

She is now restored in body and soul, and attends the meetings regularly.

A young girl at Thun, who had been ailing all her life, was about to have her leg amputated. The Restorationists found her in a pitiable condition.

Her limb was very badly swollen and was turning black, causing her great pain.

They prayed, but when improvement was not at once perceptible, the girl became discouraged. Yet she shuddered at the thought of the clinic, which was all that was left her.

When the family, particularly one of her sisters, lost all faith in the efficacy of prayer and urged that the operation be performed.

But, in spite of all this, she desired the visits of the Restorationists, which had brought her so much comfort.

Then Miss Seibt came to her, and the sick girl accepted the Divine Message to the sick and received much comfort.

When, a week later, the Zion messenger returned, she found that the leg had begun to heal. It had suddenly broken open and a great mass of corruption had flowed out.

The unbelieving sister was greatly moved. In a short time the great wound had so far lessened that it was scarcely a quarter of its
ZION IN SWITZERLAND AND GERMANY.

One could detect in the testimonies of those who had been healed, that dearer than the being freed from bodily ailments was to them the precious peace which the being united with Him, which they had secured, and to which they now both led others.

Castle Lieburg.

The work at Castle Lieburg, which is visited from time to time by ordained workers from headquarters, is superintended by Mrs. Hoier-Roth, mentioned at the beginning of this report, and is bearing fine fruit.

"The Castle is distant an hour by rail from Konstanz, and a half hour from Lake Constance.

Far from the tumult and noise of the world, it is hearded and study groves quiet fields and peaceful meadows.

Of the guests that have made a longer or shorter stay here since its opening there is probably not one who does not hold Lieburg in his heart.

Now she visits the sick herself, telling them of God's full salvation in his Wurttemberg home, and often groaning with pain, said to one another, "We have a new mother now.

She was well, for God had done his work in her fully; the old had passed away and all was new.

One could detect in the testimonies of those who had been healed, that dearer than the being freed from bodily ailments was to them the precious peace which the being united with Him, which they had secured, and to which they now both led others.

But at the thought of returning home she was seized with a fear of what people there might say if she were not fully healed; and as a result of this fear, which above all things she would have to get rid of, she relapsed into her former condition.

Not till five o'clock in the morning did the meeting close.

A young girl from Wurttemberg, who had been healed through prayer offered by the General Overseer, was induced to come to Lieburg by reading a copy of Blatter der Heilung which had been brought her by a friend, who had been healed through prayer offered by the General Overseer.

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Of the guests that have made a longer or shorter stay here since its opening there is probably not one who does not hold Lieburg in his heart.

Now she visits the sick herself, telling them of God's full salvation in his Wurttemberg home, and often groaning with pain, said to one another, "We have a new mother now.

She was well, for God had done his work in her fully; the old had passed away and all was new.

Not till five o'clock in the morning did the meeting close.

A young girl from Wurttemberg, who had been healed through prayer offered by the General Overseer, was induced to come to Lieburg by reading a copy of Blatter der Heilung which had been brought her by a friend, who had been healed through prayer offered by the General Overseer.

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She was well, for God had done his work in her fully; the old had passed away and all was new.
Baden, then in Ulm, where two of our members, Mrs. and Miss Ulrich are busily engaged in distributing Blatter der Heilung.

A well-attended meeting was held here. In Berne Elder Hodler was also welcomed by dear friends of Zion.

Several meetings were held in a private house, and by visits from house to house, the threefold Gospel was brought very near to persons of rank.

In Herrsching two meetings were held and much interest was awakened among the Lutherans. In Lauben and Görlitz, also, steps were made.

In the first named place a visible blessing was secured in the healing of a little girl, for whom the Elder prayed.

She was the niece of Sister F Selbit of Selendi, belong, where so many persons have experienced hearing in answer to the prayers of the General Overseer. (See Blatter der Heilung, Volume III, Number 10.)

In the same manner were the visits of Mr. Mul- ler to Oberfussia, Saxony, and other places richly blessed, God proving Himself everywhere the Healer and Comforter.

Then he visited Hungary where, in many places, instruction by Zion messengers is earnestly desired.

At Budapest, Elder Hodler was invited to speak, through an interpreter, at a Baptist meeting.

He accepted the invitation on condition that he be allowed to explain freely the principles and teachings of Zion.

On the way home, he visited friends of Zion at Vienna and other places.

With thankful heart for the blessing that had attended his journey, the Elder returned to his field of labor in Switzerland, while the good seed sown began to sprout up, and the knowledge of the case of life and death spread farther and farther.

As a result, it became quite evident that a second visit by some messenger from headquarters would be necessary.

This was made by Evangelist Herrich, when accompanied by Evangelist Brieber-Hodler, went on a two months' tour through the Rhine Provinces, Hannover, Pomerania, Prussia, and Saxony.

Nagold, Ludwigsburg, Carlsruhe, Baden, Stras- burg, Coblenz, Braunschweig, Ulm, Lübeck, Stréltin, Surenberg, Belgrad, Neureut, Rattich, Berlin, and Oberforfrof were successively visited; meetings were held and families visited.

Although it was by no means a favorable time for travel, and there were many hardships to bear, God helped His protecting hand over His messen- gers and helped them to overcome all difficulties, which latter were quite outweighed by the joy experienced in meeting so many brethren, sisters and friends, and in being privileged to teach them with the Word, which God richly blessed.

At every place there were weak hands to be strengthened and feeble knees to be made firm; there were doubting hearts to be set up, and those seeking Salvation to be instructed; there were the attacks of the ignorant world, the opposition of the prejudiced pious, and of narrow-minded scribblers to be met.

But the Divine Truth, which is as foolishness, to these, is mighty and holy wisdom.

Short as our stay at most places, there were yet some persons who reported for Triune Baptism; children were blessed and consecrated to the Lord; members received into the Christian Catholic Church in Zion, and, where circumstances permi- ted, Zion Gatherings were organized; Blatter der Heilung was distributed and the sick and needy visited and prayed for.

Thus in many places of Germany a Zion plant, yet tiny, has sprung up, that with, the help of God, may grow into a mighty tree with outspreading branches.

In Pomerania, Zion has many adherents among the Bishops.

The preachers are much excited and warn the pulpits and through the religious papers against this constantly growing danger.

At one of their conferences the matter of Zion was thoroughly discussed, and again designated the Word of God for those who know Zion in Europe and America must agree with.

A very active brother, often styled the Baptist King, and his wife, were put out of the Baptist church, because he entertained the Zion messengers as guests and distributed Blatter der Heilung.

As iflighted by an electric wire, the little Cath- olics at the different places have begun to flame up one after another, as soon as the preaching of the vivifying Gospel reached them.

The Word of God was not only eagerly received at all other places, where, as mentioned above, there were either a few friends of Zion or groups of brethren and sisters, who came forward with glad willingness to make arrangements for meetings, and who showed the messengers much kindness.

Everywhere there is manifest a more thorough repentance; a more earnest consecration to God; and a more joyful life of faith.

Amid the unavoidable hostility of the world, the work of God goes forward and is borne onward by the prayers of all Zion and its beloved leader, from whom visits are endlessly received in all places.

Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom.

That they may all be one, even as Thou, Father, art in Me, and I in Thee, that they also may be one in Us.

Zion was founded by the Lord, and therein the oppressed of His people shall find a refuge.

The hosts in all lands are increasing and the missionary of our beloved leader is the messenger of the Covenant, as the prophet whose coming was predicted by Moses, as the Elijah whom Jesus promised us, is being more and more fulfilled, and will shape itself ever more and more gloriously.

LEAVES OF HEALING.

Saturday, September 12, 1903.

Train Schedule Between Zion City and Chicago

The remittance must accompany receipt of subscriptions at the Publishing House, no difference by or for whom or for whatever time they may be given, or whether forwarded through Orained Officers, Branches, or Gatherings of the Christian Catholic Church in Zion Accounts will be carried with Ordained Officers, Branches, or Gatherings, on quantity orders of periodicals consigned on sale for monthly settlement, but to include only such articles as bear the imprint of Zion All teachings of Zion.

Send all newspaper clippings concerning the General Overseer, the Elders, or any department of the work in connection with the Christian Catholic Church in Zion, to Deacon F Stern, Zion City, Illinois.

Send as soon as possible after publication, and carefully mark name and date of the paper clipped from each article. If this is not done, the clippings are absolutely useless.

LEAVES OF HEALING.

Train leaves Waukegan at 12.37 p.m., arriving in Zion City at 12.38 p.m., daily, except the Sundays.

Special Trains Sunday.

Will leave Wiles street (Chicago) depot of the Chicago & North-Western Railway at 11 p.m. p.m. and 11 p.m. p.m. these trains run express and reach Zion City in one hour and ten minutes returning, the fare in either direction being twenty-five cents.

The sound may have been heard at thirty miles, children over five and under twelve years of age half fare, while the babes under one will be carried free of charge.

NORTH ROUND TICKETS for fort nights' round-trip, home settlers and workmen, are residents of Zion City, on sale at Zion Hospital, 305 S. 4th Street and North-Western Railway, the depot.

[Train Schedule Between Zion City and Chicago, effective August 1, 1903.]

ZION'S TRANSPORTATION AND RAILWAY AFFAIRS (John Alex. Dowic, ot City, Illinois, General Superintendent Zion Transportation.)

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Publisher's Notice.

Notice to Officers and Members of the Christian Catholic Church.

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OPENING OF THE ZION CITY COURT

SURROUNDED by the rich and beautiful fittings of the council room of the General Overseer of the Christian Catholic Church in Zion, the City Court of the City of Zion, Lake County, Illinois, held its first session at 10 o'clock a.m., Thursday, September 10, 1903.

The simple but impressive ceremony was conducted with quiet dignity by the new judge, Honorable V. V. Barnes, in the presence of the General Overseer and several Overseers of the Christian Catholic Church in Zion; the mayor, council and officials of the City of Zion; the heads of Zion Institutions and Industries, members of Zion City bar, and several invited guests.

Bailiff Hugh Williams called "The Honorable City Court," when the Court, accompanied by the General Overseer, Sheriff Powell and State's Attorney S. D Talcott, entered the room and the assemblage arose.

Sheriff Powell then cried, "Hear ye! Hear ye! Hear ye! the Honorable City Court, in and for the City of Zion, is now open for the September term!"

The Court then said:

"It is one of the fundamental purposes of the Constitution of the United States that justice shall be established, and in order that justice shall be established it must be based upon the Word of God. It is appropriate that in establishing our Court we recognize Divine Providence in all of the affairs of government and in the administration of justice. I will, therefore, ask Overseer Speicher, in leading the devotional exercises in the opening of this Court, to read the Scripture, to make a record of the same as he may think proper, and to lead in prayer."

Overseer John G. Speicher then read the 24th Psalm:

The earth is Jehovah's, and the fulness thereof; the world, and he that dwell therein. For he hath founded it upon the seas, and established it upon the floods. Who shall ascend into the hill of Jehovah? And who shall stand in His holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, and hath not sworn deceitfully.

He shall receive a blessing from Jehovah, and righteousness from the God of his salvation. This is the generation of them that seek Him; that seek thy face, O God of Jacob.

Lift up your heads, O ye gates; lift up your gates, O ye everlasting doors. And the King of Glory shall come in. Who is the King of Glory? Jehovah strong and mighty; Jehovah mighty in battle. Lift up your heads, O ye everlasting doors; and the King of Glory shall come in. Who is the King of Glory? Jehovah of Hosts.

The Overseer then led in earnest prayer. The Court then introduced State's Attorney S. D Talcott, an officer of the court, with a few complimentary words, stating that although, owing to a lack of time to fulfill the necessary legal forms for the summoning of a jury or a grand jury, there was no jury present, and therefore Attorney Talcott had no official duty in the nature of an address to the jury, it would be fitting that he should say whatever he had in mind to present.

Attorney Talcott rose, and, speaking with deliberation and sincerity, was listened to with profound attention as he made the following able address:

State's Attorney Talcott's Address.

"May it please the Honorable City Court, Officers and Citizens of Zion—In the name of the law and justice, and in the name of the Constitution of the United States, I would indeed be unkind if I did not take this opportunity of thanking the judge and the members of the court for extending to me this invitation to be present with you at this time.

"Regardless of the law—the law that makes it my duty to be here—I say that I would indeed be unkind if I did not accept this invitation, although accepting it put me to a great deal of inconvenience, and at this time, for the first time in my life, briefly to address the good people of Zion City.

Success Due to Righteousness.

"I am very glad that you have established here a city court.

"I am very glad, at this time, of the opportunity of congratulating you upon your wonderful success.

"I do not think that I can say that it is phenomenal, for the simple reason that it is based upon justice and right.

"Based as it is upon the right, it certainly will success.

"I believe that the fundamental principles of Zion are right.

"This summer, I spent a great deal of time in and about Salt Lake City, Utah. I inquired as to the people of Salt Lake City; I mingled with them and I could determine, comparing that people with the people of Zion City, that there was no comparison at all.

"I was surprised most of all to learn that they were a profane people.

"I was surprised to learn that they gave themselves up largely to the worldly affairs of life.

"They were running and operating, what is called 'Saltair.' Many of you know what that is, and what it has been in the past, although not at present. It has been in the past nothing but a bar-room, but at the present time they have discontinued that feature, but continue the other features, that are not for the_upbuilding of righteousness.

"Comparing that people with a people that follow the Christ we do not wonder that they have stopped in their growth.

"I congratulate the General Overseer and the good people of Zion upon their marvelous growth.

"I am glad for their presence in our midst.

Friendliness of Waukegan People.

"I assure them of the good feeling of the most of our people in the city of Waukegan.

"I hear the people, perhaps, as you do not hear them, and the better class of people feel very kindly toward Zion.

"We have, in Lake county, a great many institutions that are not good for the county, I am sorry to say.

"I am sorry to say that many of the villages are almost uncontrollable, so to speak, as far as vice is concerned, and it is deplorable that in this beautiful Lake county such conditions exist.

"It is incumbent upon the officers of the county to control that condition; to stamp vice and lawlessness out, if possible.

"You have begun right, here. You have built a city upon a beautiful site that has not been desecrated.

"We find it more difficult to stamp these evils out, where they have crept in, than if we were to build anew.

"The officers of the county, I assure you, are doing their best, in their feeble way, to build up the county and make it what it should be, but they find it difficult so to do.

"People who are engaged in unlawful practices do not come out publicly.

"The laws of the country require that we be very careful in doing this work.

"We wish to secure convictions, and you cannot secure conviction by taking a brass band to catch a criminal.

"Unfortunately, the press of the country has been one of the features that has caused this delay.

First Court to be Opened with Prayer.

"This is the first time in my experience that I have heard court opened with prayer.

"I firmly believe that if that time should ever come when I should be elevated to the Bench—and that is certainly a laudable aspiration—if that time should ever come, I believe now that I should insist upon that feature. (Applause.)

"While Overseer Speicher was reading the lesson, I had vividly brought before my mind the 12th chapter of Romans, that my mother taught me, and which I have never forgotten.

"I learned that chapter when but a mere boy about seven years of age.

"To the young men I simply say this, that it certainly will do you good to commit it to memory. I believe it to be the young man's guide.

"I congratulate you again upon the opening up of this judicial department in Zion, which I believe to be of great good to your city and to your people. I thank you all." (Applause.)

The Court paid a very emphatic tribute to the ability and probity of the State's Attorney in his handling of legal affairs pertaining to Zion and in his energy in enforcing the law.
He also mentioned the distinguished services of Judge DeWitt Jones, of the County Court, in the preliminary steps necessary to the incorporation of the City of Zion. He stated that the Honorable Mayor of the City, Richard H. Harper, who was present, was fully as cognizant as he of this kindness and justice of these officials. Mayor Harper spoke briefly, confirming the words of the Court and offering his hearty congratulations to the citizens of Zion City, upon having a judge known not only for his learning in the law and wide legal experience, but for his clean, strong Christian life and righteousness.

City Attorney C. E. Lauder, also an official of the Court, being called upon by the Court, spoke briefly, expressing his gratitude to God for the honor of being an official of the Court. He also paid a handsome tribute to Sheriff Powell, speaking of the straightforward, energetic manner in which he had carried out all his duties in connection with the police court of the city, and expressed his belief that he would be a faithful official of this higher court.

Judge Barnes then very happily introduced the General Overseer, who spoke as follows, substantially:

"An Old Custom.

"Your Honor,—I have the great pleasure of fulfilling an old custom in Great Britain, and in presenting to you a pair of white gloves. There are no prisoners, I understand, to be brought before the Court, and the old custom is that the Judge shall have a pair of white gloves; for this is called in England 'A Maiden Assize.' (Applause.)" Tribute to County Officials.

"I should like to be permitted to thank, not simply in formal terms, but from my heart, the Circuit Judge, and especially, having been brought in connection with him, Judge Jones, the Judge of the County Court; the Honorable Mr. Talcott, State's Attorney, and all of the officials in the present and past administration of affairs in Lake County.

"I should not forget the great kindness of the State's Attorney. Mr. Talcott, in the most unmeasured terms and with hearty goodwill, pledged to us his utmost support in helping us in every possible way to become established under the law. And he fulfilled his pledge.

"I very heartily and very highly honor the State's Attorney, and should the time ever come when he aspires to judicial honors, in Lake County, I do not think the voices of Zion will be missing. (Applause.)" Zion Honors Law.

"I do not believe there ever has been in any land a people that have worked together more harmoniously and more absolutely sustaining law than this community.

"We have endeavored to ascertain what the law was, and not only to keep within its spirit, but to obey its letter.

"If God's service were not reasonable, we could not serve Him, because He has made us reasonable beings. He has imposed upon us the absolute duty of exercising reason—sound judgment.

"I have simply demanded of this people that they and I should give unto God a reasonable service—a reason that is right, recognizing His appointment in presenting to Him our bodies, that fierce passions and cursed lusts that have dragged down the nations of the earth should not burn destructively within us and destroy us.

"And now, let me ask you to pray for the Judge.

"There are times, I know, when the laws are very complex.

"I am thankful that we have a Judge who will never respect the poor nor honor the mighty, but will, I verily believe, judge righteously and justly, and in the great righteousness judgment at all times.

"May God bless your Honor, and enable you to be a great blessing to the City of Zion."

The Court then said:

"The General Overseer has referred to Lord Coke, one of the great writers of English law, one of the most profound students and practitioners of the courts of Great Britain, and whose word is still authority wherever the English law is used in the common law is referred to in our courts.

"I remember one of the celebrated sayings of Lord Coke in speaking of the practice of law and in advising lawyers who were thorough students of law, who reference to their profession, 'The occasion is sudden, and the practice dangerous.'

"We find the law always full of sudden occasions, and the practice is always dangerous.

"The lives and the liberties and the property of men have to be secured on very short notice, without any opportunity for special preliminary examination or preparation.

"But the law is not the only thing in which the occasion is sudden, nor the only thing in which the practice is dangerous.

"We find the General Overseer has referred to the administration of the General Overseer very full of sudden occasions, and although the practice is not dangerous to the good morals of the community, it sometimes makes very heavy attacks upon the reputation of those who have to take part in the program. (Laughter.) I feel that a great deal of honor has been conferred upon me, and while it is a matter of self-congratulation in one aspect of the case, it is one of regret on the other that I am in a position where I am receiving so much more honor than I can possibly bestow, either upon the General Overseer, upon the Court, or upon the assemblage now present.

"There are some matters, as the General Overseer has said, of very great importance, that must necessarily come before this Court; questions not only local but constitutional in their character.

"We expect to secure justice in any event.

"The principal work of this Court will not be in the adjustment of matters between litigants in the ordinary sense of litigation. A great many of these ques-
tions are friendly in character, where it is impossible to make a plea of adjudication by reason of the fact that the law itself, under the constitution, requires the decrees of some competent court, as in the case of minors, and in various other cases and in those future to the law for settlement.

"Zion is full not only of surprises, and sudden occasions, but of new applications of old Baines.

"One thing that a lawyer does not desire to see is an amendment in the law. The lawyer is usually a conservative man.

"Whenever a new situation takes place, and there can be no resort to precedent to settle it, as is the case with us frequently here in Zion, the problem becomes exceedingly difficult.

"It is impossible, sometimes, to tell what a new law does mean, and herein comes the need for the help of the lawyer.

"I believe there are certain profound principles of the law to be applied in a new way, that will tax the learning and the experience and the judicial capacity of the members of the bar and of the courts not only of this state, but of the United States.

"There will come a time when the judges of the United States Supreme Court will not agree among themselves, after the most learned arguments by the most profound counsel, as to what ought to be decided with reference to the principles involved in the City of Zion.

"Therefore you cannot expect that a man like me should be able to pass finally upon all of the propositions that may come before this Court.

"I may have to pass upon them, and, according to the light that I possess and am able to obtain, I shall do the best I can, as I know must be accountable to God when I come to stand before Him and His Court in the last great day of judgment.

"I wish to thank the State's Attorney for his kind words that he has expressed here, and perhaps, more than for anything else, for opening my heart.

"The following is a class of men to whom I have been chiefly indebted, it is to those who open their hearts wide, and state honestly what their experiences are.

"When you open your heart to me, you influence my life.

"When the State's Attorney so eloquently referred to his early experience, and expressed his great faith in the principles of the Bible, it touched me very deeply and I believe it touched all.

"I learned to read by the side of my mother's knee.

"Among the many things my father profoundly impressed upon my life when I was a boy, was the saying of the Psalmist, By the help of God and my own strong hands, I am old; yet have I never seen the righteous forsaken, nor his seed begging their bread.

"I wish to thank the General Overseer for his kindness, his goodness, and his sense of justice for all that he has said here tonight. I tell you that I am not worthy of his high consideration in all respects, but I shall strive to move in that direction by the blessing of God. I wish him for his confidence. I thank this people for their love and confidence, and shall strive to do as well as I can in the administration of the law.

"I thank the General Overseer for recalling again the ancient custom of the courts of criminal law in Great Britain, and for this token that he has been pleased to give. I shall always retain as long as I live, with the kindest of memories, and with gratitude to him and to this people. It means a great deal. I hope that you will all pray for me. I need your prayers that the judicial ermine shall in no wise be soiled while I wear it.

"Again thanking the General Overseer and all others present; officially and privately, for the honor you have conferred upon me, I desire to bid you Goodspeed."

"The General Overseer, calling forth Messrs. Mothersill and Cressy, of Zion Law department, then said:

"I wish to say that there is a young bar growing up in the City of Zion, and as my own son is a member of the law department, with the young gentlemen standing at my right, I think it might be well to introduce them.

"While they are not yet members of the bar of the state of Illinois, our young friend, Mr. Philip W. Mothersill, is a distinguished graduate of law of the University of Michigan at Ann Arbor, and is a bachelor of laws, having taken his degree with very great honor.

"Mr. Morton Cressy is a graduate of that very ancient institution, the Law School of Harvard University, having also the degree of L.L.B.

"Both of these gentlemen are about to become members of the bar of the state of Illinois.

"My own son, who has just received the degree of Doctor of Law from the University of Chicago, will regret exceedingly that he was unable to be present, but I desire to represent him.

"Mr. Mothersill expressed his pleasure at being present and paid a very sincere compliment to the Court, with whom he had been associated in legal business.

"Mr. Morton Cressy spoke very happily, expressing his pleasure in being at the opening of the court and a resident of the City of Zion. He said he had come to Zion City because of the life and character of his friend, Dr. A. J. Gladstone Dowie, who had studied with him for two years at Harvard, but was glad to find that the people also lived up to the standard that he had expected.

"The Court then extended a hearty right hand of welcome to these young gentlemen and to Attorney Lauder, L.L.B., of the University of Michigan.

"After a few words regarding the legal education of these gentlemen and his son, Dr. Gladstone Dowie, by the General Overseer, the court presented the other officials of the court; Clerk of court, O. L. Sprecher; Deputy sheriff, Hugh Williams; and the official, now, Laura C. Heath.

"After stating that certain matters would come before the Court at the afternoon session, Judge Barnes dismissed the first session of the City Court of the City of Zion by calling for the singing of the Doxology by all present, after which the General Overseer pronounced the Benediction.

Many Desire Citizenship.

At the afternoon session of the Court Judge Barnes received the necessary declarations of and issued the first papers to the following subjects of King Edward VII., residents of Zion City, who desire to become citizens of the United States: John C. Baines, Thomas Baines, Peter Moffat, John Fowlett, Wesley G. Fee, Archie C. McNeill, Henry Cardwell Morgan and George Wilkinson.

Full citizenship papers were issued to Silas Moot.

The City Court will be in session daily hereafter in the city clerk's office, connected with the law department, in the Administration building.

L. H., A. C. R., A. W. N.

NOTES FROM ZION'S HARVEST FIELD

by H. M. POWELL, General Ecclesiastical Secretary

Zion in Johannesburg, South Africa.

Conductor, H. M. Powell, Box 20, Johannesburg, South Africa.

Those who are in touch with the work of Zion are already informed of the fact that at the last Feast of Tabernacles Elder Daniel Bryant was ordained Overseer for South Africa.

We rejoice in the fact that that great continent is soon to have such an able Overseer to direct the work of the Christian Catholic Church in Zion.

His work will not be to plant the standard of Zion there, for in many places in that beautiful country Zion already has her strong Gatherings.

We bespeak for Overseer Bryant a hearty welcome from the loyal hearts of Zion in South Africa.

The following report is from H. M. Powell, Conductor of the Gathering at Johannesburg.

This Gathering is doing good work.

May God continue to bless them in their labors.

Johannesburg, South Africa.

Dear Overseers,—I write a few brief lines to inform you of our condition here.

Our average attendance is about thirty-five.

Last night we had forty-three present.

Last Wednesday week, Mr. Thomson and Mr. Black, who are missionaries, came here and gave away over forty Messages.

We seem to get into the confidence of the people a little more than formerly.

When we first went out in the street wherein our hall is situated, the people would not buy Zion Literature.

Lately, however, we have noticed that these people are getting more kindly disposed towards us.

Last Wednesday week, Mr. Thomson and I sold fifteen copies of LEAVES OF HEALING and gave away over forty Messages.

Nothing less than strong perseverance and faithfulness will recommend our work to them.

Three more have told me of their intention of applying for membership.

Six or seven more, I believe, are gradually being brought that way.

We have had some interesting testimonies lately. It is our endeavor to lay down true repentance; and they that will not do this, soon leave us for some other and easier way.

Yours very faithfully,

H. M. Powell.
NOTES FROM ZION'S HARVEST FIELD

By REV. J. G. EXCELL, General Ecclesiastical Secretary

Chicago, Illinois.

Readers of LEAVES OF HEALING will remember that the work of Zion in Chicago was begun down by the World's Fair. Patiently the man of God proclaimed the truth, even though at the beginning his total attendance numbered only about fifty.

Nevertheless, believing that one with God was a majority, he patiently continued to proclaim the everlasting truths of God; and that which was sown in tears is now being reaped in joy.

God's Word cannot return to Him void.

The General Overseer proclaimed the Word of God, and it is now yielding an abundant harvest.

Elder Farr, who is in charge of the South Parish in Chicago, writes as follows:


Dear Elder Excell:—Since my wife and I began to work upon this field in July, 1902, we have been pleased to see the previous seed sowing of our dear General Overseer bear fruit to the glory of God.

His personal teachings in the Auditorium, his messages and LEAVES OF HEALING which have been scattered thickly in Englewood, have brought forth a harvest of many spirits saved, and diseased bodies Divinely healed.

Our people are very active in Christian work. Not only in Zion Restoration Host on Sunday morning with messages of peace and LEAVES OF HEALING, but all through the week, they are watching for opportunities to speak of Salvation, Healing and Holy Living to those who know little about these truths; thus much personal work is being done.

Our people are united in Christian love, and seem each week to become more and more united in the work of love and faith, and to increase in spiritual stature.

Since our ministry began in this parish, through the united prayers of the General Overseer, Elder, Evangelist, Deaconesses, Deacons and members of the Christian Catholic Church in Zion, many have been healed who were not members of Zion, besides all the sick of our own number.

About all the diseases known to the medical profession in Chicago have been healed by our Heavenly Father in the Name of our Lord Jesus, the Christ, without any aid or ministration of medicine.

Such diseases as cancer, tuberculous of the bones and tissues of the body, curvature of the spine, abscesses, tumors, appendicitis, inflammation of the bowels, diphtheria, typhoid fever, pneumonia, grip, scarlet fever, rheumatism, dislocated knees, crushed hand, ruptures, corns, etc., all have been instantly and permanently healed by the power of God; so that we have no reason to doubt for a moment that our Heavenly Father forgives all our iniquities and healeth all our diseases.

If some of our testimonies that have been given in our meetings from week to week could have been taken down in shorthand and reported for our readers of LEAVES OF HEALING, they would be very interesting and helpful.

While many of our members with their children have moved to Zion City, and others are continuing to go every month, yet the Lord has been very good to us in giving us others to take their places, so that with conversions and healings nearly every week, our ranks have been filled with newcomers about as rapidly as the older ones have gone, for which we give all praise and glory to God.

The Juniors and the Choir under the direction of Evangelist Emma A. Farr have been doing good work, and many of the children have been converted and brought into the Church, and are active in working for others.

We feel that a great privilege to live in these times of the Restoration, and to enjoy the ministry and teaching of the Prophet of God, Elijah the Restorer.

We feel that we cannot be thankful enough to our Heavenly Father for raising up such a Prophet to lead us in these times of apostasy, and to prepare us for the Christ's Second Coming.

We never enjoyed the work anywhere as we do in Zion.

We have the best people to minister to that we have ever had the privilege of associating with.

No Baptist church that we have ever known can compare with ours in kindness, love, liberality and spiritual power.

We hope to live and work in Zion Till Jesus Comes.

Your faithfully in Jesus, Gilbert E. Farr.

Champaign and Urbana, Illinois.

The following report of labor is from J. C. Atkinson, who was for some time the Conductor of our Gathering at Champaign, Illinois, and later moved to Urbana, Illinois.

He is now in Zion City.

We rejoice, however, in the good work that was done in the above mentioned places, and know that the seed that was sown will continue to spring up and bear fruit unto everlasting life.

Urbana, Illinois.

My dear Elder:—The influence of Zion has been felt in Champaign and Urbana for a number of years, but no systematic Restoration work had been done until the winter of 1901-1902, during which, together with my wife, I made a systematic canvass of the greater part of Champaign.

We went from door to door, and the manifestation of the Holy Spirit's presence in our Gathering.

The field here is white to the harvest, and we are praying that God will send some one to continue the work after June 1st, when we leave Zion City.

Your brother in the Christ,

J. C. Atkinson.

Detroit, Michigan.

Zion Tabernacle, Corner Twenty second and Fourth streets—Lord's Day, 3 p.m. Sunday School 5 p.m. Wednesdays.

Elder Cairns writes:

Zion in Detroit is Going Forward.

We have been only two months with the people here but we have had a time of intense spiritual service of God in Zion.

I am glad to report that we were never members of the most enthusiastic company than we have here.

We have now forty members.

Among these are about fifteen who are regular in their Restoration work.

They are like all other Zion Restorationists, that they report some very interesting experiences.

Upon one occasion two of our women went out to a woman in a house of shame.

She promised to give up her sinful life and expressed a desire to have them call upon her mother.

The ladies hunted up the mother and brought her out to the service.

When she came, she was in a state of incoherence, but they continued to deal with her heart to God.

The father came too, and promised to give up his tobacco and liquor and lead a clean life.

Then on a certain Saturday the father and another man had a talk with the son, a youth too, about thirty years.

They tried to persuade him to give up both God, but he would not, and the next day he drove a cab and drinking a bottle of alcohol.

Under such circumstances we used to use...
NOTES FROM ZION'S HARVEST FIELD.

Dear General Overseer:— I thank you for the prayers and for the kindly way you and others have answered questions, and made plain the Scriptures, hard for so many to understand.

We have only had five meetings, and yet the class is able to locate any chapter in five of the books of the New Testament when they hear it read.

In six months, we shall expect them to do the same with the whole of the New Testament.

Besides this, they have the important miscellaneous chapters in the Old Testament.

We find that a good method is the secret of successful and pleasant Bible study.

Our Restoration Drill Class, which follows our half-hour of devotion on Wednesday evening, is being blessed of God.

We have received a telegram from prayer. When you prayed, he began to mend.

When I read "Notes of Thanksgiving," I desire to make the angels weep.

The prayers of colored people, and we will take these messages.

We have on hand about one hundred copies of the Leaves.

Yours for God and Zion,

T. Alex. Cairns.

Port Allegheny, Pennsylvania.

The doctors of course do not like it.

Elder Taylor writes as follows:

Los Angeles, California.

My dear Elder:— I returned from my visit to Los Angeles last Saturday, May 30th. We had good meetings and much interest was manifested; but I have not been in a place where the prejudice against the General Overseer and Zion on the part of so-called Christians was stronger.

They bought us from the beginning; but the common people heard us gladly.

The Deaconess and members of the Branch had made arrangements before I went, with the Secretary of the Woman's Christian Temperance Union, to use their hall, and they had their circular printed.

However, when they found out it was to be used for "Downie meetings," as they called them, they flatly refused to let our people meet in their hall.

After being refused the Woman's Christian Temperance Union hall, the Deaconess secured the Blanchard Hall just across the street from the City Hall.

This hall was much more centrally located.

Not a church in Los Angeles would allow us to use their building for baptismal services, so we were compelled to go outside of the city.

At Ontario we baptized five persons, and five at Long Beach.

Among those baptized at Ontario was one of the leading merchants of Pomona and his wife, a convert from the Roman Catholic faith.

These two persons also went in their applications for fellowship.

The Deaconess arranged to have the baptismal service at the swimming tanks on Main Street, Los Angeles, but when we went there on Monday morning, for some reason, we were refused the use of the tank.

God opened up the way, however, for us to go to Long Beach.

The manager of the Plunge Baths at this place was very kind to us, allowing us the use of his building to preach in as well as to hold the baptismal service.

On our arrival at Long Beach, about eleven a.m., we went out the mission to the Full Gospel Host to scatter messages and announce the services.

One of the largest congregations we had preached to assembled in the gallery surrounding the baths, and we had a most impressive service.

Long Beach is a watering place only a few miles from Los Angeles, where people go from all parts of the world to spend the summer.

At this place about forty copies of leaves or healing were sold and several hundreds of the messages were given away.

Most of these people seemed to be interested in the Full Gospel.

When we learned that Zion stood for all that the Full Gospel of Salvation, Healing and Holy Living implied, they said: "We can see nothing wrong in that."

Your brother in the Christ,

W. D. Taylor.

The following clipping to which the Elder referred in the above report we
LEAVES OF HEALING

Zürich, Switzerland.

The headquarters of the Christian Catholic Church in Zion on the continent of Europe are at Zürich, Switzerland.

Waves of blessings radiate from that center.

Elder Hodler and his faithful colaborers have visited many other cities, and the work is rapidly going forward.

He sends us, from time to time, lists of those who have obeyed the Lord in baptism, and we note with pleasure that much good is being done through the German Leaves of Healing.

We call the following some of Elder Hodler's recent correspondences, and subjoin two testimonies which we have received from Switzerland:

Zürich, Switzerland, May 10, 1903.

Dear Elder:—Your letters of April reached me in due course of mail, but I could not answer until now, having been much engaged in the work.

We are busy in making history that we scarcely find time to write about our work.

We are now receiving Zürich Literature regularly.

We have two young men selling Leaves of Healing from house to house; one in Zürich, the other in Konstanz.

Mr. Klaus sold two hundred copies last week in Konstanz.

These workers go from house to house, giving the tracts to the people where they cannot sell the LEAVES.

We are sending much Literature to the friends and members in Liebeth; and we have sent hundreds of LEAVES and tracts free.

I am sending a young man to Germany to sell our Literature there.

It will be a seed sown for the time to come.

There are many friends of Zion all over Germany, and we will have a large harvest in the future.

We are in close touch with them by letters.

I am leaving for Italy today.

I will report when I come back in about seven or eight days.

This morning a little hand of seven, three young working men, and a little family of four, all members of the Christian Catholic Church in Zion, left us to go to Zürich City.

The husband and wife rejoice at the thought of being able to have their children trained in Zion schools, where God reigns.

The wife was healed through the General Overseer's ministry when he was here two years ago.

With Christian greetings, and assurance of our lit,
Zion Restoration Host is very much larger than that of the old organization known as Zion Seventies, and embraces many departments of work outside of the definite Seventy work; so in going to New York there will be many other duties to be performed by the members of the Host besides that of carrying the Message from house to house.

Large numbers will be required to do Guard Duty under that branch of Zion Restoration Host known as the Department of Guards, under the direction of Colonel Carl F. Stern.

Others will be needed to assist in the nursery and to care for the Junior Choir during the day, under the direction of Deaconess Barnard, who is at the head of the Department of Nurses.

Others will be needed to assist in the dining-room and kitchen, representing the Commissary Department, which will be under the direction of Deacon Frank Cotton.

Persons having a preference for any one of these special departments will please communicate with the officer in charge, as named above.

We also desire to have all persons who can assist in taking care of the many children who will be left by parents in Zion City, to report to us at once, so that we may refer them to Deaconess Irish, who has been appointed by the General Overseer to take charge of a vast nursery in Elijah Hospice during the time of the New York Visitation.

Handy New York Guide.

We are pleased to be able to announce to the members of Zion Restoration Host that a very handy Guide is now in course of preparation, which we hope to be able to place in the hands of every member of the Host at the time they start for New York, and which they will be able to carefully study while on route.

This Guide will give the various sections into which the City has been divided, with the smaller districts to be assigned to each Company, with general information, concerning the distance of each section from Madison Square Garden, the prevailing nationality of each district, whether thickly or sparsely settled, class of population, whether rich or poor, and full directions as to the best car lines to take in order to reach them.

Also a general outline map of the city with such other useful suggestions as may be deemed necessary for properly conducting the work.

Membership and Identification Card.

A most beautiful Membership and Identification Card is also in course of preparation, most artistically designed by Deacon Charles Champe, with space for the photograph of the owner.

It is of the greatest importance that every member of Zion Restoration Host who expects Zion to secure a rooming place for them, shall have one of these cards in their possession; consequently we must insist that all members of the Host living outside of Zion City attend to this matter at once.

If they will send us their latest photograph, the Williams Brothers, Zion's Photographers for this special work, agree to make and furnish photographs to the members of the Host, and return the original in good order, for the sum of fifteen cents.

Let every one attend to this at once.

A very neat Card Case is also being prepared for carrying the Identification Card, Railway Ticket, and the Meal Ticket, which will be used at Madison Square Garden on this occasion.

This Case, which is being manufactured in Zion City by our own Box Factory, is a very neat imitation leather case, and can be furnished to all members of the Host for fifteen cents.

Literature Cases.

For the convenience of the Restorationists, we are also having a very neat and durable case manufactured for carrying Messages and Leaves of Healing while out on district work.

This case will carry two hundred folded Messages and ten copies of Leaves of Healing, and will prove a great convenience to our workers, especially in getting on and off cars, besides adding materially to the general appearance.

It is a very neat black case, with spring clasp fastening, and will be nicely lettered in gilt with the words, Zion Restoration Host.

This case will be made in two qualities: the cheaper can be furnished our workers at the nominal sum of fifty cents, while the better quality will cost one dollar.

We believe that every member of the Host will want one, as was clearly indicated by those who expressed their delight when we placed it on exhibition at the great Rally of Zion Restoration Host last Monday night.

Meals in Madison Square Garden.

The General Overseer has given Deacon Frank Cotton instructions to make preparations for the serving of meals to the Host in Madison Square Garden during the entire period of the Visitation, and, in accordance with the General Overseer's instructions, every preparation is being made by the Deacon to furnish good, wholesome meals at a very low figure.

Meal tickets for the Host for meals in New York at Madison Square Garden are now ready at the office of Deacon Frank W. Cotton, general manager Zion Hospitals, in Elijah Hospice, and should be applied for at once with the necessary cash, so that the commissary department may be able to tell as soon as possible how many to provide for.

A complete register of all ticket-holders will be kept.

The tickets will be good for thirty-five meals, from October 16th breakfast to November 2d breakfast, and will cost the members of Zion Restoration Host five dollars; this will cover the cost of dishes and other expenses.

It will be necessary to begin registering at once, so that all can be provided for before leaving Zion City; for New York.

Those who have to return to Zion City before November 2, 1893, will be given credit for the unused portion of their tickets if they present it to the steward of Zion Restoration Host at Madison Square Garden before they leave.

Meal tickets must be paid for when issued.

Members living outside of Zion City when ordering meal tickets must make checks, money-orders, registered letters, etc., payable to John Alex. Dowie, but send to Frank W. Cotton, Commissary Zion Restoration Host at Elijah Hospice, Zion City, Illinois.

It must be borne in mind by members of the Host everywhere, that the time for registration is growing very short, and that
LEAVES OF HEALING

MICHIGAN CENTRAL RAILWAY.

Terminal Delaware, Lackawanna & Western Railway Depot for New York City, New York.

TRAIN NO. 5.

October 14 | Zion City—Arrive 11:30 a.m. | Zion City—Leave 12:00 m.
October 14 | Zion City—Arrive 3:30 p.m. | Zion City—Leave 4:00 p.m.
October 15 | Niagara Falls—Leave 7:40 a.m. | Niagara Falls—Arrive 8:00 a.m.

WAIBASH RAILWAY COMPANY.

Terminal New York, Ontario & Western and West Shore Railway Depot, foot of West Forty-second Street, New York.

TRAIN NO. 6.

October 14 | Zion City—Arrive 12:00 m. | Zion City—Leave 12:30 p.m.
October 15 | Niagara Falls—Leave 7:00 a.m. | Niagara Falls—Arrive 8:00 a.m.
October 16 | New York—Arrive 7:00 a.m.

BY WAY OF WASHINGTON.

PENNNSYLVANIA RAILWAY LINES.

Terminal Pennsylvania Depot, foot of West Twenty-third Street, New York.

TRAIN NO. 1.

October 14 | Zion City—Arrive 9:30 a.m. | Zion City—Leave 10:00 a.m.
October 14 | Garrett—Arrive 9:45 a.m. | Garrett—Leave 10:15 a.m.
October 14 | Chicago—Arrive 10:35 a.m. | Chicago—Leave 11:00 a.m.
October 15 | Altona—Arrive 12:15 p.m. | Altona—Leave 12:45 p.m.
October 15 | Altona—Arrive 6:15 a.m. | Altona—Leave 6:45 a.m.
October 15 | Washington—Arrive 11:15 p.m. | Washington—Leave 11:45 p.m.
October 16 | New York—Arrive 7:30 a.m.

HALMTOLE & OHIO RAILROAD CO.

Terminal foot of Whitehall Street, New York.

TRAIN NO. 2.

October 14 | Zion City—Arrive 9:30 a.m. | Zion City—Leave 10:00 a.m.
October 14 | Garrett—Arrive 9:45 a.m. | Garrett—Leave 10:15 a.m.
October 14 | Chicago—Arrive 10:35 a.m. | Chicago—Leave 11:00 a.m.
October 15 | Buffalo—Arrive 8:20 p.m. | Buffalo—Leave 8:50 p.m.
October 15 | Pittsburgh—Arrive 4:15 p.m. | Pittsburgh—Leave 4:45 p.m.
October 15 | Cumberland—Arrive 1:15 p.m. | Cumberland—Leave 1:45 p.m.
October 15 | Columbus—Arrive 1:15 p.m. | Columbus—Leave 1:45 p.m.
October 16 | New York—Arrive 6:00 a.m.

BY WAY OF NIAGARA FALLS.

ERIE RAILWAY COMPANY.

Terminal Erie Depot, foot of West Twenty-third Street, New York.

TRAIN NO. 3.

October 14 | Zion City—Arrive 10:00 a.m. | Zion City—Leave 10:30 a.m.
October 14 | Chicago—Arrive 11:30 a.m. | Chicago—Leave 12:00 m.
October 15 | Niagara Falls—Arrive 6:20 a.m. | Niagara Falls—Leave 7:00 a.m.
October 16 | New York—Arrive 8:00 a.m.

GRAND TRUNK RAILWAY SYSTEM.

Terminal Pennsylvania Depot, foot of Twenty-third Street, New York.

TRAIN NO. 4.

October 14 | Zion City—Arrive 11:00 a.m. | Zion City—Leave 11:30 a.m.
October 14 | Chicago—Arrive 2:30 p.m. | Chicago—Leave 3:00 p.m.
October 15 | Niagara Falls—Arrive 6:30 a.m. | Niagara Falls—Leave 7:00 a.m.
October 16 | New York—Arrive 8:00 a.m.

October 16 | New York—Arrive 7:30 a.m.

Saturday, September 12, 1883

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unless names are sent immediately.

The schedules of all the trains in the following list are subject to change without notice.

October 14

Zion City—Arrive 11:00 a.m.

October 15

Niagara Falls—Arrive 7:40 a.m.

October 16

New York—Arrive 8:00 a.m.

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October 16 | New York—Arrive 8:00 a.m.
OBEDIENT GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Ghost."

Sixteen Thousand Seven Hundred Twelve Baptisms by Triune Immer since March 14, 1897.

The following-named twenty-nine believers were baptized at Shiloh Tabernacle, Wednesday, September 2, 1903, by Elder R. N. Book.

The following-named thirty-five believers were baptized at Zürich, Switzerland, Tuesday, June 7, 1903, by Elder Horder.

The following-named seven believers were baptized at Castle Lieburg, Tuesday, June 7, 1903, by Sophia F. Herrick.

The following-named six believers were baptized in Toronto, Ontario, Canada, Lord's Day, August 23, 1903, by Elder Eugene Brooks.

The following-named seven believers were baptized in Vanouver, British Columbia, Canada, Tuesday, August 25, 1903, by Elder R. M. Simmons.
The following named believer was baptized in Los Angeles, California, Monday, August 23, 1903, by Deaconess L. A. Wilkinson.

Stamper, John Wesley .. 508 North Hill street, Los Angeles, California

The following named fourteen believers were baptized at the Caledonian Road Baths, London, England, Lord's Day, August 30, 1903, by Evangelist H. E. Cantel:

Liddle, Alexander .... 11 Jamaica street, Edinburgh, Scotland
Liddle, Cecelia Emily .... 21 Jamaica street, Edinburgh, Scotland
McDonald, Donald .... 4 Millar place, Edinburgh, Scotland
McDonald, Donald .... 4 Millar place, Edinburgh, Scotland
McDonald, Donald .... 4 Millar place, Edinburgh, Scotland
McDonald, Donald .... 4 Millar place, Edinburgh, Scotland
McDonald, William John .... 4 Millar place, Edinburgh, Scotland
McDonald, Isabel .... 3 Millar place, Edinburgh, Scotland
McDonald, Georgina .... 3 Millar place, Edinburgh, Scotland
McDonald Alexander .... 4 Millar place, Edinburgh, Scotland

The following names are those of young children consecrated Wednesday, July 29, 1903, by Evangelist H. E. Cantel:

Ten: John A., 678 Ashland avenue, Chicago, Illinois
Tom: James A., 678 Ashland avenue, Chicago, Illinois
Harmon, Esther Edith .... 678 Ashland avenue, Chicago, Illinois
Harmon, Lelia .... 678 Ashland avenue, Chicago, Illinois
Schuerr, Arthur .... 1125 June street, Chicago, Illinois
Schuerr, Barbara .... 1125 June street, Chicago, Illinois

Subscribers, Read This.

On every subscriber's copy of Leaves of Healing or The Zion Banner we attach a yellow label bearing his name, address, and two numbers, the figures referring to the volume and number with which the subscription will expire.

Thus, should your label number happen to be XIII — 25, you may know that your subscription expires with Volume XIII Number 25. Also take notice that Leaves of Healing now completes a volume every six months, or twenty-six weeks, that being the number of pages which are put into a bound volume. Earlier in the life of the paper a volume contained fifty-two numbers, as Leaves of Healing had fewer pages in those days.

By making yourselves familiar with these customs and remitting promptly you need never allow your subscription to lapse.

Send money only by Bank Draft, Postoffice or Express Money Order in favor of John Alexander Dowie, and address all letters intended for us to

Zion Printing and Publishing House, Zion City, Lake County, Illinois.

ZION'S BIBLE CLASS

Conducted by D. B. L. N. Sloane, in Shiloh Tabernacle, Zion City, Lord's Day 11 a.m. and 7 p.m.; on Sunday School Days, at 10 a.m. and 7 p.m.; and also on Saturday afternoons.

ZION'S BIBLE CLASS LESSON, OCTOBER 4th.

Love Fulfills the Law of God.

1. The person who loves God will make Him supreme.—Exodus 20:3.
He will be the Fountain of Life.
He will be the Source of every joy.
He will be All and in All.

2. The person who loves God will delight in worshipping Him.—Exodus 20:6.
He will be the object of praise.
Our meditation of Him will be sweet.
His mercy will ever fill us with thanksgiving.

3. The person who loves God will never blaspheme His Name.—Exodus 20:7.
He will be our Adorable Father.
We will bow to His Name.
We will speak of His Name only in veneration.

4. The person who loves God will not abuse the purpose of His Day.—Exodus 20:8-11.
The wisdom of it will always be seen.
It will ever avoid overwork.
It will perpetuate the life God has given.

5. The person who loves God will not rebel or disobey those over him in the Lord.—Exodus 20:12.
They will love to obey.
They will not be willful.
They will respect authority.

6. The person who loves his neighbor will not murder him.—Exodus 20:13.
Anger will never burst forth.
Vengeance will never break out.
Mercy will always be shown.

7. The person who loves his neighbor will not pollute his neighbor's name.—Exodus 20:14.
The relation of home will be conserved.
He will see God's Divine Plan.

8. The person who loves his neighbor will not steal his neighbor's property.—Exodus 20:15.
He will want only that which God can bless.
He will be the object of praise.
He will know the treasures of God's bounty.

9. The person who loves his neighbor will not lie about him.—Exodus 20:16.
He will always speak the truth.
He will never utter a reproach.
He will love to put away sin.

10. The person who loves his neighbor will not set his heart against his neighbor's possessions.—Exodus 20:17.
He can seek comfort in these things.
He has no desire towards idolatry.
He is satisfied with God.
God's Holy People are a Love-exhibiting People.
SERVICES OF THE
Christian Catholic Church in Zion

REV. JOHN ALEXANDER DOWIE, General Overseer

WILL BE HELD IN
SHILOH TABERNACLE
Zion City, Illinois

...Every Lord's Day Afternoon at 2:30 o'clock....

Excursion Trains Leave the Wells Street Chicago & North-Western Depot each Lord's Day Morning at 11:30 and 11:45 o'clock, returning after the services

Round Trip Tickets ... THIRTY CENTS FOR SALE AT THE DEPOT PLATFORM

THE CHRIST IS ALL AND IN ALL

THE TIME EXTENDED

In order that no one may lose the opportunity to select a lot in the beautiful New Zion City Subdivision, opened during the Third Annual Feast of Tabernacles, the privilege of Shareholders' Special Discount of Ten per cent. from the regular rentals, has been extended until

SEPTEMBER 15, 1903

This offer is open to all worthy Investors and Home-seekers, "In whose hearts are the Highways to Zion." All such may yet become Shareholders in the Current Series, which is being held open for their benefit.

The Commanding Position and remarkable uniformity of the New Land make every lot offered most desirable, and many of the choicest locations are still available.

This Subdivision Extends to the following important places: Shiloh Park, near the site of Shiloh Tabernacle, which will cost One-half Million Dollars. Mount Carmel Reserve, consisting of over 300 acres, and to contain the General Overseer's Official Residence. Kedron Park, an interesting and Picturesque spot.

Its Elevation Above Lake Michigan averages over 100 feet, which is nearly double that of the land first subdivided.

The Rentals of Inside Lots range from $400 to $800, less the ten per cent. discount, and may be paid, one-third in cash and balance in one and two years, at six per cent. interest.

The Present Market Value of the best lots in the settled districts is about double the amount asked for similar lots in the New Subdivision, which clearly bespeaks the certain increase in the value of the latter.

Our fine, new Plats, showing all the subdivided land, with many valuable details, together with copies of 1100-year Lease, and other descriptive matter, will be mailed upon application. And we shall have pleasure in acting for those who may desire us to make selections of lots for them, using every care to choose the best locations.

H. WORTHINGTON JUDD, Secretary and Manager
FIELDING H. WILHITE, Assistant Secretary

ADDRESS ALL COMMUNICATIONS
ZION LAND AND INVESTMENT ASSOCIATION
ZION CITY, ILLINOIS
In this great building, the Auditorium of which seats 16,000 people, Rev. John Alexander Dowie, Elijah the Restorer, General Overseer of the Christian Catholic Church in Zion, will conduct a great mission from October 18th to November 1, 1903, Inclusive. It is expected that he will be accompanied by Zion White Robed Choir of Hundreds of Voices, Zion City Brass Band, Hundreds of Officers of the Church, and by at least Four Thousand members of Zion Restoration Host.
Now in Course of Construction :: Corner Stone Laid Today, Saturday, September 19, 1903, by the General Overseer

Zion Printing and Publishing House

.... Building ....

... Building ...
LEAVES OF HEALING.

Saturday, September 19, 1903

EDITORIAL NOTES.

"THE PEOPLE WERE IN EXPECTATION."

These Words were first written (Luke 3:15) concerning John the Baptist, who came in the “spirit and power of Elijah,” and was, although at first he knew it not, Elijah the Preparer.

And as the people were in expectation, And all men reasoned in their hearts concerning John, Whether haply he were the Christ; John answered, saying unto them all, I indeed baptized you in water; But there cometh One that is mightier than I, The latchet of whose shoes I am not worthy to unloose: He shall baptize you in the Holy Spirit and in Fire; Whose fan is in His hand, Throughly to clean His Threshing-floor, And to gather the wheat into His garner; But the chaff He will burn up with Unquenchable Fire.

Once more the people's hearts are in expectation in one of the greatest Cities of the world, concerning another John who is Elijah the Restorer.

With deep and unaffected humility, the Restorer stands where the Preparer stood, proclaiming the Coming of the Mighty One, Who came in John the Baptist's time, and Who, like His forerunner, sealed His witness with His blood.

But, like the Christ, Elijah comes once more, to restore, in Zion, the Kingdom of God over all the earth, until the King shall come, and all other Kingdoms shall pass away.

Once more we say, the Christ will “cleanse His Threshing-floor,” and “He will burn up the chaff with Unquenchable Fire.”

We are amazed at the intensity of interest which is being shown on every side all over the American Continent, and indeed all over the world, in our approaching Visitation to the City of New York with the First Legion of Zion Restoration Host.

The eagerness of the people for our coming is in some degree seen in the feverish intensity with which the press is seeking to know the details of our plans.

Long articles, often profusely illustrated, many of them full of blunders, appear daily in newspapers in many cities.
We are simply overwhelmed with requests for interviews or articles from newspapers all over the United States, and especially from the States on the coast of the Atlantic Ocean. In vain, however, do they exercise all their misapplied talents to the destruction of Zion; for none of their weapons prosper, and none of their conspiracies prevail.

The newspaper press is finding, in all parts of the land, and especially in the City of New York, that the people will be no longer satisfied with the foolish and false misrepresentations of ourself and our people, in which they have so long indulged, in the hope that thereby we would be drowned, either with floods of falsely aroused public indignation, or with universal ridicule and contempt.

They sought to bring about these conditions by shamefully declaring that we had spoken and done and designed, words that never were uttered by our lips, and deeds that were never even imagined in our heart.

But the day for such a form of deception has passed away; for Zion has taken an embodiment in the City of Zion, which can no longer be misrepresented with impunity.

It is now known over all the world that in that City, within two years, there has been established an Ecclesiastical, Educational, Social, Commercial and Manufacturing Center where about ten thousand earnest Christians are gathered, who have built more than two thousand homes, many of them large and beautiful; established a College and four schools; great Industries and strong Financial Institutions; and a great Tabernacle, seating over seven thousand persons, where large congregations assemble weekly to hear the Word of God, to obey His Ordinances, to organize for His work, and to learn how to speak, and sing, and live the Everlasting Gospel.

Crime and Poverty, drunkenness and frivolity, vice and infidelity, find no place in that City, where they may dwell in peace or find protection.

On the contrary, they are usually absolutely invisible; and when for a moment they do appear, it is only that they may be quickly cast out and thrown back into the Dark River of Corruption and Sin, from whence they came, and which flows on unchecked through all the cities of the world.

This great object lesson has already fulfilled one of its most glorious purposes, and the solution of many Social and Political, Financial and Business problems has been given so plainly in the City of Zion that "he who runs may read."

There is only one resource left, therefore, to the critics, namely, the weapons of so-called wit, and the power for a little while to set the world laughing.

On every side there is the expectation that the Visitation of Elijah the Restorer and Zion Restoration Host to the City of New York, within less than a month from this time, will be the opening of an Era of Aggressive and Progressive Christianity along every line of human life and destiny such as has never been seen in the world before.

The movement of this Legion of Zion Restoration Host is more and more felt to be the fulfillment of a great divine purpose, and even those who do not know the "sure word of prophecy" are realizing that the methods that we are adopting are such as will promote the welfare of mankind, and the glory of God.

Looking upon Zion Hosts, the people who carefully observe the trend of events, and the combinations which operate in the unification of vast producing interests, see that in Zion there is not merely a spiritual and a progressive power, but an organization which can cope with the world in some of its most successful lawful business enterprises.

The powers of evil see that the "great people and strong," foretold by the prophet Joel, who are to appear in the Day of Jehovah, are beginning to take form.

Zion is "as a strong people set in phutie array."

They run like mighty men; They climb the wall like men of war; And they march every one on his ways, And they break not their ranks.

Neither doth one thrust another; They march every one in his path: And they burst through the weapons, And break not off their course.

This spirit of unity and cooperation arises from the fact that Zion has made a Covenant with God by Sacrifice.

Last Lord's Day we had the joy of receiving no less than Four Hundred and Ninety (490) members into the Fellowship of the Christian Catholic Church in Zion at the Communion of the Lord's Supper, and our conferences with the people throughout that day were full of blessing.
We exhorted the thousands at the Early Morning Meeting to consider the beautiful words of God in the Fiftieth Psalm:

Whose offerseth the Sacrifice of Thanksgiving glorifieth Me;
And prepareth a Way that I may show him
The Salvation of God.

More and more earnestly do our people, and especially the poorest, realize the Blessings of Sacrifice.

It was only by Sacrifice that God could prepare the Way by which He showed His Salvation so gloriously to all men.

The Father gave up the Christ in Loving Sacrifice.
The Son of God gave Himself in Loving Sacrifice, and the Holy Spirit continues the Sacrifice by showing those who have already followed in the Christ's steps that Deliverance and Full Salvation which alone is found in God Himself.

No one will ever be able to estimate the extent and value of the Sacrifices which are being made by many among the thousands who are enrolled in the First Active Legion of Zion Restoration Host.

Many also are sacrificing much to help those who are less able than they to pay their way to and from New York, and to work with us throughout the Visitation.

At their own cost, thousands, without any hope of personal financial gain, and looking for no aid whatever from the resources of the Church, are Going Forward into this "glorious warfare" in these Times of Restoration.

MULTITUDES, multitudes, in the Valley of Decision!
For the Day of Jehovah is near in the Valley of Decision!

We are far from being under any illusion as to the immediate effects of Zion's operations during the three short weeks in the greatest City on the American Continent.

Over and over again, when asked as to what we "intend to do" in that City, we have answered the Question by saying, "It is not what we will do, but what God will do, that is the Most Important Question."

Unless He is in our midst, and unless we are obeying His direction in all things, there will be nothing done.

It is impossible for us to anticipate His work.
We know that "He will work, and none can hinder."

Jehovah our God is with us,
And the shout of the King is among us.

For many years there has been in our heart an ever-deepening conviction that the people of God everywhere need to be reminded that the Christ came to proclaim the Gospel of the Kingdom of God.

He laid the foundations of that Kingdom by His Loving Self-sacrifice, and the Supreme Object of all His Ministry, then and now, on earth and in Heaven, is to establish forever the Kingdom of God on earth—the Rule of God in every home and in every heart.

More and more do all men see that the True Church is but the "chosen few" from the world-wide Kingdom of God, unto which Church all "enter in" who are born of Water and of the Spirit of God.

Let no one ever forget the words of our King to a Ruler of the Jews:
Verily, verily, I say unto thee,
Except a man be born of Water and the Spirit,
He cannot enter into the Kingdom of God.

"Born again," or "born from above," he can "see the Kingdom of God."

But not until he has realized the power of the "Living Water" of a Real Triune Baptism, and received the Life of the Holy Spirit, can he "enter into" the Kingdom of God.

Vast multitudes "see" the kingdom; "few there be which go in thereat."
To "see" and not "enter in" is the saddest of all experiences.
May all in Zion "see" and "enter in."

Brethren, pray for us.
NEBUCHADNEZZAR. The King of the great Empire of Babylon had a remarkable dream which he was unable to recollect when he awakened.

By eating together the wise men of his kingdom and threatened to put them all to death unless they could tell him his dream with its significations.

Daniel alone was able to do this; because God had revealed it to him in answer to prayer.

The King, in his vision had seen a great image of a man.

It was composed of gold, silver, brass and iron.

The iron, in the feet, was mixed with clay. The head which was of fine gold represented the King of Babylon and through him this empire.

The bread and arms of silver represented the Medo-Persian Empire; the belly and thighs of brass, the Greek Empire; and the legs of iron represented the Roman Empire.

The great Empire of Babylon, also called Assyria and Chaldea, ruled the world for nearly seventeen centuries, and it was conquered by the Medo-Persians. This Empire, in turn, was conquered by the Macedonians or Greeks, and became the Macedonian or Greek Empire, which ruled the world for a time, to be conquered by the Romans and become the Roman Empire, which was ruling the world when our Lord was born.

The Roman Empire became so weak, through luxury and vice, that it was conquered by the barbarians of the North.

The feet and the toes of the image, part of potter's clay and part of iron, show the universal Empire of Rome, after being conquered, as a divided kingdom — divided into the various nations which have been on the earth since that time to the present.

Some of these have the strength of iron and some have the weakness of potter's clay, mixing with but not cleaving to one another, (Daniel 2:41-43.)

The king also saw another Kingdom, God's Kingdom, which was represented by a Stone cut out of the mountain, without hands.

This Stone, which was the Christ, broke into pieces and consume all these kingdoms, and it shall stand for ever. —Daniel 2:44.

It shall consume them as each of these ruling empires was consumed.

The stone grew until it became a great mountain (rock) which filled the earth. (Daniel 2:35; 1 Corinthians 15:24-25.)

This is a wonderful representation of God's Kingdom breaking to pieces the kingdoms of this world.

The wind (the Spirit of God) is to carry them away so that no place shall be found for them. (Daniel 2:35.)

Jesus, the Christ, is that Stone which the builders rejected, but which became the Head of the Corner. (1 Peter 2:6.)

In the Scriptures, our Lord is often called the Stone.

The reference is to the stone which Jacob used for his pillow, when, because of his sins, he was exiled from his father's face, and a wanderer from his home, he found a stone outside of the City of Luz, and lay down upon it to rest for the night.

Jacob had many faults, but he always sought God when he got into trouble.

While resting upon this stone he saw the ladder, the way to God; and he communed with God.

God promised Jacob that the Christ should come to the world in the flesh through Him. He said:

In thee, and in thy seed shall all the families of the earth be blessed. —Genesis 28:14.

Jacob rose up early in the morning, and took the stone he had put under his head, and set it up for a pillar, and poured oil upon the top of it. (Genesis 28:20.)

The Stone was composed of gold, silver, brass and iron, and it bears chisel marks as if it had been prepared for a place in a building but had not been used. Geologists, after careful search, have gone all the way to Bethel near the city of Luz, before they found the strata from which it was taken.

Great Britain has acknowledged God as the Corner-stone of its government by founding it upon His laws as given in the Scriptures.

God has sent, in these Latter Days, Elijah, the Messenger of the Covenant, whom He also calls "to break in pieces the nations" and establish the Kingdom of God — the Theocracy. (Jeremiah 51:20.)

The British Isles are the corner of the world the Stone, which the world's builders have rejected — the Christ who is to save and bless the people of the earth. (Genesis 1:28.)

Zion Literature must carry over the world the Stone, which the world's builders have rejected — the Christ who is to save and bless the people of the earth. (Genesis 1:28.)

Reader, it is your privilege to help in this great work of establishing the Kingdom of God upon the earth. Zion Literature Mission needs your help.

Zion Literature sent out from a Free Distribution Fund provided by Zion's Orphans and the Friends of Zion. Report for Two Weeks Ending September 12, 1903.

3,681 Rolls to .................... Hotels of the United States
1,880 Rolls to .................... Hotels of Europe, Asia, Africa, and the Islands of the Sea
152 Rolls to .................... Business men of England
102 Rolls to .................... Germany and Switzerland
33 Rolls to .................... Various Countries

Number of Rolls for the week. ............... 5,393
Number of Rolls reported to Sept. 12, 1903. 2,916, 166
He made one every nation of men for to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation. (Acts 17:26.) . . . I stand for the Restoration. As Elijah the Restorer I desire to bring back again the strength of the primitive man; and I believe from my spirit that if the yellow, the brown, the black and the white man could, in the Christ our Lord, and in purity, mingle together in One Great Family, we would probably get the type of man Adam was, and which we lost at Babel when language was confounded and man was scattered. . . . The nation should have a System of Education that would be National, coextensive with the boundaries of the states; that would be secular; that would be compulsory, and that would be absolutely free to children of every shade of color under the American Flag. Give them that, and give them Zion's Gospel.

—The Voice of Elijah the Restorer, in Slush Tabernacle, Zion City, Lord's Day Afternoon, September 6, 1892.

Elijah the Restorer gives the solution of the Negro problem.
Jesus said, E//jah indeed cometti^pc*^ 
"And shall Restore All Things
MoMrn17H.

Message No. 80
SHILOH TABERNACLE
Lord's Day Afternoon,
September 6, 1903

THE height and the breadth and the depth of the meaning and universality of the scope of the Restoration of All Things, now being accomplished by Elijah the Restorer, are being daily more and more clearly revealed.

There is not a problem nor a perplexity which confronts mankind that does not find its solution in the Restoration.

This must necessarily be so, since all vexed questions in all the ages have arisen because of man's disobedience toward God, and the Restoration means only bringing man and all creation back into harmony with Him.

More wonderfully, and more fully than ever before, God's Messenger showed, last Lord's Day afternoon, how Restoration Truth was the key that would unlock one of the greatest difficulties now confronting the American people, the so-called "negro problem."

In an oration at the Forty-eighth Convocation of the University of Chicago, held on Thursday morning, September 3d, John Temple Graves, editor of Atlanta (Georgia) Conver, an orator of national reputation, spoke on "The Problem of the Races."

The General Overseer was present to witness the conferring of the degree of Juris Doctor, Doctor of Law, upon his son, Deacon A. J. Gladstone Dowie.

After the close of the Convocation, Mr. Graves expressed a desire to meet the General Overseer, and the two greeted each other cordially in the president's office.

During the conversation, the General Overseer complimented the talented Southerner upon the scholarly, literary, and oratorical excellence of his address, at the same time telling him that he believed him to be wrong, and that he would reply to him in his Message in Shiloh Tabernacle on the next Lord's Day afternoon.

Mr. Graves expressed his keen interest in the reply and his desire to hear it, upon which the General Overseer invited him to become his guest, an invitation which Mr. Graves was compelled to decline, owing to other engagements.

It was in accordance with this conversation, therefore, that the man of God announced as the subject of his discourse for Lord's Day afternoon, September 6th, "The Rights of the Ethiopians in America: Zion's Solution of the Problem of the Races, with an Examination of the University Convocation Oration of John Temple Graves of Atlanta, Georgia."

This announcement was received with great interest, not only in Zion City, but in Chicago, so that it required eleven railway coaches to bear the over seven hundred people, who came out from the great city on Lord's Day morning to attend the service. Besides these, there were many who arrived on the previous Saturday night, and some hundreds who came from nearby places in carriages, automobiles, and other vehicles.

It was therefore a representative audience of fully six thousand people that the General Overseer faced, when he discussed this important subject.

With the very kindliest of personal feeling and expression, with the highest compliments to the chivalrous courtesy, polished oratory, and unquestioned literary ability of his antagonist, the General Overseer proceeded with clearest logic, and keenest wit, and above all by using the Sword of the Spirit, to demolish one by one, the beautiful arguments of the convocation orator, until, in the mind of that great audience, not a shred was left.

More significant even than this complete answer to the argument of Mr. Graves, was the setting forth of the solution which Zion offered for the so-called "Problem of the Races."

The man of God objected to the title of Mr. Graves' address, "The Problem of the Races," holding that all the so-called races of mankind were but Families of One Great Race, all of them not only spiritual children of God, the Heavenly Father, but the psychical and physical children of one great human ancestor.

In this very statement was the keynote to Zion's solution of this problem.

The audience caught the inspiration of the thought, and again and again the Tabernacle rang with enthusiastic applause, culminating in an almost unanimous expression, by rising, of acceptance of the truth.
LEAVES OF HEALING.

Saturday, September 19, 1903

Our sword is the Spirit of God on high,
Our helmet is His salvation,
Our banner, the cross of Calvary,
Our watchword, the Incarnation.
And the Chair of Angels with song awaits
Our march to the golden Zion,
For our Captain has broken the brazen gates,
And burst the bars of iron.

Then onward we march, our arms to prove,
With the banner of Christ before us,
With His eye of love looking down from above,
And His holy arm spread o’er us.

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

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

PRAYER.

All then joined in singing Hymn No. 213, from Gospel Hymns:
Jesus shall reign wherever the sun
Does his successive journeys run,
His Kingdom spread from shore to shore,
Till moons shall wax and wane no more.

The General Overseer then led the Choir and the 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.

RECORDING 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.”

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, ye also love one another.

The great Choir then sang the glorious

TE DEUM LAUDAMUS.

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

Scripture Reading and Exposition.
The General Overseer then said:
Let us read in the Inspired Word of God.
The readings that I take will at first appear to be fragmentary, but you will soon see their connection.
First, I desire to read to you a few words in the 41st chapter of Genesis, and the 45th verse.
And Pharaoh called Joseph’s name Zaphenath-paneah.
That is almost the same as if he had called him Saphenath-Mundi, the Savior of the World.
Joseph had, by his great wisdom, and by Divine revelation, prophesied the seven years of plenty and the seven years of famine, and being entrusted with the control of the vast harvest of the plenteous years, he stored them up so that not only Egypt but many surrounding nations were saved from many miseries and from death.
Therefore, in his gratitude, Pharaoh said: “Your name is Zaphenath-paneah, the Savior of the World.”
Pharaoh then said: “Your name is Zaphenath-paneah, the Savior of the World.”
What a wonderful thing, that this name, which is so preeminently that of our Lord, should have been given to Joseph!
And Pharaoh gave him to wife Asenath, the daughter of Poti-pherah, priest of On.
I call your attention to that passage to remind you that the wife of Joseph was an African lady, the daughter of Poti-pherah, the priest of On.
On is the equivalent of Heliopolis, the city of the sun.
On is the equivalent of Heliopolis, the city of the sun.
On is the equivalent of Heliopolis, the city of the sun.
On is the equivalent of Heliopolis, the city of the sun.
Now let us read in the 45th chapter of Genesis, and the 20th verse.

Manasseh and Ephraim, Sons of an African.

And unto Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath, the daughter of Poti-pherah, priest of On bare unto him.
I call your attention to the fact that Manasseh and Ephraim, the great patriarchs, who established these great tribes in Israel, were the sons of an African lady.
In these remarks I am only laying the foundation of what I will say regarding miscegenation. I want you to notice my object.

Will you now read with me in the 12th chapter of Numbers beginning with the 1st verse:

And Miriam and Aaron spake against Moses because of the Cushite woman whom he had married; for he had married a Cushite woman.

Moses' wife was not merely an Ethiopian, but a Cushite, with a black skin; for the word Cush, which was first given to a son of Ham, means "black."

That was miscegenation.

There was trouble because of this, for Miriam did not like it; she no doubt wanted him to marry a "lily white" person.

You will see what came of it.

Aaron and Miriam were brother and sister of Moses, and they spake against Moses because of the Cushite, the African woman.

Cush was a land farther south than Egypt.

Aaron's and Miriam's Punishment for Scorning Moses' Ethiopian Wife.

And they said, Hath Jehovah indeed spoken only with Moses? hath He not spoken also with us? And Jehovah heard it.

Now the man Moses was very meek, above all the men which were upon the face of the earth.

And Jehovah spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tent of meeting. And they three came out.

God was going to take a hand in this miscegenation question.

I thought it was important enough to take a hand in it myself.

God help us, in His Name, to take some hand in it today.

(Amen.)

It is time this question was settled forever in Zion.

And Jehovah came down in a pillar of cloud, and stood at the door of the Tent, and called Aaron and Miriam: and they both came forth.

You must remember that they had been grubbing about this marriage of Moses with the African woman.

And he said, hear now My words: if there be a prophet among you, 1, even manifestly, and not in dark speeches; and the form of Jehovah shall not be spoken also with us? And Jehovah heard it.

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What Are the Bounds of Habitation?

As I passed along, and observed the objects of your worship, I found an altar with this inscription, To an unknown God.

What does that mean?

It is astonishing how much worthless "religion" there can be in people who call themselves Christians, but who are practically heathen, even in our own day.

I will go to the root of the matter today.

I DEFEND MISCEGENATION.

I will teach it, and I trust that in a proper manner Zion people will practice it.

I trust that there shall be "no difference," but that we shall have marriages in Zion between all the families of the one great race upon the earth; for there are not a number of races.

There is only one race, but there are many families.

All this nonsense about different races is just so much trash.

And Aaron said unto Moses, O my lord, lay not, I pray thee, sin upon us, for that we have done foolishly, and for that we have sinned.

The High Priest got down on his knees then.

He did not fight Moses any more, but he wanted Moses to pray.

He could not pray the prayer of faith that saves the sick: for he had "drawn the color line" on his own brother, and God was angry with him for doing so.

The man who fights his fellow men on grounds of racial distinction cannot pray the prayer of faith that heals the sick or physical sickness.

Lorimer cannot pray the prayer of faith.

They cannot pray who rebel merely because a white man marries a black woman.

Let her not, I pray, be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb.

And Moses cried unto Jehovah, saying, Heal her, O God, I beseech Thee.

And Jehovah said unto Moses, If her father had but spit in her face, would she not be ashamed seven days? and her he shut up without the camp seven days, and after that she shall be brought in again.

And Miriam was shut up without the camp seven days; and the people journeyed not till Miriam was brought in again.

And afterward the people journeyed from Heshbon, and pitched in the wilderness of Paran.

What a sad humiliation for an aged daughter of Israel, who was at that time, probably, over one hundred years old.

It is quite clear what God thought about that racial question, so-called.

I now ask your attention to a very brief reading: first in the 17th chapter of the Acts of the Apostles, beginning at the 22d verse:

And Paul stood in the midst of the Areopagus, and said, Ye men of Athens, in all things I perceive that ye are somewhat superstitious.

The margin reads "religious."

It is astonishing how much worthless "religion" there can be in people who call themselves Christians, but who are practically heathen, even in our own day.

I DEFEND MISCEGENATION.

I will teach it, and I trust that in a proper manner Zion people will practice it.

I trust that there shall be "no difference," but that we shall have marriages in Zion between all the families of the one great race upon the earth; for there are not a number of races.

There is only one race, but there are many families.

All this nonsense about different races is just so much trash.

And Aaron said unto Moses, O my lord, lay not, I pray thee, sin upon us, for that we have done foolishly, and for that we have sinned.

The High Priest got down on his knees then.

He did not fight Moses any more, but he wanted Moses to pray.

He could not pray the prayer of faith that saves the sick: for he had "drawn the color line" on his own brother, and God was angry with him for doing so.

The man who fights his fellow men on grounds of racial distinction cannot pray the prayer of faith that heals the sick or physical sickness.

Lorimer cannot pray the prayer of faith.

They cannot pray who rebel merely because a white man marries a black woman.

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What Are the Bounds of Habitation?

As I passed along, and observed the objects of your worship, I found an altar with this inscription, To an unknown God.

What does that mean?

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What Are the Bounds of Habitation?
LEAVES OF HEALING.

There is no doubt whatever that nearly three-fourths of the population of Chicago were either born on foreign soil or of foreign parents. What a miscegenous lot we are! If we have any pride of our habitation, let us all scuttle back again and please Mr. Graves and the people of the South. But he will have to scuttle back, too. The wide world is the bounds of man's habitation. The islands of the ocean and the continents which God has planted in the sea are the bounds of man's habitation.

He gave them appointed seasons. Did he give one season to one part of the world and another to another?

No. He gave them all a seed time and a harvest. He gave them all a summer and a winter.

He appointed seasons, and they were the same kind of seasons for every one, only they did not come just at the same time.

As the seasons are for every one, so the land, the whole world, is for every one.

"He Made of One."

Do not read it, "He made of one blood." The word blood is not in the original; so in the Revision the word blood is omitted.

"He made of one."

There is a great deal lying behind that word "One."

I believe that it points to the second Adam as well as the first Adam.

It points to a spiritual nature that was God's own offspring, the Regenerative Power that purifies spirit, soul, and body.

He made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation.

At the beginning it was impossible to limit the families of man to one place. They were sent out to all the earth.

We cannot get out of the bounds of the earth. As long as we are in the body, this is our home. We cannot get to Mars; and even if there were any way of getting to Mars, there would be a row; for somebody would want to get a corner on Mars, and control the transportation interest between the planets.

This earth is our present habitation.

That they should seek God, if haply they might feel after Him, and find Him, though He is not far from each one of us: for in Him we live, and move, and have our being; as certain even of your own poets have said, for we are also His offspring.

All Men In All Nations Are the Offspring of God.

Being then the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and device of man.

The times of ignorance were overlooked; but now He commanded men that they should all everywhere repent.

God commandeth men that they should all everywhere repent—North, South, East, and West.

He commandeth men that they should all everywhere repent; insomuch as I have appointed a day, in the which I will judge the world, in righteousness by the Man whom He hath ordained; whereas He hath given assurance unto all men, in that He hath raised Him from the dead.

That Man is the Man Christ Jesus.

Now, I will read to you a few words from a letter that Paul wrote and sent to the Romans, the 10th verse of the 13th chapter.

Now we know that all things work together for good to them that love God, to them who be called according to His purpose.

But we, being separated from the law of righteousness that God hath manifested, being witnessed by the law and the prophets; even the righteousness of God through faith in Jesus Christ unto all and upon all them that believe; for there is no distinction; for all have sinned, and fall short of the glory of God.

Therefore, this salvation is for all men.

There is "no distinction." I will now read to you a few words from the 10th chapter of that same epistle beginning with the 11th verse.

For the Scripture saith, Whosoever believeth on Him shall not be put to shame.

For there is no distinction between Jew and Greek: for all in Christ Jesus are one; and circumsation is nothing, and uncircumsation is nothing, but a new creation.

May God add His blessing.

The Fatality of Man's Opinions.

I do not doubt that there are in this audience of perhaps six thousand people a number of persons who have come here with what they call opinions. Opinions are not worth a jot on matters where God has spoken.

If we were a counsel, learned in the law, and had a client who came to me for counsel, and I told him what his rights were under the law, he might say to me, "Dr. Dowie, I do not like the same opinion."

"My dear fellow," I would say, "it is not a matter of opinion at all; it is a matter of law as settled by decisions of the Supreme Court of the United States; opinion is not worth a snap of the finger."

"But it goes for something in the United States," he might object, "we can vote our opinions.

Yes, you can, but you do not alter anything.

Have you ever noticed that?

You can vote down the liquor traffic, but you do not alter a whisky drinker's stomach, do you?

You can vote, as the foolish cardinal's voted the other day in Rome.

They voted a fallible cardinal to be an infallible pope. They might just as well have voted that an old woman should from henceforth be a man. (Laughter.)

Could they make that the fact by votes?

Audience—"No."

General Overseer—Do you not know that votes accomplish nothing except the muddling up of everything?

"But we live in a country," you may say, "where it is all voting."

You are mistaken. There is no voting in the Capital City of the United States, Washington, nor in the District of Columbia which surrounds the city.

There Is No Voting in Zion.

"How do you get on?" you may ask.

We get on without voting as far as the rule of Zion is concerned.

"But do you not have a municipal council elected by vote?"

Yes, we all go up there and say "Amen" to the Theocratic Ticket. No one says "No."

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There Is No Voting in Zion.
THE RIGHTS OF ETHIOPIANS IN AMERICA.

These eavesdropping scoundrels, who are to be found everywhere, who have no respect for the commonest decencies of life, must, I suppose, have followed upon my heels into that private office. They had no right whatever there. It was a piece of insolvency, and they should have been turned out.

What right have reporters to go, uninvited, into private places?

I was there as a private citizen; and I went into that office as a private citizen, and what I said to Mr. Graves was not a matter for the public to know at all.

I feel at the beginning of this talk as if I owe it to Mr. John Temple Graves, the Editor of the Atlanta Courier, to state that a number of the observations made concerning my very brief introduction with him were absolutely false.

They were all put in the usual distorted light of that generation of vipers, who can never go straight, for they crawl like so many serpents.

They cannot go straight. They have the flexible backbone of a snake.

They do not get anything straight as to what I say. I desire Mr. Graves to be put in the proper light.

Differing in Opinion, Yet Courteous.

Mr. Graves was exceedingly courteous.

He had apparently expressed a wish to see me, and said some very polite and very pleasant things in the usual way of the Southern gentleman.

I say to you Northerners that you would do well to imitate the chivalrous courtesy of the Southern gentlemen.

Even when they do not agree with you, they can be courteous gentlemen.

Mr. Graves is a typical Southern gentleman, with the soft, graceful manners of a polished scholar.

When he said a few kind words to me concerning myself and Zion, I could not do other than express to him my admiration for the eloquence and for the great ability with which he had spoken of the “Problem of the Races.”

Then I said: “Aside from those excellent qualities, your oration was wrong from first to last. Next Sunday, I will go after you, hot and strong.”

I said it kindly, and with the smile that was in my heart, and added: “I wish I could have you there.”

“T would like to be there,” he replied.

I remarked that I would be glad to have him for my guest; but he was obliged to decline the invitation, because of the necessity of his returning to Atlanta the next morning.

The statements of the press that I showed great displeasure and apparently talked in a discourteous manner, were entirely false.

The Necessity of Understanding All Sides of a Question.

I have nothing to say regarding Mr. Graves, except that we are very much indebted to him for putting the Southern view of the negro question so clearly, fundamentally wrong as that view is.

We need to get the views of those who live in the Southern States, who are our common fellow-citizens, and who desire, as I believe he does, in perfect honesty, to find a solution to the grave problem that confronts this country not only in the South and in the North, but in the East and in the West, of how we should deal with our black-skinned brethren, who are to be found all over the Union.

The desire to say that we have not one word of an offensive character to say either to Mr. Graves or to any one else.

Under this Flag of the Republic, it is the common right of all men to put their case in the strongest and clearest language possible, and we are indebted to him for language which, while it was shocking to hear, was perfectly honest, and evidently absolutely sincere.

The man who is in any public position, influencing his fellow men, who can fail to give tribute to sincerity, even when he knows the man is wrong; to eloquence and ability, even though it may be arrayed against him, is not a fair, honest man, and his words must carry no weight or whatever.

I would like to repeat, therefore, that with regard to the very able orator, there can be no question as to his sincerity. There can be no question as to his ability, nor can there be
any question but that he very fairly represents the opinions of the great majority of the thoughtful men of the South.

Not by any means of all, for there are many matters upon which they differ very much in the South, as they do in the North, with even the men that best represent them.

This preface being made, it is only proper that I should state in as plain terms as I can, what seemed to me to be the sum of his presentation, the demand of his section, and the present condition of the negro problem, especially in the Southern States.

**Degree of Doctor of Law Conferred upon Deacon A. J. Gladstone Dowie.**

I listened to the address with the utmost care.

I might say in passing, that I was there because I had been invited, and because I desired to see my son, Alexander John Gladstone Dowie, receive the reward of twenty-one years of close study; seven years of which had been passed in the preparatory schools, and eight years in the Universities of the United States of America.

When he stood on the platform at the convocation, and was so handsomely and kindly cheered by the faculty and the students of the University, and had conferred upon him the high and honorable degree of Juris Doctor, Doctor of Law, I thanked God that I had lived to see my son complete his university education with so much honor.

I ask you very earnestly to pray for the young man, who is not here today, and who needs a rest after twenty-one years of intellectual toil, for he has been a student from his childhood.

May God bless Doctor Alexander John Gladstone Dowie.

(Applause.)

I thank you very much for this expression, which I know is in all your hearts.

I may say, therefore, that I did not go down to that convocation for the purpose of picking a quarrel with Mr. Gravan; although if I had not been there I should probably have dealt with the question nevertheless, for this to us in Zion is a tremendously important question.

**Broad Principles Upon Which Zion City Was Established.**

In the first place we have laid down great broad principles, upon which we have invited from all the world those who are of like mind with us, to assemble in Zion City.

The consequence is that within two years, we have these many thousands gathered in this city.

Upon examination I find that there are at least seventy nationalities in this city of Zion.

When we discuss what he calls "the problem of the races" I differ with Mr. Gravan.

I differ with him in the statement of his case as contained in the title of his oration.

I believe that the fundamental mistake lies right there in the assumption that there is more than one race upon the earth.

There is only one race, for they all came from one man.

The first real difficulty, either in labor or any diversity among the families of one race.

We have very great interest in this question, because the flag of Zion has already been planted on almost every continent, amongst every race; and the truths that Zion is teaching are spreading rapidly throughout the world.

Therefore, we have a right as among those who are laboring for the extension and establishment of the Kingdom of God everywhere, to make our solution of this problem well known; because I claim that we have already solved the problem in a measure.

In the infancy of a city like this, when seventy nationalities, composing a population of about ten thousand—when people of no previous knowledge of each other come into fellowship in the Church and into cooperation in missionary activity in Zion Restoration Host—many leaving home and distant lands, it is most wonderful to see the perfect harmony among all the "families."

These three score and ten nationalities have come together in this city, and are cooperating without any reference to the national difficulties which separated them in Europe, in Asia, in Africa, in Australia or in any part of America.

When we have seventy distinct families of this human race who had no previous affinity in language, in custom, or any experience in cooperating with one another, come together and remain together, in perfect unity, then it does seem to me we have a right to say that we have found a solution.

**A Distinction Without a Difference.**

We do not, for a single moment, say that there is no difference between families.

I ask you to notice the correction in the translation which does not say that there is no difference; but it says that there is no distinction.

Some will say that it is a distinction without a differenc, and I am very glad to be able to say that it is true.

It would be perfect folly for me to say that I believe that all families on the earth are equal.

It would be as much folly for me to say that all the members of the same family are equal.

Equality exists nowhere except in your own foolish imagination.

Some one said to me the other day, "I believe that men are as like one another as peas in a pod."

"I agree with your analogy; but there is a big pea in the middle, and they talk all day to each other," I replied.

There is no such thing as equality, not even in a peapod.

Compare the peas and see if they are equal.

I am not the equal of my brethren, and they are not my equals.

There are things in which they excel me, and things in which I excel them.

Even in the smallest family you will not find them equal.

Some will say that it is a distinction without a difference, and another, perhaps, is a gardening member, who does not care to be in the house.

She began by making mud pies in the very beginning, and continued at it until the results of these tendencies have developed into flower-beds.

You will find it thus in every family; and I am so glad that it is so.

**There is no Such Thing as Uniformity; but a Beautiful Distinction in Their Varied Talents.**

The best kind of harmony is when we sing different parts, and all the instruments blending in their sacred beauty, without any discord.

Where would we be, if every musical instrument were a horn, or a fiddle; or if every one sang in the same part, and even voice sounded the same.

Where would be the beauty in anthem and song?

It would be the same as if all the painters were doing the same painting with the same color, as if there were no other differences in paintings than the differences in the various people who painted them.

It is a beautiful fact to me that there is never a day like the day that has passed, but that the unfolding of the hidden power is making every day to which I go in the future, a different day.

To me this beautiful diversity, this continual unfolding, and the fact that all my brethren and sisters have a diversity of talent that I desire to see harmonized with all the others, is a great attraction.

The greatest attraction that I know of is that you all have distinct and different organizations, but you are one great family in our Father above, through Jesus, the Christ, our Lord.

So in Zion we have found the solution in spiritual unity—spiritual purity, spiritual purpose and in spiritual progress.

These four things have brought us, diverse as we are, belonging to many lands, and born under many flags, into perfect unity.

The first real difficulty, either in labor or any diversity in connection with our monetary or other affairs, has not yet been found.

While we recognize that all are different, that one man or woman's wages may be properly paid to him or her at one, two, or three, or four dollars a day, we yet recognize the perfect unity of love and perfect cooperation.

We do not make any distinction whatever between any of our beloved people, no matter what their race, their color, their poverty, their riches, their ignorance, or their education.

"There is no distinction."
THE RIGHTS OF ETHIOPIANS IN AMERICA.

If that test were applied, Mr. Graves, you know that the illiteracy of your own beautiful state, Georgia, is very great, not only amongst the blacks, but also amongst the whites. Large numbers of what is often cruelly called "poor white trash" would not be permitted to vote at all.

The second mistake was in turning over the Government of the Southern States to those who had trampled the Flag and Constitution of the United States underneath their feet, and had never repented, and have not repented yet. (Applause.)

They say, "We were beaten, but we were not convinced of anything. We are not sorry we fought; we are only sorry we lost."

Such people are rebels still, and ought not to be in control of the Government of any part of the United States.

That is my opinion, John Temple Graves, and that is the opinion of Zion, I believe, is it not?

Audience — "Yes."

Generah Overseer — Let those not of that opinion be manly, and say, No. I do not hear any.

Upon what ground have they any right to complain in the South? Utterly without existence as they mostly are, they were immediately reinstated, although that reinstatement was accompanied by the enfranchisement of the blacks.

Remarkable Behavior of the Negroes During the War.

Did the blacks not act kindly and honestly?

Who was it that protected the homes of the Confederate soldiers when they went to battle? It was the negroes of the South, who, although their liberties were at issue in the conflict, stood by their mistresses and masters. In the hour of their agony they were faithful servants unto death.

Many of the generals in the Confederate army were accompanied to the battle by negro body-servants, who ministered to them when they were alive and well; knelt by their sides when they were wounded and dying; and who took their bodies back to the homes whence they had gone out to fight for the perpetuation of slavery.

You Southern men, of all men, ought to be thankful to the negroes of the South, who could have cut the throats of your families, burned your homes, fought for their liberty, and raised a fire behind you that would have swept you out altogether.

Thank God for the good that was in the Southern negro! (Applause.)

in gratitude of the South to the Negro.

It is a very poor mark of gratitude that you show to them by saying, "We were willing to keep you when we could sell you, when we could breed you like cattle; but now that we cannot do it, go! Go, and leave to us a country for which the black man bled as much as the white; a country to which the black man has as much right as the white man; in which he has an equal right to a place to breathe; to a place to work; and for which he has an equal right to live, to fight, and to die! Go!"

If the franchise was prematurely given, it was, at any rate, given to a people who have as much right to it as the ignorant European foreigners who come to these shores, and vote, even in Chicago, in tens and hundreds of thousands, without understanding the English language, or being able to read a line of the American Constitution.

I do not, however, place my argument upon any such basis.

The Worthlessness of Votes.

I do not care one farthing for all the votes you can muster. If I were to advise the negro, I would be inclined to say to him, "Leave the white men to go on voting; but attend diligently to your own business. Labor honestly for your bread. Educate your children. Cooperate as Christians.

Demand a proper reward for your labors, and if you do not get it, cooperate in agriculture and industry, and be your own masters.

Plant your own cotton-fields; plant your own wheat-fields; plant your own corn; build your own houses; love your neighbors as yourselves, and even a little better.

The effect of such a policy will very soon be seen.

Your white neighbors will find that they cannot do without you.
Judicial Election in Chicago, a Master of Chancery came to me, saloon-keeper, did not happen to have a man who could fill a certain office, he went to Boss Ryan, who was a Republican boss, also a saloon-keeper, and said to him, "I have no man to fill the place as stenographer in this Democratic Court. Have you a man? If so, send him along. The salary is three thousand dollars, and we will make him give up a thousand to you as the Republican Boss. Then you can come down to the saloon and we will divide it between us."

A Political Murder Planned.

In San Francisco, when the Democratic boss, Buckley, a blind saloon-keeper, did not happen to have a man who could fill a certain office, he went to Boss Ryan, who was a Republican boss, also a saloon-keeper, and said to him, "I have no man to fill the place as stenographer in this Democratic Court. Have you a man? If so, send him along. The salary is three thousand dollars, and we will make him give up a thousand to you as the Republican Boss. Then you can come down to the saloon and we will divide it between us."

This Statement of Mr. Graves, That the African Is the Weakest Race, Is Not True.

Physical, it is not true, that the Africans are weak, because there are negro Deacons of the Christian Catholic Church in Zion, who could take John Temple Graves on one shoulder, and another John Temple Graves on the other shoulder, and put another one around their waist, and walk off with the three with ease. (Applause.)

The statement is trash and nonsense. The oracular historical deliverance was also all contrary to fact.

The African Race In History.

Long before the Anglo-Saxon race had any civilization at all; long before the Hebrew or the Anglo-Saxon nations had any existence. The historical facts that he alleges may impose upon the patience and the ignorant of the South, but they cannot impose upon us in the North, who certainly have some little knowledge of Egyptology. The Africans were the inventors of many things that Europe never understood anything about until long ages after.

Christianity's Debt to the African.

If he says that Christianity is not indebted to them, I want to know whether he knows anything at all about the early Christian Fathers.

I want to know whether he has ever learned the name of St. Augustine, the greatest, perhaps, of all the early Fathers. I want to know whether John Temple Graves considers himself for a moment the spiritual equal of Augustine, the writer of De Civitate Dei—"The City of God"—that gigantic intellect and that mighty spirit which was enshrined in a body as black as my robe! Think of that wonderful book entitled "Confessions," and of the sainted mother, Monica.

I want to know how many white Christian Ministers in the Southern States have the spiritual majesty of Cyprian, of Carthage, the martyr, one of the great exponents of Christianity in the early century, whose skin was black.

I want to know whether he would sweep out of existence the glorious company of black martyrs, and him who bore the cross for the Christ on His way to Calvary!

I want to know, O John Temple Graves, where you got your history! (Applause.)

Perhaps it was written when you Southerners framed the Confederate Constitution, the keystone of which was the recognition of the perpetual slavery of the black man.

The weakest race, is it?

If it were, who made it so?

Who made it so in America?

In 1619, a Dutch vessel brought twenty negro slaves. When the war ended, that awful fratricidal strife, they had increased to nearly four millions, and since the war the negroes have increased to nearly ten millions.

If the same proportionate race vigor is shown, they will out-number the whites in the Southern states, John Temple Graves, by three to one in fifty years.

A Solemn Warning.

Your declaration that you will hold them in subjection and in slavery may be met by bullets, which they can fire as well as you.

You had better let this thing be settled by wisdom, because if you provoke this strife, and declare the reign of anarchy, it will become the positive duty of the states north of Mason and Dixon's line to bring their army once more into existence, and march out, and take the Government from your hands. (Applause.)

It cannot be permitted, that you shall dare to trample the Constitution of the United States beneath your feet, and make a war of races.

What reason does Mr. Graves give for it?

He says, "Look at the thirty-eight years since their emancipation, and see how little progress they have made."

I might again say, "What fault is it? Why did you not provide education?"

Why did you not help them?

You professed to be Christians, and you even sent missionaries to Africa from the Southern States.

"Why did you not send missionaries to them in your own states?"

"You want to teach the little children in Africa how to read and write; why do you not teach them in America?"

Effect of Education Upon the Negro.

You say that when you educate the negro he is a worse man for the education. You cannot prove your case.

You do not prove it by Fred Douglass; you do not prove it by Booker T. Washington: you do not prove it by a large number of intelligent men who are lawyers, some of whom have wrestled for prizes in Harvard, and been the orators of their classes.
THE RIGHTS OF ETHIOPIANS IN AMERICA.

You do not prove it by the facts, for the facts are dead against you when you have given the Africans a chance. Even though they were born in slavery they have shown to you the possibilities intellectually, morally and spiritually, of the race. Your facts do not fit your assertions.

Alleged Inferiority of Black Race Not According to God's Word. As a Christian, you are guilty of a crime in stating that the race must always be inferior. That is an assertion that is in flat contradiction to the Word of God and the facts of the history contained in the Word of God. In the first place, before our Anglo-Saxon civilization had any existence, away back fifteen centuries before the Christ came, Joseph, the "Savior Mundi," Savior of the World, of his time, married an African lady. Will you tell me that she was only brown, that she was not black, but that has never bothered you in the South. You have enslaved them, not only when they were brown, but when they were nearly white, so white that no one could tell that they were black, at all.

Furthermore I have to remind you of the fact, that You Have Enslaved Them When They Were Your Own Flesh and Blood. You know that, and no one knows it better than you, John Temple Graves. I do not like to fling it in your face; but when you talk contemptuously of any man that has African blood in his veins, do not forget that nearly one-third of the ten millions have Caucasian blood in their veins; and it was your fathers, your brothers, your friends, that degraded the African woman, and never hesitated to trample upon her virtue. You never counted that a rape at all. The African woman's virtue was not to be considered, and now you are ready to tear to pieces, with the cruelty of the Apache Indian and worse, and burn at the stake, a man who has been supposed only to intend to commit a rape. I say that it is not only the white man of the Southern states who has defiled the black woman. I speak of what I know, of the solemn confessions made to me by people who cried out to God for mercy in their dying hour. I do not believe that there has been very much of that; but I have come across a number of cases in which negroes were shot and burned to death for crimes that they never committed. In the whole of your speech, John Temple Graves, I have not heard one word of sorrow that the law is trampled upon, and that the negro is denied a fair trial.

Increase in Murder Rate the Result of Capital Punishment. As long as you deny him a fair trial, he will murder his victims in the hope that by murdering her he will destroy evidence. The same thing would be done if he were a white man. When it was a law to hang white men for rape, you had murder on every side, because, rather than run the risk of the gallows, they murdered their victims. Wherever capital punishment exists, you always have an increased number of murders.

You have only to contrast the state of Michigan, on one side of this lake, where there is no capital punishment, with the state of Illinois, on the other, where there is.

We have, in proportion to the state of Michigan, ten times the number of murders.

When you hang people, you increase the murder list. Perhaps you did not know that, Mr. Graves; perhaps you have not studied that question. If it is right, as you consider it, for the people to lynch and murder the negro upon the mere supposition that he intended something, or upon the action, then I want to know how many white men are lynched and murdered for their wicked treatment of black women.

Tell me! You know that what I am saying are the words of truth and someones; you can read the vices of your states in the faces of its half caste people.

National Administration Must Provide Unlimited National Education. The negro has not had a chance, and the time is swiftly coming when the National Congress at Washington and the national administration will have to face the question of national taxation of the whole people to provide a national education for every child in this nation that cannot otherwise get it, no matter in what state they are. The nation should have a System of Education that would be National, coextensive with the boundaries of the states; that would be secular; that would be compulsory, and that would be absolutely free to children of every shade of color under the American Flag. (Applause.) Give them that, and give them Zion's Gospel, and you will see that the kind-hearted and gentle and peaceable race, albeit many of them have been sinful, will grow, and, by the grace of God, will make the nation proud that it has such a gentle, intelligent and progressive people beneath the folds of the Stars and Stripes. (Applause.)

Mr. Graves Proves His Incapacity as a Statesman, by the Fact That He Has no Remedy.

All his remedy is—get them out of our states. I believe that there are a good many white people South that might say, "Mr. Graves, before you get them out, just tell us who will pick our cotton." "Tell us, will you not, who will do the work that these black people do. Get for us people who will work at the same rate of wages, and do the same work." Mr. Graves, I do not believe that you will manage it that way. You say that the right way is to take all the black people out. You say there are five hundred millions of acres of arid lands. You tell us that the right way would be to take all the Africans out of every state, put them into these lands, and make one state of them, where, you say, they could have negro magistrates, negro officers, a negro council, negro senate and house of representatives.

He will even give them a representation in the United States Senate; but no black man is ever to be permitted to go out of that state, and vote or live in a white state. No white man is ever to be permitted to go into that state to live, or vote in that state. It is to be here in the United States, but entirely separate. That is the solution of the question, according to Mr. Graves. Booker T. Washington very aptly remarks, "I am quite sure that it would take two walls, one wall to keep the black people from getting out and another to keep the white people from getting in."

Every Yankee drummer that had baking powder to sell would go into that state. Every Yankee drummer that had boots or shoes or Zion candy to sell would go into that state. Every man that wanted to sell Zion lace, would he not want to get into that State?

But he says that perhaps Providence—this is only one of his guesses—gave us the Philippine Islands as a solution of this question. John Temple Graves, did you not know that Providence had nothing to do with that? The American Navy went there and knocked the feeble Spaniard out. If you imagine that a present was made to the United States of the Philippine Islands, you are badly mistaken. Do you not know that the treasury of the United States paid Twenty Million Dollars in United States gold coin to buy the Philippines, and that it has taken several hundred million dollars more to persuade the people of the Philippines that they had the right to be bought and sold?

The Filipinos have a very strong conviction that the American Constitution, or something else if it is not the Con-
sition, says that the government of the people must rest upon the consent of the governed, and they never consented. They are kicking up a row about it all the time, and saying: "We never consented; you bought us for Twenty Million Dollars, but we never consented."

Have they not a right to be free under our own Constitution? Have they not a right to vote as to whether they should belong to the United States or not?

Were they ever asked?

But we are taking pains to shoot them and call them rebels who never had been asked as to whether they would be in the United States or not.

But passing by the fact that we bought the Philippines I want to know how Mr. Graves is going to put the negro there.

Is he so ignorant as not to know that there is not a foot of the Philippine Islands which is not claimed by private owners?

Not a foot of one single island in all the hundreds of islands, big and little, that is not held to be private property!

How will you settle them there, Mr. Graves?

You would have to buy out the Spanish friars.

After paying Twenty Million dollars for the sovereignty of the islands you would have to pay out about a Thousand Million dollars to buy out these old drunken and immoral friars.

Moreover, if they will not have white man how can you induce them to take the black man?

If they will not have the man who is "lily white," do you imagine that they will let the African land?

Will you fight and thus compel them?

That will not do.

Africa Cannot Be Used as Place of Banishment.

"Then," you may say, "send them to Africa."

But, Mr. Graves, are you ignorant of the fact that the European Powers have grabbed Africa?

Are you ignorant of the fact that Germany and France and England and all the Powers have been in possession there, some for many hundreds of years?

Are you ignorant of the fact that the Mohammedans from the North and the Boers from the South claim an interest in the lands?

How will you get them there?

When you get them there, how will you settle them on lands that do not belong to you?

You have to buy them.

Then suppose that they do not want to sell them.

Can you compel them to sell?

You have absolutely no solution to your problem.

Not one.

You have not given an atom of practicability to this "separation proposal," as you call it, but which I call banishment.

Your great fear is miscegenation.

You fear that the time may come when the two races will amalgamate.

Why has the South not always feared miscegenation?

Why did you not kick up that dust when you had the slaves there?

How was it you did not hesitate to miscegenate then?

How was it you did not hesitate to miscegenate immorally and illegally, and create slaves who had your own blood?

Why was it you did not fight against your own citizens living openly in your city with black women and girls?

Why was it you did not kick up a row about it then?

I will tell you why.

Was it because you could buy and sell at the auction block?

But now they are not slaves, and you cannot buy and sell them.

They are people who, when they are educated, will vote, but they will not vote with you.

They will vote with me; and some day Zion may get the entire Twelve Million African votes to go for the Theocratic Party which she leads. (Applause. Loud and continued.)

Do you hear?

Zion may have the solid Afro-American in the South.

(Laughter.)

The negro is essentially religious.

He has queer ideas about it, sometimes, when there are chickens in the road (laughter), but do not forget that when he was a slave, in order to get something good to eat, he had to steal it.

He seldom could get a chicken unless he stole it.

Pity him, and do not forget that he is usually willing to acknowledge his crime.

Come Let Us Reason Together.

Could we not give him a chance?

"Miscegenation is dangerous," some object.

Listen.

I do not wish for one moment, that any white maiden or white youth sitting here or any one else should marry a black person if he is not equal in intelligence, and if the marriage is not one in the Lord; but if the negro boy or the negro girl is the equal of the white boy or girl, where is the crime?

I want to know.

I have seen some Southern slaves whom I have lived intensely, and love still.

I have seen their children, as sweet maidens and as many youths as I have seen in any race.

There are scores of colored people who are members of this Church, and some of them are officers.

Some are sitting in Zion White-robed Choir, who have African blood, and much of it, in their veins.

How the Primitive Strength of Man Must be restored.

I stand for the Restoration.

As Elijah the Restorer I desire to bring back again the strength of the primitive man; and I believe from my spirit that if the yellow, the brown, the black and the white man could, in the Christ our Lord, and in purity, mingle together in One Great Family, we would probably get the type of man Adam was, and which we lost at Babel when language was confounded and man was scattered.

When Noah, the wretched drunkard, waking up out of his drunken sleep, cursed his son and said, "A servant of servants let him be," the curse was followed by sin-maddened and intoxicated people who have had a devilish hatred toward their brother because of the color of his skin.

There was one man from whom this entire race sprang; and that man fell.

There came another Man who redeemed this race, and who has demanded that all men should recognize their unity.

"One is your Master, even the Christ . . . and all ye brethren."

While there must be differences, there should be no racial distinction; for there is but one race and one family, and there is but one Savior and one original father of all our race.

Founders of Two Mighty Tribes, Sons of an African Woman.

The Hebrew race, which is the imperial race of the world, and from which the Christ came, had among its greatest men one who had an African wife.

It was the mighty Joseph, without whose wisdom that race would have perished in its infancy, for they were dying of hunger in Canaan when they came down with empty bags to Egypt, not knowing that their brother was there.

But they found him there, and found him with an African wife—a beautiful princess—and lovely sons.

They found him with Manasseh and Ephraim, and never denied the right of that African woman or her sons to be the founders of the two great tribes, but they gave them their possessions.

They gave Joseph's portion and divided it between Manasseh and Ephraim.

The man with whom God spake face to face and who brought his people out of bondage, married an Ethiopian.

The Bible tells us that Aaron and Miriam objected to miscegenation and fought Moses, and as I have read to you today, God Himself came down in that cloud that stood over the Tabernacle, and rebuked them for their sins.

When He had finished with them, Miriam was a great many shades whiter, because she was a leper, as white as snow.

That was her reward for fighting miscegenation.

Let me tell you that the call of some Christian ministers for a "Lily White Party" will find no support either in the Old Testament or in the New.
I, therefore, stand here as God's Messenger to All the Nations, and claim as Elijah the Restorer of the right of All the Nations to Come Back into One Great Family to Their God and to One Another.

I demand the right of every white man to marry a yellow, or a brown, or a black woman.

I demand the right of every white woman to marry a black, or a brown, or a white man, if their character, their education, and their conduct is right, and they will be faithful and pure.

May God bless every such marriage, and fill the world with men like Manasseh and Ephraim.

I stand with Joseph; I stand with Moses; I stand with Jesus, the Christ; I stand with the Apostle Paul, and I stand with the great Fathers of the Early Church—with Augustine, and Cyril, and with countless others.

One is my Master, and all are my brethren.

I pray God to bring the whole household back again into Divine Purity.

Is it right?

Audience—"Yes."

General Overseer—Does Zion stand with me?

Audience—"Yes."

General Overseer—Then let Zion stand up and tell God so: I see no one sitting.

CONSECRATION PRAYER.

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, soul and body. Give me power to do right no matter what it costs. Give me Thy Holy Spirit that I may understand in these times of the Restoration of All Things, that this is the time when we must bring all the people into the unity and purity of Thy grace, that we have one Redeemer; that they have one Saviour; and that the family have one Saviour; and that the suffering have one Saviour; and that the sufferings are amongst the Nine Gifts of the Spirit to the Church. Help me to see the right and do it. For Jesus' sake. Amen. (All repeat the prayer, clause by clause, after the General Overseer.)

General Overseer—Do you mean it?

Audience—"Yes."

General Overseer—Will you live it?

Audience—"Yes."

After the Recessional had been sung, the General Overseer dismissed the vast assembly after he 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, the Christ. Faithful is he that calleth you, who also will do it. The grace of our Lord Jesus, the Christ, 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.

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A disciple of John A. Dowie.

BY THE REV. JOHN ALEX. DOWIE.

GOD'S WAY OF HEALING.

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 Jehovah that Healeth thee." (John 14:6; Exodus 15:26)

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

He cannot change, for "Jesus, the Christ, is the same yesterday and today, yes and forever"; and He is still with us, for He said: "Lo, I am with you all the Days, even unto the Consummation of the Age." (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 the 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. The 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 sufferers 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 16:19; James 5:14, 15; Mark 16:18.)

Divine Healing Is Opposed by Diabolical Counterfeits.

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

Multitudes Have Been Healed Through Faith in Jesus.

The writer knows of thousands of cases and has personally laid hands on scores of thousands of persons. Full information can be obtained at the meetings held in the Zion Tabernacles in Chicago, and in 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, Zion City, Illinois.

"Belief Cometh of Hearing, and Hearing by the Word of the Christ." You are heartily invited to attend and hear for yourself.
Early Morning Meeting in Shiloh Tabernacle

The following report of the early morning meeting, held in Shiloh Tabernacle on Lord's Day morning, May 24, 1903, contains much plain, practical, and helpful teaching, especially for the members of the Christian Catholic Church in Zion.

Owing to absence from the city, the General Overseer has not been able to revise it; but we send it forth, praying God to bless it to the readers of Leaves of Healing, applying the Truth by His Spirit's Power to their hearts. —(General Associate Editor.)

Lord's Day Morning, May 24, 1903, Shiloh Tabernacle, Zion City, Illinois.

The service was opened by the congregation's singing Hymn No. 414:

Do you see the Hebrew captive kneeling, At morning, noon and night to pray? In his chamber he remembers Zion, Though in exile far away.

Chorus—Are your windows open toward Jerusalem, Though as captives here a little while we stay? For the coming of the King in glory, Are you watching day by day?

The General Overseer read a part of the 10th chapter of the Gospel according to St. Matthew, beginning at the 16th verse and reading to the close of the chapter.

The General Overseer then said:

God Rewards All Deeds of Kindness.

Sometimes it seems very wonderful how, when the Master has been speaking about great and terrible things, He comes down to simple things, as in this instance when He talks about giving to the little ones a cup of cold water, in the name of a disciple, for some one's sake who has been kind. Even for this little deed of kindness the Master says that he shall in no wise lose his reward. Every action that is good and holy—intentioned, merciful and kind, considerate and patient, that has in it the sweetening power of a Divine love and sympathy; and that brings the reward.

God does not care for what we say if we do not live it. He does not care what we sing or pray for, if we do not live as we pray and sing.

The Hypocrite Deplored and Loathed in Zion.

More than that, if we speak and pray and sing one way, and live another, we are detestable hypocrites. In my spirit there is a loathing for a hypocrite more intense than a shrinking from the deadliest adder or snake—the most slimy and filthy and repugnant of all the reptiles. Yea, Satan himself is not so detestable to me as a hypocrite; for he never pretends to be anything else but a devil, when you get him up to square up to him.

Of all the hypocrites, a hypocrite in Zion is the most detestable. Every power that God gives to me will be exerted to keep the hypocrite, with his accursed leaven of the Pharisees, out of Zion. Let us be genuine. Let us be true; however imperfect we may be in many things, God loves honesty, sincerity, reality; and when a man or woman says, "I love God and desire to serve Him," we shall expect to see a life corresponding with that profession.

A Divine Anger Burned Within the Master Against All Hypocrites.

There is no place in Zion for the hypocrite; there is no place in the Church of God nor in heaven for him; but the place for a hypocrite is the deepest hell. The Master was never more angry than with the hypocrisy of men stepping to the very lips in adultery and vice, who brought to Him a poor woman overtaken, God knows how, by that sin, adultery, and said: "In the law Moses commanded us to stone such; what then sayest Thou of her?"

The Master looked into the hypocritical faces of those who were tempting Him, not because they hated that sin; not because they wanted to purify Israel; but because they thought they might find some occasion against Him, in that in His great love He would pity the sinner, and set aside the law. But He said, in substance: "He who is without sin among you let him first cast the stone. Carry out your law, but let it be done with pure hands by those who have not sinned. Take the stone and smite the woman, but take care, for those who do it must be without sin."

I have found by experience that those who want the law carried out to its fullest letter, without mercy, are hypocrites! Hypocrites!

"We have a law, and by that law He ought to die." The men who cried that were hypocrites! Oh, how they stood up for the law! After they had succeeded in having Him killed, and had imbrued their hands with His blood, they had another law—the law of the Sabbath, which made it highly improper for a dead body to hang upon a cross, and they wanted that body taken down so that the Sabbath should not be broken. Hypocrites!

They did not care that they had murdered the Savior; but they wanted to keep the Sabbath law. I do not stand merely for the letter of the law, but there is love in its administration.

Zion Not a Penal Reformatory.

Zion City was founded to be a penal reformatory, or something, and that kind, where all the vile people of the world could be brought and reformed. What kind of city would we have? Must I lay down to you again the fundamental principles of this city? It is a city founded for the people of God, where they may bring up their families in the fear of God, and where we shall not knowingly have as citizens those who are the Devil's own children.

While we may permit some unconverted children of godly people to come in with their parents, it is under protest, and it is with the distinct understanding that those children shall live, and desire to live, good moral lives, and shall desire to be true Christians.

If we had come here to establish a city where people could go as they like and do as they please, and be perfectly free to say and do anything they wish, then wherein would this city differ from any other city of the world where the Flesh and the Devil rule? We might as well have stayed where we were, and better, than to make a city of God and then let the Devil into every street of it.

Kingdom of Heaven Not Opened to Unbelievers.

Our Lord Jesus, the Christ, came down from heaven to go to the poorest, the sinfulest, the vilest of the earth: but did He open the Kingdom of Heaven to unbelievers? Audience—"No."

General Overseer—Did He not open the Kingdom of Heaven to harlots that had repented and were cleansed; to thieves that were thieves no more; to hypocrites that had abandoned their horrible hypocrisy and become clean? Yes, that is what He opened the Kingdom of Heaven for. But He never opened the Kingdom of Heaven to take into it all the scum and filth and deviltry of Jerusalem. He never opened the Kingdom of Heaven to take into it a debauchee like Herod, a debauchee like Herodias, a villain like Pilate, and hypocritical priests like those who were full of adultery, and did not dare to take the stone and throw it at the woman.

Yet He died for every sinner.
EARLY MORNING MEETING.

But unless they repent, unless they bring forth fruits meet for repentance, and believe, can they enter heaven? 

Voices—"No."

General Overseer—Ought they to enter heaven? Where would heaven be? It would be hell. They would have to get a police in heaven. They would want to erect a brothel in every street of the golden city. They would want to have a place of debauchery there. We want to have one little spot of ground here as near like Heaven as we can upon this earth, and we will make an earnest, determined effort to do it. Let us keep clean. While we are desirous of being a blessing to every city, however vile, and to every person, however vile, we do not propose to bring the villains into this city. We propose to bring them in when they have ceased to be villains and have given up their sin. Is not that right? 

Audience—"Yes."

The Christ Came Not to Send Peace but a Sword. 

Do not imagine that the coming of the Christ means perfect peace in the family. It means what the Book says—variance. When Zion enters into a home it may not enter into the heart of the father or the mother. Often there is trouble, because God's Kingdom comes into the heart of the father or the mother, but not into the heart of both. There are those who want to hold on to the apostate and degenerate churches in which they can black their faces and play minstrel; in which they can have charades and plays; in which they can even have dances and associations that are vile, and that quickly lead to demoralization. They hold on to these churches. I am glad when both father and mother receive Zion. I am always unwilling to receive into this city a family that is a house divided against itself; for I know it cannot stand. I know that it will fall, whether it is in Zion City or in any other city. 

Do not forget that although the Christ sent this Sword into the house, it is a two-edged Sword, and grievous are its wounds; but it is ten times death to sin. It is life to him who mourns for sin. It maketh and it endeth strife. It makes war and peace within. The Sword of the Spirit, which is the Word of God is war with sin and peace with God. It is strife with the Devil and it is peace with God. There is no possibility of patching up a peace between a worldly, devilish, sinful wife, and a godly husband; or between a godly wife, and a dirty, filthy, sinful husband. The Sword of the Spirit will continue to make war until the evil one is destroyed; and may God end the war quickly by destroying sin. Pray that those that come and do not understand, and whom we have to teach carefully and pray for and be patient with, shall see that their children cannot be permitted to do the things in Zion City that they have done in other cities of the world. 

Keep Yourselves Pure. 

They cannot be permitted to do those things. I will have no dirty dogs slobbering over the girls in Zion City, do you hear? Wait until you are husbands before you dare to take one of a husband's rights. Girls who allow it are as filthy as the men who do it. Keep yourselves pure! The Christ Himself never intended to make a hell of heaven by love; but He wanted to make a heaven out of earth and a heaven out of hell. I hope that God will make us a blessing to every city upon the earth. This little spot of ground is God's; not a foot of it is sold to man. You have only a lease of it for one thousand one hundred years.

The Ten Commandments rule in Zion, and any one who wants to break these laws of God has to go outside; he cannot break them here.

Sabbath-breakers Guilty of the Whole Law. 

The man or woman who breaks the Sabbath Day is breaking the same law that says: "Thou shalt not commit adultery. Thou shalt not steal. Thou shalt do no murder." It is just as sinful in God's sight to trample upon the Sabbath Day as it is for you to commit adultery. You must be severe in your home with your Sabbath-breaking children. Say to them: "You do not keep the Sabbath and go to the House of God and act in a proper manner; therefore, I will lock you up." Rule your children. God says it upon you to rule your children. They are under your roof and under your authority. If they will not do it willingly, compel them to do it. When they have gone away from your rule and authority they have responsibility ceases; but while they are your children and under your care, be firm.

"He That Sareth His Rod Hatheth His Son." 

Foolishness is bound up in the heart of a child; but the rod of correction shall drive it far from him. When you do it, do it effectually and thoroughly. (Laughter.) There is not one of the sons and daughters of Zion who will say in the days to come that the General Overseer or father or mother were too hard. They will say, "Thank God, they would not let me go to the Devil." May God bless you.

Prayer was then offered by the General Overseer, at the close of which all joined in chanting the Disciples' Prayer. Before I dismiss you I desire to say that tomorrow night there will be a special rally of the members of Zion Restoration Host who desire to attend the New York Visitation. 

The Basis of Fellowship in the Christian Catholic Church in Zion. 

The basis of fellowship in the Christian Catholic church in Zion is the basis of a true repentance toward God and faith in our Lord Jesus, the Christ, and a life in conformity with these requirements; but the recognition of me as Elijah the Restorer has not been, never was, and never will be, essential to fellowship in Zion. 

You were Christians and so was I, before God gave us the revelation of which we have made declaration. Your acceptance of that declaration is not essential to your union with God; but I do say that it is essential to your going forward with me in front of the Church to fight these battles in the high places. 

I am not going down to New York as a private minister of the Gospel, nor do I go as General Overseer of the Christian Catholic Church in Zion. 

Go down to New York, God helping me, in our prophetic office as Elijah the Restorer, and I must have Restorationists with me to fight that battle. 

Restorationists Must Have Confidence in the Restorer. 

You can see that anything else would mean trouble in every street in New York. Some one might say to a Restorationist: "Do you believe that Dr. Dowie is Elijah the Restorer?" and if you reply, "No, I do not," then, at once you have cut down your influence, and have made them see that you are at strife with your leader. But if you can say, "I do," then they will begin to ask you many questions that they would like explained. There are some phases of the question that can neither be understood nor explained by any human process of reasoning. You can believe when your mother tells you that she is your mother, but you cannot explain it. Could you even prove it? Your only proof would be your mother's word and all the concurrent testimony. All you can do is to accept her word or some one's else. Nearly thirty years ago I said to the man who first told me that he believed me to be Elijah, "I will not hear of it," and I put the thought from me.
But in His own time God made me see it. I did not desire this ministry.

It is a World-wide Ministry.

It is a ministry of unceasing toil.

It is a ministry of unceasing conflict, and one that will probably end with a dagger between my shoulders or a bullet through my brain.

You may not realize what this means, for a minister to dare to talk to king and kaiser, bishop and priest, pope and head of the Church of England, great legislatures and presidents, and to tell them, "Thou art the sinner; thou art the man."

If such an one does not feel the cowardly hand of the assassin, he is wonderfully preserved by God, and I have been.

But do you think it is pleasure to be engaged in a perpetual fight, and never to have any peace at all?

It is a pleasure for me to do the Will of God, whether it be in the humblest or in the highest place.

It takes more grit and grace to rule than it does to obey.

It is very easy to get into the ranks and march, but it is very hard to direct the campaign, and to take the responsibilities of a world-wide work like this.

I have not taken this ministry upon myself.

God put it upon me; and God has made the people throughout the whole world to recognize that ministry.

Have not these people been more blessed since the Declaration of June 2, 1901, than before?

Audience—"Yes."

General Overseer—I know it is true, and I know that those who have stood by that Declaration have been more blessed.

I desire to be patient with all who have not seen it.

Who Can Be Useful in the Great Conflict.

However, have I not a right, as the commander of this great force, to say who I shall take with me into the front of the battle?

Audience—"Yes."

General Overseer—I take the Restorationists who have taken a Vow and are not retreating it.

Of those who reject it, I shall demand their resignations. That is the kind of Restoration work I want you to do.

I want a Restoration Host that will obey; that will go down with me to New York prepared to go right through with this matter, if we die for it.

I will leave the rest of you in Zion City to have a good time, and to pray for us, and to see if you can get a little more backbone.

You must ask God to give you more light.

Some one was asked recently, "Can you prove that Dr. Dowie is Elijah?" and he replied, "Can you prove that he is not? If Elijah was to come as the Restorer, how would he do the work differently from the way that Dr. Dowie is doing?"

"Would he do it better?"

"Would he do it with more earnestness?"

"Would he do it with more concentration?"

Restoration Must Accompany Salvation.

In these Latter Days God has given me power; to this people power, and to this organization power, not only of Salvation which is a good thing and a great thing, but of Restoration which is a better thing: for when a man is saved he is not necessarily restored.

If a drunkard is merely saved, does he get all his health and vigor back again?

Voices—"No."

General Overseer—You know that he must be restored.

Salvation is a glorious and most essential thing; but after Salvation must come Restoration.

Sinners must be taken out of their meanness and out of their littleness and be restored wholly and fully to God.

So must the world be.

It is a great task; but we have a Great God, whose Almighty Hand is with us.

The God of Elijah is not dead.

He lives, and greater things are being wrought today than Elijah the Tishbite ever dreamed of.

When could Elijah the Tishbite get three thousand people to go with him and fight the battles of the Lord?

When could Elijah the Preacher, John the Baptist, get three thousand people together to work with him?

I will not have people in Zion who are only half-and-half.

May the Lord God make us out-and-out. (Amen.)

I will be patient with you; but I will keep you going, as I propose to do myself.

Hymn No. 20, "They that be Wise Shall Shine," was then sung by the Congregation, after which the General Overseer closed the service by 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, the Christ. Faithful is He that calleth you, who also will do it.

The grace of our Lord Jesus, the Christ, 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.

ZION IN ALABAMA AND MISSISSIPPI.

A panorama of Zion and exhibit of Zion City, with stereopticon and varied photographic views, will be given by Deacon Daniel Sloan of Zion City:

At Columbus, Mississippi, Opera House, Thursday, September 24th.

At Meridian, Mississippi, City Hall, Lord's Day, September 27th.

At Montgomery, Alabama, Montgomery Theater, Tuesday, September 29th.

And possibly the lecture will be given in Birmingham, Alabama, Wednesday, September 30th.

Warning.

I am directed by the General Overseer to warn our members and officers throughout the world against giving money to persons claiming to be members of the Christian Catholic Church in Zion. All benevolence must be given either from Headquarters or under the direction of same. Even though the applicant for benevolence be known to be a member of the Christian Catholic Church in Zion, financial aid must not be given except in extreme cases, and then only in small amounts. Requests for help must be made to the officer-in-charge. In cases where there is no such officer, requests should be made direct to Headquarters, accompanied by recommendations from one or two members of Zion in good standing.

J. G. Excell,

General Ecclesiastical Secretary.

Subscribers, Read This.

On every subscriber's copy of Leaves of Healing or The Zion Banner we attach a yellow label bearing his name, address, and two numbers, the figures referring to the volume and the number with which the subscription will expire.

Thus, should your label number happen to be XIII—25, you may know that your subscription expires with Volume XIII Number 25. Also take notice that Leaves of Healing now completes a volume every six months, or twenty-six weeks, that being the number of papers which are put into a bound volume. Earlier in the life of the paper a volume contained fifty-two numbers, as Leaves of Healing had fewer pages in those days.

By making yourselves familiar with these customs and remitting promptly you need never allow your subscription to lapse.

Send money only by Bank Draft, Postoffice or Express Money Order in favor of John Alexander Dowie, and address all letters intended for us to Zion Printing and Publishing House, Zion City, Lake County, Illinois.
AND GOD shall wipe away every tear from their eyes; and death shall be no more; neither shall there be any more mourning, nor crying, nor pain any more; the first things are passed away. —Revelation 21:4.

FOR centuries the children of men have been groaning under their bondage of sin, sickness, disease and death.

Although created in the image of God, Man, being a free, moral agent, had the privilege of choice, and alas, when life and death were set before him, he chose death rather than life!

Although surrounded with the manifestations of Infinite Love, he did not stand the test of loyalty, but disobeyed the command of His Father.

Being tempted of the Devil, he yielded himself to the enemy of all righteousness, and became the bondservant of Satan, for it is written in the Word of God:

Know ye not, that to whom ye present yourself as servants unto obedience, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness?

That other day, Satan has oppressed the children of men.

But the great cry of the sin-sick and suffering people came up into the ears of our loving Heavenly Father.

In His infinite compassion and tenderness He sent His Son to deliver us, not only from sin, but from all its consequences, and it is He who, by His angel, tells us that the time will come when the Tabernacle of God shall be with men, when He shall wipe away every tear, when the first things shall have passed away.

The Christ came to inaugurate this new order of things.

He came to implant within, our hearts the principles of His everlasting Kingdom. These are the principles of righteousness.

And the work of righteousness shall be peace.

"The Kingdom of God is . . . Righteousness, and Peace, and Joy in the Holy Spirit."

Therefore, they who have received these principles have working in them the power of endless life. Righteousness is victorious over iniquity. Divine Life destroys the power of death, and Purity is transcendent over uncleanness.

"Neither shall there be any more pain."

"By faith the children of God claim this promise, and make it a present-day reality."

The truth of God, as it is proclaimed in the Word of God, is being heard and answered.

Seek good, and not evil, that ye may live: and the Lord, the God of Hosts, shall be with you, as ye say.—Amos 5:14.

The Kingdom of God is at hand. It is established in every heart and soul where the truth is proclaimed. Thanks God for being led into Zion and the blessings received therein.

Healed of Dyspepsia, Salt-rheum and Neuralgia.

I had some confessing to do; but after I had made wrong right I was very happy.

I took up my duties at once. At first my husband would laugh at me when I asked grace at the table, and would leave the room when I would have prayers, but I kept it up, and he finally gave up and stayed in.

I commenced to get better from the beginning. I had quite a testing spell, but with God's help I held on and won.

Since then my husband has quit using tobacco, and the appetite was entirely taken away.

He was also healed of jaundice.

I cannot begin to tell all that God has done for us.

I have been healed of grip, my little girl of mumps, and my baby of diphtheria and whooping-cough.

I thank God for His long sufferance and mercy to me, and for His healing power, and you for your many prayers.

May God bless you and keep you until your work is done.

Your sister in the Christ,

(Mrs.) E. G. Griffith.

Mother and Son Healed of Tonsilitis.

Lake Forest, Illinois, May 9, 1903.

Dear General Overseer:—I am so happy to tell you that I was healed of a very severe case of tonsilitis on May 4th, in answer to a request for prayer my brother sent to you.

Very soon the fever left me and I slept all night, and am now quite well.

I wish to thank you for praying for me and my little son, who was also healed of tonsilitis in answer to your prayers.

I can never thank or repay you for all your kindness to us, but God will, I know.

I trust that He will spare you for many years.

I thank Him for His restoring strength and great blessings.

I am, faithfilly yours, in Jesus,

(Mrs.) Rose Meyer.

Healed of Probable Blood Poison and Ulcerated Tooth.

And I will cleanse their blood that I have not cleansed; for Jehovah dwelleth in Zion.—Amos 5:25.

San Francisco, California.

Dear General Overseer:—In sending my testimony, I wish to glorify God and to thank you for the benefit I have received in reading Leaves of Healing.

I am learning to trust God for everything.

I have been a member of Zion two years, and have had many wonderful answers to prayer.

Nearly all my life I have had frequent spells of sickness, especially at the time I was first married; but praise God, I do not have them now.

A few weeks ago my parrot became jealous be—cause she saw me pet a baby who came to my house, and she bit my hand to the bone. A drop of black blood dropped from it.

Then it began to swell. It throbbed and pained me severely. My whole arm was sore.

My mother prayed for me at once. I was relieved, but not healed.

May 9, 1903.

(Mrs.) Ida Whitman.

Healed of Mumps, Tonsilitis and Measles.

I have had many wonderful answers to prayer.

I had some confessing to do; but after I had made wrong right I was very happy.

I took up my duties at once. At first my husband would laugh at me when I asked grace at the table, and would leave the room when I would have prayers, but I kept it up, and he finally gave up and stayed in.

I commenced to get better from the beginning. I had quite a testing spell, but with God's help I held on and won.

Since then my husband has quit using tobacco, and the appetite was entirely taken away.

He was also healed of jaundice.

I cannot begin to tell all that God has done for us.

I have been healed of grip, my little girl of mumps, and my baby of diphtheria and whooping-cough.

I thank God for His long sufferance and mercy to me, and for His healing power, and you for your many prayers.

May God bless you and keep you until your work is done.

Your sister in the Christ,

(Mrs.) E. G. Griffith.
LEAVES OF HEALING

Saturday, September 19, 1903

In the evening I went to our faithful Elder Taylor, who laid hands on me and prayed.

I rested well that night, and the next morning the swelling and pain were gone.

Two months ago I suffered intensely from ulcerated teeth.

They ached so for a few days that I had no rest day or night.

The Elder prayed for me and now they are perfectly well.

There are many little things, too numerous to mention, in which God has manifested His power.

I give God all the glory.

I praise Him for the privilege of being a member of Zion Restoration Host, that I may help others.

May God bless you and yours. I am, yours in the Master's cause,

(Mrs.) M. J. Tate.

Healed of Carbuncle.

And it shall come to pass, that, before they call, I will answer, and while they are not speaking I will hear—Isaiah 59:19.

23 FIFTH AVENUE, FREEMONT, ILLINOIS.

May 10, 1903.

Dear General Overseer:—I am glad to be able to testify to the healing power of God.

I was almost instantly healed last Tuesday of a very sore carbuncle under my arm, and one on my able to testify to the healing power of God.

I am, yours in the service of God,

N. M. Cornell.

Gravelville, Minnesota, June 15, 1903.

Dear General Overseer:—I thank God and you for Leavnes of Healing.

Our little boy, five years, of age, had grippe and was gasping for breath, and I was a little afraid we would lose him.

The testing time came.

Should we take him to God in prayer, or resort to the medicine which we used always to keep on hand? Thank God I was afraid to trust to medicine; so I asked God to help, and in less than two minutes he was breathing easily.

Yours in the Christ,

Miss Helena Guggemos.

Praises God for the Knowledge of His Truth Received Through "Leaves of Healing."

Then there were brought unto Him little children, that He should lay His hands on them, and pray—Matthew 19:13.

GRAVEVILLE, MINNESOTA, JUNE 13, 1903.

Dear General Overseer:—I thank God and you for Leavnes of Healing.

Our little boy, five years, of age, was gasping for breath, and I was a little afraid we would lose him.

The testing time came.

Should we take him to God in prayer, or resort to the medicine which we used always to keep on hand? Thank God I was afraid to trust to medicine; so I asked God to help, and in less than two minutes he was breathing easily.

Yours in the Christ,

M. C. CORNELL.

Healed of Asthma—Family Blessed.

Behold, I will bring it health and care, and I will cure them; and I will make them abundantly of peace and truth—Jeremiah 31:11.

DAYTON, WASHINGTON, April 4, 1903.

Dear General Overseer:—For some time I have been thinking that I would write you and let you know how God has heard and answered prayer, for which I give Him all the glory.

I wrote to you in June, 1902, to pray for me.

I had had the asthma for eight or ten years so badly that I could not lie down night or day for four or five months at a time.

I thank my Heavenly Father that He heard and answered prayer.

I have not had to sit up a night since that time.

I wrote to you asking you to pray for my wife and daughter, and they commenced improving about the time that you received the letters.

I do praise the holy name of God that He is a prayer-hearing and answering God.

May God be with you and strengthen and uphold you by His power, and may your life be spared many years, together with that of your wife and son, that you may be instruments in the hands of God in doing much good in His Name. I am,

Your brother in the Christ,

C. C. HUGHES.

Given Up by Physicians After Many Years of Suffering at Their Hands.

But we are forefathers of lies.

Worshipers of old have been emperors.

60 WARRICK STREET, KIMBERLY, SOUTH AFRICA, JUNE 18, 1903.

DEAR ELDER:—I have often desired to witness to what my Heavenly Father taught me and did for me two or three years before I had read any article on Divine Healing, or heard of Zeal or Dr. Dowie.

I had been a bedridden invalid for the greater part of seven years, with a succession of internal cysts which formed and broke at irregular intervals.

After four years' treatment out here I was sent home, where I suffered cruel operations for three years, with the result that I returned to South Africa, with an ulcerated stomach and ulcerated lungs.

As years went on, complications of gall-stones and ulcerated stomach added to the misery I endured.

No human power could save me.

Dr. Holman of Port Elizabeth, the last but one that I consulted, gave me three months to live.

I then persuaded to call in Dr. Jalt, of Strydenburg, a very able man.

As soon as he saw me, he said: "I am very sorry, Mrs. Ward, for I can do nothing for you."

After a week or two, I felt that I would very soon die.

Every morsel of food pained me, and a spoonful of beef tea would cause my tongue to swell in agony.

But ye are forgers of lies.

I had been a bedridden invalid for the greater part of seven years, with a succession of internal cysts which formed and broke at irregular intervals.

After four years' treatment out here I was sent home, where I suffered cruel operations for three years, with the result that I returned to South Africa, with an ulcerated stomach and ulcerated lungs.

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After a week or two, I felt that I would very soon die.

Every morsel of food pained me, and a spoonful of beef tea would cause my tongue to swell in agony.

Suffering at Their Hands.

I was very one night, and in prayer was telling my troubles to my Heavenly Father, feeling how vain was the help of man.

Placing my bottle of medicine before me on the bed I asked God to bless it to my recovery.

A Voice started me with the words; "I am Jehovah, that hast hitherto heard thee."

I knew with Thy blessing this simple medicine can help me.

But again the Voice spoke, "Put it all away, and trust God only."

This I did. "Then came fierce temptations, and the thought, now you will surely die, for you cannot take food without your stomach-pump."

But I held on to God's promises; after three days of waiting and expecting, as I was kneeling in my room, the power came.

I entered my head, passing through my entire being, healing every pain and cleansing from every impurity.

I rose to my feet with joy and praise, perfectly whole, for the first time in twenty-five years.

I testified in the church to which I then belonged, Dutch Reformed, thinking how pleased my minister and friends would be because of the great things God has done to me; but they would not receive my testimony, and many who had knelt and prayed in my sick-room turned from me as though I were poisonous with some new doctrine.

Some believed although many doubted.

This happened in the year 1900.

I saw and read previous LEAVES OF HEALING in the first part of the year.

I was overjoyed, and said to some friends that it impressed on my mind that Dr. Dowie was the Messenger of the Covenant.

I had long been grieved over the deadness of the churches, praying God to send us once more a prophet, or some one to preach the Full Gospel.

Praying God's blessing upon you, I sent General Overseer, Overseer A. J. Gladstone Dowie, and all Zion everywhere, I am,

Yours in the Service of our coming King,

(L.M. Ward.

EYES HEALED, AND ABLE TO RESUME WORK.

And Moses was an hundred and twenty years old and died; but his eye was not dim, nor his natural force abated.—Deuteronomy 34:7.

WEST Davenport, NEW YORK.

August 2, 1903.

Dear General Overseer:—Peace to thee.

On June 28th I wrote to you asking you to pray for the healing of my eye.
NOTES FROM ZION’S HARVEST FIELD

Zion in Dekalb, Illinois.
Tabernacle, North Third street.
Officer-in-charge, J. B. Westlake, 540 East Main street.
Service—Sat., Sun., 11 a. m.

Rev. O. L. Tindall, who is a member of the Faculty of Zion’s Educational Institutions, is also an Elder in the Christian Catholic Church in Zion.

He, in company with his wife, Elder Nancy Tindall, recently visited Dekalb, Illinois.

From the report which he sends, it is evident that Rome is afraid of the Christian Catholic Church in Zion.

May God hasten the day when the glorious light of the Gospel of the Son of God shall dispel the darkness of the vortaries of the Roman apostasy, that mother of harlots and abominations of the earth.

DEKAHL, ILLINOIS.

DEAR OVERSEER EXCELL:—I am not sure that the title of our report for Dekalb should not be "The Devil in Dekalb" rather than "Zion in Dekalb."

The Devil, however, soon learned that Zion was there.

Our concern on going out was that the people might not know of our coming and of the meetings, as the bills were delayed and did not reach the city till the afternoon of Saturday.

We had only a few hours to advertise the coming of Zion.

We thought a street-meeting might be a good way to advertise, if nothing more; so Mrs. Tindall and I took our hymn-books and Bible and began singing on Main street, in a central part of the city.

A good many men were scattered up and down the street, as the weather was warm.

The Salvation Army was beating its drums and holding a street-meeting a little above us on the same street.

We were alone and could not make much noise to draw the crowd; but there is always something in a Zion meeting that seems to attract the people and stir them up.

As I told them, it could not be our fine music or eloquent speech, for we had only sung a few very familiar pieces, such as "The Great Physician," and made some quite ordinary comments on the hymn when the crowd began to leave the Salvation Army, the sermons, which were plentiful, and the stores, and gather around us until the street and sidewalks were crowded.

I was telling them that the Christ was near and not as we supposed, and not a dead Christ on the cross, but active and ready to help us.

I soon saw the crowd was a bad one, yet there was a large sprinkling of the better element.

No police seemed to be present.

They have now a Roman Catholic mayor.

Last year the mayor and police came to our meeting that seemed to attract the people and stir them up.

They pushed a man against Mrs. Tindall and knocked her down, but did not hurt her.

Then they rushed at me and carried me across the street in front of the surging crowd; but the Lord kept me from falling under their feet, not even my Bible or hymn-book were knocked out of my hand, and no hurt came to us and no fear was in our hearts.

I believed what I had said to them—"The Great Physician now is near."

We made no effort to get off the street, which seemed to surprise them.

They then began throwing eggs.

They were fresh, however, and about as many struck their own crowd as us, and it angered them.

We quietly appealed to the crowd and asked if there were no men in that great crowd that would not stand by and see an innocent woman and man abused on their streets.

He said, "Have you no police?"

Finally a couple of men came up to us and wanted us to leave the street. I said, "Who are you?"

One then showed me his star and said that he was an officer.

I said, "You are the man I want to see. Am I guilty of any offense?"

"Oh, no," he replied.

Then, said I, "why do you not go for these men?"

He said that he could not control them, they were so excited, but if I would go off of the street, he would go with me to my hotel and protect me, and then the crowd would disperse.

"We will obey," I replied, "if you say so."

We then started across the street and down the sidewalk toward our hall, but the crowd followed us and got ahead of us.

We came in front of a barber shop and stopped in front of the large, plate glass window, and said to the officer, "What are the men wanting now? I thought that you said they would disperse if we went off the street and stop preaching. Does a man have to go and hide, in this city, in order to be safe from a mob, when he has done nothing? Had I killed some one up here, there would be some excuse."

They made some effort to drive the crowd away, but they had no force and the crowd only laughed at them.

The Lord gave us perfect peace, and even joy.

The crowd stood and gazed in wonder, apparently, to think they could not frighten us.

Some nice-looking men came and told us that we had better get away as they feared for us.

They said that it was a shame that such a thing should occur.

The indignation of many of the better class was stirred.

A prominent lady who owned property near there went to the mayor and said that she wanted her property protected, and he replied, "Let them get off the street."

He told them that he had as much right on the street as any one and were doing no harm.

The man who owns the hall where we have our meetings gave notice that if his building was injured we had the law on our side and could easily make the city pay for its insolence and injustice.

We had not properly reckoned with his host. Several parties told us they were coming to see Zion City.

A physician said that he and his wife were contemplating a visit to Zion, to look into Zion investments. He is much interested in Zion.

The Devil is very much afraid to have Zion get into his town.

He has many saloons there, many churches and plenty of the emissaries of Rome.

They need Zion.

Our Branch is weak there for workers, but we have some loyal members who say, "Send us out the Host and help us."

We administered the Lord’s Supper, and had some interesting meetings on the Lord’s Day, and on one Monday night.

There was no disturbance.

We walked the streets as independently as any.

Some are coming to visit Zion City; several are about ready to come into the Christian Catholic Church in Zion, and some are investing in Zion stocks and buying lots.

The many sides to Zion are interesting men of all classes.

How great is the harvest and how few are the laborers! But the Lord of the harvest will send more.

Zion wants laborers who need not be ashamed. It takes stalwart men of God to fight Zion’s battles.

May God send them speedily.

Yours faithfully in the Lord,

O. L. TINDALL.

ZION IN FREDERICTON, NEW BRUNSWICK.
Tabernacle, corner Queen and Westmorland streets.
Officer-in-charge, Deaconess Mary L. Reed.
Services—Tuesday, 11 a. m., 3 p.m.; Thursday, 8 a.m.

The following testimonies were given at Fredericton, New Brunswick, and sent in by Deaconess Mary L. Reed:

FREDERICTON, NEW BRUNSWICK, February 26, 1903.

DEAR OVERSEER EXCELL—I wish to testify to the help I have received through reading Leaves of Healing.

When a mere child I began to serve God, and became a member of the Salvation Army, where I remained until a few months ago.

When I began to read Leaves of Healing, they stirred me up to a sense of my position before God to do prayers that I did before.

I am a proof that God is in Zion.

When I look back, I do not wonder that I could slip along without feeling my backslidden state more than I did, and without knowing more of God’s ways.

Our Salvation Army leaders were not fitted to be teachers.

The most part they were ignorant themselves of the Gospel as taught by Jesus.

Scripture was twisted to suit the rules of the Army.

We had many good, sincere officers; but they themselves were kept in error by the false teaching of the Army.

Anything in the Scripture that was not " accord-
LEAVES OF HEALING.

Those of our members who were present will recall the fact that Elder Taylor, who is in charge of the Branch of the Christian Church in Zion in San Francisco, was not present.

We are glad to know, however, that he is not idle, as will be seen from the following report.

God is blessing his labors.

This report is of especial interest.

Our readers will note that our dear Daconoess, who was so wonderfully healed of cancer when our General Overseer first came to America, gives her testimony.

222 Howard Street,
San Francisco, California, July 1, 1903.

DEAR OVERSEER,—Last month was the banner month in the sale of LEAVES OF HEALING.

One of our workers sold fifty copies in one evening, and her family sold forty. Altogether, we sold during the month of June eleven hundred copies of LEAVES OF HEALING.

I give you below some of the testimonies given the last Lord’s Day in our church.

A. L. Sharpe, 604 Buchanan street, San Francisco, California.—*I thank God for His keeping power, and for the wonderful blessings which I have received since I began to pay my tithes.*

Before I began paying tithes, my salary was so small that although I was very sick, I had scarcely enough at the end of each week to throw a small sum into the church plate as it was passed in the church which I was attending; but since coming into Mount Zion, and since I began paying tithes, my salary has been raised until the last month I cleared over $12.

Mother King, 352 Haight street, San Francisco, California, who was healed of a terrible cancer over fifteen years ago, in answer to the General Overseer’s prayer;* I thank God for His keeping power. He gives me strength day by day so that I can go anywhere in this city, although in my eightieth year.

I praise Him for Zion and for Zion teaching, and that He has raised up in these Latter Days a church that teaches the Full Gospel.

Mary A. Hallett, 404 Fourth street, San Francisco, California, a child born in Zion in 1885, and who was eight years old when the Lord answered the prayer of her dear Mother King. She was baptized into the church at forty years old.

We have now sixteen members here receiving the blessings of Zion.

One of our workers sold fifty copies in one evening, and her family sold forty. Altogether, we sold during the month of June eleven hundred copies of LEAVES OF HEALING.

Dear Overseer,—I am thankful that LEAVES OF HEALING entered our home to show the divine Covenant of Salvation, Healing and Holy Living, and this prosperity is for us today, if we will accept it, just the same as when Jesus walked the earth, of which God made the Covenant with Moses.

Praise the Lord, we have no more use for doctor, drugs, pig, or tobacco.

I feel that I must do all in my power, by the grace of God, to pull down all evil, and give people the Full Gospel as taught in Zion.

I desire to make my home with God’s true people in Zion City as much as possible, where my children will not be exposed to the temptations that they are exposed to here.

I pray that God’s richest blessings may ever rest upon Zion and all of God’s true people everywhere, Till He Come.

GEORGE FREGEOT.

ZION IN SAN FRANCISCO, CALIFORNIA.

Tabernacle, evening services.

Elders’ service, Rev. W. G. Taylor, 224 Howard street.

We regret that our Elders in America did not have the privilege of attending the Third Feast of Tabernacles.

HENRY CLEMENT, 11 Montgomery street, San Francisco, California.—I thank God for开学 the beautiful and wonderful healing that I have had lately in answer to our daily prayers.

Among other things, I was healed of a bad cold, carthrum on my neck.

Mrs. Lannack, San Francisco, California.—I *thank God for the wonderful healing that I received from the Full Gospel.*

People wonder how I get along with such a little child, but I have learned to trust God as never before in my life.

Mrs. Lula Freibire, 222 Howard street, San Francisco, California.—I *thank God for the wonderful healing that I received from the Full Gospel.*

I have been here about ten months, and I have learned to trust God as never before in my life.

Elder Taylor for prayers, and immediately came to see me, and enabled me to go out with the report.

Your brother in the Christ, W. D. TAYLOR.

BRAFORD, England.

Office in charge, Deacon R. McKell, 18 Broadgate, Undercliffe.

We are delighted to read the account which comes to us from time to time of the progress of the Branch of the Christian Church in Zion in England.

God is blessing every member in his labors, and Zion there, as elsewhere, is going forward.

The following interesting account is sent to us by Deacon McKell.

BRADFORD, England, May 27, 1903.

DEAR OVERSEER,—I am pleased to tell you of some instances where God hath wrought in Bradford, England.

In December, 1900, when our dear General Overseer was conducting meetings at God’s Ark, Mrs. Westerman, a poor suffering woman, who had been twice operated upon for cancer and had been sent home by them from a hospital in Leeds, England.

We were all on our knees at the appointed time when the Lord answered the prayer of her heart at Grimsby, and she was instantly healed of the diseases of twenty years’ standing.

The healing of her body was good, and more wonderful, the blessing the rest of her greater.

She at once became a powerful witness of a glorious truth that Jesus, the Christ, is the yesterday and today, and forever.

Much opposition has been raised in England among the apostate denominations against this wonderful testimony, and many wonderful publications in LEAVES OF HEALING are circulated by the devoted workers in the mission.

Zion’s motto at Morley seems to be—*‘Nothing for God, and every competent Zion member belongs to Restoration Host.*

No wonder, then, that we have two evening’s meetings, that seven people have been converted, and one smoking tobacco, that six people have been converted during the last month, and that a request was sent to Grimsby to bring us a sister to Morley.

We have now sixteen members, and thirty-two current LEAVES OF HEALING weekly sending many back numbers of the same.

We thank God that here and everywhere we are proving that, when God’s children are full, He can offer a prayer of faith which is heard.

One sister testifies to the healing of her brother, of severe pain in the body, with vomiting and diarrhea, in answer to the prayer of a godly woman.

Another sister tells us how God answered her prayer when she had come to no good.

A brother thanks God for healing his brother, especially his little boy who was afflicted with pain and fever, and we send this thankful answer to the prayer of God’s people.

We give Him all the praise.

With Christian greetings.

Yours truly, in the bonds of Zion,

R. MCKELL.
VISITATION OF ELIJAH THE RESTORER
And Zion Restoration Host to New York City

Elder A. F. Lee, recorder of Zion Restoration Host, gives the following information and instruction to members going to New York:

Departments of Zion Restoration Work.

As it has been said by the General Overseer on many occasions, the work of Zion Restoration Host is very much larger than that of the old organization known as Zion Seventies, and embraces many departments of work outside of the definite Seventy work; so in going to New York there will be many other duties to be performed by the members of the Host besides that of carrying the Message from house to house.

Large numbers will be required to do Guard Duty under that branch of Zion Restoration Host known as the Department of Guards, under the direction of Colonel Carl F. Stern.

Others will be required to give much time to music in connection with Zion Choir, known as the Department of Music, under the direction of Conductor Deacon Burt M. Rice.

Others will be needed to assist in the nursery and in caring for the Junior Choir during the day, under the direction of Deaconess Barnard, who is at the head of the Department of Nurses.

Others will be needed to assist in the dining-room and kitchen, representing the Commissary Department, which will be under the direction of Deacon Frank Cotton.

All persons having a preference for any one of these special departments will please communicate with the officer in charge, as named above.

We also desire to have all persons who can assist in taking care of the many children who will be left by parents in Zion City, to report to us at once, so that we may refer them to Deaconess Irish, who has been appointed by the General Overseer to take charge of a vast nursery in Elijah Hospice during the time of the New York Visitations.

Handy New York Guide.

We are pleased to be able to announce to the members of Zion Restoration Host that a very handy Guide is now in course of preparation, which we hope to be able to place in the hands of every member of the Host at the time they start for New York, and which they will be able to carefully study while en route.

This Guide will give the various sections into which the City has been divided, with the smaller districts to be assigned to each Company, with general information, concerning the distance of each section from Madison Square Garden, the prevailing nationality of each district, whether thickly or sparsely settled, class of population, whether rich or poor, and full directions as to the best car lines to take in order to reach them.

Also a general outline map of the city with such other useful suggestions as may be deemed necessary for properly conducting the work.

Membership and Identification Card.

A most beautiful Membership and Identification Card is also in course of preparation, most artistically designed by Deacon Charles Champe, with space for the photograph of the owner.

It is of the greatest importance that every member of Zion Restoration Host who expects Zion to secure a rooming place for them, shall have one of these cards in their possession; consequently we must insist that all members of the Host living outside of Zion City attend to this matter at once.

If they will send us their latest photograph, the Williams Brothers, Zion's Photographers for this special work, agree to make and furnish photographs to the members of the Host, and return the original in good order, for the sum of fifteen cents.

Let every one attend to this at once.

A very neat Card Case is also being prepared for carrying the Identification Card, Railway Ticket, and the Meal Ticket, which will be used at Madison Square Garden on this occasion.

This Case, which is being manufactured in Zion City by our own Box Factory, is a very neat imitation leather case, and can be furnished to all members of the Host for fifteen cents.

Literature Cases.

For the convenience of the Restorationists, we are also having a very neat and durable case manufactured for carrying Messages and Leaves of Healing while out on district work.

This case will carry two hundred folded Messages and ten copies of Leaves of Healing, and will prove a great convenience to our workers, especially in getting on and off cars, besides adding very materially to the general appearance.

It is a very neat black case, with spring clasp fastening, and will be nicely lettered in gilt with the words, Zion Restoration Host.

This will be made in two qualities: the cheaper can be furnished our workers at the nominal sum of fifty cents, while the better quality will cost one dollar.

We believe that every member of the Host will want one, as was clearly indicated by those who expressed their delight when we placed it on exhibition at the great Rally of Zion Restoration Host last Monday night.

Meals in Madison Square Garden.

The General Overseer has given Deacon Frank Cotton instructions to make preparations for the serving of meals to the Host in Madison Square Garden during the entire period of the Visitation, and, in pursuance of the General Overseer's instructions, every preparation is being made by the Deacon to furnish good, wholesome meals at a very low figure.

Meal tickets for the Host for meals in New York at Madison Square Garden are now ready at the office of Deacon Frank W. Cotton, general manager Zion Hospice, in Elijah Hospice, and should be applied for at once, with the necessary cash, so that the Commissary Department may be able to tell as soon as possible how many to provide for.

A complete register of all ticket-holders will be kept.

The tickets will be good for thirty-five meals, from October 16th breakfast to November 2d breakfast, and will cost the members of Zion Restoration Host five dollars; this will cover the cost of dishes and other expenses.

It will be necessary to begin registering at once, so that all can be provided for before leaving Zion City for New York.

Those who have to return to Zion City before November 2, 1903, will be given credit for the unused portion of their tickets if they present it to the steward of Zion Restoration Host at Madison Square Garden before they leave.

All meal tickets must be paid for when issued.

Members living outside of Zion City when ordering meal tickets must make checks, money-orders, registered letters, etc., payable to John Alex. Dowie, but send to Frank W. Cotton, Commissary Zion Restoration Host at Elijah Hospice, Zion City, Illinois.

It must be borne in mind by members of the Host everywhere, that the time for registration is growing very short, and that
unless names are sent immediately the
probabilities are that we shall be unable
make any provision for the accommo-
dation of those who may desire it very
much.

Let ail Zion everywhere, earnestly pray
that God may give wisdom and strength
to all who have the responsibility of
this work in hand, and that there may be a
thorough preparation of heart on the part
of all who shall participate in this, the
greatest religious enterprise in the history
of the world.

The schedules of eight of the trains
which will carry the General Overseer
and 3,000 members of Zion Restoration
Host to New York City next October have
been fixed by Deacon James F. Peters, general
superintendent of Zion Transportation and
Railway affairs, in consultation with the
officials of the various roads affected, as
follows:

**BY WAY OF WASHINGTON.**

**Pennsylvania Railway Lines.**

Terminal Pennsylvania Depot, foot of West
Twenty-third Street, New York.

**Train No. 1.**

<table>
<thead>
<tr>
<th>Date</th>
<th>Origin</th>
<th>Arrival</th>
</tr>
</thead>
<tbody>
<tr>
<td>October 14</td>
<td>Zion City</td>
<td>3:30 a.m.</td>
</tr>
<tr>
<td></td>
<td>Chicago</td>
<td>12:15 a.m.</td>
</tr>
<tr>
<td>October 15</td>
<td>Pittsburgh</td>
<td>1:15 a.m.</td>
</tr>
<tr>
<td></td>
<td>Altoona</td>
<td>11:15 a.m.</td>
</tr>
<tr>
<td>October 16</td>
<td>Washington</td>
<td>1:15 p.m.</td>
</tr>
<tr>
<td></td>
<td>New York</td>
<td>7:30 a.m.</td>
</tr>
</tbody>
</table>

**Baltimore & Ohio Railroad Co.**

Terminal foot of Whitehall Street, New York.

**Train No. 3.**

<table>
<thead>
<tr>
<th>Date</th>
<th>Origin</th>
<th>Arrival</th>
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</thead>
<tbody>
<tr>
<td>October 14</td>
<td>Zion City</td>
<td>3:30 a.m.</td>
</tr>
<tr>
<td></td>
<td>Chicago</td>
<td>12:15 a.m.</td>
</tr>
<tr>
<td>October 15</td>
<td>Garrett</td>
<td>1:15 a.m.</td>
</tr>
<tr>
<td></td>
<td>Chicago</td>
<td>11:15 a.m.</td>
</tr>
<tr>
<td>October 16</td>
<td>Washington</td>
<td>1:15 p.m.</td>
</tr>
<tr>
<td></td>
<td>New York</td>
<td>7:30 a.m.</td>
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</table>

**By Way of Niagara Falls.**

**Erie Railway Company.**

Terminal Erie Depot, foot of West Twenty-third
Street, New York.

**Train No. 4.**

<table>
<thead>
<tr>
<th>Date</th>
<th>Origin</th>
<th>Arrival</th>
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<tbody>
<tr>
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<tr>
<td></td>
<td>Chicago</td>
<td>1:00 a.m.</td>
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<tr>
<td>October 15</td>
<td>Niagara Falls</td>
<td>3:00 p.m.</td>
</tr>
<tr>
<td>October 16</td>
<td>New York</td>
<td>5:00 a.m.</td>
</tr>
</tbody>
</table>

**Grand Trunk Railway System.**

Terminal Pennsylvania Depot foot of Twenty-third
Street, New York.

**Train No. 5.**

<table>
<thead>
<tr>
<th>Date</th>
<th>Origin</th>
<th>Arrival</th>
</tr>
</thead>
<tbody>
<tr>
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<td>Zion City</td>
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</tr>
<tr>
<td></td>
<td>Chicago</td>
<td>2:15 p.m.</td>
</tr>
<tr>
<td>October 15</td>
<td>Niagara Falls</td>
<td>6:00 p.m.</td>
</tr>
<tr>
<td>October 16</td>
<td>New York</td>
<td>8:00 a.m.</td>
</tr>
</tbody>
</table>

**Leaves of Healing.**

**Michigan Central Railway.**

Terminal Delaware, Lackawanna & Western
Railway Depot, foot of Christopher
Street, New York.

**Train No. 6.**

<table>
<thead>
<tr>
<th>Date</th>
<th>Origin</th>
<th>Arrival</th>
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</thead>
<tbody>
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<td>October 14</td>
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<tr>
<td></td>
<td>Chicago</td>
<td>6:30 p.m.</td>
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<tr>
<td>October 15</td>
<td>Niagara Falls</td>
<td>7:40 p.m.</td>
</tr>
<tr>
<td>October 16</td>
<td>New York</td>
<td>8:30 a.m.</td>
</tr>
</tbody>
</table>

**Wabash Railway Company.**

Terminal New York, Ontario & Western and
West Shore Railway Depot, foot of West
Forty-second Street, New York.

**Train No. 7.**

<table>
<thead>
<tr>
<th>Date</th>
<th>Origin</th>
<th>Arrival</th>
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<tbody>
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<td>October 14</td>
<td>Zion City</td>
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<tr>
<td></td>
<td>Chicago</td>
<td>6:30 p.m.</td>
</tr>
<tr>
<td>October 15</td>
<td>Niagara Falls</td>
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</tr>
<tr>
<td>October 16</td>
<td>New York</td>
<td>8:30 a.m.</td>
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</table>

**Lake Shore & Michigan Southern Railway.**

Terminal—New York Central & Hudson River,
Grand Central Station, East Forty-
second Street, New York.

**Train No. 8.**

<table>
<thead>
<tr>
<th>Date</th>
<th>Origin</th>
<th>Arrival</th>
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</thead>
<tbody>
<tr>
<td>October 14</td>
<td>Zion City</td>
<td>11:00 a.m.</td>
</tr>
<tr>
<td></td>
<td>Chicago</td>
<td>5:30 p.m.</td>
</tr>
<tr>
<td>October 15</td>
<td>Niagara Falls</td>
<td>8:30 p.m.</td>
</tr>
<tr>
<td>October 16</td>
<td>New York</td>
<td>9:00 a.m.</td>
</tr>
</tbody>
</table>

**New York, Chicago & St. Louis.**

Terminal New York, Ontario & Western and West
Shore Railway Depot, foot of West Forty-
second Street, New York.

**Train No. 9.**

<table>
<thead>
<tr>
<th>Date</th>
<th>Origin</th>
<th>Arrival</th>
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<tbody>
<tr>
<td>October 14</td>
<td>Zion City</td>
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<tr>
<td></td>
<td>Chicago</td>
<td>5:30 p.m.</td>
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<tr>
<td>October 15</td>
<td>Niagara Falls</td>
<td>8:30 p.m.</td>
</tr>
<tr>
<td>October 16</td>
<td>New York</td>
<td>9:00 a.m.</td>
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</table>

A reduction to one fare and one-third for
the round trip, on the certificate plan, has been secured
for those attending the meeting of Zion Restoration
Host, New York City, October 18th to November
1st, inclusive.

The following directions are submitted for your
guidance:

1. Tickets at full fare for the going journey
may be secured within three days (exclusive of
Sunday) prior to and during the first three days of
the meeting. The advertised dates of the meeting
are from October 18th to November 1st; conse-
quently you can obtain your ticket on October 15th,
and 24th. A fee of twenty-five cents will be col-
lected for each certificate validated. If you arrive
at the meeting and leave for home again prior to
the special agent's arrival, or if you arrive at
the meeting later than October 24th, after the special
agent has left, you cannot have your certificate
validated and consequently you will not get the
benefit of the reduction on the home journey.

2. So as to prevent disappointment, it must be
understood that there is a reduction on return journey
not guaranteed, but is contingent on an attendance
of not less than one hundred persons throughout
the United States and Canada, holding certificates
obtained from ticket agents at starting points, show-
ing payment of full first-class fare of not less
than seventy-five cents on going journey, provided,
however, that if the certificate does not fill the
required minimum and it shall appear that round trip
tickets are held in lieu of certif-
icate they shall be reckoned in arriving at the minimum

3. If the necessary minimum is in attendance,
your certificate is duly validated, you will be
entitled, up to November 4th, to a continuous pass-
ticket to your destination by the route over
which you make the going journey, at one-third
the limited fare, from the following states: North
Dakota, Minnesota, Wisconsin, Nebraska, Iowa,
Iowa, Colorado as far west as Denver, Kansas. Missouri,
Oklahoma, Indian Territory, Texas, Illinois, Indiana,
Michigan, Ohio, Kentucky, Tennessee, Ministry,
Alabama, North and South Carolina, Georgia, Florida,
Virginia, West Virginia, District of Columbia,
New York, Pennsylvania, New York,
New Hampshire, Rhode Island, Mas-
achusetts, Connecticut, Canada as far north as
Toronto.

All members of Zion Restoration Host who are
going to New York City from all points in
Michigan, Indiana, Ohio, Illinois, Wisconsin,
Northern Kentucky, West Virginia, should address
Deacon James F. Peters, General Superintendent
of Zion Transportation and Railway Affairs, Ad-
mnistration Building, Room 100, Zion City, Illinois,
at once.

All members of the Host living in North
Dakota, South Dakota, Illinois, Iowa, Minnesota,
and Wisconsin should write Deacon James F.
Peters for information regarding tickets.

The Railroad tickets to New York City for the Zion
City legion of the Host as well as for all
members living in the North and Southwest
will be put on sale by Deacon James F. Peters, at Room 100, Administration Building, Zion City, on
Tuesday, October 6, 1903.

It is necessary that all members should have the
money in for their fares by that time. It is
very important that all should come forward on this
day and secure their tickets so that the work of
placing the people to the different trains will not
be retarded.

A facsimile of the railroad tickets for the Zion
City Legion of the Host, as well as for all
members living in the North and Southwest, appears below, and will be put on sale by Deacon James F.
Peters, at Room 100, Administration building, Zion City, on Tuesday, October 6, 1903.
All checks, money-orders and registered letters must be made payable to John Alex. Dowie, but sent to Deacon James F. Peters, General Superintendent of Zion Transportation and Railway Affairs, Administration building, Zion City, Illinois.

The railroad ticket will require the signature of the purchaser but once, and that will be when the ticket is received from the Transportation Department in Zion City.

All Restorationists must leave for New York on Wednesday, October 14, 1903, and positively no stop-over privilege will be allowed at any other point save those already designated by the General Overseer.

The people must arrive at New York on the same train on which they leave Zion City.

Restorationists can leave New York to return to Zion City no later than Monday morning, November 2, 1903.

All trains will leave their New York terminals in the morning, so that on the return trip the Host will be able to enjoy the magnificent scenery along the route which night will prevent them seeing on the trip to New York.

There will be no stop-over privileges on the home journey of any length at any point.

This means that there will be no time to visit Niagara Falls, Washington, D. C., or any other city along the route on the return trip.

The baggage liability is limited to one hundred dollars, which means that should a trunk or grip be lost through the fault of any of the railroads they will not refund the loser more than one hundred dollars for the loss of same.

This ticket will not be good for return trip unless stamped on the back, as noted below by the joint agent of the railways at the office of Zion Transportation and Railway Affairs, which will be located to the right of the main corridor in Madison Square Garden, Madison avenue entrance. A large sign over the door will designate the room.

The name of the railroad by which the ticket holder will travel will be stamped on the line on top of the ticket, thus:—R. R.

The coupons attached will be detached by the conductors in charge of the trains between Chicago and Suspension Bridge, which is the name of the Niagara Falls station, and between Suspension Bridge and New York.

On the return trip, coupons will be detached between New York and Suspension Bridge and between Suspension Bridge and Chicago.

Care should be taken not to tear off coupons, for the ticket is valueless if coupons are detached.

The tickets for the Host going by way of Washington will be an exact duplicate of the one above with the exception that the coupons will read Chicago to Washington, D. C., Washington, D. C., to New York; New York to Washington, D. C., and Washington, D. C., to Chicago.

And I will take you one of a city, and two of a family, and I will bring you to Zion: and I will give you shepherds according to Mine heart, which shall feed you with knowledge and understanding.

Form of Application for Membership in the Christian Catholic Church in Zion

To all who are desirous of entering into Fellowship with the Christian Catholic Church in Zion.

MY DEAR BROTHERS AND SISTERS:—The Principles of the Christian Catholic Church in Zion have been fully set forth in the Reports of Two Conferences on Organization, held in Zion Tabernacle No. 2, which are fully reported in LEAVES OF HEALING for January 31 and February 7, 1896. The Basis of Fellowship is set forth in the Second Section of the Resolution passed on February 5th (see LEAVES OF HEALING, Volume II, Number 17, Page 267):

First—That we recognize the infallible inspiration and sufficiency of the Holy Scriptures as the rule of faith and practice.

Second—That we recognize that no persons can be members of the Church who have not repented of their sins and have not trusted in Christ for Salvation.

Third—That such persons must also be able to make a good profession, and declare that they do know, in their own hearts, that they have truly repented, and are truly trusting Christ, and have the witness, in a measure, of the Holy Spirit.

Fourth—That all other questions of every kind shall be held to be matters of opinion and not matters that are essential to Church unity.

All who are conscious of fulfilling these conditions, no matter where they may reside, are invited to fill up the following blank and answer all the questions contained therein.

I am, faithfully yours in Jesus,

General Overseer of the Christian Catholic Church in Zion.

As far as possible the applicant himself should fill out this blank. Write plainly and with ink.

Address ____________________________ Date ____________________________

TO THE REV. JOHN ALEX. DOWIE, General Overseer of the Christian Catholic Church in Zion,
Zion City, Lake County, Illinois, U.S.A.

I hereby make application to be received as a member of the Christian Catholic Church in Zion, and declare my agreement with the Basis of Fellowship agreed upon at a Conference held February 5, 1896, as set forth in your Circular Letter of February 7, 1896.

What is your full name? ____________________________

Where is your residence? ____________________________

What is your age last birthday? ____________________________

Are you married, unmarried, widowed, or divorced? ____________________________

How many children have you living? ____________________________

What is your occupation, profession, or trade? ____________________________

What nationality are you? ____________________________

What language or languages do you speak? ____________________________

How long have you lived in America (or the country where you are now living)? ____________________________

When and where were you converted to God? ____________________________

Are you conscious that you are saved through faith in Jesus? ____________________________

When and where were you immersed by TRIUNE Immersion? ____________________________

By whom were you immersed? ____________________________

With what religious organization were you formerly connected? ____________________________

Recommended by ____________________________

Signature of Applicant ____________________________

Remarks ____________________________

Write very plainly.

Extra Copies of this Form will be sent to intending members on application to the General Recorder of the Christian Catholic Church in Zion,
Zion City, Lake County, Illinois, U.S.A.
**ZION'S BIBLE CLASS**

Conducted by Deacon Daniel Sloan in Shiloh Tabernacle, Zion City, Lord’s Day, beginning at 11 o’clock, and used in Zion homes and gatherings throughout the World.

**LEAVES OF HEALING.**

**ZION CITY BANK**

**ZION CITY, LAKE COUNTY, ILLINOIS, U.S.A.**

Transacts a general Banking Business. Issues Drafts payable in all the principal cities of the world.

Sells high-grade Securities bearing nine per cent. interest per annum. Particulars mailed on application.

Our Savings Department receives deposits from One Dollar upward, and pays interest at the following rates:

On all sums from $1 to $500, four per cent.

On all sums over $500, three per cent.

This Bank encourages thrift and economy among the people, and will assist them in their efforts to save money.

Our system of Banking by Mail has proven entirely satisfactory to thousands of persons living in different parts of this and other countries. It places everybody in close communication with the Bank and enables them to take advantage of the excellent facilities offered.

Correspondence from all parts of the world solicited.

Write for our booklet entitled, "Saving Money."

CHARLES J. BARNARD,
WILLIAM S. PECKHAM,

Manager, Cashier.

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**Train Schedule Between Zion City and Chicago**

Via Chicago & North-Western Railway.

Effective August 1, 1903.

**ZION CITY TO CHICAGO.**

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<th>Weekly Trains</th>
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* Train leaves Waukegan at 12.45 p.m., arriving in Zion City at 1:35 p.m., on Saturday.

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**ZION'S TRANSPORTATION AND RAILWAY AFFAIRS**

John Alex. Dowie, General Superintendent Zion Transportation.

**ZION CITY BANK**

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**SPECIAL TRAINS SUNDAY**

Will leave Waukegan (Chicago) depot of the Chicago & North-Western railway at 11.30 a.m. and 11.45 a.m.; leaving Zion City on the 11.49 a.m. train.

**NORTH BOUND TICKETS**

For out-bounders, sight-seers, homesteaders, and workmen.

Via Chicago & North-Western railway line between Zion City and Chicago.

**General Superintendent Zion Transportation.**
### LEAVES OF HEALING.

**Saturday, September 10, 1903**

**OBEYING GOD IN BAPTISM.**

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Ghost."

**Sixteen Thousand Seven Hundred Sixty Baptisms by Triune Immersion Since March 14, 1897.**

<table>
<thead>
<tr>
<th>Name</th>
<th>Address</th>
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<tr>
<td>Clibborn, Oliver</td>
<td>Zion City, Illinois</td>
<td>South Side Zion Tabernacle</td>
<td>General Overseer</td>
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<tr>
<td>Dodson, Edmond</td>
<td>Zion City, Illinois</td>
<td>South Side Zion Tabernacle</td>
<td>General Overseer</td>
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<tr>
<td>Beattie, Isabella</td>
<td>Young street, Sault Ste Marie, Michigan</td>
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<tr>
<td>Stewart, Miss Lena</td>
<td>Zeeland, Michigan</td>
<td>South Side Zion Tabernacle</td>
<td>General Overseer</td>
</tr>
<tr>
<td>Moscherosch, Frederick</td>
<td>Charlie Zion City, Illinois</td>
<td>South Side Zion Tabernacle</td>
<td>General Overseer</td>
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<tr>
<td>Walker, Mrs. Deila</td>
<td>Zion City, Illinois</td>
<td>South Side Zion Tabernacle</td>
<td>General Overseer</td>
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<tr>
<td>Walker, Frank M.</td>
<td>Zion City, Illinois</td>
<td>South Side Zion Tabernacle</td>
<td>General Overseer</td>
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<tr>
<td>Anderson, Mrs. Betty</td>
<td>Zion City, Illinois</td>
<td>South Side Zion Tabernacle</td>
<td>General Overseer</td>
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<tr>
<td>Brown, Mary Regina</td>
<td>Zion City, Illinois</td>
<td>South Side Zion Tabernacle</td>
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<td>Boyd, Dixon</td>
<td>Toronto, Ontario</td>
<td>South Side Zion Tabernacle</td>
<td>General Overseer</td>
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<tr>
<td>Young, James</td>
<td>Toronto, Ontario</td>
<td>South Side Zion Tabernacle</td>
<td>General Overseer</td>
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**Sixteen Thousand Seven Hundred Sixty Six Believers have joyfully followed their Lord in the Ordinance of Believer's Baptism by Triune Immersion since the first Baptism in Central Zion Tabernacle on March 14, 1897.**

Baptized in Central Zion Tabernacle from March 14, 1897, to December 14, 1903, by the General Overseer, 4754

Baptized in South Side Zion Tabernacle from January 14, 1903, to June 14, 1903, by the General Overseer 127

Baptized at Zion City by the General Overseer 583

Baptized in places outside of Headquarters by the General Overseer 741

Total Baptized at Headquarters 9777

Total Baptized in six years and six months 16,737

Total Baptized since September 14, 1903 16,760

**Consecration of Children.**

In writing to Headquarters it is absolutely essential that the writer give his full address.

Failure to comply with this request necessitates looking up or referring to the Church Records, which involves much time, and is very frequently fruitless.

Friends and members of the Christian Catholic Church in Zion everywhere will please bear this in mind, especially those in foreign lands.

Faithfully yours in the Master's Service,

J. G. EXCELL,

General Ecclesiastical Secretary.

**Publisher's Notice.**

The remittance must accompany receipt of subscriptions at the Publishing House, no difference by or for whom or for whatever time they may be given, or whether forwarded through Ordained Officers, Branches, or Gatherings of the Christian Catholic Church in Zion. Accounts will be carried with Ordained Officers, Branches, or Gatherings, on quantity orders of periodicals consigned for sale for monthly settlement, but to include only such articles as bear the imprint of Zion. All orders for Bibles, books, buttons, pictures (except prints done by the Publishing House), lace souvenirs, etc., must be sent to the General Stores, Zion City, Lake County, Illinois.

**Notice to Officers and Members of the Christian Catholic Church.**

Send all newspaper clippings concerning the General Overseer, the Elders, or any department of the work in connection with the Christian Catholic Church in Zion, to Deacon Carl F. Stern, Zion City, Illinois. Send as soon as possible after publication, and carefully mark name and date of the paper clipped from each article. If this is not done, the clippings are absolutely useless.

**LEAVES OF HEALING.**

Two Dollars will bring you the weekly visits of the Little White Doves for a year; 25 cents will send it to a friend for three weeks; 50 cents will send it for six months; 1.00 will send it to your minister, or to a T. N. C. A., or to a Public Reading Room for a whole year. We offer no premiums, except the premium of doing good. We receive no advertisements, and print no commercial lies or cheating enticements of unscrupulous thieves.

LEAVES OF HEALING in Zion are winged, and we keep out everything that would defraud the reader's mind from all except the Estherian of the Kingdom of God in which cometh a new and exalted standing in the Love of the Lord. We will not accept clippings of the business nature in the cuts of our readers, then we will keep our Dove at home.
LEAVES OF HEALING.

DO YOU KNOW GOD'S WAY OF HEALING?

BY THE REV. JOHN ALEX. DOWIE.

Saturday, September 18, 1903

DO YOU KNOW GOD'S WAY OF HEALING?

BY THE REV. JOHN ALEX. DOWIE.

Saturday, September 18, 1903

LEAVES OF HEALING.

BY THE REV. JOHN ALEX. DOWIE.

Saturday, September 18, 1903
In this great building, the Auditorium of which seats 16,000 people, Rev. John Alexander Dowie, Elijah the Restorer, General Overseer of the Christian Catholic Church in Zion, will conduct a great mission from October 1st to November 1st, 1903, inclusive. It is expected that he will be accompanied by Zion White Robed Choir of Hundreds of Voices, Zion City Brass Band, Hundreds of Officers of the Church, and by at least Four Thousand members of Zion Restoration Host.
A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD.
EDITED BY THE REV. JOHN ALEX. DOWIE.

Volume XII. No. 23. ZION CITY, SATURDAY, SEPTEMBER 26, 1903. Price Five Cents

GENERAL OVERSEER LAYING CORNER-STONE OF ZION PRINTING AND PUBLISHING HOUSE BUILDING,
Saturday, September 19, 1903.
LEAVES OF HEALING.

Saturday, September 26, 1903

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 Jehovah that Healeth thee." (John 14:6; Exodus 15:26.)

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

He cannot change, for "Jesus, the Christ, is the same yesterday and today, yea and forever;" and He is still with us, for He said: "Lo, I am with you all the Days, even unto the Consummation of the Age." (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 the 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. The 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 sufferers 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 18:18; James 5:14, 15; Mark 16:18.)

Divine Healing Is Opposed by Diabolical Counterfeits.

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

Multitudes Have Been Healed Through Faith in Jesus.

The writer knows of thousands of cases and has personally laid hands on scores of thousands of persons. Full information can be obtained at the meetings held in the Zion Tabernacles in Chicago, and in 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, Zion City, Illinois.

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

You are heartily invited to attend and hear for yourself.
NEBUCHADNEZZAR the king made an image of
gold, whose height was three score cubits, and the
breadth thereof six cubits; he set it up in the plain

G OD made man to be a king. When
He created him He gave him
dominion over the earth; over the fish of
the sea; over the fowl of the air; and over
every living thing that moveth upon the
earth. (Genesis 1:28.)

Man has to subdue his kingdom and
win his crown—a Crown of Life which
God has promised to those who are faith-
ful unto death. (Revelations 2:10.)

But man has to subdue the world which
lies within himself that the higher king-
dom in him may rule the lower.
He cannot do this until he gets into the
right relations with God.

Before Nebuchadnezzar made this image
of gold he had a remarkable dream of
another image which had only its head of
gold.

The rest of the image, which was made
of inferior metals, represented the other
kingdoms of the earth.

The Prophet Daniel, when he inter-
preted the dream, said: “Thou, O King,
art King of kings, unto whom the God of
heaven hath given the kingdom, the power,
and the strength, and the glory; and
wheresoever the children of men dwell,
Hast He given unto thine hand, and
hast made thee to rule over them all;
thou art the head of gold.” (Daniel
2:37, 38.)

The king was so delighted with the in-
terpretation of the dream that he fell down
and worshiped Daniel.

If self had been ruling in Daniel
he would have been gratified by the homage
of the king; but Daniel worshiped the self
neither in himself nor in others.

After seeing this great image of a man,
in which he and his empire were only
the head of gold, it seems very probable
that the king desired to make an image all
of gold which should represent himself and
his empire.

But an image ninety feet high and nine
feet broad, would have been out of propor-
tion, unless part of this height was in
a pedestal.

If the king’s image had been thirty-six
feet high and nine feet broad and placed
upon a pedestal nine feet in diameter and
fifty-four feet high, it must have been a
gratifying representation of this monarch
standing upon his empire and overlooking
the world.

Yet this great king, because he wor-
shiped self, afterward sunk to a level
with the beasts.

Self ruled him until his animal nature
overpowered him and he made his dwell-
ing place with the beasts of the field and
ate grass as oxen: until his hair was grown
like eagles’ feathers, and his nails like
birds’ claws. (Daniel 4:23, 33.)

He ignored God until the Kingdom
departed from him—the Kingdom of Bab-
ylon which had been around him and the
Kingdom of Heaven which had been
within him, till he should “know that the
Most High ruleth in the kingdom of men,
and giveth it to whomsoever He will.”
(Daniel 4:30, 31.)

But God in His goodness permitted
these to return to him when he sought
God and gave Him the glory.

This image was erected in the Province
of Babylon, the country where all belong
who are ruled by self, the land of confu-
sion, where the people think as they like
and do as they please.

If man does not worship God he will
worship self.
When he is ruled by God, self gives him
force of character.
Self must be always on the cross, dying,
by being crossed in its desires to rule
through its appetites and passions, but
never dead. (Matthew 10:38, 39.)

If it were to really die the individual
would be of little use in the world; but
self must come down from its throne in
man’s being that the Christ may rule instead.

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Then man will be able to rule himself
and the world around him.
He is then where his powers will grow
and where he can use them to glorify God
and extend His Kingdom. (Daniel 1:17-21.)

The Covenant of God with man, which
Elijah, the Messenger of the Covenant, is
proclaiming to the world today, will es-

tablish the Kingdom of God in man, and
through man it will be established in the
whole earth.

This will be done through a gradual
overcoming.

Repentance is the first step that man
must take in order to get into the right
relations with God, with himself and with
his fellow men.

He must repent and confess and make
tings right with those whom he has in-
jured.

Then he is where he can believe on the
Lord Jesus for Salvation and Healing.
(Matthew 3:2; Mark 1:14, 15; 1 John 5:10.)

Those who truly believe will become a
new creation in the Lord Jesus, who said:
“Except a man be born of water and the
Spirit, he cannot enter into the Kingdom
of God.” (John 3:5; 2 Corinthians 5:17.)

The Kingdom of God is righteousness
and peace and joy in the Holy Spirit.
(Romans 14:17.)

This image must have been of great
value; but nothing is too precious for self,
which becomes more voracious the more
it is fed.

The people were called by music to the
worship of the image.

Men have many different ways of calling
the people to the worship of themselves.

Some labor for riches that they may
stand above the crowd on a high pedestal
of gold.

Others work to become famous as
writers; or, perhaps they give their lives
for the painting of pictures that shall make
the world bow down to them.

Whatever it may be that calls the world
to the worship of self, it seems sweet music.

It may be a beautiful face or handsome
clothing; the gift of song or a talent for
music; a fine house or social position—
whatever elevates a person above his fel-

Some may be used for God.

The Apostle Paul says: “Whether
therefore ye eat, or drink, or whatsoever
ye do, do all to the glory of God.”
(1 Corinthians 10:31.) Dress for God’s

When God told Moses to have the
beautiful robes of the priesthood made
for Aaron, He said that they were made
glorify and for beauty. (Exodus 28:2.)

The three Hebrew children, whom the
King had placed over the affairs of the
Province of Babylon, would not serve his
gods or worship the golden image.
(Daniel 3:12.)

They would worship the self neither
in themselves nor in the king.

Continued on page 736.
HOW THE DEVIL CARES FOR "PAPER WADS"

WHEN ELIJAH THE RESTORER AND HOST COME WITH SOLID SHOT,
THE services of Lord's Day, September 20th, the First Anniversary of Zion Restoration Host, and the Fifth Anniversary of the Organization of Zion Seventies, were one mighty pagean of victory in Zion City.

There was joy and Praise to God, and Triumph in His Name, in the very atmosphere of the morning, when five thousand of the men and women of Zion met together in Shiloh Tabernacle, with God's Prophet, their Divinely-commissioned leader. There was a Divine triumph in the happy voices of the children as they gathered in their various meeting places throughout the city, to worship God and study His Word.

There was a thrilling note, deep and strong, abounding in volume, and vibrant with assurance of Victory in the Name of the Christ, the coming King, in the steady rhythmic march of the many thousands of the Host; in the stirring throb of the music of Zion City Band; in the measured roll and crash and pulse-quickening staccato notes of Zion Drum and Bugle Corps; in the sweet, childish treble of Zion Junior Choir, and the rich, full harmony of the many hundreds of voices of Zion White-robed Choir; and in the mighty chorus of thousands of happy voices, as the whole congregation joined in the hymns.

There was the same glad note in the songs of the birds; in the silken rustle of the many banners and flags in the breeze, and in the myriad of other voices and scenes of nature, splendid in the mature beauty of the late summer.

But the most inspiring, the most profoundly significant, the most joyously triumphant voice that was heard throughout all that glorious day, was the Voice of him whom God has sent, in these Times of the End, as the leader of His Host in the Restoration of All Things, Elijah the Restorer.

This Restoration Host had sprung into existence, full-armed in the panoply of God, four thousand strong, one year before, on just such a glorious September day, in the midst of the same beautiful surroundings, in God's Restoration City.

In the brief twelve months that lay between the two days, it had not only doubled its numbers, until its members were to be found in every part of the world, but had waged a bloodless, but victorious campaign for the extension of the Kingdom of God, in which every home in the second largest city in the United States had been visited eight times, with the Message of the Christ. "Peace be to this house."

Besides this great campaign, smaller, but none the less important ones, were waged in well-nigh every corner of the earth.

Not only in the work of the Host, but also in the work of God's Prophet, and the faithful people associated with him, much had been accomplished in the Restoration of All Things, even before the Host came into existence as an organized body. The greatest outward and visible sign of this inward and invisible work was the City of Zion, with its two thousand substantial homes and its ten thousand inhabitants; its amazingly successful industries; its great educational institutions, and its many other marvelous features, which had made it one of the wonders of the opening of the Twentieth Century.

Tens, yea, hundreds of thousands had received the Message of God's Covenants through this Prophet of the Restoration, and, through its transforming power in Jesus' Name, had been restored to God in spirit, soul, and body.

But great as were the triumphs and conquests of the past, they paled into insignificance beside the glory of the achievements which God had promised to work through this Host in the days to come.

It was the thought of all these glorious victories for God that filled the hearts of thousands of Zion's Host with joy and thanksgiving, and made its First Anniversary one of the most glorious days that the Zion of these latter times has ever seen.

It was that thought that formed the basis of the address of God's Messenger, and made it a power never to be forgotten.

The service of the afternoon, which was the crowning event of the day, began with the great procession of Zion Restoration Host.

This great company of men and women, boys and girls marched in several divisions, but was all one body.

Around the site of Zion Temple the long line swung, four abreast.

Then it came to the south end of the broad walk leading up to the great front entrance of Shiloh Tabernacle and began that march and counter-march which held thousands of spectators hushed into deep silence as the Restorationists entered the House of God.

At the head marched Colonel Carl F. Stern, of the First Regiment of Zion Guard, with Majors B. F. and S. O. Morris, Judge Advocate-general V. V. Barnes, Chaplain W. O. Dinius and other members of the regimental staff, followed by the Color-guard, bearing the Zion Banner and the flags of the United States, Great Britain and other nations.
Then came Zion City Band of over forty pieces, followed by the companies of Zion Guard, nine hundred strong. Zion Drum and Bugle Corps led the remainder of the procession. When the Colonel and his Staff, the Band, the Color-guard and the Guard reached the door of the Tabernacle, they divided, and standing, uncovered, on each side of the walk, allowed the rest of the procession to pass.

First to enter the Tabernacle, therefore, was Zion Junior Restoration Host, each one of the more than one thousand little ones wearing the scarf of gold, white and blue, and marching in perfect order to his place in the galleries.

Then came the rank and file of the Host, Seventy after Seventy of earnest, consecrated men and women, who had made a solemn Vow, laying their all, even their lives, upon the Altar of God for the work of the Restoration of All Things, under the leadership of Elijah the Restorer. They, too, wore the scarf of Zion's beautiful colors.

Their place was in the two broad side sections of the ground floor.

Zion Junior Choir and the great adult Choir followed, taking their respective places in the side and choir galleries.

As they came, they sang their ringing Processionals, filling the Tabernacle with melody.

Before they had ended their song, the long line of robed officers had entered and taken their places in front of Zion Restoration Host, on the ground floor of the Tabernacle, and then, while the band played from the upper rear gallery, the Guard came in and filled the great middle section of the ground floor.

The regular opening service of Zion's great assemblies was very impressively conducted by the General Overseer, and then came his address, at the close of which the Legion of Zion Restoration Host registered for the New York Visitaton, the entire Host, and the entire congregation, each in turn, reconsecrated themselves to God, the Host renewing its Vow.

The First Anniversary service of Zion Restoration Host closed with the united singing of the Hymn, "They that be Wise shall Shine," the Benediction and the Salutation.

Shiloh Tabernacle, Zion City, Illinois, Lord's Day Afternoon, September 20, 1903.

Services were opened by the Processional of Zion White-robed Choir and Zion Robed Officers: singing

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,
Thou the bell and light;
Jordan flows before us;
Zion beams with light.
Forward, when in childhood
Buds the infant mind;
All thy youth and manhood,
Not a thought behind:
Speed time's realms of nature,
Climb the steps of grace;
Faint not, till in glory
Gleams our Father's face.
Forward, all the life-time,
Climb from height to height,
Till the head be hoary,
Till the eye be light.

LEAVES OF HEALING.

Saturday, September 26, 1903

GLORIES UPON GLORIES

Glories upon glories
Hast our God prepared,
By the sole that love Him
One day to be shared:
Eye hath not beheld them,
Ear hath never heard;
Nor of these have uttered
Thought or speak a word.
Forward, marching eastward
Where the heavens bright,
Till the veil be lifted,
Till our faith be sight.

At the close of the Processional, the people rose and stood with bowed heads while the General Overseer pronounced the

INVOCATION

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

PRAISE

All then joined in singing Hymn No. 100 from Gospel
Hymns:

Onward, Christian soldiers,
Marching as to war,
With the cross of Jesus
Going on before.
Christ, the royal Master,
Leads against the foe;
Forward into battle,
Sec. His banners go.

CHORUS—Onward, Christian soldiers,
Marching as to war,
With the cross of Jesus,
Going on before.

RECEPTION OF CREED

The General Overseer then led the Choir and the 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, died 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.

READER 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, Jehovah, thy God, am a jealous God, visiting the iniquity of the fathers upon the children to the third and upon the fourth generation of them that hate Me, and showing mercy unto thousands of them that Love Me and keep My commandments.

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

IV. Remember the Sabbath Day, to keep it holy.

V. Labour and do all thy work: but the Seventh day is a Sabbath unto Jehovah thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy ox, nor thy ass, nor any stranger that is in thy gates.

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within the greater six days Jehovah made heaven and earth, the sea, and all that is therein, and rested the seventh day; wherefore Jehovah blessed the seventh day and hallowed it.

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

VI. Thou shalt not 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 anything that is thy neighbor's.

XI. A New Commandment

We praise Thee, O God, because Thou hast redeemed us from the hand of our enemies, and hast exalted Thy Name.

Thou didst humble Thyself to be born of the Virgin Mary, and dost reign in heaven and earth, to whom we give glory forever and ever. Amen.

XI. A New Commandment

Thine Adorable, True and Only Son;

Also the Holy Ghost the Comforter.

We therefore pray Thee, help thy servant?, Whom Thou hast redeemed with Thy precious blood.

May God bless the reading of His Word.

The Choir chanted the Gloria Patri.

O Lord, let Thy mercy be upon us as our trust.

The General Overseer then read from the Inspired Word of the Lord Jesus, the Christ, the Son of God, in the 60th chapter of Isaiah, closing with the prayer:

Prayer was then offered by the General Overseer, closing with the Choir and Congregation's chanting the Disciples' Prayer.

While the tithes and offerings were being received, the Choir sang, very beautifully, “How lovely are the Messengers.”

I have read to you that wonderful 60th chapter of Isaiah, and I now read to you a few words in the 61st chapter of the Acts of the Apostles.

The first part of that chapter is a wonderful story of the healing of a man who was lame from his birth.

He was over forty years old and had never walked.

He believed in Jesus, was raised by the agency of the apostles, and leaped and walked.

Second Scripture Lesson.

And all the people saw him walking and praising God;

And they knew of him, that it was he which sat at the Beautiful Gate of the Temple; and they were filled with wonder and amazement at that which had happened unto him.

And as he held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

And when Peter saw it, he was answered unto the people, Ye men of Israel, why marvel ye at this man? or why fasten ye your eyes on us, as though by our own power or godliness we had made him to walk?

The God of Abraham, and of Isaac, and of Jacob, the God of our father, hath glorified His Servant Jesus.

Now the word here given as Servant, is translated properly in the margin in this particular place, His Son, His Child.

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

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

Ye shall also know that which is right by the mouth of this man; and they that followed after, as many as have spoken, they also told of these days.

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

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

Commenting upon the 26th verse, the General Overseer said:

In the Old Version it says:

“ Unto you first, God, having raised up his Son;” but in the Revision the proper rendering is, in our judgment, not “His Son,” but “His Servant,” whom God should raise up in the Times of Restoration.

I will speak what I have to say today with these words before me:

TEXT.

Repeal 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 heavens must receive until the Time of Restoration of All Things, wherewith God spake by the mouth of his holy prophets which have been since the world began.

The Times of Restoration of All Things Precede, Immediately, the Coming of the Lord.

That has been more and more clearly made known to the Church of God, during the last few years.

Since the Declaration of June 2, 1901, in the Chicago Auditorium, there is not a theologian worth his salt that would dare to break a lance with Zion upon the question that Elijah must come before the Christ comes, although that has not been taught by the churches.

When the disciples said to Jesus, “Why then say the scribes that Elijah must first come?” Jesus said, “Elijah indeed cometh, and shall restore All Things.”

It is vain for any one to suppose that that prophecy refers to John the Baptist, because John the Baptist was dead and buried, and they were talking a little while before that, and even at that time, about his death. They had come and told Jesus that he had been put to death, as is recorded in Matthew 14:12.

Elijah came in spirit and in power in the person of that mighty prophet, who was the Preparer.

In the past ages he had been the Destroyer.

Now, in the Latter Times, Elijah must come as the Restorer of All Things.

These are the “Times of Restoration of All Things, whereof God spake by the mouth of his holy prophets which have been since the world began.”

These Are the Times of Restoration.

There are some that ask, “Why is not everything restored?”

That is a childish question.

You might as well say, “This is the time of planting; why do you not reap a big crop?”
There is a time to sow and a time to water; a time to prepare and a time to reap.

These are the beginnings of the Times of Restoration.

I ask the critics of Zion what more they can expect to be done in this short time; especially when they are all howling at our heels like a pack of prairie wolves?

I would like to know what they expect to be done.

It was only two short years, last June, since this Declaration was made.

We were told very unkindly and very sneeringly, by the churches, that the Declaration of Elijah the Restorer had sealed the doom of Zion.

They do not think that now.

Within a month and a half of that day, we opened the gates of the city, and within two or three months we began to build it.

If any city can show a greater and more marked prosperity than the City of Zion, I know it not, and no one else knows it.

The fact of the matter is that in spiritual, educational, commercial, and in political lines,
The Restoration Has Not Only Begun, But Has Spread, With Extraordinary Rapidity to Every Part of the Earth.

Thank God! (Amen.)

Only a year ago, this Restoration Host was formed.

I saw that Zion Seventies must be transformed into Zion Restoration Host.

It had become perfectly clear that no one could bear office in this Church who had not received the Declaration of June 2, 1901.

It was also becoming perfectly clear that members of Zion Seventies who did not receive that Declaration, were becoming an abomination, and a hindrance to us in our work, and that the Seventies must come into line with the officers of the Church.

For a number of years, there had been in my mind the plan of a great Host, organized from a great and powerful Church, which should go forward in the front of the Church and bear the brunt of the battle, carrying forward the glorious Restoration truths.

That Host was being prepared for by our teaching.

I at last announced that, a year ago today, we should form that Host, to be called Zion Restoration Host.

There were many who smiled and said, "What will that amount to? The Salvation Army does that kind of work far more effectually than they. There is no place for such a Host."

Why the Salvation Army Failed.

They fail to understand that the Salvation Army is an army without church organization, and without one of the sacraments; and, hence, without any of the power that must come when a church is obedient to God, and is organized as closely as can be upon the apostolic model.

They fail to see that their army is utterly useless, and must become more and more useless for permanent purposes, because it is all army.

Any nation that would endeavor to establish itself only as an army would utterly fail.

Zion Restoration Host More Than an Army.

The fact of the matter is that Zion Restoration Host formation is the organization of a great multitude of workers, who are much more than an army.

Many of Zion's devoted Restorationists are to be found in Shiloh Nursery, taking care of the babies, and restoring them to good temper and health and vigor by their kind treatment.

There are some Zion Restorationists who cannot do the work of going from house to house, and yet are doing splendid work.

When we go down to New York, not the least valuable of the Restorationists will be those who will prepare your breakfast and your dinner, and see that you are restored to strength after toil.

The cooks—good, earnest Christian cooks who will cook there—will be first-class Restorationists.

The good mothers who will take care— as they will—of our baby-rooms there, of perhaps five hundred babies at a time, will be first-class Restorationists.

Those taking care of the building will be first-class Zion Restorationists.

The Overseers and Officers who will help me with the meetings for the sick will be first-class Restorationists.

Those appointed by turn, in Seventies, to serve the other Seventies at table, will be first-class Zion Restorationists.

Those in charge of Zion Stocks and Securities, and doing business between the mid-day and evening meetings, will be first-class Zion Restorationists.

Remember that Zion Restoration Host embraces not only the fighting force, but also contains the commissariat and all other departments; that it is a great body of earnest Christians, who are willing to do anything they can, and, if they cannot go out into the battle's front, are willing to tarry behind and take care of the stuff.

He is a good Restorationist who does his duty, whether it is guard duty, taking care of the baggage, pioneer duty, or making bridges for the Host to go over.

This great Host is a Host of common sense people, good earnest working men and women, who are able and willing to do good work.

A Potential Host of Zion Restoration Builders.

I could take out of the middle of this room, today, five hundred men who would go tomorrow, if I gave them the order, to Jerusalem and make a camp for me there, so that I might gather thousands and tens of thousands of people together.

Would you not?

Men of the Host— "Yes."

General Overseer—This Host is so organized that I could send every one of you, at the word of command, and you would go.

No army that has ever been brought under the colors of this great nation, or of any nation, has been braver in action than the army of the Host of Zion Restorationists.

I believe that from my heart. (Amen.)

One year has seen the creation of a Host that has a guard of no less than a thousand.

We should know what I am talking about; and you Restorationists know what you are talking about.

We are not brainless infants.

Some of the Things Zion Restorationists Have Done.

We understand what we are doing. We have shown the world that we can make streets, that we can build factories, and that we can make the very best fabrics, in their line, that are made in the world; and that we stand at the head of whatever trade we take up.

We have shown the world our capacity as good citizens.

We show the world a City without crime, a City without shame, a City without reproach.

We have the testimony of our neighbors, the testimony of God, and of the whole land, that we have created such a community within two years that, if it were to be copied throughout the United States, this nation would lead the world in everything. (Applause)

Zion Demonstrates Possibility of Saving Over Two Billion Dollars Annually.

I do not hesitate to say that if the people of the United States were to live as we do here, they would save the nearly Two Billion Dollars that are spent every year in intoxicating liquors, tobacco, theaters, and houses of shame; not to speak of the hundreds of millions spent in secret society fees, which reach only the pockets of the well-fed blackguards who control them; in labor union fees, which reach only the pockets of walking "delegates," who openly sell their fellow workmen in the shambles of the cities.

This little city has shown to the whole world that ten thousand men and women can live without liquor, without tobacco, without doctors, without insurance, without theaters, and without the World, the Flesh and the Devil and be happy and jolly. (Applause.)

Zion has made land, purchased for Two Hundred Dollars an acre, worth as high as Nine Thousand, Ten Thousand, Eleven Thousand and Twelve Thousand Dollars an acre in some parts of this city.

We have created values by wisdom, by industry, by skill, by wise financing and by pulling together.

Zion cannot be broken up; for, if it were necessary, we would...
ANNIVERSARY OF ZION RESTORATION HOST.

The Devil never says: "We will have to look out; the Methodists, the Baptists, the Presbyterians, the Congregationalists are coming."

Such junketings do not trouble the Devil.

Indications that the Devil Is Alarmed About the New York Visitation.

In New York, however, one of the papers says that the Devil has telephoned from hell to his lieutenant in New York, telling him that Dowie is coming, and that the hosts of hell in that city will have to prepare for him.

There is another paper that says that when I land at the Battery and unlumber my guns, the devils in frock coats, and all other kinds of coats, will scramble up Broadway and Fifth Avenue, to get out of reach. They have made a cartoon of it. They understand that Zion means business, and that when we load up, we do not load up with paper wads. (Applause.)

Oratorical Fireworks of None Effect; "Buckshot" of Truth Does the Work.

There was a time when, as a Congregational minister, I thought that the right way to preach a sermon was to start with a scientific exordium. That exordium was "febrifugally and wonderfully made."

After I had made my exordium, I built up, in proper scientific style, my various analogical, historical, metaphysical and "paregorical" illustrations.

I came at last to my peroration, and that was wonderful. It was a catharine-wheal!

When the people looked at me, they said: "How wonderful! It is wonderful!"

Then they went home to dinner, and thought no more about it.

I never hit anybody with these oratorical fireworks. No minister can.

I got tired of the oratorical fireworks, when people were going to hell under my ministry.

It was in one of the most cultivated churches in all broad Australia.

"O God," I said, "this thing must stop."

Then God said: "You must stop your miserable poetical and oratorical sermons."

I said, "By the grace of God, I will stop right here."

I announced a sermon from the text, "Who Slew All These?"

That night, figuratively speaking, I loaded up every old blunderbus I could lay my hands on. I shot to kill, and I fired low. What I did not kill, I maimed.

(Laughter.)

That night, I had the people weeping in hundreds and hundreds. They sought God, at last, some of them, dear old deacons who had been singing

Where is the blessedness I knew
When first I saw the Lord?
Where is the soul-refreshing view
Of Jesus and His word?
The blissful hours I once enjoyed,
How sweet their memory still!
But they have left an aching void
The world can never fill.

When I fired that night, I fired right straight for that "aching void."

I hit the "aching void," and that night they had certain experiences they never had before.

They cried over their sins.

They asked God to forgive them, and they went to working for Him.

Oh, I am so happy that I loaded up with "buckshot."

New York To Be a Battleground.

Friday night I sent the program of the meetings to be held in Madison Square Garden and Carnegie Hall, to my General Associate Editor.

When I saw him, at four o'clock on the morning of Saturday, on my arrival back from Michigan, I said, "What do you think of the program?"

"Oh," he said, "the tocsin of battle sounds in every line of it."

I said, "Thank God for that. That is what I intended."

They are looking for us down in New York. They all believe that we are going to win.

The Power of United, Organized Effort.

General Overseer—Yet we do not surrender anything; for we are able to do a thousand things in union that we never could do as isolated and solitary individuals.

How could we go down to New York to work for God as individuals?

How could we, one by one, treat with the railroad companies, and compel them, as we, a united body, did compel them, to give us the lowest rate from Chicago to New York that has ever been known?

When we are all united and I am at the head of you, I am like the diamond point of a drill. It is union and organized elements that make strength.

That is the power of Zion Restoration Host.

Powerlessness of the Apostate Churches.

The day for such organizations as the denominational churches is forever gone. (Amen.)

What does the world care about them?

When there is a Methodist conference in Chicago, nobody bothers about it, not even the delegates who go to it; for, at the last quadrennial conference of the Methodist Episcopal Church, many of the delegates spent a large part of their time at Central Zion Tabernacle listening to me.

They confessed that the greatest attraction in Chicago was Dowie.

The fact of the matter is that the Methodists and other denominations are tired of themselves.

The congregations, when they meet, laugh in each other's faces and say: "How long will it be before we go home?"

As for work, most of them do not expect to do anything and are not disappointed.

The Devil says: "We will have to look out; the Methodists, the Baptists, the Presbyterians, the Congregationalists are coming."

Such junketings do not trouble the Devil.

Indications that the Devil Is Alarmed About the New York Visit.
They have actually pictured me in a cartoon, representing a scene in Wall street. I am directing a street-meeting. J. W. Gates is shown at the big drum, and other great financiers blowing cornets and singing out of "Dovie's Zion hymn book."

In another cartoon they have me teaching the multimillionaires in an "infant class," which consists of Morgan, Sage, Gates, and Keene, with Rockefeller and Gould waiting to be allowed to come in.

I am represented as explaining to them "How I did it."

These little jokes indicate what they are feeling, down deep in their hearts, and that is that Zion can show the world how to do things.

**Testimony of a Prominent American Diplomat.**

The ambassador of the United States to one of the greatest empires in this world was on the train with me about a year ago. I know him personally. He was chatting with me when he said, "Doctor, you have done something no other man ever did."

I said, "I did not do it at all."

"I understand now what you mean," he replied; and in a lower tone he said, "you mean that God did it."

"Yes, I have said, "that is so."

He waited a moment, then he said, "Doctor Dowie, if God had not been with you, you could not have done it. If God continues to be with you, there is no saying what you will do."

I said, "No; for Zion will ascend the steps to the thrones of empires, and will dictate to monarchs and presidents of the nations, and tell them that the Law of God must be obeyed everywhere."

**Six Thousand Six Hundred Acres of God's Land Restored to Him.**

"What has been restored?" the critics may ask.

Among other things, six thousand six hundred acres of land that belong to God, who made them, have been restored to Him.

We are perfectly united.

It is wonderful that six thousand six hundred acres of land that belong to God, who made them, have been restored to Him. Among other things, six thousand six hundred acres of land that belong to God, who made them, have been restored to Him. We have been able to maintain the Purity of Zion, and have never been challenged by our neighbors, or by the State for suspending a single law. We have championed Law.

**Some Things Zion Restoration Host Has Done.**

Zion Restoration Host, accompanying me to Chicago, has done a work such as was never before done in that city or any other. We covered Chicago more than eight times over with our visitors, knocking at every door, giving the Message of the Christ, "Peace be to this house," and carrying the Everlasting Gospel. What has been the result?

Thousands of people have been blessed in that great city, and through these Messages, sent to all parts of the earth, hundreds of thousands, of millions, may be blessed.

We cannot tell all that has been done.

**Zion's Benevolent Work.**

My dear, good wife, at the head of Zion Dorcas Work and the Maternity Deaconesses' Work, has supplied the wants of the poor in thousands and tens of thousands of cases in the last few years.

Zion's poor have all been cared for, and all other needy ones that Zion could reach. Sometimes, within two or three months, seven and eight thousand garments have gone out from the industrious hands of our Dorcas Deaconesses.

God, in the midst of all our toils, has given us an intense desire to plant the Gospel in every human heart throughout the world.

I thank God and I thank you. I thank you for your love and for your loyalty, which has never, never wavered, but has continued to increase.

The Vow of Zion Restoration Host has been kept, except in a very few cases. That Vow has been a great blessing to you who took it, and to you who kept it. Has it not?

General Overseer—May God help you.

**Renewal of Vow by New York Legion.**

Let all that are registered to go to New York in the Legion of Zion Restoration Host stand. (All stood as requested.)

I think there are about three thousand of you.

Are you prepared to renew your Vow? If so, hold up your hands.

The Restorationists with uplifted hands repeated the following Prayer of Consecration after the General Overseer:

**Renewal of Vow by Members of Host Who Are to Remain at Home.**

General Overseer—Let the other members of Zion Restoration Host present, stand.
Our God and Father, we renew our Vows to Thee, and to Thy servant, for we will be faithful in duty at home, as the Legion will be faithful in duty in New York. For Jesus' sake. (This prayer was repeated by a member of the Host who will remain at home.)

General Overseer—Let every one in the Tabernacle who desires to make consecration to God, stand.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am, take me what I ought to be in spirit, in soul, in body. For Jesus' sake, men. (All repeat this prayer, clause by clause, after the General Overseer.)

General Overseer—The purpose of God in the organization of Zion Restoration Host is the conquest of the world for the Christ, our King. Will you follow under that Banner until you die?

The Host—"Yes."

General Overseer—May God grant it for Jesus' sake.

The Choir and Congregation then joined in singing Hymn No. 20, "They That Be Wise Shall Shine," the General Overseer leading. He had the words sung by the children alone, then by the women alone, then by women and children, then by the men alone, then by those in different sections of the house, then by all the people again and again, with deep effect.

The service was then closed by the General Overseer's pronouncing the Benediction.

Benediction.

Beloved,shield from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole spirit and soul and body be preserved entire, without blame, unto the coming of our Lord Jesus, the Christ. Faithful is He that calleth you, who also will do it. The grace of our Lord Jesus, the Christ, 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.

Subscribers, Read This.

On every subscriber's copy of Leaves of Healing or the Zion Banner we attach a yellow label bearing his name, address, and two numbers, the figures referring to the volume and the number with which the subscription will expire.

Thus, should your label number happen to be XIII—25, you may know that your subscription expires with Volume XIII Number 25. Also take notice that Leaves of Healing now completes a volume every six months, or twenty-six weeks, that being the number of papers which are put into a bound volume. Earlier in the life of the paper a volume contained fifty-two numbers, as Leaves of Healing had fewer pages in those days.

By making yourselves familiar with these customs and remitting promptly you need never allow your subscription to lapse.

Send money only by Bank Draft, Postoffice or Express Money Order in favor of John Alexander Dowie, and address all letters intended for us to Zion Printing and Publishing House, Zion City, Lake County, Illinois.

INVEST IN ZION SECURITIES.

The Par Value of Certificates is $20 and $100 each. Savings or Surplus Money can be thus employed any amount.

The Land Association, the Bank, the Lace Industries, the General Stores, the Fresh Food Bureau, the Candy Manufacturing and the Building Association.

AFFORD CHANNELS FOR SAFE INVESTMENTS.

Zion City and the property of Zion strengthen and safeguard every Security. Price List, Earning Data, and other particulars sent upon request.

MEMBERS AND FRIENDS OF ZION EVERYWHERE.

Having Property or Investments to dispose of

Should write without delay For lists, hints, and helps to secure purchasers

So that Investments can be made in Zion

Write to Mr. John Alexander Dowie, Zion City, Lake County, Illinois.

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ZION's TRANSPORTATION AND RAILWAY AFFAIRS (John A. Dowie, President, of Zion City, Lake County, Illinois, supervises the railway ticket, steamship, excursion, freight, express and transfer business of Zion and her people everywhere. Address: 317 West Jacksonard and Randolph street, Zion City.

DEACON JAMES P. PATTERSON, General Superintendent Zion Transportation.

ZION CITY BANK

ZION CITY, LAKE COUNTY, ILLINOIS, U.S.A.

Transacts a general Banking Business.

Issues Drafts payable in all the principal cities of the world.

Sells high-grade Securities bearing nine per cent interest per annum. Particulars mailed on application.

Our Savings Department receives deposits from One Dollar upward, and pays interest at the following rates:

On all sums from $1 to $500, four per cent.

On all sums over $500, three per cent.

This Bank encourages thrift and economy among the people, and will assist them in their efforts to save money.

Our system of Banking by Mail has proven entirely satisfactory to thousands of persons living in different parts of this and other countries. It places everybody in close communication with the Bank and enables them to take advantage of the excellent facilities offered.

Correspondence from all parts of the world solicited.

Write for our booklet entitled, "Saving Money."

CHARLES J. BARNARD, controller.

WILLIAM S. PECKHAM, Cashier.

Train Schedule Between Zion City and Chicago

Via Chicago & North-Western Railway.

Effective August 1, 1903.

WEEKDAY TRAINS.

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THE last time!

What memories will cluster about that early morning meeting of Lord’s Day, May 31, 1903, in Shiloh Tabernacle which marked the close of the continuous ministry of the General Overseer of the Christian Catholic Church in Zion in Chicago!

For the last time the great Zion City Legion of Zion Restoration Host, as an adjunct of this ministry, delivered their Message, “Peace be to this house,” in the great city.

For the last time!
The work will still go on, and other and greater fields await the workers, but this Lord’s Day morning was a solemn and sad, yet glad and joyous occasion.

As their great leader, Elijah the Restorer, the chosen prophet of God of these Latter Times, once more appeared before the great audience of more than three thousand and gave the sweet, familiar greeting, “Peace to thee,” every face in that mighty assemblage lightened with love and joy, and, like the roll of many waters, came the response, “Peace to thee be multiplied.”

And the last Message!

It was the same Message, the same powerful, simple, Divine Message, which, by the life-giving Power of the Holy Spirit, through the servant of God, has wrought this miracle of a people and city for God. Shiloh Tabernacle, Lord’s Day Morning, May 31, 1903.

The service was opened by the General Overseer’s reading from the Gospel according to St. Luke, a part of the 10th chapter, beginning with the 17th verse:

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

And He said unto them, behold Satan fallen as lightning from heaven.

Befo[u]rd, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy; and nothing shall in any wise hurt you.

The Greek word translated “nothing” is even more emphatic in the Greek the word is ὑπωκαταστάτησαν, making the little Greek word ὑποκαταστάτησαν.

The meaning of it is that not even one little infinitesimally small particle shall hurt you. It is a wonderfully strong word.

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

Rejoice that Your Names Are Written in Heaven.

You get into governors’ houses and kings’ palaces if your name is written on the register of privileged visitors; but what a beautiful thing it is to have the etitri’s to heaven. Long before you get there, your name is written there. Rejoice that your names are written in heaven.

In that same hour Jesus rejoiced in the Holy Spirit, and said, I thank Thee, O Father, Lord of heaven and earth.

The Christ always prayed to the Father.

He bade us pray to the Father. The Holy Spirit teaches us to pray to the Father.

I thank Thee, O Father, Lord of heaven and earth, that Thou didst hide these things from the wise and understanding, and didst reveal them unto us, Father; for so it was well pleasing in Thy sight.

All things have been delivered unto Me of My Father: and no one knoweth who the Son is, save the Father: and who the Father is, save the Son.

“Do I not understand the triunity,” some one may say.

That does not matter.

Every One Believes Things Not Understood.

I believe a thousand things I do not understand. I do not understand the mysterious triunity of my spirit, my soul, and my body, but I believe it.

That triunity is a mystery, but it exists. It is perfectly reasonable.

I do not understand the mysterious triunity that exists in a great many other forms.

I see a piece of wax and a little wick, both of which are cold and dead; but I apply a flame of fire, and at once, the wax and the fire and the air, combine to give me a beautiful light. There is a triunity.

My spirit, my soul, and my body—these are a triunity and it does not matter that you do not understand where the one begins and the other ends.

Sometimes, it is a little difficult to tell where the mere animal life and the spiritual life begin and end.

A dog has a good deal of animal life and good sound sense; sometimes more than a man has.

A dog would not take the physic that some men do.

Shakespeare, I think it was, who said: “Throw physic to the dogs, I will none of it.”

If some men gave as much physic to their dogs as they took themselves, the dogs would change their masters.

They could not get their dogs to take what they take.

Remarkable Intelligence Displayed by Dogs.

Dogs do not have spirits, yet their animal intelligence comes very close to the spiritual.

I have dogs that think.

One of the dogs over at Ben MacDhui was shut up for the first time in his life, in a corral of woven wire eight feet high.

One day he was found outside the corral, and the door still closed. No one could understand how he got out.

He was put back, and in a short time was found outside again.

Still they did not know how he did it.

After it occurred again, and he was returned to the corral, they watched, and that is what they saw: The dog put his paws through the meshes in the wire netting, climbed to the top of the fence and jumped down on the outside.

Did he not think?

Yet that was not the work of the spirit.

The Spirit and Soul Are Not the Same.

An animal has a soul, but it has no spirit.

Many people have spirits, but so little spiritual life in them that even their soul life seems more stupid than a dog’s: but still I know the spirit is there.

The immortal spirit, from God the Father; the soul or animal life, and the body—these three are one.

I do not understand it all, but I know that it is true.

Thus Father, Son and Holy Spirit are One.

May God, in the Holy Spirit, reveal to us the Father and the Son more fully, (amen); and help us to understand God better.

Do not tell me you do not fully understand.

Perhaps throughout all Eternity, you will never fully understand.

He WhoFully Understands God is Greater Than God.

I do not think it possible for me to understand God without being as great as God, yes, greater; for I am larger than God.

Whatever a man’s mind can comprehend, and see the length, breadth, height and depth of, he is larger than.

I desire you to realize that Zion is larger than the world.

A great many people do not understand it, because they let the world lie upon their hearts.

A human spirit, born of God, is larger than a thousand worlds; they will perish; they will change, but the spirit will abide.

As the Christ prayed, He said:

All things have been delivered unto Me of My Father: and no one knoweth who the Son is, save the Father: and who the Father is, save the Son.

I know that God is willing to reveal to us the Father.
May God help us to see more and more in the Christ, that
God is our Father.
And turning to the disciples, He said privately.

**The Christ Never Did Anything in Secret.**

In secret He said nothing; but privacy and secrecy are two
different things.
It is very proper for many of the relations in life to be very
private.
I formed four councils, and finally yesterday: the
Ecclesiastical, the Educational, the Commercial, and the
Political.
The conditions upon which men became members of these
councils were, first, that they were private advisory counselors.
That means that a man who is a member of these councils
does not make a confidant of wife, husband, brother, or sister.
That is privacy: that is business.
If they begin to make confidants of their brothers or sisters,
fathers or mothers, wives or husbands, my privacy in those
councils will be gone.
There are things that at first are privately spoken, that after-
wards are made public.
I suppose that everything I shall ever do at any of these
councils will be made public in due time; but it is a great mis-
fortune if they are not kept in confidence.

**Times When Privacy Is Absolutely Essential.**

If I had made public the negotiations that I was carrying on
with these farmers, extending over nearly a year, for the pur-
chase of this City of Zion, I should have had to pay just twice
as much for the land.
But no one knew who was the buyer; not my wife, nor the
wives of any of my counselors.
By-and-by, I told it to you all.
Jesus spoke to the disciples privately, but His words are pub-
lished here.
Many of the things that Jesus spoke privately are on record
now for all to read.
Zion abdicates Secret Societies, with their oaths and pass
words, penalties, and devi lry connected with them; but I hope
you all have little private councils in your own homes.
The husband and wife ought to form a Cabinet, and then the
whole family ought to be invited to come around and discuss
the thing privately.
Privacy is right.
By-and-by the result of good counsel will appear publicly.
Remember that privacy and secrecy are two different things.
It is essential, in doing the work for God, that there should
be privacy.
The Christ, therefore, called His disciples together privately
and told them private things.
I call this people together privately every Lord's Day
morning when we have little private family talks.
It is not private at all, in one sense, and yet it is private in
another.
There are degrees of privacy; yet by-and-by, every private
thing is made public.

**We Are Living in an Age When the Hidings of God's Power,**

**Which Have Been Kept Concealed Through All the Ages, Are Being Unveiled.**

That wonderful power of electricity, that lights up this Taber-
nacle, and our little City; that runs our machinery; and that
works my time stamp and makes it click, click, click all the
time, is one of these powers.
We can harness hidden powers that have never been in the
possession of the Church until now.
That is why we could send messages in one-tenth of a second
around the world if all the lines were joined.
This is a wonderful Age!
You dear old people who go into Chicago and back again,
eighty-four miles, for thirty cents, remember how fifty years
ago you had to ride with the bullock and the cart.

**Questions Often Well Answered by Another Question.**

Jesus often answered a question by asking another.
That is sometimes the most effectual way to answer a
question.
It is the Socratic method, and it was the Christ's method.
"By what authority doest Thou these things?" they asked of
Jesus, one day.
His reply was something like this: "I will tell you if you will
tell Me whether the Baptism of John the Baptist, who came in
the Spirit and power of Elijah, was from man or from God."
They rationalized their heads and shook them; they were in a
difficulty.
If they said the Baptism of John, who came in the spirit of
the power of Elijah, was from God, then they condemned
themselves, because they rejected it.
If they said the Baptism was from man, they feared the
people, for by this time, although John the Baptist was dead,
every one believed that he was a mighty prophet.
Then they lied, just as a great many people do when
cornered.
They said: "We know not." They Jesus said: "Neither tell I you by what authority I do
these things."
Every one knew that they lied; it was impossible to stand
there and not know.
Either John the Baptist had been a good man and his
ministry was a good ministry and from God, or it was from the
Devil and a bad one, and they knew it.
They knew that it was from God.
One said a short time ago: "I do not believe that
John Alexander Dowie has come in the spirit and power of
Elijah."
One of our people answered: "Tell me why you do not
believe it," and he could not.
Another one said to one of our eminent lawyers: "I do not
believe it, and you cannot prove that he is."
The lawyer replied: "You cannot prove that he is not."
Then the man began to think.

**Things Which Many Generations Have Desired to See.**

How many generations have desired to see the day when there
could be established a city where there was not a drop of
liquor, no tobacco, no swine's flesh, no cursing or swearing, no
lewdness or impropriety permitted for a moment—a city where
God owned every inch of the land, and yet the people had the
lands from God of all they were able to get and to use for
Him.
That was a dream, and never has been realized at any time
in the world's history until now.
And behold, a certain lawyer stood up and tempted Him,
saying:
"Master, what shall I do to inherit eternal life? and He said unto him, what
is written in the law? how readest thou?"

**Jews All Looking for the Coming of Elijah.**

Not long ago, a Jew was speaking very kindly concerning
me when some one turned to him and said: "I declare, I think
some of you Jews are beginning to believe that he is Elijah."
"Why not," said the Jew, "tell me, why not?"
The man was rather astonished that a Jew should say, "why not," and he asked, "Do you believe that Elijah is coming?"

The Jew replied: "I do not know whether he is Elijah or not, but Elijah is coming, and it is about the time when he is to come, the Rabbis say. We have to find Elijah very soon if the Messiah is to come."

All Christians say that now.

Instead of your discussing the question it is often better to ask the question, "Why not?" and hear what they have to say. They are at home, for they cannot tell.

You can give them sixty reasons why, for which you have the facts at your fingers' ends.

The best and most effectual way to answer questions oftentimes is by asking, "Why not?"

So Jesus asked this question of the lawyer: "What is written in the law? How readest thou?" implying: "You are a lawyer; you know the Law of God; tell Me what the Law of God says as to how you are to get Eternal Life. You are a teacher, and I say, 'What is written in the Law? How readest thou?"

Then, when it was put in that way, the lawyer said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

Gospel Reaches Higher Than the Law.

That is as far as the law ever gets, but the Gospel reaches higher; for the Eleventh Commandment is what?

Audience—"A New Commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another."

General Overseer—Did He not love us better than Himself?

Audience—"Yes."

General Overseer—Then if we are to be Christ-like, we must love others better than ourselves.

That lawyer got to the very height of the law, which is: love thy neighbor as thyself.

Jesus said to him, "this do and thou shalt live."

You can see that Zion is of God, because the Ten Commandments rule here.

No man can stay here and fight the Commandments of God.

If we do not enforce them, everything is gone that makes this place worth living in.

But he, desiring to justify himself, said unto Jesus.

Oh, the man that is always wanting to justify himself!

Things too Small for Zion to Notice.

People sometimes say to me: "Why do you not reply to this, and the other thing?"

Reply! Do you think that I shall reply to these gnats and flies?"

John L. Sullivan, the heavy-weight prize fighter, was insulted once by a bantam fighter, when some one who stood by said, "Why do you not hit him?"

"Hit him?" said the big fellow, "he is not in my class; if I would hit him, I would kill him."

And you ask me to reply to these little flies; these wriggled little gnats?

If I put my foot on them I would crush out their lives.

I give them a chance to fly away and live.

The idea of bothering about these little things!

Zion has no time to stop its wheels to answer them.

It is like a mouse looking at a buzz saw and saying, "You stop, or I will bite you."

Let it bite the buzz saw and that is the end of it. (Laughter.)

The lawyer wanted to justify himself, and said: Who is my neighbor?

He tried to corner the Christ. Jesus made answer and said, A certain man was going down from Jerusalem to Jericho, and fell among robbers, which stripped him and beat him, and departed, leaving him half dead. And by chance—

By chance is not a good translation.

The word translated chance means that, as far as the man was concerned, he was without any intention of being there at that time.

What Is Love?

And by chance a certain priest was going down that way; and when he saw him, he passed by on the other side.

And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side.

But a certain Samaritan, as he journeyed, came where he was.

The Samaritan was an outcast with whom the Jew would have no dealings.

And when the Samaritan saw him, he was moved with compassion, and came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him.

And on the morrow he took out two pence, and gave them to the host, and said, Take care of him.

The Samaritan may have said: "I love this man. I picked him up by the wayside, stripped, wounded, bleeding and dying, and he looked up into my face, but he could not help himself. I will love him. I washed his wounds; I took off my own clothes and put them on him, and put him on my beast and brought him to you."

"I want him to get well."

"Can we not spend a few dollars to go down to New York and show mercy?"

We go into Chicago for the last day of this series of two years' Meetings in the Auditorium.

We draw back our forces to concentrate and train for the great New York Visitations.

Let us go in the Power of the Spirit.

"Go and do thou likewise."

Have mercy on them.

Tell them just as kind as you can. Do not be harsh.

Down in the human heart, Crushed by the tempter, Feelings lie buried that grace can restore: Touched by a loving heart, Wakened by kindness, Chords that were broken will vibrate once more.

Chords that were broken can unite again and they will vibrate, and new songs will come to God.

The sweetest song that could come from all our labors today would be that there should be joy in the presence of the angels over one sinner that repents.

May God give us that joy today for Jesus' sake.

BENEDICTION.

May God, and Father, in Jesus' Name, I come to thee. Take me at'll Make me what I ought to be, in spirit and soul and body. Give me power to do right, no matter what it costs; to trust Thee; to love Thee; to sing Thee, and to be a blessing to others. For Jesus' sake. Amen.

The General Overseer closed the service by pronouncing the benediction.

Beloved, abstain from all appearance of evil. And may the God of Jesus Himself sanctify you wholly; and I pray God your whole spirit and soul and body be preserved entire, without blame, unto the coming of our Lord Jesus the Christ. Faithful is He that calleth you, who also will also be glorified.

The grace of our Lord Jesus Christ, the love of God our Father, and the fellowship of the Holy Spirit our Comforter and Guide, be with you all. Amen.
LAYING of CORNER-STONE

Of Zion Printing and Publishing House Building, Shiloh Boulevard and Deborah Avenue, Saturday Afternoon, September 19, 1903, by the General Overseer

At four o'clock Saturday afternoon, September 19, 1903, amidst the music from scores of well played instruments, songs of praise from hundreds of voices, and the hearty "Amens" of a concourse of many thousands of people, the General Overseer laid the Corner-stone of the new building of Zion Printing and Publishing House, at the corner of Shiloh boulevard and Deborah avenue.

After a week of rain and cold the Saturday dawned bright and warm with a delightful breeze from the southwest.

It was most astonishing that, although this event was entirely unannounced, save for a few lines in LEAVES OF HEALING and THE ZION BANNER, and a few words from the General Overseer, on the previous Lord's Day, there was present a great throng of people, mostly citizens of Zion City, although visitor from Chicago, Waukegan, and other outside places numbered hundreds.

The city took on a gala appearance early in the day, when the children, members of the Junior Choir, attired in their finest frocks, began to gather in Shiloh Grove to wait until the procession should form.

The beautiful, warm sunshine, the velvety, green grass, and the foliage of the trees, served as a very effective background to a delightful picture of juvenile happiness in Zion City.

Zion industries all close at noon on Saturday; hence it was only a short time after the noon hour that uniformed guards and prettily gowned maids and matrons were to be seen everywhere.

The members of the First Regiment of Zion Guard which now numbered thousands men and officers, had assembled for a short preliminary drill in the grove.

At three o'clock the Adult and Junior Choir gathered at the Tabernacle, while the Elders, Evangelists, Deacons and Deaconesses of the Christian Catholic Church in Zion began to arrive at fifteen minutes after three.

A few minutes before four o'clock when Colonel Carl F. Stern, at the head of the line, gave the command: "Forward, march!"

As the procession reached Shiloh House, the Guard counter-marched to receive the carriage containing the General Overseer and his General Associate Editor, Deacon Arthur W. Newcomb, while in another carriage rode Overseers J. G. Speicher, J. G. Excell, Daniel Bryant and General Financial Manager Deacon Charles J. Barnard.

Colonel Stern ordered his personal staff to act as escort to the General Overseer's carriage.

The order of the procession from Shiloh House to Zion Printing and Publishing House was as follows:

- Zion City Police, Captain Hugh Williams in command.
- Colonel Carl F. Stern.
- Major R. F. Morris and part of staff.
- Zion City Band.
- Staff of First Regiment Zion Guard, escorting the General Overseer's carriage.

Arriving at Zion Printing and Publishing House, corner Deborah avenue and Shiloh boulevard, the General Overseer, General Associate Editor Deacon Arthur W. Newcomb, Overseers Speicher, Excell, and Bryant, General Financial Manager Charles J. Barnard, Judge V. V. Barnes, Mayor R. H. Harper, Colonel Carl F. Stern, and Chaplain W. O. Dinius took seats on the platform, where already were seated the employees of Zion Printing and Publishing House.

Fully five thousand people had assembled to witness the ceremony.

It is estimated that two thousand two hundred persons were in line of the procession.

At the close of the General Overseer's address the leaden box which was to fit into the Corner-stone was brought forward by General Manager Newcomb, and into it was placed the following:

- LEAVES OF HEALING, Volume 1, Number 1; LEAVES OF HEALING, Volume 1, Number 15, containing the first description of Zion Printing House; LEAVES OF HEALING, Volume 5, Number 35, containing Description of Zion Printing Works; LEAVES OF HEALING, Volume 9, Number 19, containing the Story of Zion Printing and Publishing House; LEAVES OF HEALING, Volume 13, Number 22, issue for Saturday, September 19th;
- BLATTER DER HEILUNG, Volume 1, Number 1; BLATTER DER HEILUNG, Volume 4, Number 6; BLATTER DER HEILUNG, Volume 1, Number 1; A VOICE FROM ZION, Volume 1, Number 1; A VOICE FROM ZION, Volume 7, Number 7; THE COMING CITY, Volume 1, Number 1; THE ZION BANNER, Volume 1, Number 1; THE ZION BANNER, Volume 2, Number 1; THE ZION BANNER, Volume 4, Number 35, current issue; the History of Zion Printing and Publishing House; the proof of the Invitation of Elijah the Restorer to the people of New York; and the following words, written at the time that the corner-stone was laid, by the General Overseer:

September 19, 1903

In the Name of the Lord Jesus, in the Power of the Holy Spirit, in accordance with the Will of God, our Heavenly Father, I this day lay the Corner-stone of Zion Printing and Publishing House building, at the corner of Shiloh boulevard and Deborah avenue, Zion City, Lake county, Illinois.


Mayor R. H. Harper at this point presented the General Overseer with a shining new trowel, in behalf of Zion Building and Manufacturing Association.

With simple, quiet dignity, the man of God then laid the Corner-stone of Zion Printing and Publishing House, in the Name of the Father and of the Son and of the Holy Spirit, after which the box was placed in the opening and sealed up with Zion brick.

The stone is of the very finest Joliet limestone, the faces of which are two feet five and three-eighths inches long and twenty-two inches high.

With its gilded inscription, cut upon two faces, it presents a very rich and handsome appearance.
ZION WHITE-ROBED CHOIR AND ZION ROBED OFFICERS ENTERING SHILOH TABERNACLE ON THE OCCASION OF ZION GUARD DRAWN UP ON EARTH
IN THE FIRST ANNIVERSARY OF ZION RESTORATION HOST, LORD'S DAY, SEPTEMBER 20, 1903.
SIDE OF LINE, OF MARCH.
The work of cutting this inscription was very satisfactorily done by Stoncutters William H. Bruce and Ferris.

The inscription on the north side of the stone is:

* Many shall run to and fro, and knowledge shall be increased. * Daniel 12:4.

On the west side is inscribed:

** THIS CORNER STONE WAS LAID **

** BY THE **

** REV. JOHN ALEXANDER DOWIE, **

** GENERAL OVERSEER **

** CHRISTIAN CATHOLIC CHURCH **

** IN ZION. **

** SATURDAY, SEPTEMBER 15TH, **

** A.D. 1903. **

The service was opened by the General Overseer's leading those assembled in singing Hymn No. 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! **

Prayer was then offered by Overseer Speicher, after which the General Overseer said:

I desire to read to you a few words from the Holy Book, without which I do not believe we would know how to do anything.

The General Overseer then read the 12th chapter of the book of the Prophet Daniel.

** TEXT. **

** Shut up the words, and seal the book, even to the Time of the End; many shall run to and fro, and knowledge shall be increased. **

We Are In the Times of the End.

There is no doubt but that the world is growing old!

Sometimes you hear people speak of the olden times.

They forget that the early days were not the old times.

These were the young times, and those are the old times.

Those are the times when the world has grown old—the Times of the End: the times when trouble shall be such as the world shall have never seen before—the very times in which the people of God shall be delivered.

We thank God today that about Ten Thousand of us have been delivered from the continuous sorrow and sadness of the people of God shall be delivered.

When you know that we have sent, out about two thousand tons of printed matter, it begins to make you wonder.

We have done this amid the persecution, stress and toil, what shall we be able to do now that we are established in Zion?

Zion Printing and Publishing House One of the Best in the West.

I know how heartily you are with me in rejoicing that we have made a good beginning in getting our beautiful little print into this building, the interior arrangements of which competent persons have already declared are equal to the very best offices in the West.

But this is only the beginning.

When this wing is finished, the saw-tooth construction will be hidden; and the beautiful offices which will be located in the two-story portion, will be used by the editorial and business departments principally.

This wing now in course of construction, is only a little more than one-third of the length of the complete building, as planned, which you will see on the front page of today's Leaves of Healing.

I rejoice with you today, and I know that you will all rejoice with me, that I had the faith, when I had only three hundred dollars, to establish Zion Printing and Publishing House. (Amen.)

Today my plant cannot be bought from me, as a commercial commodity, for one hundred and fifty thousand dollars; no nor for a quarter of a million.

You could not buy my plates from me for any sum of money if it were not that we could replace them.

"Leaves of Healing" Invaluable to Those Who Love Its Beautiful Pages.

Could any one for any money buy out from you every copy of Leaves of Healing on condition that there should be no more printed?

Audience "No."

General Overseer Would all the money we ever had or ever shall have compensate for such a loss as that?

Audience "No."
General Overseer—It has become so dear to us that next to the Bible it is the sweetest thing we have to read, is it not? Audience—"Yes."

General Overseer—I thank God that I have gone to your distant homes, in distant states, in distant lands, and all along thumping and bumping you and knocking the Devil out of you. (Laughter and applause.)

At the same time, I have comforted and blessed you and led you to God, to Hope, to Salvation, to Healing and to Holy Living, so that today we have this beautiful foundation for yet greater things.

What can we do to show our gratitude to God for all that Leaves of Healing and Zion Printing and Publishing House have been to us?

One way is to double the circulation of Leaves of Healing before the year ends.

Should we not work still more earnestly in our endeavor to do this?

Audience—"Yes."

The Cost of "Leaves of Healing" Not Five Cents, but Men's Lives.

General Overseer. I wonder if you know how much a single copy of Leaves of Healing costs?

"Five cents," perhaps you say.

Oh, no!

"What is the price of this fish?" I once heard a person ask in the fish market at Edinburgh long years ago, after there had been a terrific storm.

The price was named by the sorrowful but sweet-faced woman who stood behind her stall in the picturesque dress of the New Haven fishwomen. "The price of the fish," she said, "is a shilling; but mon, it is mair than that; it is no fish you are buying, it is men's lives."

Son and husband had perished, sacrificing their lives to get the fish.

When I have had to sit up and work all night, they would say: "Well, if the Doctor can stand it, we can." They would go at it; and the next day we would find the beautiful paper ready for us.

It was men's lives!

In Leaves of Healing you are getting my very heart's blood; you are getting my life, yes, and the lives of others with me; for these pages which are so beautifully printed are prepared when you are asleep, by him who speaks to you.

So it has been year after year; for amid my constant toils I could find time to produce this great mass of literature only by pouring out my life through the long hours of the night.

Then I have such a splendid corps of helpers; such bright young stenographers, such good-hearted printers, who have never uttered a grumble.

When I have had to sit up and work all night, they would say: "Well, if the Doctor can stand it, we can." They would go at it; and the next day we would find the beautiful paper ready for us.

Its cost is not only five cents; it is men's lives that you buy when you buy Leaves of Healing.

We gladly have poured our lives into its pages.

One man said: "Leaves of Healing is like a living thing."

Yes, it is a living thing, for it comes from living hearts and living prayers.

We must often produce it, amid countless toils, when the hearts are aching and breaking.

Appreciation for the Faithful Work Done in Zion Printing and Publishing House.

I thank God for all associated with me: for my dear General Associate Editor, Deacon Newcomb; may God bless him (amen); for Superintendent Price, Foremen Ashley and Hendricks, and the fine staff of printers; for the sweet women who have toiled to stitch and bind and cut, and worked up to the last moment of Saturday night, and have gone home wearied out on the Lord's Day morning.

We have never cared; not any of us.

It has never been a question of money, for I never made a dollar, directly, out of Leaves of Healing.

I thank God for the splendid talent that has gathered around me, so that when I come to be with you with my tremendously long sermons, they will be able to take up the work and give you short ones some day. (Laughter.)

We also thank God for the artistic talent shown in so many ways that makes Leaves of Healing the most beautiful religious paper in the world, bar none. ( Amen.)
Amen. (All repeat the prayer, clause by clause, after the General Overseer.)

mike

us blessing. Bless this new home, and through Leaves of Healing in this work: the General Manager and General Associate Editor, and all come, this day's work may be found to be and nation, to earth's remotest bounds, and the Coming of the King, for His sake. Amen.

soul and body be preserved entire, without blame, unto the coming of our House; for Leaves of Healing, from the Tree of Life, which brought to stone contains truly consecrated to Him.

us the victory, through Jesus, the Christ, our Lord, contributions, your especial sacrifices, not merely now, but especially at the end of this month; even Zion City Band then played "The Holy City," after laying the Corner-stone.

The grace of our Lord Jesus, the Christ, the love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide, one Eternal God, shall say to his brother, "know Jehovah: for they shall all know it.

Our God and Father, we come to Thee. Take us as we are. Make us what we ought to be. We thank Thee for Zion Printing and Publishing House: for Leaves of Healing, from the Tree of Life, which brought to us blessing. Bless this new home, and through Leaves of Healing make it a place where millions shall be blessed. Bless all associated in this work: the General Manager and General Associate Editor, and all those in charge of the varied departments of the composition, the correction, the preparation, the printing, and the publishing of this paper. Make it blessing increasingly to earth's remotest bounds. For Jesus' sake. Amen. (All repeat the prayer, clause by clause, after the General Overseer.)

Laying of the Corner-stone.

The Zion City Band then played "The Holy City," after which the General Overseer laid the Corner-stone of the new building of Zion Printing and Publishing House with the following words:

in the Name of the Father, and of the Son, and of the Holy Ghost, one Eternal Triune God, I lay this memorial stone, praying that in the ages to come this day's work may be found to be a blessing to men in every land, nation, to earth's remotest bounds, and a part of the great preparation in these Times of Restoration for the establishment of the Kingdom of God and the Coming of the King, for His sake. Amen.

My friends, this box that will now be placed in the Corner-stone contains a number of documents, among them one that I have just written with my own hand. Let me once more ask you to remember the words that we read: "Many shall run to and fro, and knowledge shall be increased."

May God grant that the publications which run to and fro throughout the whole earth, shall increase the knowledge of our Lord and Savior until that Glad Day comes, when no man shall say to his brother, "know Jehovah: for they shall all know Me, from the least of them unto the greatest of them."

Let us be wise.

The General Overseer then led the congregation in singing Hymn No. 20, "They that be wise shall shine," at the close of which he pronounced the

PRAYER OF CONSECRATION.

BENEDICTION.

Reckoned, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly: and I pray God your whole-spirit and soul and body be preserved entire, without blame, unto the coming of our Lord Jesus, the Christ. Faithful is He that calleth you, who also will do it. The grace of our Lord Jesus, the Christ, 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.
History of Zion Printing and Publishing House


For there shall be a day, that the watchers upon the hils of Ephraim shall cry, Arise ye, and let us go up to Zion unto Jehovah our God. For thus saith Jehovah, sing with gladness for Jacob, and shout for the chief of the nations: publish ye, praise ye, and say, O Jehovah, save Thy people, the remnant of Israel.—Jeremiah 31:57.

Many shall run to and fro, and knowledge shall be increased.—Daniel 12:4.

On August 31, 1894, just nine years, two weeks and four days ago, Zion Printing and Publishing House, the cornerstone of whose permanent house is this day laid, was established.

Its founder, under God, was he who today formally and solemnly consecrates this building to God, by the laying of this stone, the Rev. John Alexander Dowie, Elijah the Restorer, General Overseer of the Christian Catholic Church in Zion.

No words can better describe the beginnings of this wonderful work than those written by its founder, when it was four months old, and published in Leaves of Healing, Volume 1, Number 15, page 226:

ZION PUBLISHING HOUSE.

Many shall run to and fro, and knowledge shall be increased.—Isaiah 2.

Believing in Jehovah of Hosts that the people labor for the few, and the nations weary themselves for vanity; for the earth shall be filled with the knowledge of the glory of Jehovah, as the waters cover the sea.—Habakkuk 2:14.

One drop of ink makes millions think.—A Nineteenth Century Fact.

Our little house was only established on August 31, 1894, and yet it has sent forth more than one million copies of Leaves of Healing to alone, and we are getting ready to send at least ten million pages of it, if God permit, during the coming year. For the achievement and the prospect, we ask the prayers and practical help of all our readers to lead millions to think as God thinks, and to cover the earth with the Knowledge of the Lord as a perfect Savior of spirit, soul and body.

Many are running to and fro, as the Lord revealed to Daniel; they should in the Time of the End.—Swift Presses will print, swift machinery prepare, and by rail and ship, over mountains, valleys, and ocean depths, the products of Zion Publishing House will find their way to every land beneath the sun, if God permit, during the coming year.

Oh, it is good to live in these days—they are the best the Church has seen since apostolic days. Let us improve every hour, redeem every minute, for the Time is short.

Zion Publishing House, as it existed when the above words were written, was situated in a low, plain, two-story brick building, which formerly stood at the corner of Sixty-first street and Stony Island avenue, in the suburb of Woodlawn, Chicago.

This building will be remembered by many as Zion Tabernacle No. 2.

That structure, which could boast of no architectural beauty and had not even the virtue of permanence, was the birthplace of Leaves of Healing, in its present form: the first home of Zion Printing and Publishing House; and within its walls, the Christian Catholic Church in Zion, was organized.

The building was torn down and removed several years ago, and the cradle of Zion Printing and Publishing House, of Leaves of Healing, and of the Christian Catholic Church in Zion, exists only as a sacred memory in the minds of thousands and tens of thousands of God’s children throughout the earth, who have received blessings greater than tongue can describe, in and through that plain, little brick building opposite Jackson Park in Chicago.

Zion Publishing House at that time consisted of enough type to set up a sixteen-page edition of Leaves of Healing, a Campbell oscillating cylinder press, a little hand-point folder, a thirty-inch power cutter, a wire-stitcher, a small Gordon jobber, and an electrotype founding.

This equipment, although small, was efficient.

It produced the first three volumes of Leaves of Healing, which were not only mighty spiritual forces in the extension of God’s Kingdom, but beautiful examples of typographical art.

Three years after the establishment of Zion Publishing House, a Hoe two-revolution cylinder press was purchased.

Up to this time Leaves of Healing had, from the very beginning, consisted of only sixteen pages.

With the beginning of Volume IV, in October, 1897, a four-page cover was added, raising the total number of pages to twenty. Throughout the fourth and fifth volumes, the number of pages remained the same; but, with the opening of the Sixth Volume, October, 1899, Leaves of Healing was enlarged to its present size, thirty-two pages.

Many times, this number of pages has been increased to forty, several times to thirty-six, and on special occasions ran as high as forty-eight, sixty-four, and eighty-eight pages.

When Zion Publishing House was first established, its business offices were in the same building, at the corner of Sixty-first street and Stony Island avenue.

When the large seven-story building, at the corner of Twelfth street and Michigan avenue was opened as Zion Home, in May, 1896, the retail and business offices were opened in the southwest corner of that building. They occupied these quarters from that time until Zion Home became Zion Building in May, 1901.

Early in the summer of 1896, a friend of Zion gave one thousand dollars for the purchase of a complete dress of German type for Blatter der Heilung, the German edition of Leaves of Healing.

Several numbers were published at that time, but enough subscribers were not se-
cured to warrant the continuance of the paper, and it was suspended.

Its publication was resumed in December, 1899, and it has been continued since that time, as a twenty and twenty-four-page monthly paper.

For a considerable portion of its existence, Deaconess Marie Briege, now Evangelist Hodler, was the translator and assistant editor.

Her work was greatly blessed of God.

It was largely through her faithful and earnest labors, and Blatter der Heilung, that the way was prepared for one of the most successful of the General Overseer’s European missions in the winter of 1900 and 1901—that in Zürich, Switzerland. This work has now grown until, with Zurich and headquarters, it is a pioneer for God in very many German-speaking communities on the continent of Europe.

On January 1, 1897, Zion’s second periodical was begun. It was a monthly publication in tract form, known as “A Voice from Zion.” This is still continued and has proved to be a wonderful blessing in all parts of the earth, among all classes of people.

When Zion’s headquarters were removed from Woodlawn to Zion Home, at the corner of Twelfth street and Michigan avenue, Zion Publishing House mechanical department was left in its old quarters. In the fall of 1898, however, the General Overseer leased the large building at the southwest corner of Thirteenth street and Michigan avenue, and named it Zion College building.

In addition to the rooms to be used for the beginning of the work of Zion College, quarters were provided in the building for the first offices of Zion City Bank, Zion Land and Investment Association, Zion Hall of Seventies and Zion Printing Works, as the mechanical department of the Publishing House was then called. The entire basement and about one-third of the first floor were reserved for this institution.

On January 1, 1899, was begun the task of moving the machinery and type and all other equipment of Zion Publishing House from the old home to the new.

At this time also, a beautiful, new, modern printing machine, made by the Miehle Printing Press and Manufacturing Company, of Chicago, was purchased and put in operation in Zion press-room. This press was next to the largest size built by that company.

In November, 1899, the Campbell oscillating press and the Hoe two-revolution press that had been used so long, were replaced by two more of the Miehle presses. At the same time, the first of a battery of Dexter automatic drop roll folders was installed. Additions were made to the fonts and dressers of type in the composing room and to other equipment throughout the plant.

In May, 1900, was begun the publication of The Coming City, a fortnightly paper of sixteen pages, which continued for six months, and was later superseded by The Zion Banner.

Machine after machine was added, and the work increased until early in the year 1901 it became evident that the time had arrived when Zion Printing Works had outgrown its quarters, and that on account of the heavy demands made upon it, lack of space was greatly hindering the work. Accordingly, the building at the northwest corner of Thirteenth street and Michigan avenue was leased for Zion College and Zion Divine Healing Home.

The building at the corner of Twelfth street and Michigan avenue having been purchased, part of the main floor was converted into offices for Zion City Bank and Zion Land and Investment Association.

This took all the institutions save Zion Printing Works, out of Zion College Building.

Zion Publishing House, which had, up to this time, occupied quarters in Zion Home, and Zion Printing Works were then merged into one institution under one General Manager, and called Zion Printing and Publishing House.

After extensive alterations, costing several thousands of dollars, had been made in the building, its two stories and basement were given up to Zion publication work.

Four large, new Miehle presses of the latest improved pattern, and many other high-class machinery were added to the plant.

On Wednesday, May 22, 1901, the first number of The Zion Banner was issued. This was a weekly, semi-secular paper, devoted to the extension of the Kingdom of God and the elevation of man. It consisted of sixteen pages and a colored cover.

One year later, its form was changed to an eight-page semi-weekly, local paper, containing the news of Zion City and the world at large. It has been continued in that form up to the present time.

On Wednesday morning, March 18, 1903, at twenty-five minutes past ten o’clock the General Overseer, standing on the site of the present building, decided to proceed at once with the construction of the first section of the west wing of the permanent building for Zion Printing and Publishing House, and gave directions for the beginning of the work.

This decision was reached after a conference with Deacon K. H. Harper, then General Manager designate, of Zion Building and Manufacturing Association, Architect Paul E. Burkhard, and Deacon Arthur W. Newcomb, General Manager of Zion Printing and Publishing House. The general plans for the building had been drawn and approved after several months of study and inspection of other modern printing houses, and work was begun on the site on Thursday morning, March 19, just six months later.

On May 1st, the lease of the building at the corner of Thirteenth street and Michigan avenue expired, and as the new building was not ready, all the presses and other heavy machinery, the great stock of literature and plates, were loaded on freight-cars and shipped to Zion City.

Here they stood upon the tracks, ready to be housed in their new home.

The type and office furniture, some of the small presses, and one of the Miehle presses were moved to the second floor of Zion Hospice No. 1, at the corner of Twelfth street and Michigan avenue, and remained there until the new building was sufficiently advanced to warrant their being brought to Zion City.

On July 7, 1903, although its new home was far from complete, Zion Printing and Publishing House took up its quarters here.

Notwithstanding the fact that the unfinished condition of the house and the presence of the many builders, who were hastening its completion, caused great inconvenience, God wonderfully sustained and helped all the workers, and, by His power, the great work of publishing Leaves of Healing, The Zion Banner, A Voice from Zion and Blatter der Heilung, as well as hundreds of jobs for Zion Institutions and Industries, did not materially suffer.

We rejoice to record, on this occasion, that the four sections of Zion Printing and Publishing House, now under one roof, are practically complete.

Such, in brief, is the history of Zion Printing and Publishing House up to today.

It is a marvelous, yea, an unprecedented story.

Never before has a printing and publishing house grown in nine years to such a size with such a complete and so high grade an equipment, whose operations have never produced one dollar directly, but rather a continual loss; for the printing and distribution of Zion Literature costs more, by far, than the entire revenue of Zion Printing and Publishing House.

The General Overseer has however, borne this heavy expenditure with joy and thanksgiving, knowing that through Leaves of Healing, and the other products of Zion Printing and Publishing House, the Everlasting Gospel of Salvation Healing and Holy Living, was being carried to the remotest corners of the earth, and that, through it, blessing abounded, and the great work of the Restoration of All Things is being accomplished.

ARTHUR W. NEWCOMB,
General Manager and General Associate Editor.
Rev. JOHN ALEXANDER DOWIE,
Editor, Publisher, and Proprietor.
NOTES FROM ZION’S HARVEST FIELD

By REV. J. G. EXCELL, General Ecclesiastical Secretary

Zion in Australasia.
Overseer-in-charge, Rev. Wilbur Glenn Voliva, 4 Park Road Northcote, Melbourne, Victoria, Australia.

The following interesting report was not sent for publication, but is taken from a letter received from Overseer Voliva.

We call attention to the following statement of the Overseer: “The work in Australasia was never stronger numerically, spiritually and financially than it is today.”

May God continue to bless the beloved Overseer in his great work in Australasia. He writes as follows:

My dear Overseer:— Your letter of March 31st was duly received.

I have received your letter with pleasure, and beg to assure you that I shall comply with your request to the utmost extent of my power; but to send anything in the way of a comprehensive report of the work by this mail is simply impossible inasmuch as I have so many matters of immediate importance to look after.

The work in Australasia was never stronger numerically, spiritually and financially than it is today; and I may add that her continued success causes the Devil to rage, and to set in motion all the influences at his command to destroy her.

To this day we have had perfect victory over every enemy, and I am by this mail, sending a long letter to the General Overseer, placing within his hands detailed information regarding one of the Devil’s shrewdest moves to undermine the work.

The opening of the new Central Zion Tabernacle has added new life to the hitherto vigorous work throughout the Continent, and even our enemies regard it as a very clever stroke.

So soon did I take the building that God sent great showers of blessing upon us.

The Zion Choir in Melbourne now numbers sixty persons, and we have in Mr. Edgar Harrison, now a Deacon.

The Sunday after my visit, notwithstanding the terrible railway strike, that prevented the running of any trains, we had an audience of five hundred, and I am sending the General Overseer a flashlight picture of the congregation and choir.

Zion Restoration Host now numbers in Melbourne sixty-two persons, and in the three cities, Sydney, Melbourne and Adelaide, one hundred forty.

A very excellent work is being done in disposing of Zion Literature.

During my ministry in Melbourne, covering a period from November 24, 1901, to this date, May 23, 1903, there has been but one death, and that of a lady who came in the last stages of consumption.

The principal service is now in charge of E. L. Carey, who is manager of the London bank, Queen’s Parade, Clifton Hill, and we also have a Bible Class for all over sixteen years of age.

I conducted a meeting at Mrs. Barton’s home May 10th. They are all very eager to get to Zion City.

During the months since returning from Zion’s Second Feast of Tabernacles, I have reached with my Zion Messages to about two thousand persons, so that the work of Zion Literature has been in full swing.

May God continue to bless the beloved Overseer and all Zion.

Your truly,

Albert C. Pike.

ZION LITERATURE MISSION.

Continued from page 715.

They were Thracocrats.

We see this in their refusing the dainties from the king’s table at the risk of displeasing him (Daniel 1.)

The God of Heaven went into the furnace to find their King beside them; for He never permits His children to go into suffering alone.

They came not burned by the fire, because they dwelt in the Ninety-first Psalm, where all of God’s children may dwell if they will in all.

They were stronger for their fiery trial, and they prospered in material things, being hotter than usual.

These three children of the Kingdom of Heaven went into the furnace to find their King beside them; for He never permits His children to go into suffering alone.

They came not untouched by the fire, because they dwelt in the Ninety-first Psalm, where all of God’s children may dwell if they will in all.

They were stronger for their fiery trial, and they prospered in material things, being hotter than usual.

This king who represented the whole world so that all the peoples, nations and languages feared before him, was overthrown by these three men, who were true Thracocrats and made to acknowledge the faithfulness of their God. (Daniel 3:28.)

Zion Literature goes over the world to establish the Kingdom of God in the spirits, souls and bodies of men, and to bring all mankind under the Thracocracy, that the Christ may be All and in All.

Zion Literature Sent Out from a Free Distribution Fund Provided by Zion’s Greetings and the Friends of Zion, Report for the week Ending September 19, 1903.

Table of Contents:

<table>
<thead>
<tr>
<th>Item</th>
<th>Quantity</th>
</tr>
</thead>
<tbody>
<tr>
<td>3,000 Rolls to various states in the Union</td>
<td></td>
</tr>
<tr>
<td>3,000 Rolls to Hotels of Europe, Asia, Africa, and the Islands of the Sea</td>
<td></td>
</tr>
<tr>
<td>1,072 Rolls to Hotels of the United States</td>
<td></td>
</tr>
<tr>
<td>200 Rolls to Business men of England</td>
<td></td>
</tr>
<tr>
<td>137 Rolls to various countries</td>
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</tr>
<tr>
<td>Number of Rolls for the week</td>
<td>6,300</td>
</tr>
<tr>
<td>Number of Rolls reported to Sept. 19, 1903</td>
<td>2,922,466</td>
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Report of Free Literature Distributed by Zion Restoration House from July 23, 1903, to August 27, 1903.

<table>
<thead>
<tr>
<th>Number of Messages</th>
<th>241,221</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number of Leaves of Healing</td>
<td>10,057</td>
</tr>
<tr>
<td>Total number of pieces</td>
<td>251,258</td>
</tr>
</tbody>
</table>

Grand total of pieces of Literature distributed by the Host to date... 6,056,215
IZION RESTORATION HOST

Elder A. F. Lee, Recorder

GATHER me together unto Me; those that have ears, let them hear what I say unto them. To those that take upon themselves to serve God, and to carry the message of Peace to the homes in that great city, where have expressed their intense desire to be represented by a faithful substitute, and have provided the necessary expenses for railway fare and in many cases, the entertainment expense for the two weeks' visitation.

We believe that there are many outside of Zion City who, because of business relationship and great distances, may not be able to go personally, but who could and will most gladly provide for a representative.

To such we are glad to be able to say, that we have a large number of faithful and well-trained workers who can be sent as substitutes, if the way is only provided for their expenses.

We trust that no Restorationist will fail to contribute his part toward the success of this great undertaking, and if unable to pay the entire expense of a substitute, will contribute what he can toward such.

Answers to Numerous Questions of Members of the Host Going to New York.

Question—When will I be assigned to a partner and company in the Host? Answer—Saturday morning, October 17th, in Madison Square Garden.

Q. Can you put me with a partner who has had experience? A. We shall endeavor to place all inexperienced workers with those who have had experience in doing Restoration work, as far as it is possible for us to do so.

Q. When and where can I procure one of the Handy Guides? A. These Guides are now being printed, and we hope to be able to place them in the hands of our workers within the next week. Those living at a distance will be able to procure them at Madison Square Garden when they arrive there.

Q. When can we get our Membership and Identification Card? A. They are now being prepared for delivery as rapidly as possible, and those living in Zion City may procure them at Shiloh Tabernacle, Monday night, September 21st, at the Zion City Art Gallery connected.

Q. Must every member of the Host go to New York? A. No.

Q. Are we to carry our own dishes? A. No, the dishes will be shipped before the Host leaves Zion City.

Q. Shall I pay for my dishes when I buy my Meal Ticket? A. The cost of the Meal Ticket will include the dishes.

Q. Can the members of the Host bring friends to meals? A. No.

Q. Can we obtain our lunch baskets in Zion City to carry our lunches en route? A. Yes, at the General Stores at a very small charge.

Q. What arrangements have been made for lodging? A. The Branch in New York are now registering rooming places at nominal prices, and will notify their assignment when you reach Madison Square Garden.

Q. Shall I pay for my room in New York or in Zion City? A. Yes.

Q. If I cannot go, can I transfer my Meal Ticket? A. A. Yes, cooks and other helpers will be called for at the proper time after we reach New York.

Q. When and where will the railway ticket be given out? A. At the office of the Superintendent of Transportation, Room 100, Administration Building, Zion City.

Q. What is the excursion rate for members of the Host from Zion City and return? A. Fifteen dollars.

Q. What will be the expense besides railway fare? A. Including rooms, meals and car fare; it is estimated that it can be kept within fifteen or twenty dollars.

HEALING, bearing the name of Zion Restoration Host in gilt letters. It will be made in two qualities: the best quality, which we first thought could be furnished for one dollar, we shall be obliged to charge one dollar and twenty-five cents for, which only covers the actual cost of making. The second quality which is just as handsome and durable, can be furnished for fifty cents.

Q. When and where can we procure Literature Cases? A. Those residing in Zion City may procure theirs at Madison Square Garden, New York, before they arrive, unless they get them when they pass through Zion City on their way to New York.

Q. Can we purchase Meal Tickets in New York? A. Yes. They must be purchased before that time. Send your name and five dollars to Deacon Frank W. Cotton, Zion City at once.

Q. Will any members of the Host be admitted to a meal without a ticket? A. No.

Q. Will you give meals to those who are not members of Zion Restoration Host? A. No.

Q. Are we to carry our own lunches? A. Yes, cooks and other helpers will be called for at the proper time after we reach New York.

Q. Is the meal ticket refundable? A. Yes.

Q. What is the excursion rate for members of the Host from Zion City and return? A. Yes, five dollars.
VISITATION OF ELIJAH THE RESTORER
And Zion Restoration Host to New York City

Elder A. F. Lee, recorder of Zion Restoration Host, gives the following information and instruction to members going to New York:

Departments of Zion Restoration Work.

As it has been said by the General Overseer on many occasions, the work of Zion Restoration Host is very much larger than that of the old organization known as Zion Seventies, and embraces many departments of work outside of the definite Seventy work; so in going to New York there will be many other duties to be performed by the members of the Host besides that of carrying the Message from house to house.

Large numbers will be required to do Guard Duty under that branch of Zion Restoration Host known as the Department of Guards, under the direction of Colonel Carl F. Stern.

Others will be required to give much time to music in connection with Zion Choir, known as the Department of Music, under the direction of Conductor Deacon Bart M. Rice.

Others will be needed to assist in the nursery during the day, under the direction of Deaconess Barnard, who is at the head of the Department of Nurses.

Others will be needed to assist in the dining-room and kitchen, representing the Commissary Department, which will be under the direction of Deacon Frank Cotton.

All persons having a preference for any one of these special departments will please communicate with the officer in charge, as named above.

We also desire to have all persons who can assist in taking care of the many children who will be left by parents in Zion City, to report to us at once, so that we may refer them to Deaconess Irish, who has been appointed by the General Overseer to take charge of a vast nursery in Elijah Hospice during the time of the New York Visitations.

Handy New York Guide.

We are pleased to be able to announce to the members of Zion Restoration Host that a very handy Guide is now in course of preparation, which we hope to be able to place in the hands of every member of the Host at the time they start for New York, and which they will be able to carefully study while on route.

This Guide will give the various sections into which the City has been divided, with the smaller districts to be assigned to each Company, with general information, concerning the distance of each section from Madison Square Garden, the prevailing nationality of each district, whether thickly or sparsely settled, class of population, whether rich or poor, and full directions as to the best car lines to take in order to reach them.

Also a general outline map of the city with such other useful suggestions as may be deemed necessary for properly conducting the work.

Membership and Identification Card.

A most beautiful Membership and Identification Card is also in course of preparation, most artistically designed by Deacon Charles Champe, with space for the photograph of the owner.

It is of the greatest importance that every member of Zion Restoration Host who expects Zion to secure a rooming place for them, shall have one of these cards in their possession; consequently we must insist that all members of the Host living outside of Zion City attend to this matter at once.

If they will send us their latest photograph, the Williams Brothers, Zion's Photographers for this special work, agree to make and furnish photographs to the members of the Host, and return the original in good order, for the sum of fifteen cents.

Let every one attend to this at once.

A very neat Card Case is also being prepared for carrying the Identification Card, Railway Ticket, and the Meal Ticket, which will be used at Madison Square Garden on this occasion.

This Case, which is being manufactured in Zion City by our own Box Factory, is a very neat imitation leather case, and can be furnished to all members of the Host for fifteen cents.

Literature Cases.

For the convenience of the Restorationists, we are also having a very neat and durable case manufactured for carrying Messages and Leaves of Healing while out on district work.

This case will carry two hundred folded Messages and ten copies of Leaves of Healing, and will prove a great convenience to our workers, especially in getting on and off cars, besides adding very materially to the general appearance.

It is a very neat black case, with spring clasp fastening, and will be nicely lettered in gilt with the words, Zion Restoration Host.

This case will be made in two qualities: the cheaper can be furnished our workers at the nominal sum of fifty cents, while the better quality will cost one dollar twenty-five cents.

We believe that every member of the Host will want one, as was clearly indicated by those who expressed their delight when we placed it on exhibition at the great Rally of Zion Restoration Host last Monday night.

Meals in Madison Square Garden.

The General Overseer has given Deacon Frank Cotton instructions to make preparations for the serving of meals to the Host in Madison Square Garden during the entire period of the Visitations, and, in pursuance of the General Overseer's instructions, every preparation is being made by the Deacon to furnish good, wholesome meals at a very low figure.

Meal tickets for the Host for meals in New York at Madison Square Garden are now ready at the office of Deacon Frank W. Cotton, general manager Zion Hospitals, in Elijah Hospice, and should be applied for at once with the necessary cash, so that the commissary department may be able to tell as soon as possible how many to provide for.

A complete register of all ticket-holders will be kept.

The tickets will be good for thirty-five meals, from October 16th breakfast to November 2d breakfast, and will cost the members of Zion Restoration Host five dollars; this will cover the cost of dishes and other expenses.

It will be necessary to begin registering at once, so that all can be provided for before leaving Zion City for New York.

Those who have to return to Zion City before November 2, 1903, will be given credit for the unused portion of their tickets if they present it to the steward of Zion Restoration Host at Madison Square Garden before they leave. All meal tickets must be paid for when issued.

Members living outside of Zion City when ordering meal tickets must make checks, money-orders, registered letters, etc., payable to John Alex. Dowie, but send to Frank W. Cotton, Commissary Zion Restoration Host at Elijah Hospice, Zion City, Illinois.

It must be borne in mind by members of the Host everywhere, that the time for registration is growing very short, and that
Terminal Pennsylvania Depot, foot of West Twenty-third Street, New York.

**Train No. 5.**

<table>
<thead>
<tr>
<th>Date</th>
<th>Destination</th>
<th>Time</th>
</tr>
</thead>
<tbody>
<tr>
<td>October 14</td>
<td>Zion City—Arrive</td>
<td>11:30 a.m.</td>
</tr>
<tr>
<td></td>
<td>Zion City—Leave</td>
<td>12:30 p.m.</td>
</tr>
<tr>
<td>October 15</td>
<td>Niagara Falls—Arrive</td>
<td>6:20 a.m.</td>
</tr>
<tr>
<td></td>
<td>Niagara Falls—Leave</td>
<td>7:40 p.m.</td>
</tr>
<tr>
<td>October 16</td>
<td>New York—Arrive</td>
<td>8:00 a.m.</td>
</tr>
</tbody>
</table>

**WABASH RAILWAY COMPANY.**

Terminal New York, Ontario & Western and Great Southern Railway Depot, foot of West Forty-second Street, New York.

**Train No. 6.**

<table>
<thead>
<tr>
<th>Date</th>
<th>Destination</th>
<th>Time</th>
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</thead>
<tbody>
<tr>
<td>October 14</td>
<td>Zion City—Arrive</td>
<td>12:00 a.m.</td>
</tr>
<tr>
<td></td>
<td>Zion City—Leave</td>
<td>12:15 p.m.</td>
</tr>
<tr>
<td>October 15</td>
<td>Niagara Falls—Arrive</td>
<td>6:00 p.m.</td>
</tr>
<tr>
<td></td>
<td>Niagara Falls—Leave</td>
<td>7:00 p.m.</td>
</tr>
<tr>
<td>October 16</td>
<td>New York—Arrive</td>
<td>8:00 a.m.</td>
</tr>
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</table>

**LAKE SHORE & MICHIGAN SOUTHERN RAILWAY.**

Terminal New York Central & Hudson River, Grand Central Station, East Forty-second Street, New York.

**Train No. 7.**

<table>
<thead>
<tr>
<th>Date</th>
<th>Destination</th>
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<tbody>
<tr>
<td>October 14</td>
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<tr>
<td></td>
<td>Zion City—Leave</td>
<td>12:45 p.m.</td>
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<td>October 15</td>
<td>Niagara Falls—Arrive</td>
<td>6:30 p.m.</td>
</tr>
<tr>
<td></td>
<td>Niagara Falls—Leave</td>
<td>7:30 p.m.</td>
</tr>
<tr>
<td>October 16</td>
<td>New York—Arrive</td>
<td>7:30 a.m.</td>
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</tbody>
</table>

**NEW YORK, CHICAGO & ST. LOUIS.**

Terminal New York, Ontario & Western and West Shore Railway Depot, foot of West Forty-second Street, New York.

**Train No. 8.**

<table>
<thead>
<tr>
<th>Date</th>
<th>Destination</th>
<th>Time</th>
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</thead>
<tbody>
<tr>
<td>October 14</td>
<td>Zion City—Arrive</td>
<td>12:00 a.m.</td>
</tr>
<tr>
<td></td>
<td>Zion City—Leave</td>
<td>12:15 p.m.</td>
</tr>
<tr>
<td>October 15</td>
<td>Niagara Falls—Arrive</td>
<td>6:00 p.m.</td>
</tr>
<tr>
<td></td>
<td>Niagara Falls—Leave</td>
<td>7:00 p.m.</td>
</tr>
<tr>
<td>October 16</td>
<td>New York—Arrive</td>
<td>7:00 a.m.</td>
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</table>

**BY WAY OF NIAGARA FALLS.**

**ERIE RAILWAY COMPANY.**

Terminal Erie Depot, foot of West Twenty-third Street, New York.

**Train No. 3.**

<table>
<thead>
<tr>
<th>Date</th>
<th>Destination</th>
<th>Time</th>
</tr>
</thead>
<tbody>
<tr>
<td>October 14</td>
<td>Zion City—Arrive</td>
<td>9:30 a.m.</td>
</tr>
<tr>
<td></td>
<td>Zion City—Leave</td>
<td>10:00 a.m.</td>
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<tr>
<td>October 15</td>
<td>Niagara Falls—Arrive</td>
<td>5:00 p.m.</td>
</tr>
<tr>
<td></td>
<td>Niagara Falls—Leave</td>
<td>6:00 p.m.</td>
</tr>
<tr>
<td>October 16</td>
<td>New York—Arrive</td>
<td>6:00 a.m.</td>
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</table>

**BY WAY OF WASHINGTON.**

**PENNSYLVANIA RAILWAY LINES.**

Terminal Pennsylvania Depot, foot of West Twenty-third Street, New York.

**Train No. 1.**

<table>
<thead>
<tr>
<th>Date</th>
<th>Destination</th>
<th>Time</th>
</tr>
</thead>
<tbody>
<tr>
<td>October 14</td>
<td>Zion City—Arrive</td>
<td>9:00 a.m.</td>
</tr>
<tr>
<td></td>
<td>Zion City—Leave</td>
<td>10:00 a.m.</td>
</tr>
<tr>
<td>October 15</td>
<td>Altoona—Arrive</td>
<td>6:45 a.m.</td>
</tr>
<tr>
<td></td>
<td>Altoona—Leave</td>
<td>6:45 a.m.</td>
</tr>
<tr>
<td>October 16</td>
<td>New York—Arrive</td>
<td>7:30 a.m.</td>
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</table>

**Baltimore & Ohio Railroad Co.**

Terminal foot of Whitehall Street, New York.

**Train No. 2.**

<table>
<thead>
<tr>
<th>Date</th>
<th>Destination</th>
<th>Time</th>
</tr>
</thead>
<tbody>
<tr>
<td>October 14</td>
<td>Zion City—Arrive</td>
<td>9:30 a.m.</td>
</tr>
<tr>
<td></td>
<td>Zion City—Leave</td>
<td>10:00 a.m.</td>
</tr>
<tr>
<td>October 15</td>
<td>Garrett—Arrive</td>
<td>5:00 p.m.</td>
</tr>
<tr>
<td></td>
<td>Garrett—Leave</td>
<td>5:05 p.m.</td>
</tr>
<tr>
<td>October 16</td>
<td>New York—Arrive</td>
<td>6:00 a.m.</td>
</tr>
</tbody>
</table>

**BY WAY OF COLUMBIA, NEW JERSEY, PENNSYLVANIA, NEW YORK, MASSACHUSETTS, CONNECTICUT, CANADA.**

Terminal Pennsylvania Depot foot of Twenty-third Street, New York.

**Train No. 4.**

<table>
<thead>
<tr>
<th>Date</th>
<th>Destination</th>
<th>Time</th>
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<tbody>
<tr>
<td>October 14</td>
<td>Zion City—Arrive</td>
<td>9:00 a.m.</td>
</tr>
<tr>
<td></td>
<td>Zion City—Leave</td>
<td>10:00 a.m.</td>
</tr>
<tr>
<td>October 15</td>
<td>Niagara Falls—Arrive</td>
<td>5:00 p.m.</td>
</tr>
<tr>
<td></td>
<td>Niagara Falls—Leave</td>
<td>6:00 p.m.</td>
</tr>
<tr>
<td>October 16</td>
<td>New York—Arrive</td>
<td>6:00 a.m.</td>
</tr>
</tbody>
</table>

A reduction to one fare and one-third for the round trip, on the certificate plan, has been secured for those attending the meeting of Zion Restoration Host, New York City, October 18th to November 1st, inclusive. The following directions are submitted for your guidance:

1. Tickets at full fare for the going journey may be secured within three days (exclusive of Sunday) prior to and during the first three days of the meeting. The advertised dates of the meeting are from October 18th to November 1st; consequently, you can obtain your ticket on October 15th, 16th, 17th, 18th, and 19th. Be sure that, when purchasing your going ticket, you request a certificate. Do not make the mistake of asking for a receipt.

2. Present yourself at the railroad station for ticket and certificate at least thirty minutes before departure of train.

3. Certificates are not kept at all stations. If you inquire at your station you will find out whether certificates and through tickets can be obtained to place of meeting. If not, agent will issue you at the station they can be obtained. You can purchase a local ticket thence, and then take a certificate and through ticket.

4. On your arrival at Madison Square Garden, present your certificate to Deacon James F. Peters.

5. It has been arranged that the railroads for the Trunk Line association will be in attendance to validate certificates on October 21st, 22d, 23d, and 24th. A fee of twenty-five cents will be collected for each certificate validated. If you arrive at the meeting and leave for home again prior to the agent's arrival, or if you arrive at the meeting later than October 24th, after the special agent has left, you cannot have your certificate validated and consequently you will not get the benefit of the reduction on the return journey. No refund of fare will be made on account of failure to have certificate validated.

6. So as to prevent disappointment, it must be understood that the reduction on return journey is not guaranteed, but is contingent on an attendance of not less than seventy-five cents on going ticket. However, that if the certificates presented fall short of the required minimum it shall appear that round trip tickets are held in lieu of certificates they shall be reckoned in arriving at the minimum.

7. If the necessary minimum is in attendance, and your certificate is duly validated, you will be entitled, up to November 8th, to a continuous passage ticket to your destination by the route over which you pass the journey, at one-third the limited fare, from the following states: North Dakota, Minnesota, Wisconsin, Nebraska, Iowa, Colorado as far west as Denver, Kansas, Missouri, Oklahoma, Indian Territory, Texas, Illinois, Indiana, Michigan, Ohio, Kentucky, Tennessee, Mississippi, Alabama, North and South Carolina, Georgia, Florida, Virginia, West Virginia, District of Columbia, New Jersey, Pennsylvania, New York, Maine, New Hampshire, Rhode Island, Massachusetts, Connecticut, Canada as far north as Toronto.

All members of Zion Restoration Host who are going to attend the meeting in Michigan, Indiana, Ohio, Western Pennsylvania, Northern Kentucky, West Virginia, should address Deacon James F. Peters, General Superintendent of Zion Transportation and Railway Affairs, Administration Building, Room 100, Zion City, Illinois, at once.

All members of the Host living in North Dakota, South Dakota, Illinois, Iowa, Minnesota, and Wisconsin should write Deacon James F. Peters for information regarding tickets.

The railroad tickets to New York City for the Zion City Legion of the Host as well as for all members living in the North and Southwest will be put on sale by Deacon James F. Peters at Room 100, Administration Building, Zion City, on Tuesday, October 6, 1903. It is necessary that all members should have the money paid in for their fares by that time. It is very important that all should come forward on this day and secure their tickets so that the work of assigning people to the different trains will not be retarded.

A facsimile of the railroad tickets for the Zion City Legion of the Host, as well as for all members living in the North and Southwest, appears below, and will be put on sale by Deacon James F. Peters, at Room 100, Administration Building, Zion City, on Tuesday, October 6, 1903.
All checks, money-orders and registered letters must be made payable to John Alex. Dowie, but sent to Deacon James F. Peters, General Superintendent of Zion Transportation and Railway Affairs, Administration building, Zion City, Illinois.

The railroad ticket will require the signature of the purchaser and certificate, and that will be the point where the ticket is received from the Transportation Department in Zion City.

All Restorationists must leave for New York on Wednesday, October 14, 1903, and positively no stopover privilege will be allowed at any other point save those already designated by the General Superintendent of Zion Transportation and Railway Affairs, Administration building, Zion City, Illinois

The people must arrive at New York on the same train on which they leave Zion City.

Restorationists can leave New York to return to Zion City no later than Monday morning, November 2, 1903.

All trains will leave their New York terminals in the morning, so that on the return trip the Host will be able to enjoy the magnificent scenery along the route which night will prevent them seeing on the trip to New York.

There will be no stop-over privileges on the home journey of any length at any point.

This means that there will be no time to visit Niagara Falls, Washington, D. C., or any other city along the route on the return trip.

The baggage liability is limited to one hundred dollars, which means that should a trunk or grip be lost through the fault of any of the railroad companies they will not refund the loser more than one hundred dollars for the loss of same.

This ticket will not be good for return trip unless stamped on the back, as noted below by the joint agent of the railways at the office of Zion Transportation and Railway Affairs, which will be located to the right of the main corridor in Madison Square Garden, Madison avenue entrance. A large sign over the door will designate the room.

The name of the railroad by which the ticket holder will travel will be stamped on the line on top of the ticket, thus:—R. R.

Ticket continued—

Leaves of Healing

Saturday, September 25, 1903

The coupons attached will be detached by the conductors in charge of the trains between Chicago and Suspension Bridge, which is the name of the Niagara Falls station, and between Suspension Bridge and New York.

On the return trip, coupons will be detached between New York and Suspension Bridge and between Suspension Bridge and Chicago.

Care should be taken not to tear off coupons, for the ticket is valueless if coupons are detached.

The tickets for the Host going by way of Washington will be an exact duplicate of the one above with the exception that the coupons will read Chicago to Washington, D. C., Washington, D. C., to New York; New York to Washington, D. C., and Washington, D. C., to Chicago.

And I will take you one of a city, and two of a family, and I will bring you to Zion: and I will give you shepherds according to Mine heart, which shall feed you with knowledge and understanding.

—Jeremiah 3:14, 15.
ZION'S BIBLE CLASS
Conducted by DEACON DANIEL SLOAN

MID-WEEK BIBLE CLASS LESSON, OCTOBER 14th and 15th.

Contemplating Work for God.
1. An overflowing desire to lead others to the Christ is necessary.—John 1:35-42.
   What can one do without a passion for souls?
   One must rejoice in his own salvation.
   With joy must one tell it to others.

2. A measure of the Spirit that rested on the Christ must rest on you to do
   what He did.—Isaiah 44:28.
   The Spirit of God must be in control.
   The Spirit only dwells in those who do right.
   The Spirit fills one with a desire to obey.

3. Delight in the Lord makes work a joy and gives strength even in service.
   The Word of the Lord must be a joy.
   The spirit of God must be in control.
   The Lord only dwells in those who do right.

4. The love of the Christ must consume so that one is deaf to criticism.—2 Corinthians 5:10.
   The Christ is our debt to every man.
   He tasted death for all.
   His mission and work must be ours.
   His mind and zeal must be in us.
   The Christ must be the theme of every conversation or chance meeting.

5. The life of the Christ must suffuse one's whole being to make us fruitful.—John 15:1-8.
   The Spirit fills one with a desire to obey.
   The delight in the Lord makes work a joy and gives strength even in service.
   The Word of the Lord must be a joy.
   The love of the Christ must consume so that one is deaf to criticism.

6. The Christ must be the theme of every conversation or chance meeting.—Acts 8:35-36.
   We must discover his greatest need.
   Glue yourself to his confidence.
   You must speak the Christ alone.
   The Christ must live in and through us.

7. The words of the Christ must be our words, for we labor in His stead.
   What He said was a Word of Power.
   He cast out evil spirits with it.
   It must dwell in us to flow from us.

8. The example of the Christ should inspire us in every lagging moment.
   He worked when He was weary.
   He prayed through the night.
   He was always about His mission.
   Doing work for His sake will alone assure one of a rich reward.—John 4:35-38.

9. Consider no work done in vain. Seed sown will surely multiply.—Psalm 126:1-6.
   Sow the seed and you will reap.
   Precious seed gives a joyful harvest.
   You must be willing to work and not have to be told.

SUNDAY BIBLE CLASS LESSON, OCTOBER 18th.

The Approach That Wins Souls.
   Join yourself to that man.
   Discover his greatest need.
   Give yourself to his confidence.

2. You may every man an obligation for the Christ's sake.—Romans 13:14.
   The Christ was a debtor to every man.
   He was always about His mission.
   He was always about His mission.
   We must sow His seed for His sake.

3. A smile and a warm heart will win.—Proverbs 27:17-18.
   Scowling at people does not win them.
   Let your face tell of righteousness, peace and joy.
   He will want the better part if you have it.

4. It will be your kindness supplementing God's that will lead to repentance.—Jeremiah 31:12.
   God's goodness leads to repentance.
   Your kindness will win.
   You can love a person to love you.

5. Enter into the life and surroundings of the person to win him.—1 Corinthians 16:24.
   Get on an equality with him to uplift him.
   Make yourself his servant.
   Undress to please people, be adaptable.

   Make a feast for them better than they have.
   Give them better clothes.
   Feast out those who are needy.

   Eat with a man and he becomes sociable.
   Eat with them to win them.
   Go after the lost and find them.

8. Pick out your people or man; bait for them wisely and you will catch them.—2 Corinthians 5:10.
   Every man can be won somewhere.
   We must use different bait for different fish.
   Love will conquer, however manifested.

God's Holy People are an Adaptable People.

Zion Hospice.....No. 1

John Alex. Dowie
Michigan Ave. and 12th St.
Chicago, Illinois

THIS is a Christian, Temperance Hospice, located on the finest Boulevard in Chicago, in easy walking distance from the heart of the city, in a house of old hotel, warm, hot and cold water, baths, up to date sanitary, electricity, telephone, elevator, and many other comforts. All Christians are welcome. No smoking, no drinking, no smoking in the building. All Christian visitors are welcome. For rooms and rates apply to the clerk.

Rates, $2 per Day and up

Special Rates by the Week to Permanent Guests

Frank W. Cotton, Manager

Elijah Hospice

ZION CITY, ILLINOIS

THIS beautiful new Hospice, where Divine Services are conducted every morning and evening, has been opened by the General Overseer of the Christian Church in Zion, with the blessing of the Bishop of Zion. It is open to men and women, and is one of the finest buildings in the city. It is a model for all Christian institutions. The rates are reasonable, and the services are of the highest order. The hospice is open from 8 a.m. to 9 p.m. daily.

Rates, $2 per Day and up

European Plan

FRANK W. COTTON, Manager
OBEYING GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Ghost."

Sixteen Thousand Eight Hundred Fifty-five Baptisms by Triune Immersion Since March 14, 1897.

Sixteen Thousand Eight Hundred Fifty-five believers have joyfully followed their Lord in the Ordinance of Believer's Baptism by Triune Immersion since the first Baptism in Central Zion Tabernacle on March 14, 1897.

Baptized in Central Zion Tabernacle from March 14, 1897, to December 14, 1901, by the General Overseer, 4752

Baptized in South Side Zion Tabernacle from January 1, 1902, to June 11, 1903, by the General Overseer, 37

Baptized at Zion City by the General Overseer, 53

Baptized by Overseers, Elders, Evangelists and Deacons, at Headquarters (Chicago and Zion City), 4103

Total Baptized at Headquarters, 9777

Baptized in places outside of Headquarters by the General Overseer, 641

Baptized in places outside of Headquarters by Overseers, Elders, Evangelists and Deacons, 639

Total Baptized outside of Headquarters, 16,752

Baptized since September 14, 1903, 28

Baptized in Zion City by Overseer Speicher, 51

Baptized in Indiana by Elder Osborne, 4

Baptized in Ohio by R. Vernet, 50

Baptized in Washington by Elder Ernest, 3

Total Baptized since March 14, 1897, 16,855

The following-named twenty-eight believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Lord's Day, September 20, 1903, by Overseer George L. Mason:

Morrison, Mrs. William, 609 East Twenty-sixth street, Chicago, Illinois, Lord's Day, September 13, 1903, by Evangelist Emma Samuel: 6

The following-named five believers were baptized in San Antonio, Texas, Lord's Day, September 13, 1903, by Evangelist Emma Samuel:


The following-named three believers were baptized in the South Side Zion Tabernacle, Chicago, Illinois, Lord's Day, September 13, 1903, by Overseer George L. Mason:

Morrison, Mrs. William, 609 East Twenty-sixth street, Chicago, Illinois, Lord's Day, September 13, 1903, by Evangelist Emma Samuel: 6

...
DO YOU KNOW GOD'S WAY OF HEALING?

BY THE REV. JOHN ALEX. DOWIE.

Let it be supposed that the following words are a conversation between the reader [A] and the writer [B]: A. What does this question mean? Do you really suppose that God has some special way of healing in these days, of which men may know and avail themselves?

B. That is exactly my meaning, and I wish very much that you should know God's way of healing as I have known it for many years.

A. What is the way, in your opinion?

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

A. But I always thought that these words only referred to Him as the Way of Salvation.

B. No; for He said "Lo, I am with you All the Days, even unto the Consummation of the Age." And so He is with us now, as He was before when He was in the flesh.

A. But did He not do these miracles of healing when He was in the flesh merely to prove that He was the Son of God?

B. No; for He said "Lo, I am with you All the Days, even unto the Consummation of the Age." And so He is with us now, as He was before when He was in the flesh.

A. But what about the miracles of healing when He was in the flesh merely to prove that He was the Son of God?

B. No; for He said "Lo, I am with you All the Days, even unto the Consummation of the Age." And so He is with us now, as He was before when He was in the flesh.

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

B. No; for He said "Lo, I am with you All the Days, even unto the Consummation of the Age." And so He is with us now, as He was before when He was in the flesh.

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B. No; for He said "Lo, I am with you All the Days, even unto the Consummation of the Age." And so He is with us now, as He was before when He was in the flesh.

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

B. Yes, I can, and the passages are very numerous. I need quote only two. In Isaiah 53:4, 5 it is written of Him: "Surely He hath borne our griefs (Hebrew, sicknesses), and carried our sorrows: yet we did excel as sheep that are gone astray, and as a herd that is dispersed." Notice that all whom He healed, not some, were suffering from Satan's evil power.

A. But does disease never come from God? B. No, it cannot come from God, for He is pure, and disease is unclean; and it is written: "But the Lord healeth the broken in heart, and changeth not: therefore they are not confounded that wait upon him." (Psalm 103:17, 18.) The only question is, What does God's Word say? God has said in all the ages, "I am Jehovah that healeth thee" (Exodus 15:26), and therefore it would be wicked to say that He is the dealer of diseases. True Christians must believe that disease and evil, sickness and death, and all the evils that Satan uses to destroy His children, will be destroyed by the living Christ and the living Church when they are in full possession of His Kingdom. (Romans 8:28; Galatians 6:15; Ephesians 2:9, 10; 1 Corinthians 15:54-56, and all there are in the Holy Spirit. Therefore, so long as the Holy Spirit is in the Church, all the gifts are in the Church also. If they are not exercised, that does not prove that they do not exist, but that the faith in them is lacking in God's servants. The gifts are all preserved, gathered, for the Holy Spirit, not that they are preserved for the Holy Spirit.

A. What should a Christian do when he or she is overtaken with sickness?

B. A Christian should do what God says through His Word, which is to believe on His Son Jesus Christ for remission of his sins and for the remission of all his sicknesses. (Mark 16:18.)

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

B. It is written: "Belief cometh of hearing, and hating by the word of the Christ." (Romans 10:17.) Our Missions are held for the express purpose of teaching fully the Word of God on this matter, and I very heartily invite you to attend the meetings which are being held at Zion Printing and Publishing House, Zionsville, Illinois, by our Local Preachers, and you will find that your faith in God will be increased. In all the ages, when the Lord was in the flesh, He healed the sick, and He has said that He will do the same when He is in His Kingdom. (Luke 4:18; John 14:5, 6.)

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MADISON SQUARE GARDEN, NEW YORK CITY, NEW YORK

In this great building, the Auditorium of which seats 16,000 people, Rev. John Alexander Dowle, Elijah the Restorer, General Overseer of the Christian Catholic Church in Zion, will conduct a great mission from October 18th to November 1, 1903, inclusive. It is expected that he will be accompanied by Zion White Robed Choir of Hundreds of Voices, Zion City Brass Band, Hundreds of Officers of the Church, and by at least Four Thousand members of Zion Restoration Host.
GOD'S WITNESSES TO DIVINE HEALING.

SAVED AND DELIVERED, BY THE POWER OF GOD, FROM SLEEPLESSNESS, MENTAL STRAIN, AND BRAIN AND SPINAL TROUBLE.

THOU WILT KEEP HIM IN PERFECT PEACE, Whose mind is stayed on thee; because he trusteth in thee.

Through the long, weary watches of the night, when minutes seem like hours, and hours drag out until their duration seems measureless, a poor sufferer lies staring with wide, sleepless eyes into the darkness.

One thought is ceaselessly pressed upon the fevered brain.

Its persistency is maddening.

Again and again the mind tries to escape from it; but it remains fixed.

It is immeasurably worse than a physical pain.

The torture becomes so intense that over and over and over again, the victim in a frenzy of desperation, rages against that horrible oppression, like a frantic horse, struggling to throw off a hated rider.

It is in vain.

Wearied out, at last, with the unequal contest, the brain gives up.

That thought, no longer striven against, is permitted to hold undisputed sway.

Like some hideous monster, grinning horribly in its devilish triumph, it fills the spirit, soul and body with an ecstasy of freezing terror. Fear, that supremest of all torments, takes possession, and the gloom of the night swarms with the formless presences of his cruel host.

The anguish becomes unbearable.

The mind once more begins its agonizing struggle.

Thus the fearful, maddening round is begun again, and so the long hours wear away.

No traveler over the blistering sands of the desert, under the torrid rays of an equatorial sun, with veins bursting in the quivering heat, and tongue parched and swollen with thirst, ever longed for water, as this sufferer longs for sleep.

Oh, for a few moments of unconsciousness! Just one little respite of forgetfulness.

But sleep comes not — only that one terrifying thought burning itself into the aching consciousness!

If not sleep, then the day!

Oh, that the dawn might come, and, with the day's activity, put an end to the crushing pressure of the darkness, the silence, and that thought!

At last, after seeming ages, the day comes.

But it brings no relief.

That which was a frightful incubus by night, becomes a haunting specter by day.

It hovers ever near, casting the shadow of melancholy depression over every moment of the hours of
work and recreation. This is not for one night and one day, but continues night after night and day after day, with little or no abatement for weeks and months.

Such are the tortures of sufferers from insomnia.

Many a splendid intellect, richly endowed by nature and highly developed by education, has broken down under the terrible strain, and the end has been the madhouse.

Many an anguished spirit, worn out with the suffering, has plunged into eternity with the awful gilt of self-murder upon its back, whose portrait appears on our front page.

"Error and guilt are nothing"—a damming lie, known to be such by every human spirit; yet clinging to as a forlorn hope by a few deluded victims of this hideous system of error.

Christian Science, diabolically false, binds the prisoners it professes to loose with more cruelly heavy letters. Only the truth can set them free.

After months of fruitless search for peace in the mazes of this fallacy, this Witness knew that she had not been seeking God aright.

For a time an abject hopelessneess of salvation was added to and aggravated the torment of sleeplessness.

When all else gives way the spirit cries, intuitively, for its Father. Thus she at last cried to God.

She taught her that God, her loving Heavenly Father, had sent Jesus, the Christ, His Son, and in the Name of Jesus, the Christ, His Son, and in the Power of His Holy Spirit.

 Truly, our God is a God of Deliverance!

WRITTEN TESTIMONY OF MISS ELIZABETH SANSON.

ZION CITY, ILLINOIS, September 30, 1903.

DEAR GENERAL OVERSEER:—I wish to tell you how God led me from Christian Science, and how thankful I am that He gave me clear spiritual vision, so I was able to understand the false teaching there is in Christian Science, and see how dreadfully far away from the true teachings of the Christ as they are taught in Zion.

I am so thankful to God that He has opened my eyes to the truth of His work in Zion.

I was able to understand the false teaching, and see how dreadfully far away from the true teachings of the Christ as they are taught in Zion.

When quite a child I realized that there ought to be a difference between a Christian and the people of the world.

I joined the Methodist church when fourteen years old; but even then did not live up to my true convictions.

I grew very fond of the pleasures of the world.

Later I took a Sunday-school class; but after teaching it awhile I determined I was not doing right, and must either give up the class or give up the pleasures of the world—dancing, card-playing, and such things.

I remember now that I did not pray about it; so the Devil had his way, and I decided to give up the class and do as I pleased.

So I led a selfish, worldly life, doing many things that would dishonor God.

I even gave up trying to be a Christian, although I always mingled with church-going people. I became very much run down in health, and was troubled with insomnia to such an extent that I thought I would lose my mind. It would be hard to describe my terrible mental condition.

I had committed sin in that some degree was the cause of my condition.

I thought there was no hope for me in this life or in the next.

I went about my work like one doomed.

One of the wages Satan had put upon me, was some terrible fear he put in my mind.

It seemed that I did not need to have faith; and that I must not pray in the old way because God would not hear me; for He did not want me.

They said the fear of not sleeping would have to be destroyed and that truth would destroy anything.

I was also told not to become angry.

I read in Mrs. Eddy's book that if you were not helped by one of their teachers, that God would lead you to the right one.

I went to and paid one dollar a treatment at first; later they told me to pay just what I could afford.

The last person that gave me treatments insisted on my buying one of Mrs. Eddy's books, for which I paid three dollars and a half, and which I afterwards burnt.

I was told to repent over and over again, *Evil is nothing; God is an ever present help.*

I was conveted of my sins and I told her how everything wrong I had done bothered me.

She said, "Say to Error 'you are nothing, absolutely nothing.'

I became nearly crazed with the false teaching.

Not one word did they say of repentance or of getting right with God.

One night, in my utter despair, I cried to God: "God of my father, help me!"

My father had died a good Christian man, and I cried to his God, for I wanted nothing more to do with the god of the Christian Scientists.

I hardly expected my prayer to be answered for I was not a Christian; but God in His Infinite mercy heard and answered, and in a very short time He sent one out of Zion to help me.

The first ray of hope I had was found in this passage of Scripture that she gave me: "The God of all comfort shall bruise Satan under your feet shortly."

I had been trying to get this thing out of my brain myself, when only God could do it.

Another verse that was a great help to me was John 14:21.

I took that promise and lived up to the light as far as I knew, obeyed as far as I knew, and God manifested His Spirit to me.

I was taught conversion as I had never heard it taught before; and repentance and confession.

I had many things to do before I was right with God.

I had to confess, restore, and make things right just as God showed me.

My friend, whom God had sent to me, said that God would take all those things that were bothering me and cast them into the sea of forgetfulness; and from the day I was baptised by Triune Imneration, these things the Devil had put in my mind began to leave me, and I thank God that He has cast it all into the sea of forgetfulness.

How thankful I am for Zion; that I am permitted to live in the days of Elijah the Restorer, and am privileged to be a member of Zion Restoration Host.

The sleeplessness, the mental strain through which I passed, caused trouble at the base of the brain, and affected my whole spine.

I entered the fellowship of the Christian Catholic Church in Zion in May, 1901, and in October, the same year, in Davenport, Iowa, I was then working in Davenport and living in Moline, Illinois, Elder Adams prayed and laid on hands, and I felt God's healing power through my whole being.

I cannot describe it.

I knew that I was healed and that God had answered the prayer.

I have been healed many times since of attacks of the Devil.

Through your prayer, General Overseer, I was delivered of very severe toothache.

I trust every part of my body to God, and am a living, happy witness of God's power to save, to heal and to keep.

I work in Zion Lace Industries. I am thankful to God for all His goodness. Very sincerely,

Your sister in the Christ,

ELIZABETH SANSON.
LEAVES OF HEALING.

EDITORIAL NOTES.

LIFT UP YOUR HEADS, O YE GATES;
Yea, lift them up, ye everlasting Doors:
And the King of Glory shall come in.

WHO is this King of Glory?
Jehovah Sabaoth—The Lord of Hosts—
He is the King of Glory.

LED BY THE HOLY SPIRIT, we have formed Three Thousand Messengers of Zion Restoration Host into a Legion who will accompany us, and cooperate with us, in our Visitation of New York as Elijah the Restorer.

CHRIST, the Royal Captain, leads against the foe:
Forward into battle! See His Banners go!

A first edition of One Million copies of the following card are being printed in Zion Printing and Publishing House:

On the other side is a beautiful reproduction, in the three-color process, of Holman Hunt's picture "Christ the Light of the World," knocking with pierced Hand, at the long-closed door.

BRETHREN, PRAY FOR US.

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Program for New York Visitation

Lord's Day, October 18th, to Lord's Day, November 8, 1903

Visitation of Elijah the Restorer to the City of New York, from Lord's Day, October 18, 1903, to Lord's Day, November 8, 1903, as follows:

Madison Square Garden Auditorium, from Lord's Day, October 18th, to Lord's Day, November 1st.

Carnegie Hall, Seventh Avenue and Fifty-seventh Street, on Tuesday, November 3d; Wednesday, November 4th; Friday, November 6th; and Lord's Day, November 8th.

Accompanied by a large number of Overseers, Elders, Evangelists, Deacons and Deaconesses of the Christian Catholic Church in Zion, and about Three Thousand Messengers of Zion Restoration Host, including Zion White-robed Choir, of about five hundred voices, Zion City Band, Zion Guard, Zion Bugle and Drum Corps, and other Zion Organizations.

The Rev. John Alexander Dowie

(General Overseer of the Christian Catholic Church in Zion)

will conduct Meetings, and deliver Discourses, God willing.

On Lord's Day, October 18th, October 21st, November 1st, and November 8th, there will be three Meetings each day, at 6:30 a.m., 10:30 a.m., and 7:30 p.m.

On Saturdays there will be two Meetings, 6:30 a.m., the Morning Sacrifice of Praise and Prayer, and at 7:30 p.m., when a Series of Sermonettes will be given.

On all other days of the week there will be three Meetings, at 6:30 a.m., 10:30 a.m., and 7:30 p.m.

At the Meetings a Series of Early Morning Meetings a Discourse will be delivered by the General Overseer on The Commandments of God.

At the Forenoon Meetings a Series of Divine Healing Discourses will be delivered, after which the General Overseer, assisted by Overseer Jane Dowie, and other Overseers and Ordained Officers, will pray with those who are seeking God for healing through faith in Jesus, the Christ.

At the Evening Meetings a Series of Discourses will be delivered by the General Overseer, In His Prophetic Office as Elijah the Restorer, entitled:

RESTORATION MESSAGES.

These Discourses for "The Times of Restoration of All Things, where God spake by the Mouth of His Holy Prophets which have been since the world began" will cover a very wide field.

The only exception to this Program in the evenings will be on the occasion of Sacrifice and Testimony Meetings of those who have been saved and testimony of Praise and Testimony Meetings of those who have been saved and Organization of the New York Branch of the Christian Catholic Church in Zion, and also on the occasion of his Reply to an article in the Century Magazine for October, 1902, by James M. Buckley, D. D., entitled: "Dowie Analyzed and Classified."

The reply to this attack upon the General Overseer and Zion will be given on Tuesday, November 3d; Wednesday, November 4th; Friday, November 6th, and Lord's Day, November 8th.

The Details of the Program for Each Day of the Nineteen Days of the Visitation are given on the pages following.

LORD'S DAY, OCTOBER 18, 1903

6:30 A. M. to 7:30 A. M.

Early Morning Sacrifice of Praise and Prayer

The First of a series of Addresses by the General Overseer, on The Eleventh Commandments.

The First Commandment: or, The Supremacy of God.

Thou shalt have no other gods before Me.

2:30 P. M.

The First Great General Assembly

Processional consisting of Zion White-robed Choir, Zion City Band, Zion Guard, Zion Restoration Host, and Ordained Officers of the Christian Catholic Church in Zion (probably three thousand in full.

Processional Hymn, No. 25—"Open Now Thy Gates of Beauty."

(Doors will be shut during the Processional)

Invocation.

Hallelujah Chorus from "The Messiah."

The Congregation, led by Dr. A. J. Gladstone Dowie, will recite the Apostles' Creed and the Commandments.

Standards for the Day: Deut. 6:4; 11:16, 24, 25; Lev. 19:17; Hymn No. 96, Special Song Sheet—"Oh, for a Thousand Tongues to Sing!" Reading of Scripture.

Prayer, Offering of Special Requests, and Chanting of Disciples' Prayer.

Hymn No. 7—"Hallelujah Chorus of Zion's Glad Morning."

First will be Offering and List will be received, during which the Choir will sing the Chorus, "Thanks Be to God."

From Mendelssohn's "Overture—"Elijah.")

Restoration Message

Behold, I Stand at the Door and Knock: or, The Risen Christ Knocking at the Doors of New York's Millions. What Does It Mean?

Prayer of Repentance, Faith, and Consecration to God.

Solo—By Miss Harriet Ware.

Knocking, knocking, Who is there?

Open, open, Lord, and let in;

KNOWLEDGE of your power will make us strong,

And beneath the crowned hair Beam the patient eyes so tender,

Christ Knocking at the Doors of New York's Millions.

What Does It Mean?

The Beginning of the Gospel—Repentance; or, The Sin of God goes forth to War.

The above program follows the usual order of proceedings in the Pastoral Visitation in Zion City, as well as the same order of the Principal Services at this Visitation, with variations in the Hymns, Anthems, Processionals, Recessional, etc.

7:30 P. M.

MONDAY, OCTOBER 19, 1903

6:30 A. M. to 7:30 A. M.

Early Morning Sacrifice of Praise and Prayer

As usual by the General Overseer.

The Second Commandment; or, The Sin of Idolatry, with Applications to Present Conditions.

This shall 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 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:

But if Baal, then Follow Him.

Whose eyes are so long between Two Opinions?

If Jehovah God, Follow Him;

If Belial, then Follow Him.

10:30 A. M. to 12 Noon.

First of a Series of Ten Divine Healing Meetings

The General Overseer will deliver an Address entitled:

The Opening of the Beautiful Gate of Divine Healing.

(This meeting will close promptly at 12 o'clock.)

12 Noon to 1 P. M.

Those who are seeking the Lord for healing will pass into the prayer-rooms, and the General Overseer and Ordained Officers of the Christian Catholic Church in Zion will conduct a Prayer Service of one hour, laying hands upon as many as are prepared for that ministration.

This order of proceedings at the Forenoon Meetings, with variations according to circumstances, will be continued five days in each week, from Monday to Friday inclusive, but there will be no Divine Healing Meetings on Saturdays or Lord's Days.
LEAVES OF HEALING.

Restoration Message

The Times of Restoration of All Things; or, Elijah Indeed Cometh and Shall Restore All Things. (Matthew 17:11.)

In this discourse the General Overseer will point his finger to the day when God shall have created the world anew, and shall bring the favor of the Christ to the question of His disciples. "Why do you say the Scribes that Elijah must first come?"

TUESDAY, OCTOBER 20, 1903

6:30 A.M. to 7:30 A.M.

Second Divine Healing Meeting

The Rev. Jane Dowie, Overseer for Women's Work in Zion Through-out the World, will deliver an address, entitled:

Some Miracles I Have Seen.

At the close of her address a number of Testimonies of those who have been Healed through Faith in Jesus will be given.

12 Noon to 1 P.M.

Prayer Service conducted by the General Overseer, and Laying Hands upon those who, after due preparation, are seeking God for healing. The General Overseer will be assisted at these Noon Services by many Ordained Officers of the Christian Catholic Church in Zion.

7:30 P.M.

Restoration Message

A Megalo-maniac: or, A Micro-maniac, Which?

Being a Reply to the Attack of James M. Buckley, D.D., in the Century Magazine, for October, 1902, entitled: "Buckley Analyzed and Classified."

At a certain point of the General Overseer's Exposure of Doctor Buckley's attack, Thousands of Witnesses for God will be called upon to testify to their Healing through Faith in Jesus, as a Refutation of Doctor Buckley's false assertions concerning the Ministry of Divine Healing.

WEDNESDAY, OCTOBER 21, 1903

6:30 A.M. to 7:30 A.M.

Early Morning Sacrifice of Praise and Prayer

Address by the General Overseer:

The Fourth Commandment; or, A Sabbath unto Jehovah Thy God.

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

10:30 A.M. to 12 Noon.

Third Divine Healing Meeting

The Rev. J. G. Speicher, M. D., B. D., Overseer in the Christian Catholic Church in Zion for the City of Zion, will conduct the Opening Exercises.

The General Overseer will deliver an Address, entitled:

Christ the Healer.

12 Noon to 1 P.M.

At the close of the service the General Overseer and Ordained Officers of the Christian Catholic Church in Zion will conduct a Prayer Service, Laying Hands upon those who are seeking the Lord for healing, and are prepared for that ministration.

7:30 P.M.

Restoration Message

Address by the General Overseer:

The Supremacy of the Kingdom of God Above All Human Governments.

THURSDAY, OCTOBER 22, 1903

6:30 A.M. to 7:30 A.M.

Early Morning Sacrifice of Praise and Prayer

Address by the General Overseer:

The Fifth Commandment; or, Obedience to Parents and Length of Days.

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

10:30 A.M. to 12 Noon.

Fourth Divine Healing Meeting

The Rev. George L. Mason, M. A., B. D., Overseer-designate for the Christian Catholic Church in Zion in China, will conduct the Opening Exercises.

The General Overseer will deliver an Address, entitled:

Salvation from Sin.

12 Noon to 1 P.M.

At the close of this service the General Overseer and Ordained Officers of the Christian Catholic Church in Zion will conduct a Prayer Service, Laying Hands upon those who are seeking the Lord for healing, and are prepared for that ministration.

7:30 P.M.

Restoration Message

Address by the General Overseer:

The Claims of the Christ as Universal King.

FRIDAY, OCTOBER 23, 1903

6:30 A.M. to 7:30 A.M.

Early Morning Sacrifice of Praise and Prayer

Address by the General Overseer:

The Sixth Commandment; or, The Crime of Murder by Men and Nations.

Thou shalt not kill.

10:30 A.M. to 12 Noon.

Fifth Divine Healing Meeting

The Rev. John Gabriel Excell, B. D., Overseer in the Christian Catholic Church in Zion, and General Ecclesiastical Secretary, will conduct the Opening Exercises.

The General Overseer will deliver an Address, entitled:

What Should a Christian Do When Sick?

12 Noon to 1 P.M.

At the close of the service the General Overseer and Ordained Officers of the Christian Catholic Church in Zion will conduct a Prayer Service, Laying Hands upon those who are seeking the Lord for healing, and are prepared for that ministration.

7:30 P.M.

Restoration Message

Address by the General Overseer:

The Commandments of Jehovah, Recorded in the Bible.

SADATURDAY, OCTOBER 24, 1903

6:30 A.M. to 7:30 A.M.

Early Morning Sacrifice of Praise and Prayer

Address by the General Overseer:

The Seventh Commandment; or, The Crime of Adultery.

Thou shalt not commit adultery.

7:30 P.M.

A Stereopticon Exhibition of Views of Zion City, showing its Religious, Educational, Industrial, Commercial and Social Institutions and Homes, will be conducted by Deacon Daniel Sloan, Manager of Zion Bureau of Stocks and Securities.

Brief Addresses will be delivered by Deacon Charles J. Barnard, General Financial Manager; Deacon V. V. Barnes, General Counsel and Judge of Zion City; Deacon H. Worthington Judell, General Manager of Zion Land and Investment Association, and others.
PROGRAM OF NEW YORK VISITATION.

SHELTON HOUSE, ZION CITY, ILLINOIS.

SATURDAY, OCTOBER 3, 1903
PROGRAM OF NEW YORK VISITATION.

LORD'S DAY, OCTOBER 25, 1903

6:30 A. M. to 7:30 A. M.
Early Morning Sacrifice of Praise and Prayer
Address by the General Overseer:
The Eighth Commandment ; or, The Crime of Stealing
Thou shalt not steal.
2:30 P. M.
The Second Great General Assembly
The General Overseer will deliver an Address, entitled:
The Man of Sin Revealed and the Falling Away; or, The Roman Papacy, and the Denominational Apostasy.
(A similar Order of Proceedings to that of Lord's Day, October 18th, including Processional and Recessional will be followed.)
7:30 P. M.
Restoration Message
Address by the General Overseer:
The Two Chains ; Good and Evil
Illustrated by a Diagram.

MONDAY, OCTOBER 26, 1903

6:30 A. M. to 7:30 A. M.
Early Morning Sacrifice of Praise and Prayer
Address by the General Overseer:
The Ninth Commandment ; or, The Crime of Bearing False Witness.
Thou shalt not bear false witness against thy neighbor
10:30 A. M. to 12 Noon.
Sixth Divine Healing Meeting
The Rev. Daniel Bryant, B. D., Overseer-designate for the Christian Catholic Church in Zion in South Africa, will conduct the Opening Exercises.
Address by the General Overseer, entitled:
Divine Healing a Present-Day Reality.
12 Noon to 1 P. M.
The General Overseer and Ordained Officers of the Christian Catholic Church in Zion will conduct a Prayer Service, Laying Hands upon those who are seeking the Lord for Healing and are prepared for that ministry.
7:30 P. M.
Restoration Message
Address by the General Overseer:
Why I Am a Theocrat ; or, Reasons for the Rule of God in All Things, at All Times, and in All Places.

TUESDAY, OCTOBER 27, 1903

6:30 A. M. to 7:30 A. M.
Early Morning Sacrifice of Praise and Prayer
Address by the General Overseer:
The Tenth Commandment ; or, The Crime of Covetousness.
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.
10:30 A. M. to 12 Noon.
Seventh Divine Healing Meeting
The Rev. William Hamner Piper, Overseer of the Christian Catholic Church in Zion for the New England States, will conduct the Opening Exercises.
Address by the General Overseer:
So-Called Christian Science, an Anti-Christian Abomination.
12 Noon to 1 P. M.
The General Overseer and Ordained Officers of the Christian Catholic Church in Zion will conduct a Prayer Service, Laying Hands upon those who are prepared for that ministry.
7:30 P. M.
Restoration Message
Address by the General Overseer:
Where God Rules, Man Prospers; the Motto of the Theocracy.

WEDNESDAY, OCTOBER 28, 1903

6:30 A. M. to 7:30 A. M.
Early Morning Sacrifice of Praise and Prayer
Address by the General Overseer:
The New, or Eleventh, Commandment
Jesus said:
A New Commandment I give unto you
That ye love one another;
Even as I have loved you,
That ye also love one another.
Obeyance to this Commandment is the Universal Proof of Christian Discipleship.
10:30 A. M. to 12 Noon.
The Eighth Divine Healing Meeting
The Rev. Harvey Dengler Breasefield, Ph. B., B. D., Overseer in the Christian Catholic Church in Zion and Vice-president of Zion Educational Institutions, will conduct the Opening Exercises.
Address by the General Overseer:
Gifts of Healings ; One of the Nine Permanent Gifts of the Holy Spirit.
12 Noon to 1 P. M.
The General Overseer and Ordained Officers of the Christian Catholic Church in Zion will conduct a Prayer Service, Laying Hands upon those who are seeking the Lord for Healing and are prepared for that ministry.
7:30 P. M.
Restoration Message
Address by the General Overseer:
The Story of the Planting, Progress and Prospects of the City of Zion, Illinois; and Projects for other Zion Cities.

THURSDAY, OCTOBER 29, 1903

6:30 A. M. to 7:30 A. M.
Early Morning Sacrifice of Praise and Prayer
Address by the General Overseer:
The Last Command on Earth of the Risen Christ: Go Ye Therefore, and Make Disciples of ALL Nations.
LEAVES OF HEALING.

The Ninth Divine Healing Meeting

The Rev. Abraham F. Lee, Elder in the Christian Catholic Church in Zion and Recorder of Zion Restoration Host, will conduct the Opening Exercises.

Address by the General Overseer:  
Are Medicine and Surgery Sciences, or Empirical Impostures?

12 Noon to 1 P. M.

The General Overseer and Officers of the Christian Catholic Church in Zion will conduct a Prayer Service, Laying Hands upon those who are seeking the Lord for healing, and are prepared for that ministration.

7:30 P. M.

Restoration Message

Address by the General Overseer:  
Babel or Bethel, Which?

FRIDAY, OCTOBER 30, 1903

6:30 A. M. to 7:30 A. M.

Early Morning Sacrifice of Praise and Prayer

Address by the General Overseer:  
Triune Immersion: The Christ's Command and God's Seal on a Living Church.

The General Overseer, the Overseers, Elders, Evangelists, Deacons, and Deaconesses, will administer the Ordinance of Believers' Baptism by Trinitarian immersion daily, when necessary, in the afternoons and the early evenings, at hours and places to be designated, except on Saturdays and Lord's Days.

All Believers desiring to be baptized on these occasions must fill up their application cards for Baptism and present them to the General Recorder, Deacon Andrew C. Jensen, and his assistants, before the Ordinance.

10:30 A. M. to 12 Noon.

The Tenth Divine Healing Meeting

The Rev. W. O. Dinius, Senior Elder of the Christian Catholic Church in Zion, will conduct the Opening Exercises.

Address by the General Overseer:  
God's Perpetual Covenant of Healing with His People.

12 Noon to 1 P. M.

The General Overseer and Officers of the Christian Catholic Church in Zion will conduct a Prayer Service, Laying Hands upon those who are seeking the Lord for healing, and are prepared for that ministration.

7:30 P. M.

Restoration Message

Address by the General Overseer:  
The Five Porches of Bethesda or, Will Thou Be Made Whole? Illustrated by a Diagram.

SATURDAY, OCTOBER 31, 1903

6:30 A. M. to 7:30 A. M.

Early Morning Sacrifice of Praise and Prayer

Address by the General Overseer:  
Work, Watch, and Pray.

7:30 P. M.

Stereopticon Exhibition of Views of Zion City and its Religious, Educational, Industrial, Commercial, and Social Institutions and Homes, will be conducted by Deacon Daniel Sloan, Manager of Zion Bureau of Stocks and Securities.

Brief addresses will be delivered by Deacon Charles J. Barnard, General Financial Manager; Deacon V. V. Barnes, General Counsel and Judge of Zion City; Deacon Henry Stevenson, General Manager of Zion City General Stores, and others.

CARNegie HALL MEEtINGS

On Tuesday, November 3d, Wednesday, November 4th, Friday, November 6th, and Lord's Day, November 8th

The Details of the Program for these Meetings will be announced at the close of the Visitation in Madison Square Garden.

NOTICES...

The Closing Meeting of the Visitation will be held on the evening of Lord's Day, November 8th, and the New Place of Meeting for Members and Friends of the Christian Catholic Church in Zion will be announced.

Breakfast will be served to Members of Zion Restoration Host only, upon presentation of their identification cards and meal tickets at 7:45 a.m., and Supper at 5:00 p.m., daily, in the large Dining Hall attached to the Auditorium of the Madison Square Garden.

ZION CITY GENERAL STORES, ZION CITY, ILLINOIS.
Zion Restoration Host

EXCURSION

On Iron Steamship Company's Steamers
"Sirius" and "Paurus"

**PROGRAM OF NEW YORK VISITATION.**

**Saturday, October 24, 1903**

**Restorationists will embark at the Thirty-first Street and East River Dock, at Nine o'clock in the morning.**

**Round Trip 25 CENTS**

The Steamers will run from Thirty-first Street up East River to Hell Gate; return down East River to Battery; then proceed up the Hudson to Grant's Tomb; then out in New York Harbor to Scotland Light Ship and the Bay; then return to the dock at Thirty-first Street and East River. Each of these Steamers can carry 2,000 passengers.

Tickets can be had on application at office of Zion Transportation and Railway Affairs Department, Madison Avenue Entrance, Madison Square Garden.

**Two Years' Results**

A busy population of about 10,000. Actual improvements which have cost about $5,000,000. An unequaled school system inaugurated, employing sixty teachers, and equipped with first section of a cut-stone College building, already costing $150,000, and four large Junior School buildings. A Tabernacle, seating over 7,000, which at times will not contain the congregations. Shiloh Tabernacle, to cost one-half million dollars and seat 5,000 persons, ground for which is being broken. The largest Lace Factory in the United States, and the finest in the world. A Candy Factory, whose high-class products are so renowned for Purity, Originality and Workmanship, that the demand is many times its output. One of the largest and best equipped Printing and Publishing Houses in the world. A Building and Manufacturing Association, employing more than one thousand persons. A Pure Food Factory; large Hospitals (or hotels); large General Stores, and many other important institutions.

**A CLEAN CITY for A CLEAN PEOPLE**

Zion City, Illinois, U. S. A., is truly a Restoration City. An inevitable product of the Restoration work of Elijah the Restorer in these days which are the beginning of the "Times of the Restoration of All Things," foretold in Acts 3:21-24.

In it are fostered: Industrial and Commercial Development, through Christian Cooperation; Christian Education, in all the fulness of highest efficiency. Purity, in thought, word and conduct, in the home, in business, and in every relation of life; and in all things, at all times, the Supreme Thought of God First.

**Zion City Site**

Comprises 6,000 acres, fronting two and one-half miles on Lake Michigan, from the shores of which the land rises in gradual and graceful undulations to an elevation of 176 feet. It is within one hour's ride of Chicago by the great double-track Chicago & North-Western Railway. It has been most beautifully designed and laid out in one great scheme into parks, boulevards, streets and avenues, and presents one of the most wondrously attractive locations for a city in the whole world.

Thousands of beautiful lots have already been disposed of under the special 1,100 year lease, and the highest and best portion of the land has just begun to be subdivided and put into the market.

Home-sites and investments are now offered to all who love God in sincerity and "In whose hearts are the Highways to Zion." To such we shall be pleased to forward copies of our fine new plats, illustrated booklet, and 1,100 year Lease, and will confer personally with such at our office in Madison Square Garden during the New York Visitation.

**Zion Land and Investment Ass'n**

John Allex. Bostic

**ZION CITY, ILLINOIS**
Deacon H. Worthington Judd
Secretary and Manager Zion Land and Investment Association, Zion City, Illinois.

ZION CITY BANK
ZION CITY, ILLINOIS

Will pay 4 per cent. interest on all sums under $500, and 3 per cent. on all sums over $500.
Has Safety Boxes for rent at $2, $3, and $5 per annum.
Very facility offered consistent with sound banking.
Deposits are in charge of vigilant watchmen night and day.
Records of growth unparalleled in banking business.
Lends money on approved collateral.
Very deposits a friend.
Saves your money for future need.
Earns large per cent. on Capital Stock.
Promises dividends paid from beginning.
Savior's question, "Whence camest thou not my money into the Bank?"

Write us for particulars concerning Bank Stock and Deposits.

CHAS. J. BARNARD
Manager

WM. S. PECKHAM
Cashier

OVERSEER JANE DOWIE,
Overseer of the Christian Catholic Church for Women's Work in Zion, throughout the World.

Deacon Wm. S. Peckham,
Cashier Zion City Bank, Zion City, Illinois.
ZION EDUCATIONAL INSTITUTIONS
Rev. John Alex. Dowie
President

Motto: "How to Pray"

MAIN EDUCATIONAL BUILDING

The work of Zion is educational, and the General Overseer has officially constituted the following schools: Ministerial Training School, College, Business School, Music School, Normal School, Polytechnic School, Preparatory School, Junior Schools and Kindergarten.

Splendid opportunities are offered in these schools for elementary, secondary and advanced training.

The ideal which dominates Zion Educational Institutions is the production of Christian character, comprising a healthy body, a clean soul, and a pure spirit—men and women who love God as their Father, follow Jesus, the Christ as their Savior and are led by the Holy Spirit into the ways of helpful service to humanity.

Zion Educational Institutions are not only Theocratic but Catholic. There is no age or color line. The needs of all are met either by day, by night, or by correspondence classes.

For further information address,

REV. H. D. BRASEFIELD, Ph. B., Vice-president,
ZION CITY, ILLINOIS.

Zion Building and Manufacturing Association

Zion Building and Manufacturing Association comprises the following departments: Building, Brickyards, Box Factory, Laboratory, Bakery, Fuel, Power, Light and Heat, Telephone, Lumber, Plumbing, Planing Mill, and Tin Shop. There will be representatives of this Association in general, and the Building, Lumber, Bakery, Laboratory, and Box Departments in particular, in Madison Square Garden during the New York Visitation.

For Stock in this Association apply to Deacon Daniel Sloan, Manager Zion Securities and Investments. R. H. Harper, General Manager Zion Building and Manufacturing Association.
Zion Securities Have Many Excellent Features

They never fluctuate.
The income is fixed.
The shares are non-assessable.
Their redemption at par is fixed.

* * *

**ZION CITY BANK SHARES** pay 9 per cent. Sold at Premium of $10, or $110 per share.

**ZION LAND AND INVESTMENT SHARES** pay 8 per cent. Sold for $100 per share. These Shares can be exchanged for Lots in Zion City.

**ZION LACE INDUSTRIES SHARES** pay 9 per cent. Par value $100, sold for $110 per share.

**ZION CITY GENERAL STORES SHARES** pay 8 per cent. Par value $100 each.

**ZION CITY FRESH FOOD SUPPLY SHARES** pay 8 per cent. Par value $100 each.

**ZION SUGAR AND CONFECTION ASSOCIATION SHARES** pay 6 per cent. Par value $100 per share. Their earning power increases 1 per cent. a year until it reaches 10 per cent.

**ZION BUILDING AND MANUFACTURING ASSOCIATION SHARES**. Par value $20 each. The interest income is 7 per cent. per annum, and 20 per cent. of the surplus profits.

* * *

Subscription blanks with additional particulars to investors may be had upon application to the **Bureau of Securities and Investments**, Deacon Daniel Sloan, Manager, Zion Administration Building, Zion City, Illinois. (From October 16th to November 2d, MADISON SQUARE GARDEN, NEW YORK CITY.)
ZION SUGAR AND CONFECTION ASS'N
John Alex. Dowie
K. E. RODDA, Manager
HORACE. COOK, Asst. Manager

Zion Sugar and Confection Association

Began its existence fifteen months ago in a little tent, with a corps of two employees—the present Manager and Assistant Manager.

Today the factory covers 19,000 square feet of floor space, employs about one hundred hands, and is unable to turn out goods anywhere near rapidly enough to supply the constantly increasing demand.

Plans have been made for a great factory, four hundred feet in depth, with all the finest and most modern equipment.

Within the coming year, agencies will be established in all parts of the United States and in many foreign centers.

The Manager and Assistant Manager of this Association, both of whom have enviable reputations as expert confectioners, give their personal attention to the manufacture, and the result is that Zion Candy is known throughout the country as absolutely pure, beautiful in workmanship, and excelled in quality. The plant is run by electric power throughout, insuring perfect cleanliness.

A specialty is made of pan work, the finest and most complete line of these goods made by any factory in the world being produced in large quantities.

An exhibition of all the confections manufactured by this Association will be held in Madison Square Garden from October 17th to November 2d.

DEACON K. E. RODDA,
General Manager Zion Sugar and Confection Association, Zion City, Illinois.

FULL REPORTS of the Madison Square Garden Meetings

Will be published in
Leaves of Healing and The Zion Banner

LEAVES OF HEALING is a thirty-two-page, weekly, illustrated journal, for the extension of the Kingdom of God and is one of the largest and most widely circulated papers in the world. It contains accounts of the work of the Christian Catholic Church in Zion throughout the world; reports of sermons and addresses by the General Overseer; testimonies of those saved, healed and blessed through the preaching and teaching of the Everlasting Gospel and stirring editorials from the pen of its editor, the Rev. John Alex. Dowie. Price, 5 cents a copy; Subscriptions, $2.00 a year.

THE ZION BANNER is an eight-page, four-column, local newspaper, containing authentic news of the City of Zion in all its departments; also very carefully prepared news of all the world. Published Tuesdays and Fridays. Actual circulation, 3,300. Approved advertisements accepted at regular rates.

BLATTER DER HEILUNG is a twenty to twenty-four-page monthly, containing translations into the German from LEAVES OF HEALING. Price, 5 cents a copy; Subscriptions, 50 cents a year.

A VOICE FROM ZION is a thirty-two to one hundred-page monthly, containing leading sermons and addresses by the Rev. John Alex. Dowie. Price, 5 cents a copy; Subscriptions, 50 cents a year.

Tracts, Leaflets, Pamphlets and Books, containing the teachings of the Christian Catholic Church in Zion, concerning the Everlasting Gospel of Salvation, Healing, and Holy Living, in the Name of Jesus, in the Power of the Holy Spirit, and in Accordance with the Will of God, the Heavenly Father, in its application to the spirits, souls, and bodies of men, and to every department of human activity.

Zion Printing and Publishing House
John Alex. Dowie
Shiloh Boulevard and Deborah Avenue, Zion City, Illinois.
LEAVES OF HEALING.

Saturday, October 3, 1903

Christian Co-operation
—Not Competition—

Never before, since the days of the Apostles, has Christian Cooperation been applied to every condition of life as in the City of Zion.

The world is full of competition.

Not only is this so in the commercial life, but is very general in the religious life.

Strifes, envyings, strikes, murders, and many other evil things are more or less the result of competition.

With competition the markets have been flooded with impure foods of every description.

Sickness, disease and death follow.

The underlying principle of all Zion Institutions is Christian Cooperation.

Deacon W. Hurd Clendinen,
General Manager Zion City General Stores, Zion City, Illinois.

As a result, the 150 employees of Zion City General Stores, gathered from all parts of the world, work together in perfect harmony.

Zion City General Stores has been established for the purpose of supplying the members and friends of Zion everywhere with good, clean, honest merchandise. This is especially the case with our foodstuffs.

We refuse to sell any goods that we know to contain impurities of any kind.

Zion City General Stores has been placed on a high plane of business excellence.

All employees are being trained to attain this high standard.

The world says that cleanliness is next to godliness, but we maintain that cleanliness is godliness, and this principle is insisted upon in the General Stores.

We wish to interest the members and friends of Zion everywhere in this wonderful institution. To aid us in this a Mail Order Department has been established, whereby we can ship goods to all parts of the world.

Our facilities for doing a Mail Order Business have been greatly improved of late, and we are now in a position to give prompt and careful attention to every order or communication we are favored with. It is our practice to ship goods and answer all correspondence the same day as received.

During the Visitation of Zion Restoration Host to New York, we shall have space in the Madison Square Garden, where we will display samples of our Zion Products, such as Lace, Lace Curtains, Zion Candy, Crackers, Cakes, Cookies, Baking Powder, Flavoring Extracts, and Zion Shortening.

We shall be pleased to meet our old friends who have been doing business with us, and also any others who desire to interest themselves in Zion City General Stores.

We have recently issued a Special Price List, giving full quotations of all Zion Products. These may be obtained by calling at our desk in Madison Square Garden.

We shall also be pleased to take your order for any of these products you may wish.

Any other particulars regarding Zion City General Stores will be cheerfully furnished.

ZION CITY GENERAL STORES

John Alex. Bowie

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General Manager Zion City General Stores, Zion City, Illinois.

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General Manager Zion City General Stores, Zion City, Illinois.

As a result, the 150 employees of Zion City General Stores, gathered from all parts of the world, work together in perfect harmony.

Zion City General Stores has been established for the purpose of supplying the members and friends of Zion everywhere with good, clean, honest merchandise. This is especially the case with our foodstuffs.

We refuse to sell any goods that we know to contain impurities of any kind.

Zion City General Stores has been placed on a high plane of business excellence.

All employees are being trained to attain this high standard.

The world says that cleanliness is next to godliness, but we maintain that cleanliness is godliness, and this principle is insisted upon in the General Stores.

We wish to interest the members and friends of Zion everywhere in
Zion Lace Industries

John A. Dowie, President
Chas. J. Barnard, Treasurer
Henry Stevenson, General Manager
H. Worthington Judd, Secretary

This Industry, begun in 1901, now occupies a splendid building in Zion City, with five acres of floor space. It is the only factory in America making high-grade machine laces. From October 16th to November 1st there will be a display of its Laces in Madison Square Garden, including Fancy Laces, Allover Nets, Valenciennes and Normandy Laces, and Lace Curtains in Nottingham styles and finish.

Deacon Henry Stevenson,
General Manager of Zion Lace Industries, Zion City, Illinois.
Zion Transportation and Railway Affairs
of ZION CITY, Lake County, ILLINOIS

Supervises the Railway Tickets, Steamship, Excursion, Freight, Express, and Transfer Business of the Christian Catholic Church in Zion and of Zion Restoration Host, throughout the World.

Round trip Tickets from Chicago to Zion City and return, can be secured for Fifty Cents, at Zion Hospice No. 1, Corner Twelfth street and Michigan avenue, Chicago, for lot-seekers, sightseers, home-settlers, and workmen no residents of Zion City. The ordinary round trip ticket to the public is $2.10.

To travel between Zion Hospice No. 1 and Chicago & North-Western Railway Depot, take South Side Elevated Railway from Twelfth street to Fifth avenue and Randolph street.

The Zion City Livery meets all trains, at Zion City, with carriages and omnibuses, and will take passengers from the depot to any point in the city at a reasonable rate.

Intending travelers to Zion City from any part of the world will find this department a great aid to them in securing transportation, accommodations, transfers, and all needed information. The department is also equipped to give valuable service to those having freight to ship to Zion City.

All information in regard to railway or steamship matters will be given gladly on application in person at

ZION TRANSPORTATION AND RAILWAY AFFAIRS

OFFICE: Madison Square Garden,

Between October 16th and November 1st; after this date, by letter to
James F. Peters, General Superintendent,
ZION CITY, Lake County, Illinois.
THE CITY COURT OF ZION

The City Court of Zion has jurisdiction coextensive with that of the Circuit and Superior Courts of the State as to all matters within the City. This Court holds four terms annually. The Grand and Petit Juries are summoned from the whole county.

The Sheriff and State's Attorney of the county are officers of this Court, with local assistant and deputy. The Clerk, Reporter, and Master in Chancery exercise the usual functions.

The Police Magistrate of the City of Zion has a limited civil and criminal jurisdiction over the entire county.

THE LAW DEPARTMENT

The Law Department includes at the present time the following Attorneys and Counselors-at-law:

V. V. Barnes, LL. B., General Counsel.
Charles E. Lauder, LL. B., General Attorney.
A. J. Gladstone Dowie, J. D., Attorney.
Philip W. Mothersill, LL. B., Attorney.
Morton S. Cressy, LL. B., Attorney.

This Department transacts a general legal business throughout the world, being represented wherever necessary by local attorneys, counselors and barristers. Its law business already extends into most of the states and territories of the United States, as well as into many foreign countries, involving many questions of local and international law.

This Department has a large and well selected library, is well equipped with modern office furniture and a corps of clerks, typewriters and stenographers. It occupies spacious suites in the Administration Building. The general legal business entrusted to this department by the people of Zion throughout the world receives prompt and thorough attention.

ZION COURT of ARBITRATION

Zion has a Judge of Arbitration, to whom is referred all matters of legal difference. No civil action at law has been begun in the city, except where a court decree was mutually sought because legally essential, as in case of minors. This Arbitration is recognized by law. An appeal lies to the General Overseer, a right thus far but once invoked, when the decision was affirmed.

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NEW YORK PUBLIC LIBRARY
IT was David, the Sweet Singer of Israel, whose songs of praise to God have lifted the spirits of God's people heavenward through the centuries, who said this of himself.

This man, who was truly a king in Israel, when he let God rule him, became bruisht as a beast when he permitted his animal nature to rule him through its appetites and passions, and yet these appetites and passions are right.

They give power to man when ruled by the Christ within him.

The nature of the animal is to love self and to constantly crave indulgence for the flesh.

It is of the earth, and loves to keep close to the earth.

Man is not only an animal, but much more than an animal.

He is crowned with a spirit made in God's image. (Genesis 1:27.)

The creation of man as an animal being was when Jehovah God formed man of the dust of the ground, and breathed into man nostrils the breath of life; and man became a living soul. (Genesis 2:7.)

Every animal is a living soul. The Hebrew word translated soul tells us this.

The animal and the spiritual in man should be so united that they act as one; just as his two feet act as one.

If his feet do not act in unison, he goes stumbling along his way; and so he does if these two beings within him do not act as one.

They are so opposite in their nature and desires that they cannot act as one except when the Christ within him brings the animal under control.

But he has to be watched constantly and crossed in his desire to rule. (Matthew 10:38, 39.)

It was when King David was not watching his animal nature that he was overcome by it and fell into vile sins.

He was a strong man, and consequently had a strong animal nature.

In being given great power, he was placed where he could be tested to the utmost.

Solomon, his son, inherited his strong animal nature. He was given wisdom and understanding such as has never been given to any other man. (1 Kings 3:9.)

Yet these did not save him from becoming more like a beast than his father did.

He is a lesson to mankind to prove that great wisdom and understanding will not take the place of the Christ in enabling man to rule himself and become Godlike.

The Old Testament affords a wonderful study of character, showing us as it does men who were more or less ruled by the flesh.

It abounds in portraits of men who, in many things, are worthy of imitation and yet, at times they sank to the level of the beasts, by letting the flesh rule them.

The picture of Enoch, who "walked with God and was not; for God took him," seems to be given to us to show the possibilities in all men. (Hebrews 11:5.)

In contrast with him we have Esa, who sold his birthright, which represents the spiritual, to satisfy the flesh; and Judas who sold the Lord Himself to fill his pocketbook. (Genesis 25:29-34; Matthew 26:14, 15.)

How much better are we than they, when we let material things rule over the spiritual? (Matthew 6:24-14.)

David caught a glimpse of a wonderful truth when he said of himself: "I am fearfully and wonderfully made." (Psalm 139:14.)

Man cannot know fully in this life how fearfully and wonderfully he is made. (1 John 3:1-7.)

He cannot know his possibilities for good or for evil; or what glories he falls short of by allowing the flesh to rule him. Demons, who are ever on the watch to gain control of mankind, seem to know much about man's make-up.

They have made him a study through the ages, and they know how to appeal to him through his fleshly appetites and passions. (1 Peter 5:8.)

They bind him in chains of habit and shut him up in dungeons of darkness—the "outer darkness" of the flesh. (Jude 5:24.)

Only the Christ can save man and bring him back into the right relations with God. (Acts 4:10-14.)

He redeemed man's flesh as well as his spiritual being from sin, and from sickness, the result of sin, that He might reign in man's entire being. (Matthew 8:17.)

We suffer not only from the animal in ourselves when it is ruling, but we suffer also from the animal ruling in other people.

Our Lord said to His disciples, when He sent them out to save the people, "Behold, I send you forth as sheep in the midst of wolves: ye therefore

wise as serpents, and simple as doves." (Matthew 10:16.)

The serpent is said to be very wise in protecting itself from harm; but the disciples were not to go in crooked ways as it did, or to have its sting, but to use simple, straightforward ways, and use wisdom.

The question of the present hour is, whether the Christ or the beast shall rule the world.

It has been the question, ever since the animal prevailed over the spiritual in Adam and Eve, and turned them away from the rule of God.

But the Consummation of the Ages draws near when this contest is to be decided.

We read in the Scriptures of the war with the Beast in the Latter Days.

We read, also, that the Word of God, who was made flesh and became one with mankind that He might save man from death and hell, is to triumph over the Beast.

He is to put sin and sickness and, last of all, death, under His feet, and He is to reign over the earth as King. (1 Corinthians 15:24.)

The animal in men is fighting very hard today against the establishment of the Kingdom of God in the world.

The trade unions and trusts show the selfishness of man ruled by the flesh.

Mob rule and race prejudice are indications of the struggle that will come soon at last.

Only the rule of the Christ in man's heart can make him see all men as brothers and as entitled to equal rights with himself. (Acts 17:25.)

Only this can make him see his duty to help his brother up instead of pushing him down. (Genesis 49:16.)

God is calling His people today as never before to come out and be separate and stand boldly on His side.

It is becoming more dangerous all the time for the people to hate between two opinions.

The voice of God's Prophet Elijah is sounding the call over the world, "How long halt ye between two opinions? if Jehova be God, follow him; but if Baal (the flesh), then follow him." (1 Kings 18:21.)

The Literature of Zion is carrying this Message over land and sea, and Zion Literature Mission, dear Reader, need your help to send it forth.

Zion Literature Sent Out from a Free Distribution Fund Provided by Zion's Guests and the Friends of Zion. Report for the Week Ending September 26, 1903.

15,137 Rolls to ... Various states in the Union.
4,137 Rolls to ... Business men of Endland.
1,000 Rolls to ... Public Men of Great Britain.
125 Rolls to ... Soldiers in India.

Number of Rolls reported to Sept. 26, 1903, 2,941.1

Zion Literature Sent Out from a Free Distribution Fund Provided by Zion's Guests and the Friends of Zion. Report for the Week Ending September 26, 1903.
NOTES FROM ZION’S HARVEST FIELD

By REV. J. G. EXCELL, General Ecstatical Secretary

Zion in Corning, New York.

The following report was sent us some time ago, but was delayed in being published.

The writer of this letter was recently the Conductor of the Zion Gathering in Corning. We print this that our people may be inspired to greater zeal in the extension of God’s work.

This young woman and her sister desired to do something for God, and the following report will show that they were blessed in their labors.

Miss Rosalie Clarke writes as follows:—

DEAR OVERSEER EXCELL:—As requested, I will make a report of the work done by the Corning, New York, Gathering from October, 1901, until the middle of April, 1902, when I left to return to Zion City.

I would like to tell in the beginning how the work began there.

In July, 1900, I went to Throopsville, New York, ill and discouraged.

For nearly a year I had suffered from nervous intestinal indigestion in an acute form.

The doctors told me that there was danger of consumption of the bowels if I did not soon receive relief.

I reached the point where I was praying to God to make me well or let me die quickly.

Still, I was trying Christian Science to the extent that I always tried to talk as though I was getting well and strong rapidly.

In my heart I knew that I was losing strength and hope all the time.

I went to the country to see if that would help me.

My cousin, whom I visited there, handed me a copy of Leaves of Healing, published in January, 1901, containing a picture of Zion City as it was to be.

She spoke of Dr. Bowie, and said that many believed he was to be Elijah.

That was too much for me, and I did not read it.

She took me to visit her sisters, who were members of Zion, and made me promise to stay a week.

I soon began to read the Leaves in spite of myself, and at the end of the week I gave up my medicine, promised God I would never take any more, and asked Him to heal me.

From that time I began to improve.

Then I went to Overseer Speicher, and I knew that I was greatly blessed at the time he prayed.

In October I sent in my application for fellowship in the Christian Catholic Church in Zion, and Overseer Mason baptized me in November.

Then God showed me that I had sinned in not sending Zion literature home, or even telling them of the great blessings that I had received through Zion’s literature.

The first roll of Literature I sent miscarried.

Then I sent maxima a ten weeks’ subscription, beginning with January, 1901.

Her pastor told her to burn the papers, but she read them instead, and came to the first Zion Feast of Tabernacles.

While here she bought a large quantity of literature and was baptized, and took much literature home with her.

Soon after she returned home she sent for more literature.

Evangelist Hill sent her a good supply, which she made use of in every way possible, not only in Corning, but the towns and country near by.

This year five besides myself went from Corning to the Feast of Tabernacles.

In some ways it seemed best for my sister and me to return to Corning for the winter.

I must confess that I did not want to go, but I felt that it was God’s Will.

God greatly blessed our Gathering, which Dean Cook from Binghamton, now of Zion City, organized with five members, October 24, 1902.

Three of them were brought into Zion through the literature sent to Corning.

We had four members of Zion Restoration Host doing sabbath-school work, regular work on Sundays, and whenever the work we possibly could arrange to do so.

In all we made about 4,000 calls, sold 1,500 copies of Leaves of Healing, distributed over 14,000 messages, Leaves and Banners, besides 250 copies of the Leaves that we kept count of aside from the general work.

Many had never heard of the real work of Zion before.

A large number expect to attend the Feast of Tabernacles, and also the New York Visitation.

Several families are preparing to move to Zion City.

Some of the men in the saloons asked us to pray for them.

We also had prayer requests for the sick.

In one night we sold eighty-nine copies of the Leaves.

The Masons do not like our work. We sold several copies of “Zion’s Conflict with Methodist Aposray,” one of which fell into their hands.

The Baptist church, of which I was a member, dismissed, because I had come into fellowship just two years after I had asked to be dismissed, because I had come into fellowship with Zion.

They gave as a reason that I had come off into “Dowieism,” when I began to go out with Zion literature.

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A tobacco-store keeper was a regular customer, who always keeps the Leaves on his reading table for the boys to read.

One hotel-keeper said that he would like to come to Zion City to see how a hotel could be successfully run without a bar.

We went to all the little places near, always finding some who were hungering for the Full Gospel of truth as taught in Zion.

Our meetings were not large, as some were afraid of the Masons.

The Baptists were afraid that they would be turned out of the church.

There were many healings. Some gave up work.

One sent a prayer request for the tobacco habit.

Many were led to a deeper, purer walk with God, through the literature.

I met a young man in a saloon, a man said: “What is this, the Salvation Army? ” The doorkeeper said: “No, oh, they do not have War Cry, these are the Peace people.”

We were allowed to give messages on the streets, in the stations, in fact, everywhere where we wished except in saloons and two drug stores, one of the latter kept by a deacon in the Baptist church.

Very sincerely, Till He Come,

MYRTLE ROSALIE CLARKE.

Zion’s Conflict with Methodist Apostasy.

This book of 200 pages, issued by Zion Printing and Publishing House, contains nine powerful discourses delivered in Central Zion Tabernacle by the General Overseer, in May, 1900, during the session of the Methodist General Conference. They are of especial value for the full and fearless exposure of Freemasonry.

“The Methodist Church the Property of the Masonic Order,” “ Freemasonry: A Heathen and Anti-Christian Abomination,” and “ Degrees of Masonic Deity” ought to be read by every Lodger man. The iniquity of the Mystic Shrine is laid bare.

“The Christian’s Duty in Breaking a Bad Oath ” is the address which preceded the public working of Masonic and Odd Fellow degrees in Central Zion Tabernacle, a full account of which is given.

Buy one of these books and keep lending it. No honest and intelligent man can read the book and still remain a Freemason.

Sent by mail, postpaid, for twenty-five cents.

Address:
Zion Printing and Publishing House,
Zion City, Illinois, U. S. A.

So thou, son of man, I have set thee a watchman unto the house of Israel; therefore hear the word that cometh out of My mouth, and give them warning from Me.

When I say unto the wicked, O wicked man, thou shalt surely die, and thou dost not speak to warn the wicked from his way; that wicked man shall die in his iniquity, but his blood will I require at thine hand.

Nevertheless, if thou warn the wicked of his way to turn from it, and he turn not from his way; he shall die in his iniquity, but thou hast delivered thy soul.” — Ezekiel 33:7-9.
Five thousand people greeted the General Overseer of the Christian Catholic Church in Zion when he stepped upon the platform of Shiloh Tabernacle Lord's Day Morning, July 5, 1903.

It was his first public appearance since his return from a month's stay at Ben MacDhui, and his people were impatient to see him once again and hear his voice.

They came early. Almost with the first streak of dawn they began to gather.

From every direction the great streams poured, until when their beloved leader appeared, a mighty concourse returned the salutation, “Peace to thee.”

Eagerly they searched his face to find the signs of the rest and repose he had been seeking for a little while. But not a whisper fell.

Quiet and order reigned throughout the great assembly.

But what volumes were expressed in the “Peace to thee he multiplied”!

Did the great leader understand?

Yea!

And with a Divine inspiration he led the thoughts of his people, on the morning of the calm, sweet Lord's Day, up, up, up to God's love, which is highest and best of all.

Yet it is not in withdrawing from life’s battles and taking ease in a safe and sweet retreat that God's work is done.

On a recent Lord's Day, ten murders were committed.

The speaker dwelt upon this and the series of recent lynchings and a burning at the stake that had all but precipitated a Christian Catholic Church in Zion when he stepped.

On a recent Lord's Day, ten murders were committed.

The speaker dwelt upon this and the series of recent lynchings and a burning at the stake that had all but precipitated a Christian Catholic Church in Zion when he stepped.

What fear and trembling entered the hearts of those ten guilty men! To shut their eyes—yea, to shut their ears to the faces of those who they had wronged, and to the voices of them who they had slain! To go up home and seek for peace—peace!—with God.

Yes, it is highest and best of all.

On the platform of Shiloh Tabernacle Lord's Day Morning, ten thousand people greeted the General Overseer of the Christian Catholic Church in Zion when he stepped. But the greatest number of those who received him with hosannas and acclamations, and with a shout—Glory to God! was the General Overseer himself.

And what did he say?—

He said:

"Azriel, thou son of Dan, art thou become as a lion before the flock? Who is this great race which cometh hither?"

A race that is not to be provoked by a word. A race that is to be feared as a lion.

The General Overseer then read from the 3d chapter of the first Epistle of John:

Beloved, what manner of love the Father hath bestowed upon us, that we should be called children of God; and such are we.

That is the beautiful reading of the Revision. I wonder if we all realize that?

We Are Children of God.

What a glorious calling!

Oh, that God might keep us from falling from that high calling!
 Thou Shouldest Rule Over Sin.

If thou cast not well, sin coucheth at the door; and unto thee shall be his desire, and thou shouldest rule over him. That is a difficult passage for the translator. I like the marginal rendering better, which reads like this: "And unto thee is its sin's desire, but thou shouldest rule over it." Unto thee is the desire of that viper, that tiger, that is couching at your door, wanting to destroy you, "but thou shouldest rule over it."

You should be stronger than the serpent. You should be stronger than Sin.

We cannot get away from sin in this world; it is couching at the door; but we can rule over it.

You can say No, and by the grace of God, you can put your foot upon its neck and crush it.

We can keep it outside the door of our hearts and of our homes, to a large extent.

May God help you to see that.

If thou dost well, shalt thou not be accepted? and if thou dost not well, sin coucheth at the door. But thou shouldest rule over it.

It is such an incisive word; such a wonderful word.

It is straight from God, Himself.

The trouble that followed came because Cain told his brother Abel.

One of the ancient versions says: "Cain said: 'Let us go into the field; I have something to tell you, Abel.' They went into the field and Cain told Abel what God had said, and after telling him, Cain murdered him.

Cain allowed the murderous demon that had been couching at the door to enter his heart. But notice that it was Cain who preached to Abel.

The man who had received the message from God became the murderer.

What a terrible thing! Truly he was of that Wicked One.

He had been doing wicked things.

"I Know Not," a Lie Often Employed.

And it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

Cain said unto Abel, Where is Abel thy brother? And he said, I know not. That is the way some witnesses lie before the courts.

When they are asked questions that they could truthfully answer, they fain would cover up the deed, with unblushing effrontery into the face of the judge and say: "I know not. I do not remember." From the beginning of time until now it has been so.

The apostle, the "know-nothing," is the prince of liars. He says, "I do not know," but he does know.

I know the Law of God, and if you steal, it is not because you do not know.

If you lie, it is not because you do not know.

If you commit adultery, it is not because you do not know.

You do know.

Your business is to confess your sin, if you have sinned, and God will help you.

He will always hear the cry of a contrite heart; and He will give you grace, not only to know, but to do His Will.

This poor, miserable eldest brother of us all, according to the flesh, said: "I know not." He knew just where he had slain his brother.

He knew where the body lay dead.

He could never forget it; not throughout all Eternity.

Cain remembers now, whenever he is, the spot where he slew his brother.

He will never forget how the blood flowed, and the eyes of the kind, patient brother closed as the pallor of death overspread his face.

He knew then, and he knows now.

He will never forget.

He may be forgiven, and he will be, but Eternity, it seems to me, will never take away the remembrance of that first crime.

Oh, the unblushing wickedness of humanity that can look up into the face of God and say, "I know not!"

Where is Abel thy brother? And he said, I know not: am I my brother's keeper? From lying, he proceeded to shameful insolence and impudence, to the Eternal God, Himself.

And God said, What hast thou done? the voice of thy brother's blood crieth unto Me, from the ground. And it does still.

Every day the blood of brother is shed by brother, and their blood cries from the ground.

Cain Showed Evidences of a Real Repentance.

And now curst art thou from the ground, which hath opened her mouth to receive thy brother's blood from thy hand; when thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a wanderer shalt thou be in the earth.

And Cain said unto Jehovah, my punishment is greater than I can bear.

The marginal reading is "mine iniquity," and I hope that is the best reading: for if he were only crying out because of his punishment, then no sense of his true guilt had entered his mind.

I like the marginal reading, which says he cried out because of his sinful sin and not only his punishment.

If, after God spoke to him, there came over him the sense of his sin, and he cried: "my iniquity is greater than I can bear," then there is hope for him, no matter if his name is Cain.

There is hope for Judas Iscariot, who could say, "I have sinned in that I have betrayed innocents blood."

He had to go to his place; and it was not Heaven, for he was not ready for it; but oh, if a man anywhere shall cry out, "I have sinned," God will reach him.

It seems to me that God had mercy upon Cain because of that.

Behold, Thou hast driven me out this day from the face of the ground: and from Thy face shall I be hid.

That makes me believe that he was sorry.

He regretted that he would no longer see God's face as he had been accustomed to see it.

Adam and Eve, and little Cain and little Abel, though they were shut out from Paradise, had worshiped God, and had heard and knew His Voice, and now Cain was forced to say: "My iniquity shall I bear."

It is a terrible thing that man shall go out and be unable, because of his crime, to look not only into the face of his fallen men, but into the face of God.

There was a long period of time during which that David could not enter into the Holy Place to worship God.

The crimes of the murderer of Uriah and of his adultery with Bath-Sheba were on his hands and on his heart; and not until he repented could he enter into the house of God— not until Nathan the prophet had accused him to his face and he said: "I am the man."

Then he entered the house of God an humble, broken-hearted penitent.

So the hardest thing to bear, of all, in Cain's thought, was not that he would be a wanderer and a fugitive, but that God's face would be hidden from him.

You know the Law of God, and if you steal, it is not because you do not know.

If you lie, it is not because you do not know.

If you commit adultery, it is not because you do not know.

You do know.

Your business is to confess your sin, if you have sinned, and God will help you.

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"Thou Shalt Do No Murder," the Basis of All Moral Law.

I believe that God appointed a sign for Cain; perhaps something that he should say, lest any finding him should smite him.

Perhaps he was to make a sign or utter some words, as: "I am a murderer and a wanderer, but Jehovah will take vengeance seven times upon you if you kill me."

If the first murderer was not put to death, I would like to know when God ever said: Thou shalt kill.

The command has always been, "Thou shalt not kill." That command lies at the last of the whole moral law.

You will tell me that under the Mosaic Law men could be put to death for this, that, and the other thing.

I am glad that we are not under the Mosaic Law, and I tell you quite frankly, that I believe, as Jesus said, that there were many things that Moses said that God never said; God Almighty put them aside.
I find scores and hundreds of Christians who are ready to tell me what God has said.

One morning I received six letters from six different points of the compass from good people who had all been praying to God that I should come to the section of the country or to the continent in which they lived. They wrote: "We have prayed to God, and we know that it is God's will that you should come here."

They were perfectly sincere, and had prayed about it; but God Almighty could not have answered any one of the six, and in fact I told them all, "You are wrong; God Almighty does not want me to come to London, or to Paris, or to Montreal, or to any of the other places. He wants me to whip the Devil in Chicago, and I will stay and do it."

Is it not a good thing that I did stay?

Voices—"Yea."

Both Moses and Abraham Made Deplorable Blunders.

I believe that Moses was perfectly sincere, when he said, "An eye for an eye, and a tooth for a tooth," but I will take the Christ's teaching when He said, "Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy; but I say unto you, Love your enemies, and pray for them that persecute you."

The Christ's words implied: do not go at them and pull out one of their teeth because they knocked out one of yours. Moses, you thought that God said that, but He did not. That is my opinion about it.

Abraham said that God Almighty told him to go up to the top of that mountain and murder his son. God never told him any such thing as that.

Abraham went to live among Philistines and I do not wonder that he had bad dreams. The man that wrote the Epistle to the Hebrews took it all as God Almighty saved him from that awful blunder and crime of murdering his son.

If God really did tell Abraham to kill his son, then he ought to have killed him, and not have allowed himself to be turned aside, and kill a ram instead. He should have said, "No, God told me to and I will kill him."

If God had once told him to kill Isaac He would not have stayed down in Egypt and helped his own people, but he would have sat upon the throne, and taken God's people out of bondage forty years before. Moses made some awful blunders.

I will not follow Moses and Abraham, for that would get me into difficulty. I would not tell a lie by saying that my wife was my sister, and thus hide behind her petticoats (laughter) to save my own skin. I would not do what Moses did in order to help my brother. If any one oppressed you, you would not kill a man and bury his body in the sand, because that would be murder. I will follow the Christ, then I know that I will be right.

Let Us Get Back to the Law and to the Testimony of God.

I will not pin my faith to Moses or to Abraham. I am glad for every good thing they did, and I am sorry for the bad things.

Human law has no right to take a man's life. Human law has a right to take a man and put him where he will commit no more murder, and punish him, and try to make him a better man.

Oh that God would get us back to these fundamental truths and help all to understand them!

And Cain went out from the presence of Jehovah, and dwelt in the land of Nod on the east of Eden. That word Nod means wandering. Poor man, he wandered up and down in front of the Eden from which he had been shut out. It was not until after the flood that Eden could be found no more.

I think that Cain's eyes would often turn to where that sword, that turned every way, was flashing, and he would think of the God whose commandment he had disobeyed.

I cannot help feeling that the greatest of all the punishments was that the presence of God was hid from him. That is the greatest of all punishments.

Moses knew that when he said: "If Thy Presence go not with me, carry us not up hence;" and it was the greatest of all consolations to hear, "My Presence shall go with thee, and I will give thee rest." if God is not with us in this enlarged Tabernacle, and if His Presence is not to be with us in the new Shiloah Tabernacle, or in the new Temple, which we shall erect some day, better that we should never be carried up hence.

I am so glad to meet you once more in this morning meeting, where so many thousands have gathered, to enter with Praise and Prayer, and deep humility and love, through the Gates of Pearl and take from the Tree of Life those beautiful Fruits and Leaves that are for the refreshment and healing of the nations. May God give us this blessing to-day.

The General Overseer then led in prayer after which he said:

"MY BROTHER'S KEEPER."

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in the sight, and profitable unto those people, and unto all to whom these words shall come: in this and every land; in this land and all the coming time, Till Jesus come. A-men.

TEXT.

"Am I my Brother's keeper?"

"Am I my Brother's Keeper?"

That was the question of the murderer who had slain the innocent.

That was the question of the first-born son of Eve, the child of the Devil.

Eve thought that she had gotten a man from Jehovah, and she had a child of the Devil. How many, alas, have had to mourn that instead of having a son from God, they had a child of the Devil!

But whose fault was it? If you have had a passionate, lustful, disobedient child, whose fault was it? What were you?

The Sins of the Parents Are Visited Upon the Children.

What was in your heart, O father? What was in your heart, O mother? What passions were those that throbbed in your heart when the babe lay in your womb? Had you thought that you could think damnation and produce a child of salvation?

Did you think that you could be angry, and mean, and sinful, and lustful, and hellish in your passion, and have a pure, holy, and sinless babe?

You might as well expect to reap a crop of wheat after having sown thorns, and thistles, and weeds, as expect good children when you have been living bad, sinful, greedy, lustful lives, cramming your head with stinking, filthy novels, and your heart with the lustful passions and damning things that come from the Devil.

Ah, could Eve be surprised that she did not get a child from God? Although outwardly he was a son of Adam and a son of Eve, he was of that Wicked One.
The spiritual and psychical nature of Cain was steeped in sin from the beginning, with the eating of the forbidden fruit, so that it made him a proud, arrogant lustful man, who thought he could trifle with sin.

He thought that he could play with the Devil.

Some of you thought that you could play with the wine-cup and you found the Devil there.

Some of you thought that you could play with evil passions and sinful thoughts, and you found the Devil there, and when a child was born to you, you found a child who was full of the same Devil.

Who is to blame?
You are to blame.

Sin lay at the door, and you did not crush it.

You let it in.

Oh, God forgive us all!

God help us all!

We are our brother's keeper.

One of the saddest things is that the Twentieth Century is opening in this so-called Christian country with Murder and Lawlessness on every side.

Spirit of Cain Causing Horror and Sorrow on Every Hand.

A short time ago I took out of my mail bag the Chicago papers for the previous day, and after reading a very short time I had to lay them down.

In five minutes I had read of ten murders in and around Chicago.

I had read how on the Sabbath day so-called Christian men had forsaken their churches and taken a poor, wretched, sinful man from the prison and burned him to death with every refinement of cruelty; soaked their handkerchiefs in his blood, and gloated over the fact that they had murdered him.

This was not in a foreign land or in a bygone time, but here, and now!

My God! Where was the President of the United States?

My God! Where was the President of the United States?

Every man who could carry arms should have been ordered to surround that infernal place and arrest even a murderer.

(Applause. Amen.)

What will it come to?

Today it is a black man; tomorrow it will be a white man.

A Putrid Sore in the Vitals of Christianity.

How can you ask that law shall ever be permitted to have its course when ministers are permitted to preach anarchy and murder from their pulpits?

I have not heard one word of protest from the moderator of the Presbyterian church concerning that scoundrel who in Delaware taught his people to murder and imprison the black man.

He should be put where he could think a little, but instead he goes into the pulpit today and I dare say there are people who applaud him.

He is a minister who suits them.

You recoil with horror from the murders at Belgrade in Servia, and think it horrible that the very next day the murderers attended a Te Deum, and that the highest officials of the so-called Christian Orthodox church chanted praises and thanked God the Almighty for the revolution, for the murder, in cold blood, of the king and queen, all their faithful servants, and all the members of the family present.

What is the difference between murdering Jews in Kishinef and kings and queens in Servia and murdering black men in Delaware, Illinois, and all over the South?

My God! has it come to this, that in Christian lands, where law should reign supreme, that all law must be handed over to irresponsible mobs?

Where is the Law of God?

Who quotes it?

Who enforces it—"Thou shalt do no murder."

One Lord's Day in the early morning, not long ago, when you were meeting for prayer, a young man, his companion and two or three young women who had spent the night in dissipation, sought their homes from a house of shame just as the dawn came in.

They met a band of young men who had been sinfully passing the night in degrading vice.

They quarreled, and one man, interfering to protect the women, was shot through the heart.

Thus the Sabbath began, and before it closed ten others lay dead in Chicago—in Chicago, the city where we have lived and taught and tilled.

My brothers and sisters, the spirit of Cain is let loose.

The world is full of murder and full of wrong.

O God, we thank Thee that there is one spot on this green earth right in the midst of it all, that Thou hast rescued, and may He reign in every heart in it! (Amen.)

It seems to me that God has to speak to men by human examples.

We hear this cry on every side of us: "What is it to me? What have I to do with it if they do kill 'niggers' in South Carolina, Delaware or Texas?"

That means that you are saying: "Am I my brother's keeper?"

It is ours to proclaim from this sacred platform, the Law of God to all the murderers of every kind in all the world who are conspiring around us to murder their fellow men.

It is ours to cry aloud that God has said: "Thou shalt do no murder."

The same God who said, "Thou shalt not commit adultery; Thou shalt not steal," has said, "Thou shalt do no murder."

Let Zion be a bloodless City.

May our City never be stained by the blood of our fellow men.

Let us remember that He who gave His life for us has given this command to men and to nations.

Do not think that because you may never have drawn a knife and killed, that you are not a murderer.

Has a murderous spirit, which is a spirit of hatred, never come into your heart?

Have you hated?

If you have, then you have been a murderer.

"Whosoever Hatheth His Brother Is a Murderer."

Let the spiritual interpretation of the law come to us.

Let us not stand here today like Pilate and wash our hands in water and say, "I am innocent," but let us say, "We are guilty, but You have taken away our guilt. You have taken away our sin of the heart, of the thought, of the action, and now, O God, You who took away the sin, give us power not only to keep Your law, but to help others to keep it."

Surely, there never was a time when or a place where, a people could serve God better than in Zion City.

He has brought us from the East, from the West, from the North, from the South; from the lands beyond the Pacific, the Atlantic, the Indian Ocean and the North Sea.

He has brought us together a peculiar people; and O God, make us zealous of good works! (Amen.)

Let us understand that we have a mission, and if Zion were to fail in her mission, I know not where there is any hope in all the world today.

Zion Shall Not Fail.

Zion has been brought into existence by God; and now, ere the second year of our existence, as a city, has passed away, what a joy it is to see here in God's house a gathering of four thousand people in this early morning hour.

Pray that every hour of the day may be one of power; and that you may be a people whom God will prepare.

Let us ask God to prepare this city for His people, and each one of us to be in ourselves an embodiment of Purity, Peace, Power, Life, Light and Love, so that the people who come to us will not only say, "What a beautifully situated place Zion is, and how clean and beautiful," but "Oh, these are the people of God! I want to live with them, work with them, die with them, and when I am buried I want my body to lie there, or when the Christ comes I want to be found in Zion City."

Beloved, we can make this city a wonderful place for God; but we must all be pure.

Each of us has a wonderful work to do.

"My light is only a little candle," you may say.

Yes, but bring four thousand little candles together, and what a blaze of light it is!

Do not despise the little candle.

"Am I My Brother's Keeper?"

What do you say, yes or no?

Audience—"Yes."

General Overseer—Then do your duty to your brother and your sister.
While we are indignant at these murderers, let us pity the people and pray for them.

Let us ask God to have mercy upon those who could commit such crimes, and help them.

Let us ask God to take away from the heart of the Ethiopian that overwhelming, damming lust that is destroying the race, and that will be such an evil unless taken away.

But friends, do not forget that today one-half of the colored people of the United States are not black.

There are many places where not one-fourth of the colored people are black; and what does that mean?

It means the sin of the white man in thousands upon thousands.

None of us can stand here today and say, "I am innocent of all sin."

We must stand here and say: "I have the sins of my father and my mother, except in so far as the grace of God has taken them away."

Let us stand in our innocency today cleansed by the blood of the Christ; innocent from all evil because He has made us pure; pure from all wrong because He has made us pure; and wise because He has made us wise.

PRAYER OF CONSECRATION.

Our God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be in spirit, soul, and body. Give me Thy Holy Spirit that I may truly repent, fully restore, make confession to my fellow man as well as to Thee, that sin shall not lay at my door. Take it away; put upon me the sign of Thy child, and not the sign of the murderer.

Help me to carry the true sign of the Christ, not in a mere outward sign, but in the true sign of the life. Let us stand in our innocency today cleansed by the blood of the Christ; innocent from all evil because He has made us pure, wise because He has made us wise.

Help me to carry the true sign of the Christ, not in a mere outward sign, but in the true sign of the life. Let us stand in our innocency today cleansed by the blood of the Christ; innocent from all evil because He has made us pure, wise because He has made us wise.

The service was closed after the General Overseer 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, the Christ. Faithful is He that calleth you, whom also will He do it. The grace of our Lord Jesus Christ, and the love of God our Father, the fellowship of the Holy Spirit our Comforter and Guide, be with all of you and yours. Amen.

Notice to Correspondents.

In writing to Headquarters it is absolutely essential that the writer give his full address.

Failure to comply with this request necessitates looking up or referring to the Church Records, which involves much time, and is very frequently fruitless.

Friends and members of the Christian Catholic Church in Zion everywhere will please bear this in mind, especially those in foreign lands.

Faithfully yours the Master's Service,

J. G. EXCELL
General Ecclesiastical Secretary.

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Train Schedule Between Zion City and Chicago
Via Chicago & North-Western Railway.
Effective October 4, 1903.

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Train leaves Waukegan at 12.35 p.m. arriving at Zion City at 12.35 p.m., daily, including Sundays.

Special Trains Sunday
Will leave Wells street (Chicago) depot of the Chicago & North Western railway at 12.35 p.m. and 6.45 p.m., these trains run express and reach Zion City in our hour and ten minutes, returning, the trains will leave Zion City depot as soon after the service as loaded. The round trip fare has been fixed at thirty cents, children over five and under twelve years of age half fare, while the infants under five years will be carried free of charge.

North Bound Tickets
For lot workers, sight-seers, home settlers, and workmen and residents of Zion City, on sale at Zion Hospital No. 1. Chicago, Nile and commutation tickets sold at depot. To travel between Zion Hospital No. 1 and Chicago & North Western railway depot, Chicago, take South Side elevated road from Twelfth street to Fifth avenue and Randolph street. At Zion City a bus meets all trains and will take passengers from depot to any point about the city at reasonable rates.

Zion's Transportation and Railway Affairs
John Alexander Dowie, D.D., superintend the railway ticket, steamboat, excursion, freight, express and transfer business of Zion and her people everywhere. Direction as to railroad and steamboat routes given upon request.

PEACOCK TRANSPORTATION.
General Superintendent Zion Transportation.
VISITATION OF ELIJAH THE RESTORER
And Zion Restoration Host to New York City

Elder A. F. Lee, recorder of Zion Restoration Host, gives the following information and instruction to members going to New York:

Departments of Zion Restoration Work.
As it has been said by the General Overseer on many occasions, the work of Zion Restoration Host is very much larger than that of the old organization known as Zion Seventies, and embraces many departments of work outside of the definite Seventy work; so in going to New York there will be many other duties to be performed by the members of the Host besides that of carrying the Message from house to house.

Large numbers will be required to do Guard Duty under that branch of Zion Restoration Host known as the Department of Guards, under the direction of Colonel Carl F. Stern.

Others will be required to give much time to music in connection with Zion Choir, known as the Department of Music, under the direction of Conductor Deacon Burt M. Rice.

Others will be needed to assist in the nursery during the day, under the direction of Deaconess Barnard, who is at the head of the Department of Nurses.

Others will be needed to assist in the dining-room and kitchen, representing the Commissary Department, which will be under the direction of Deacon Frank Cotton.

All persons having a preference for any one of these special departments will please communicate with the officer in charge, as named above.

We also desire to have all persons who can assist in taking care of the many children who will be left by parents in Zion City, to report to us at once, so that we may refer them to Deaconess Irish, who has been appointed by the General Overseer to take charge of a vast nursery in Elijah Hospice during the time of the New York Visitation.

Handy New York Guide.
We are pleased to be able to announce to the members of Zion Restoration Host that a very handy Guide is now in course of preparation, which we hope to be able to place in the hands of every member of the Host at the time they start for New York, and which they will be able to carefully study while en route.

This Guide will give the various sections into which the City has been divided, with the smaller districts to be assigned to each Company, with general information, concerning the distance of each section from Madison Square Garden, the prevailing nationality of each district, whether thickly or sparsely settled, class of population, whether rich or poor, and full directions as to the best car lines to take in order to reach them.

Also a general outline map of the city with such other useful suggestions as may be deemed necessary for properly conducting the work.

Membership and Identification Card.
A most beautiful Membership and Identification Card is also in course of preparation, most artistically designed by Deacon Charles Champe, with space for the photograph of the owner.

It is of the greatest importance that every member of Zion Restoration Host who expects Zion to secure a rooming place for them, shall have one of these cards in their possession; consequently we must insist that all members of the Host living outside of Zion City attend to this matter at once.

If they will send us their latest photograph, the Williams Brothers, Zion’s Photographers for this special work, agree to make and furnish photographs to the members of the Host, and return the original in good order, for the sum of fifteen cents.

Let every one attend to this at once.
A very neat Card Case is also being prepared for carrying the Identification Card, Railway Ticket, and the Meal Ticket, which will be used at Madison Square Garden on this occasion.

This Case, which is being manufactured in Zion City by our own Box Factory, is a very neat imitation leather case, and can be furnished to all members of the Host for fifteen cents.

Literature Cases.
For the convenience of the Restorationists, we are also having a very neat and durable case manufactured for carrying Messages and Leaves of Healing while out on district work.

This case will carry two hundred folded Messages and ten copies of Leaves of Healing, and will prove a great convenience to our workers, especially in getting on and off cars, besides adding very materially to the general appearance.

It is a very neat black case, with spring clasp fastening, and will be nicely lettered in gilt with the words, Zion Restoration Host.

This case will be made in two qualities: the cheaper can be furnished our workers at the nominal sum of fifty cents, while the better quality will cost one dollar twenty-five cents.

We believe that every member of the Host will want one, as was clearly indicated by those who expressed their delight when we placed it on exhibition at the great Rally of Zion Restoration Host last Monday night.

Meals in Madison Square Garden.
The General Overseer has given Deacon Frank Cotton instructions to make preparations for the serving of meals to the Host in Madison Square Garden during the entire period of the Visitaton, and, in pursuance of the General Overseer’s instructions, every preparation is being made by the Deacon to furnish good, wholesome meals at a very low figure.

Meal tickets for the Host for meals in New York at Madison Square Garden are now ready at the office of Deacon Frank W. Cotton, general manager Zion Hospitals, in Elijah Hospice, and should be applied for at once with the necessary cash, so that the commissary department may be able to tell as soon as possible how many to provide for.

A complete register of all ticket-holders will be kept.

The tickets will be good for thirty-five meals, from October 16th breakfast to November 2d breakfast, and will cost the members of Zion Restoration Host five dollars; this will cover the cost of dishes and other expenses.

It will be necessary to begin registering at once, so that all can be provided for before leaving Zion City for New York.

Those who have to return to Zion City before November 2, 1903, will be given credit for the unused portion of their tickets if they present it to the steward of Zion Restoration Host at Madison Square Garden before they leave. All meal tickets must be paid for when issued.

Members living outside of Zion City when ordering meal tickets must make checks, money-orders, registered letters, etc., payable to John Alex. Dowie, but send to Frank W. Cotton, Commissary Zion Restoration Host at Elijah Hospice, Zion City, Illinois.

It must be borne in mind by members of the Host everywhere, that the time for registration is growing very short, and that
3,000 members of Zion Restoration Host that will carry the General Overseer and superintendent of Zion Transportation and to New York City next October have been of the world.

Of all who shall participate in this, the fixed by Deacon James F. Peters, general railway affairs, in consultation with the officials of the various roads affected, as follows:

BY WAY OF WASHINGTON.

PENNEDYANNA RAILWAY LINES.

Terminal Pennsylvania Depot, foot of West Twenty-third Street, New York.

TRAIN NO. 1.

October 14 | Zion City—Arrive... 1:30 a.m. | Pittsburgh—Leave... 3:30 p.m. | Washington—Leave... 11:30 p.m.

October 15 | Zion City—Leave... 11:00 a.m. | Pittsburgh—Arrive... 3:30 p.m. | Washington—Arrive... 11:00 a.m.

October 16 | New York—Arrive... 7:30 a.m.

BALTIMORE & OHIO RAILROAD CO.

Terminal foot of Whitehall Street, New York.

TRAIN NO. 2.

October 14 | Zion City—Arrive... 9:30 a.m. | Garrett—Arrive... 9:30 a.m. | Cumberland—Arrive... 3:30 a.m.

October 15 | Zion City—Leave... 11:00 a.m. | Garrett—Leave... 11:00 a.m. | Cumberland—Leave... 3:30 a.m.

October 16 | New York—Arrive... 7:30 a.m.

BY WAY OF NIAGARA FALLS.

ERIE RAILWAY COMPANY.

Terminal Erie Depot, foot of West Twenty-third Street, New York.

TRAIN NO. 3.

October 14 | Zion City—Arrive... 10:00 a.m. | Chicago—Leave... 11:00 a.m. | Grand Central Station, East Forty-second Street, New York.

October 15 | Zion City—Leave... 11:00 a.m. | Chicago—Arrive... 1:25 p.m. | Grand Central Station, East Forty-second Street, New York.

GRAND TRUNK RAILWAY SYSTEM.

Terminal Pennsylvania Depot, foot of West Twenty-third Street, New York.

TRAIN NO. 4.

October 14 | Zion City—Arrive... 11:00 a.m. | Chicago—Leave... 2:45 p.m. | New York—Arrive... 8:00 a.m.

October 15 | Zion City—Leave... 12:00 noon | Chicago—Arrive... 2:45 p.m. | New York—Arrive... 8:00 a.m.

October 16 | New York—Arrive... 8:00 a.m.

LEAVES OF HEALING.

MICHIGAN CENTRAL RAILWAY.

Terminal Delaware, Lackawanna & Western Railway Depot, foot of Christopher Street, New York.

TRAIN NO. 5.

October 14 | Zion City—Arrive... 1:17 p.m. | Niagara Falls—Arrive... 6:40 p.m. | New York—Arrive... 8:00 a.m.

October 15 | Zion City—Leave... 12:00 noon | Niagara Falls—Leave... 6:40 p.m. | New York—Arrive... 8:00 a.m.

WABASH RAILWAY COMPANY.

Terminal New York, Ontario & Western and West Shore Railway Depot, foot of West Forty-second Street, New York.

TRAIN NO. 6.

October 14 | Zion City—Arrive... 12:30 p.m. | Niagara Falls—Arrive... 8:30 a.m. | New York—Arrive... 8:00 a.m.

October 15 | Zion City—Leave... 12:30 p.m. | Niagara Falls—Leave... 8:30 a.m. | New York—Arrive... 8:00 a.m.

LAKE SHORE & MICHIGAN SOUTHERN RAILWAY.

Terminal New York Central & Hudson River, Grand Central Station, East Forty-second Street, New York.

TRAIN NO. 7.

October 14 | Zion City—Arrive... 12:30 p.m. | Niagara Falls—Arrive... 7:00 a.m. | New York—Arrive... 7:30 a.m.

October 15 | Zion City—Leave... 12:30 p.m. | Niagara Falls—Leave... 7:00 a.m. | New York—Arrive... 7:30 a.m.

NEW YORK, CHICAGO & ST. LOUIS RAILWAY.

Terminal New York, Ontario & Western and West Shore Railway Depot, foot of West Forty-second Street, New York.

TRAIN NO. 8.

October 14 | Zion City—Arrive... 11:00 a.m. | Cincinnati—Arrive... 3:40 p.m. | Grand Central Station, East Forty-second Street, New York.

October 15 | Zion City—Leave... 11:00 a.m. | Cincinnati—Leave... 3:40 p.m. | Grand Central Station, East Forty-second Street, New York.

October 16 | New York—Arrive... 7:30 a.m.

A reduction to one fare and one-third for the round trip, on the certificate plan, has been secured for those attending the meeting of Zion Restoration Host, New York City, October 18th to November 1st, inclusive.

The following directions are submitted for your guidance:

1. Tickets at full fare for the going journey may be secured within three days (exclusive of Sunday) prior to and during the first three days of the meeting. The advertised dates of the meeting are from October 15th to November 1st; consequently you can obtain your ticket on October 15th, 16th, 17th, and 18th. Make sure that, when purchasing your going ticket, you request a certificate. Do not make the mistake of asking for a receipt.

2. Present yourself at the railroad station for ticket and certificate at least thirty minutes before departure of train.

3. Certificates are not kept at all stations. If you inquire at your station you will find out whether certificates and through tickets can be obtained to place of meeting. If not, agent will inform you at what station they can be obtained. You can purchase a local ticket thence, and there take a certificate and through ticket.

4. On your arrival at Madison Square Garden, present your certificate to Deacon James F. Peters.

5. It has been arranged that the special agent for the Trunk Line association will be in attendance to validate certificates on October 5th, 6th, and 7th. A fee of twenty-five cents will be collected for each certificate validated. If you arrive at the meeting and leave for home again prior to the special agent’s arrival, or if you arrive at the meeting later than October 25th, after the special agent has left, you cannot have your certificate validated and consequently you will not get the benefit of the reduction on the home journey. No refund of fare will be made on account of failure to have certificate validated.

6. So as to prevent disappointment, it must be understood that the reduction and return journey is not guaranteed, but is contingent on an attendance of not less than one hundred persons throughout United States and Canada. Certificates obtained from ticket agents at starting points, showing payment of full first-class fare of not less than seventy-five cents on going journey, provided, however, that if the certificates issued fall short of the required minimum and it shall appear that round trip tickets are held in lieu of certificates they shall be reckoned in arriving at the minimum.

7. If the necessary minimum is in attendance, and your certificate is duly validated, you will be entitled, up to November 4th, to a continuous passage ticket to your destination by the route over which you make the going journey, at one-third the limited fare, from the following states: North Dakota, Minnesota, Wisconsin, Nebraska, Iowa, Colorado as far west as Denver, Kansas, Missouri, Oklahoma, Indian Territory, Texas, Illinois, Indiana, Michigan, Ohio, Kentucky, Tennessee, Mississippi, Alabama, North and South Carolina, Georgia, Florida, Virginia, West Virginia, District of Columbia, New Jersey, Pennsylvania, New York, Maine, New Hampshire, Rhode Island, Massachusetts, Connecticut, Canada as far north as Toronto.

All members of Zion Restoration Host who are going to New York City from all points in Michigan, Indiana, Ohio, Wisconsin, Illinois, and Northern Kentucky, West Virginia, should address Deacon James F. Peters, General Superintendent of Zion Transportation and Railway Affairs, Administration Building, Room 100, Zion City, Illinois, at once.

All of the members living in North Dakota, South Dakota, Illinois, Iowa, Minnesota, and Wisconsin should write Deacon James F. Peters for information regarding tickets.

The railroad tickets to New York City for the Zion City Legion of the Host as well as for all members living in the North and Southwest will be put on sale by Deacon James F. Peters at Room 100, Administration Building, Zion City, on Tuesday, October 6, 1903.

It is necessary that all members should have the money paid in for their fares by that time. It is very important that all should come forward on this day and secure their tickets so that the work of assigning people to the different trains will not be retarded.

A facsimile of the railroad tickets for the Zion City Legion of the Host, as well as for all members living in the North and Southwest, appears below, and will be put on sale by Deacon James F. Peters, at Room 100, Administration building, Zion City, on Tuesday, October 6, 1903.
All checks, money-orders and registered letters must be made payable to John Alex. Dowie, but sent to Deacon James F. Peters, General Superintendent of Zion Transportation and Railway Affairs, Administration building, Zion City, Illinois.

The railroad ticket will require the signature of the purchaser but once, and that will be when the ticket is received from the Transportation Department in Zion City.

All Restorationists must leave for New York on Wednesday, October 14, 1903, and positively no stop-over privilege will be allowed at any other point save those already designated by the General Overseer.

The people must arrive at New York on the same train on which they leave Zion City. Restorationists can leave New York to return to Zion City no later than Monday morning, November 2, 1903.

All trains will leave their New York terminals in the morning, so that on the return trip the Host will be able to enjoy the magnificent scenery along the route which night will prevent them seeing on the trip to New York.

There will be no stop-over privileges on the home journey of any length at any point.

This means that there will be no time to visit Niagara Falls, Washington, D. C., or any other city along the route on the return trip.

The baggage liability is limited to one hundred dollars, which means that should a trunk or grip be lost through the fault of any of the railroads they will not refund the loser more than one hundred dollars for the loss of same.

This ticket will not be good for return trip unless stamped by JOINT AGENT at MADISON SQUARE GARDEN, NEW YORK, in space provided thereon by back travel. On the return trip, coupon must be detached be before leaving New York.

The People must arrive at New York on the return trip, coupon will be detached because the baggageliability is limited to wearing apparel not to exceed one hundred dollars for the loss of same.

The coupons attached will be detached by the conductors in charge of the trains between Chicago and Suspension Bridge, which is the name of the Niagara Falls station, and between Suspension Bridge and New York.

On the return trip, coupons will be detached between New York and Suspension Bridge and between Suspension Bridge and Chicago.

Care should be taken not to tear off coupons, for the ticket is valueless if coupons are detached.

The tickets for the Host, going by way of Washington will be an exact duplicate of the one above with the exception that the coupons will read between Suspension Bridge to New York, New York to Washington, D. C., and Washington, D. C., to Chicago.

And I will take you one of a city, and two of a family, and I will bring you to Zion: and I will give you shepherds according to Mine heart, which shall feed you with knowledge and understanding.

IT IS most gratifying to note the activity of Zion Restoration Host in all parts of the world.

Most encouraging letters have come to us from various points in Europe, Africa, and Australia during the last month.

Many of the Restorationists in Europe are expecting to meet the General Overseer and the North American Legion of Zion Restoration Host in New York City in October.

We regret that owing to the great pressure of work in preparing for this Visitation we are unable to prepare the correspondence for publication at this time.

We publish below, however, a list of Branches from which we have received Reports during the month of August.

Reports from Various Points.

Following is a tabulated report of the number of workers and the work done by Branches from which we have received Reports during the month of August.

We regret that owing to the great pressure of work in preparing for this Visitation we are unable to prepare the correspondence for publication at this time.

We publish below, however, a list of Branches from which we have received Reports during the month of August.

Children Delivered of Sores on Face—Happy in Zion.

Dear General Overseer:—More than three years ago I was healed of bad headaches and wound trouble, both of twenty-seven years’ standing. I received a knowledge of, and consequent faith in, Jesus as my Healer through Leaves of Healing.

Later, when asked to be baptized by Triune Immersion and to enter the fellowship of the Christian Catholic Church in Zion, I hesitated; and still later, when I learned that you had declared yourself to be Elijah the Restorer, I first questioned, and then decided to accept you as one filling a command of God’s prophet that there is danger in delay.

I can truly say in the matter of obeying the command of God’s prophet that there is danger in delay.

May He increasingly strengthen and keep you and yours for this great work.

Yours in true obedience,

(Mrs.) F. M. Petersen.

Children Delivered of Sores on Face—Happy in Zion.

Dear General Overseer:—I desire to inform you that although only recently I became a member of the Christian Catholic Church in Zion, God has graciously revealed to me His Divine approval of taking this step.

In connection with the healing of our bodies I wish humbly to express my gratitude for the deliverance afforded my three little children from a mass of sores to which their faces were subjected.

I wrote Evangelist Cantel for prayer, and we also cooperated in our cottage-meeting at the same time, with the result as stated.

Not only on this occasion, but previously, God has definitely granted our request in delivering my little girl from whom she derived great benefit.

Truly I can say, “To God be the glory, great things He has done,” for this is most convincing to me, and most appeal to the Almighty Sacrifice of our beloved Christ was fully intended to include our sicknesses on this side, which point I was skeptical upon until God graciously revealed to me through Leaves of Healing and Zion literature in general.

It is a great joy to us to read of your conflicts and trials in the Master’s service for the cause of humanity, and our prayers are with the thousands of people throughout the world who keep and sustain you in this raging battle against sin and the apostasies.

May God use us also in the extension of the knowledge of this blessed Full Gospel through the circulating of Leaves of Healing and by other means, in the earnest prayer of,

Edward James Jackson.
ZION'S BIBLE CLASS
Conducted by Deacon Daniel Sloan in Shiloh Tabernacle, Zion City. Lord's Day Morning at 11 o'clock, and in Zion Homes and Gatherings Throughout the World.

MID-WEEK BIBLE CLASS LESSON, OCTOBER 3rd.

Alone With God in Trying Times.

1. There is an armor that stands firm - Ephesians 6:10-18. The shield of faith wards off fiery darts. It may be a conflict with wicked spirits. It may be a conflict with wicked men.

2. Our Lord stood alone, so may we - John 17:12-21. He came alone into the world. He went into the wilderness alone. He bore His Gethsemane alone.

3. He calls one at a time to stand alone - Jeremiah 3:12-18. One must act even if others do not. When we obey, others will follow. It pays to stand even alone.

4. We must bear reproach alone for Him - Hebrews 13:20-21. We must bear reproach alone for Him. We may become the target of scorn. We may be reproached as evil. We may have to wander about alone.

5. Paul had to stand alone - 2 Timothy 4:1-18. Men may forsake you. Even those whom you thought would be true. Some one person may bound you every step.

6. Mordecai had to stand alone - Esther 5:1-14. Some may take a dislike to you. They may plot to defeat you. God brings the council of men to naught.

7. David had to stand alone - Daniel 6:10-17. The world forsakes the Praying man. The world hates the Holy man. The world seeks to destroy the Righteous man.

8. Joseph had to stand alone - Genesis 39:14-21. You may be disowned even by relatives. They may want to get you out of the way. If true, God can use you even to save them.

The Lord our God is an Ever-present God.

SUNDAY BIBLE CLASS LESSON, OCTOBER 25th.

Victory from Subtle Conflicts.

1. The Christ overcame so will we - John 17:9-19. He prayed that we might. Study how He overcame. God is able to keep us until the end.

2. God is for us, who can be against us? - Psalm 56:7-13. The righteous are delivered. No fear should possess one. He fights every battle for us.

3. God, who gave His Son, will give prevailing grace. - Romans 8:32-39. He will justify us in the evil day. We can do more than conquer. We can win the Christ and His fullness.

4. We must suffer before we can reign - 2 Corinthians 12:3-10. We must suffer reproach for a little while. We must learn to suffer reproach patiently.


6. Some make a shipwreck of faith - 2 Timothy 3:16-17. They give up to vain talking. They listen to what babblers say. They get into sin and lose God.

7. He that overcomes is rewarded - Revelation 2:7-11. The Christ comes to him quickly. The Christ keeps him from worse troubles. He gets an everlasting inheritance. God's Holy People are an Enduring People.

LEAVES OF HEALING.

The remittance must accompany receipt of subscriptions at the Publishing House, no difference by or for whom or for whatever time they may be given, or whether forwarded through Ordained Officers, Branches, or Gatherings of the Christian Catholic Church in Zion. Accounts will be carried with Ordained Officers, Branches, or Gatherings, on quantity orders of periodicals consigned on sale for monthly settlement, but to include only such articles as bear the imprint of Zion. All orders for Bibles, books; buttons, pictures (except prints done by the Publishing House), lace souvenirs, etc., must be sent to the General Stores, Zion City, Lake County, Illinois.

Zion Hospice.... No. 1

This is a Christian Temperance Hospice, located on the finest Boulevard in Chicago; is in easy walking distance from the heart of the City, has all the modern comforts, steam heat, hot and cold water, baths, electric lights, telephones, barbershop and many other comforts. Those using tobacco, alcohol, or drugs will not be permitted in the building. All Christians are welcome. For rooms and rates apply to the clerk.

Rates, $2 per Day and up

Special Rates by the Week to Permanent Guests

Frank W. Cotton, Manager

Michigan Ave. and 12th St.
Chicago, Illinois

Elijah Hospice

THIS is a beautiful new Hospice, where Divine Services are conducted morning and evening, and has been opened by the General Overseer of the Christian Catholic Church in Zion for Christians and friends of Zion visiting Zion City. Those using tobacco, alcohol, or drugs will not be received. It is equipped with hot and cold water, steam heat, electric lights, telephones, barber shop and many other comforts. The Manager is Frank W. Cotton, at 50 Cents per Day and Up.

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OBEYING GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Ghost."

Sixteen Thousand Nine Hundred Thirty-Nine Baptisms by Triune Immersion since March 14, 1897.

Sixteen Thousand Nine Hundred Thirty-nine Believers have joyfully followed their Lord in the Ordinance of Believer's Baptism by Triune Immersion since the first Baptism in Central Zion Tabernacle on March 14, 1897.

Baptized in Central Zion Tabernacle from March 14, 1897, to December 14, 1901, by the General Overseer, 4734

Baptized at Zion City by the General Overseer. 37

Baptized by Overseers, Elders, Evangelists and Deacons, at Headquarters (Chicago and Zion City). 4403

Total Baptized at Headquarters. 4771

Baptized in places outside of Headquarters by the General Overseer. 627

Baptized in places outside of Headquarters by Overseers, Elders, Evangelists and Deacons. 6,069

Total Baptized outside of Headquarters. 6,696

Baptized in six years and six months. 16,789

Total Baptized since March 14, 1897. 69,392

The following-named thirty believers were baptized in Shiloh Tabernacle, Zion City, Illinois, Wednesday, September 30, 1903, by Elder W. O. Dillard.

Bonnell, Miss Clara Matilda, Zion City, Illinois
Boyd, Bert, Zion City, Illinois
Bullivant, Waldegrave, Zion City, Illinois
Calkins, C. C., Mount Ayr, Iowa
Christie, Walter Knight, Zion City, Illinois
Cook, Eliza D., Lost Nation, Iowa
Comstock, Eliza J., Lost Nation, Iowa
Crawford, Mrs. Anna, Zion City, Illinois
Gallan, Mrs. N. J., Lewiston, Illinois
Hagans, Mrs. H. S., Illinois
Hewitt, Walter, 49 East One Hundred and Forty-third street, New York City, New York
Jones, Edith, Zion City, Illinois
Matthews, John Kirk, Spring Dale, Pennsylvania
Martin, Mrs. Dorcas, Lewiston, Illinois
Maxey, Miss Anna Josephine, Zion City, Illinois
Miss, Mrs. Anna Mary, Zion City, Illinois
Mose, Alexander, Zion City, Illinois
Mose, Miss Mary, Zion City, Illinois
Miss, Mrs. Martha, Zion City, Illinois
Norris, T. T., Wayne County, Pennsylvania
Robinson, Charles Arthur, Zion City, Illinois
Richardson, Henry, Sandwich, Illinois
Richardson, Mrs. Susan, Sandwich, Illinois
Spridley, Mrs. Charles, Chico, California
Stevenson, Eliza, Zion City, Illinois
Walker, Grace, Zion City, Illinois
Wenner, George, Zion City, Illinois
Wigmore, Emma, Zion City, Illinois
Wigmore, Mrs. Eliza, Zion City, Illinois
Wigmore, Oliver, Zion City, Illinois
Whitaker, Miss Mary Jane, Zion City, Illinois
Williamson, Naomi, Zion City, Illinois

The following-named seven believers were baptized in the South Side Zion Tabernacle, Chicago, Illinois, Lord's Day, September 27, 1903, by Elder L. C. Hall.

Carter, Addie, 3623 Vernon avenue, Chicago, Illinois
Cook, Julia, 322 West Monroe street, Chicago, Illinois
Cook, William B., 322 West Monroe street, Chicago, Illinois
Larson, Marie J., 73 LaSalle street, Chicago, Illinois
Lee, Cletus, 324 West Monroe avenue, Chicago, Illinois
Martin, John, 109 South Desplaines street, Chicago, Illinois
Williams, Albert George, 172 West Jackson Boulevard, Chicago, Illinois

The following-named seventeen believers were baptized in McComb City, Mississippi, Thursday, September 30, 1903, by Deacon W. D. Gay:

Alexander, Mrs. Emma, McComb City, Mississippi
Alexander, Hazel Ethel, McComb City, Mississippi
Alexander, Iris Hurston, McComb City, Mississippi
Knox, Mrs. Mathilda Ellen, McComb City, Mississippi
McDonald, Alline, McComb City, Mississippi
McDonald, James, McComb City, Mississippi
McDonald, Mrs. Mark Thompson, McComb City, Mississippi
McIntosh, Stella Alvina, McComb City, Mississippi
McKee, Jacob Alexander, McComb City, Mississippi
Simpson, Edna, McComb City, Mississippi
Simpson, Lulu, McComb City, Mississippi
Williamson, Oscar Van Buren, McComb City, Mississippi
Willis, Albert, McComb City, Mississippi
Wills, William, McComb City, Mississippi
Wills, Ruth, McComb City, Mississippi

The following-named twelve believers were baptized in Patterson, Louisiana, Friday, June 26, 1903, by Deacon W. D. Gay:

Bean, Perry, Patterson, Louisiana
Burnaler, Alfred B., Patterson, Louisiana
Burnaler, Mrs. Catherine, Patterson, Louisiana
Hecuter, Mrs. Maria, Patterson, Louisiana
Lee, Liberty, Patterson, Louisiana
McNeeseed, Felthom, Patterson, Louisiana
Roberson, Mam, Patterson, Louisiana
Roberson, Mrs. Anitha, Patterson, Louisiana
Sam, Alexander, Patterson, Louisiana
Sam, Mrs. Amelia, Patterson, Louisiana
Walker, Mrs. Abby, Patterson, Louisiana
William, John, Patterson, Louisiana

The following-named five believers were baptized in Kansas City, Kansas, Lord's Day September 20, 1903, by Deacon Charles E. Robinson:

Barrett, Anna Pearl, 4121 Holmes street, Kansas City, Missouri
Barrett, Catherine F., 4101 Holmes street, Kansas City, Missouri
Barrett, Emma Nelson, 4101 Holmes street, Kansas City, Missouri
Barrett, John Morgan, 4101 Holmes street, Kansas City, Missouri
Majors, Eda May, 614 East Sixteenth street, Kansas City, Missouri

The following-named three believers were baptized in the South Side Zion Tabernacle, Chicago, Illinois, Lord's Day, September 27, 1903, by Elder G. E. Farr:

Bardell, Anna Pearl, 1601 Holmes street, Kansas City, Missouri
Bardell, Emma Bessie, 1601 Holmes street, Kansas City, Missouri
Majors, Ida May, 614 East Sixteenth Street, Kansas City, Missouri

The following two believers were baptized in Meridian, Mississippi, Lord's Day, September 20, 1903, by Deacon Charles E. Robinson:

Burnley, Mrs. Catherine, Meridian, Mississippi
Burnley, Alfred B., Meridian, Mississippi

The following two believers were baptized in Meridian, Mississippi, Lord's Day, September 20, 1903, by Elder F. M. Royall:

Dinius:

Hills, James W, Oregon, Illinois
Bradstreet, Mrs. Elizabeth Alice, Oregon, Illinois

The following-named believer was baptized in the Portstewart Bath-house Co. Derry, Ireland, Friday, August 21, 1903, by Evangelist John Lilloe Cokney:

Nevill, Miss M. J. Thompson, Killycoogan, Portglenone, Co. Antrim, Ireland

The following-named two believers were baptized in Toronto, Ontario, Canada, Thursday, September 24, 1903, by Elder Eugene Bokes:

Fleming, Harry Dowdall, 249 Jarvis street, Toronto, Ontario, Canada
Potter, Richard Grant, 249 Jarvis street, Toronto, Ontario, Canada

The following-named two believers were baptized in Mount Morris, Illinois, Lord's Day, September 27, 1903, by Elder F. M. Royall:

Bradstreet, Mrs. Elizabeth Alice, Oregon, Illinois
Bates, James W, Oregon, Illinois
LEAVES OF HEALING.

3, 1903
Saturday,October

DO YOU KNOW

WAY OF HEALING?

GOD'S

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BY THE REV.JOHNALEX.DOW1E.
thatthefollowingwordsarea conversation
between
thereader[A]
Let it besupposed
and thewriter[B]:
A. Whatdoesthis questionmean?Do you reallysupposethat Godhassomeone
especialwayof healingin thesedays,of whichmenmayknowandavailthemselves?
B. Thatis exactlymy meaning,andI wishverymuchthat you shouldknowGod's
Way of Healing,asI haveknownit for manyyears.
A. Whatis theway,in youropinion?
B. Youshouldratherask.WHO is God'sWay?for theWayis a Person,nota thing.
I will answeryourquestionin His ownwords," 1amtheWay,andtheTruth,andtheLife:
no onecomethuntotheFather,butbyMe." ThesewordswerespokenbyourLord Jesus
the Christ,theEternalSonof God,whois bothourSaviorandourHealer. (John 14:6.)
A. ButI alwaysthoughtthatthesewordsonly referredto Him astheWayof Salva
tion. Howcanyoubesurethattheyreferto HimastheWayof Healingalso?
andtoday,yeaandfor
B. BecauseHe cannotchange. He is "the sameyesterday
ever." (Hebrews
13:8.)HesaidthatHecametothisearthnotonlytosaveusbuttohealus
He mustbe
and He did this when in thefleshonearth. Beingunchanged,
(Luke 4:181,
to healnow.
able andwillinganddesirous
difference,
namely, thatHeis notwithusnow?
A. Butis therenotthis
"
B. No; forHesaid Lo, I amwithyou All theDays,evenuntotheConsummation
of the Age"; andso Heis withusnow,in spirit,justasmuchaswhenHewasherein the
flesh.
A. ButdidHe notworkthesemiraclesof healingwhenonearthmerelytoprovethat
He wastheSonofGod?
B. No; therewasstilla greaterpurposethanthat. He healedthesickwhotrustedin
Him in ordertoshowusthatHecametodie notonlyfor our sins,butfor our sicknesses,
and to deliverusfromboth.
whichHe madeontheCrossmusthavebeenfor
A. Then,if thatbeso,theatonement
aswellasoursins. Canyouprovethatis thefactfromtheScriptures?
our sicknesses
areverynumerous.I needquoteonlytwo. In Isaiah
B. Yes.I can,andthepassages
sicknesses),
and
53:4,5,it is writtenof Him: "Surely He hathborneourgriefs(Hebrew,
carriedoursorrows:. . . and with His stripeswe are healed."Then,in theGospel
accordingto Matthew,
thispassageis quotedand directlvappliedtotheworkof bodily
healing,in chapter8.17thverse: " Thatit mightbe fulfilledwhichwasspokenbyIsaiah
the prophet,saying,Himselftook ourinfirmities,andbareourdiseases."
A. Butdoyounotthinkthatsicknessis oftenGod'swill, andsentfor ourgood,and
thereforeGodmaynotwishusto behealed?
B. No.thatcannotpossiblybe; for diseasesof everykindaretheDevil'swork,and
ofdestroying
his workcanneverbeGod'swill, sincetheChrist camefortheverypurpose
"theworksof theDevil." (1John 3:8.)
A. Do youmeantosaythatall diseaseis theworkof Satan?
B. Yes.forif therehadbeenno sin (which camethroughSatan)thereneverwould
andJesusneverin onesingleinstance
toldanypersonthatsickness
have beenanydisease,
wasGod'sworkor will, buttheverycontrary.
A. Can you provefrom Scripturethat all formsof sicknessand infirmityarethe
Devil'swork?'
B. Yes.that can be done veryeasily. You will seein Matthew4:23and 9:35that
ofdisease
andall manner
of sick
when Jesuswasherein thefleshHehealed" all manner
youwill seethattheApostle
nessamongthepeople." Thenif youwill refertoActs10:38
Peter declaresthat He [Jesus] "went aboutdoing good,and healingall that were
oppressedof theDevil." Noticethatall whomHe healed,not some,weresufferingfrom
Satan'sevilpower.
A. ButdoesdiseasenevercomefromGod?
is unclean;andit cannot
B. No.it cannotcomefromGod.forHe is pure,anddisease
there.
comeoutof Heaven,forthereis nodisease
whichI havereceived
all mylifefrommin
A. Thatis verydifferentfromtheteachings
istersandin thechurches.Do youreallythinkthat youare right,andthat theyareall
wrongin thismatter?
them,
m
yself
onlyquestion
question
a
nd
The
B. It is nota
asbetween
is.Whatdoes
God's Wordsay? Godhassaidin all theages,toHis Church," I am Jehovahthathealeth

775

andtherefore
it wouldbewickedtosaythatHe is thedefilerof Hia
thee" (Exodus15:26),
people.All trueChristiansmustbelieve
theBible,andit is impossible
tobelieve
thatgood
originin God. if the
andevil,sicknessandhealth,sinandholinesscouldhavea common
to believe
Biblereallytaughtthat,it wouldbe impossible
ourLord Jesus,theChrist,when
He says: "A goodtreecannotbringforthevilfruit,neithercana corrupttreebringforth
goodfruit." (Matthew7:i8.)
A. Butevenif I agreewithall yousay,is it not truethat theGifts of Healingwere
removed
fromtheChurch,andarenotin it now?
withdrawn,
B. No,the" Giftsof Healing"werenever
and can neverbe withdrawn,
fromthetrueChurchof God,forit is written:" ThegiftsandthecallingofGodarewithout
repentance."(Romans11:29.)ThereareninegiftsofGodto theChurch(enumerated
in
and all thesearein the Holy Spirit. Therefore,so longas the
1 Corinthians12:8-11).
HolySpiritis in theChurch,all thegifts mustbe therealso. If theyare not exercised,
exist,
butthatthefaithto exercise
thatdoesnotprovethattheydonot
themis lackingin
preserved;
God'sservants.Thegiftsareall perfectly
fortheHoly Spirit,not theChurch,
keepsthemsafely.
A. Whatshoulda Christianthendowhenovertaken
withsickness?
B. A ChristianshouldobeyGod'scommand,
andatonceturn toHim for forgiveness
healing. Healingis
and for immediate
of thesin whichmayhavecausedthe sickness,
obtained
fromGodin oneof fourways,namely:First, bythedirectprayeroffaith,without
anyaid fromtheofficersof the Church,prayingas theCenturiondidin Matthew8:5-12;
second,bytwofaithfuldisciplesprayingin perfectagreement,
inaccordance
withtheLord's
third,by theanointingof theEldersand the prayerof faith,
promisein Matthew18:19;
according
totheinstructions
in James5:14and15; and fourth,bythelayingonofthehands
believe,
ofthemwho
andwhomGodcallstothatministry,astheLord commands
in Mark
16:18,
andin otherplaces.
A. Butarepeoplehealedin thiswayin thesedays?
B. Yes. in thousands
of cases.I havemyselflaid handsuponmanyhundredsof
thousands
of persons,
andI haveseentheLord's powermanifested
in thehealing'
of great
numbers,
manyofwhomarelivingwitnesses
publicly
in manycountries,
whohavetestified
beforethousands,
andwhoareprepared
totestifyat anvtime. Thisministryis beingexer
cisedbydevoted
Christiansin manypartsof America,Europe,Australasia,
andelsewhere.
A. Is it notthesameasChristianScience,
MindHealing,etc.?
B. No. Divine Healingis diametricallyopposedto thesediabolicalcounterfeits
whichareutterlyAntichristian.Theseimpostures
areonlyseductive
formsof Spiritual
many,
ism. TranceEvangelism
is alsoa morerecentformof thisdelusion,
andit deceives
A. ButhowshallI obtainthenecessary
faithto receivehealing,
whichfaith I amat
present
conscious
thatI" donotpossess?
B. It is written: Beliefcometh
of hearing,andhearingbythewordof theChrist."
fullytheWord
purpose
ofteaching
(Romans10:17.) Our Missionsareheldfor theexpress
of Godon this matter,andI veryheartilyinviteyouto attendthe meetingswhichare
Chicago
announced
forZionTabernacles
in
andothercities,andforShilohTabernacle,
Zion
City,Illinois. All arewelcome
andthereare no chargesof anykind made,for all God's
gifts are-freegifts. Salvationis thefirst of these,withoutwhichyoucannotbehealed
throughfaithin Jesus. All thecostsof thisworkarecovered
bythefree-will
offerings
ofthe
peoplewhoattendthesemeetings,
andotherswhomtheLordleadstohelp;butthepoorest,
whohavenothingtogive,areasheartilywelcome
astherichest.
A. Do youseethesickandlayhandsuponthemin thisMission?
B. Yes; afterwefeelsatisfied
thattheyarefully restingin theLordalonefortheheal
ing,weseeprivately,
sofarastimepermits,thosewhoattend;butundernocircumstances
doweclaimthepowertohealany;for " powerbelongeth
untoGod."
A. Haveyouanywritingsuponthissubjectwhichcanbe purchased?
B. Yes; thesecanbeobtainedat theofficeof Zion PrintingandPublishingHouse,
Tabernacle,
Illinois,
ZionCity.
at anvZion
or at Zion City PublishingHouse,corner
Shilohboulevard
andElijah avenue,Zion City. Illinois. But the best bookon Divine
Healingis theBibleitself,studiedprayerfully
andearnestly.
Weextendtoyoua heartyinvitationtoattendthemeetings,
whicharefreetoall. Our
prayeris thatyoumaybeled to findin Jesus,theChrist,our LordandGod.yourpresent
yourCleanserfromall evil,your Keeperin the
Saviorfromsin,yourHealerfromsicknes's.
Heaven,
wayto
yourFriend,and vourAll for Time and Eternity. We praythat these
maybearfruit in leading
wordsmayhelpmanywhoread,andthatourlittle conversation
manyreaders
tolookto" Jesusonly.
The HealingofChrist'sseamless
dress
Is byall bedsof pain;
WetouchHimin life'sthrongandpress,
Andwearewholeagain."

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SERVICES OF THE.

4 Christian Catholic

Church in Zion

4

REV. JOHN ALEXANDER. DOWIE, General Overseer
WILL BE HELD

IN

SHILOH TABERNACLE
Zion City,

Illinois

....Every Lord's Day Afternoon
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IL>A^Uramil

Tff^ll"!^
X I ailia

at 2:30

o'clock...

Leave the Wells Street Chicago & North- Western Depot each Lord's
Day Morning at J,:30 and 11:45 o'clock, returning after the services

Round Trip Tickets

THIRTY CENTS

FOR SALE AT THE DEPOT PLATFORM

THE CHRIST IS ALL AND IN ALL

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MADISON SQUARE GARDEN, NEW YORK CITY, NEW YORK

In this great building, the Auditorium of which seats 16,000 people, Rev. John Alexander Dowie, Elijah the Restorer, General Overseer of the Christian Catholic Church in Zion, will conduct a great mission from October 18th to November 1, 1903, inclusive. It is expected that he will be accompanied by Zion White Robed Choir of Hundreds of Voices, Zion City Brass Band, Hundreds of Officers of the Church, and by at least Four Thousand members of Zion Restoration Host.
GOD'S WITNESSES TO DIVINE HEALING.

INSTANTLY HEALED WHEN DYING OF SEVERE CHRONIC DISEASES AND INTERNAL INJURY.

HE SENDETH HIS WORD AND HEALETH THEM.

This woman was dying. After years of weakness, weariness, sickness and pain, her tortured body was about to give up the unequal struggle and find rest in death.

Husband and children had given up all hope, and with breaking hearts were waiting for the end.

In her anguish she cried unto God. God fulfilled His promise, and sent His Word.

That Word came into the sick room on the wings of the Little White Dove, Leaves of Healing.

There was nothing new or strange about it. It was the simple, Old-time Gospel. It told her that God, her Father, was not the author of her misery, but that He was “afflicted in all her afflictions;” that His great, Divine heart overflowed with Love and Pity for His children.

It brought her the Glad Tidings that Jesus, the Christ, the Son of God, had been sent not only to save her spirit, but to bear her sicknesses and carry her sorrows.

It taught her the blessed truth, that, as Jesus went about, in the days of His flesh, healing all manner of disease and all manner of sickness among the people,” so was with us still, according to His promise, “All the Days, even unto the Consummation of the Age,” and doing that same work; for He “is the same yesterday and today, yea, and forever.”

It revealed to her delighted vision the Truth that “the healing of His seamless dress was by her bed of pain;” that she might touch Him and be made-whole again.

It was good to know that He healed with a Word, and not through the poisonous drugs and horribly mutilating operations of physicians and surgeons.

She had tried physicians, and had found God’s Word true, that they were of “no value.” Those of one school had treated her in one way; those of another school in another way; but all had intensified her terrible sufferings, and most of them were compelled to give up her case in despair. Yet, like poor deluded humanity, she clung to them and their drugs and treatments, hopes against hope.

What a joy it was to put the worse than useless human means aside, and trust God alone! When she thus trusted in God,
LEAVES OF HEALING.

As the attending physician failed to know this, nothing was done in regard to it. This, in time, produced retroversion, the heavier portion of the organ pressing forward and the opposite pressing against the spinal cord. This condition was very annoying. None can know the meaning except those who have had the same experience.

We then called Dr. Huntly, of Bloomfield, Ohio, a specialist.

After a thorough examination, my husband asked him if he thought he could help me. He said that he did not know, but he would try. He never came back.

We then called Dr. Grover, an allopasth, of Orwell, Ohio.

He treated me two weeks and gave up. I myself then gave up hope of recovery. I felt that nothing but death could relieve me. I earnestly prayed that I might die if God were willing.

I had prayed earnestly many times for recovery but could not understand why my prayer was not answered.

Zion has since taught me why.

At that time I knew nothing of Zion, so I suffered on.

Finally, I was persuaded to try a lady doctor of Mentor, Ohio, Mrs. Hill, a specialist of nervous diseases.

I received treatment for a year, which stimulated me for a time, but did not give me permanent relief. My heart had become so affected that I expected death at any moment.

I then took a course of treatment of Dr. Miles of Chicago, a specialist of nervous diseases and heart troubles.

I took nearly one hundred dollars’ worth of his medicines. I became through stimulants more comfortable at times, but finally had a relapse.

I was then treated by a magnetic doctor who promised to cure, but his treatment did not prove to give lasting effects.

I suffered on till the spring of 1901, when I was again attacked with severe heart trouble.

When the leper said to Jesus, “If Thou wilt,” Jesus answered that question for all time when He said, “I will.”

Jesus taught His disciples to pray, “Thy will be done on earth as it is done in Heaven,” and there is no sickness and pain in heaven.

Thus to heal one of His suffering children when she cried to Him in her despair, was just what one would expect of God, a loving, all-powerful Father.

What a base, cruel falsehood they tell, who profess to be His ministers, and say that He makes His children suffer, afflicting them with all kinds of horrible, filthy diseases!

How diabolically they lie who inveigh against the medical charlatans, who spend their time and money in spreading their pitiful lies.

Praise God, He is sending His Word and “His Word is like a hammer.”

With mighty blows it is crushing those lies. It is also a balm; for, by it, His people are being healed.

ZION'S LITERATURE MISSION.

Continued from page 779.

Lord gave to Nicodemus when He said: “Except a man be born again he cannot see the Kingdom of God.” (John 3:3.)

So-called Christians used to say it was blasphemy for a person to declare that he knew that he had been born again; yet God’s Word says, “The Spirit, Himself, beareth witness with our spirit that we are children of God.” (Romans 8:16.)

The Devil has been defeated in regard to the Salvation of man’s spirit and now the fight is over the soul and body of man.

When men take their bodies to God to be healed and kept whole, then they take their entire being from the government of the Devil.

Man’s body was made to be the temple of God. (2 Corinthians 6:16.)

The Devil tempts him to defile it with swine's flesh, carcasses, and other food which God forbids because it is unclean and disease-producing. (Deuteronomy 14:8.)

Tobacco, alcohol and narcotics, as well as other vices, defile God’s temple, the human body, and they all belong to the Devil’s Kingdom.

This is the bookmaking age and the Devil uses the printed pages to sow error of all kinds to destroy mankind. God, foreseeing this confused teaching, promised centuries ago, to send out his Message as a flying roll all over the land, to purge or purify the whole earth. (Zechariah 5:1-3.)

Today it is going forth from Zion on the wings of the Little White Dove, the emblem of God’s Holy Spirit which inspires it.

It carries the teaching of God through Elijah, the Messenger of the Covenant, in order to establish the Rule of God upon the earth.

Reader, flocks of these White Doves are waiting to spread their wings and bear the Message to earth’s remotest bounds.

Will you not help Zion Literature Mission to send them forth?

Zion Literature Sent Out from a Free Distribution Fund

Provided by Zion’s Guests and the Friends of Zion.

- Report for the Week Ending October 1, 1903.
  - 3,543 Rolls to .......... Various states in the Union
  - 1,890 Rolls to .......... the Hotels of Europe, Asia, Australia and the Islands of the Pacific
  - 1,753 Rolls to .......... the Various Foreign Countries

Number of Rolls reported to Oct. 3, 1903. 2,468,939
For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places.—Ephesians 6:12.

This is a description of the Devil's government and shows it to be regularly organized with its army of demons—hosts of wickedness.

God's government also is regularly organized with its principalities and powers and hosts of light. (Matthew 26:53.)

Of God's host it is said, "Are they not ministering spirits, sent forth to do service for the sake of them that shall inherit Salvation?" (Hebrews 1:14; Psalm 34:7.)

The hosts of wickedness encamp around men to destroy them.

When man resists the demons who tempt him to ill he unites with God's hosts which are around him to do him service in times of danger, from the hosts of wickedness.

The Devil attempts to imitate everything in God's government.

God has worked to bring the world near to Himself through obedience to His laws; for man must be free to do as he wills.

The Devil has labored to induce man to break God's laws by letting the flesh rule him.

The Devil desires to rule the world, because his great love for power is equalled only by his love for self.

It is all self and no God.

Those who love power, because it gives them control over others and increases their importance in the eyes of others, imitate him.

Power must be used to help men Godward and to extend His Kingdom.

The greater power a man has over others, the greater his responsibility to God.

When an individual finds that he can influence people and is given authority over them, let him not rejoice, but tremble, lest he use it to strengthen the powers of darkness.

Money and office give those who possess them power over man.

There can never be any peace between these two governments until God rules the world and the principalities and powers of darkness are brought under the control of God. (1 Corinthians 15:24-29.)

The Devil uses every effort to keep man under his control by appealing to the flesh through his appetites and passions.

The Christ came in the flesh as man, to overcome the power of the Devil over man's spirit, soul and body, and, as a man abides in the Christ, he will find the Devil conquered for him.

The Savior came that the self and the flesh might be nailed to the cross.

He tells us that we must take up our cross daily and follow His example, if we will be His disciples. (Matthew 10:39.)

He was tempted in every point as we are, and never yielded to the rule of the appetites in passion of the flesh. (Hebrews 4:15, 16.)

It is only as a man rules himself in the power of God that he is fitted to rule over others.

God's people are to learn how to fight the powers of darkness both for themselves and for others, and this is the training time of God's people for the greater work of the Millennium.

The Christian Catholic Church, in Zion is the Church in Philadelphia—the Church established for the world's great "Hour of Trial," or temptation, that hour which is to come upon the whole world to try them that dwell upon the earth, that last hour which shall usher in the world's midnight. It shall bear the cry of "Come ye forth and be saved." (Hebrews 4:15, 16.)

Those who are ready to meet Him must be conquerors, and have the Oil of the Holy Spirit in their vessels (souls and bodies).

These are saved and healed. They must overcome temptations and trials that they may belong to the City of Peace, the New Jerusalem.

Thus their life must be lived ever open before them at the lesson of how to overcome the daily trials and temptations of the Hour of Trial; for they are tried in every way that the enemy can invent.

Their weak points are to be studied carefully by the foe, who is ever on the watch and these hosts of darkness will aim the darts of fiery trial at these.

Nothing can carry the people through this Hour, but the Covenant which Elijah the Messenger of the Covenant has been sent to teach the World in this Hour of Trial.

Those who accept the Covenant will have the Christ ruling in their spirits, souls and bodies.

Many will not accept it until they get into the Times of the Great Tribulation.

The conditions are too straight up and down, and they do not like to conform their lives to this plummet in the hands of God's prophet. (Zechariah 4:10.)

Everything in God's government is counterfeited by the principalities and powers of Darkness.

Alcohol is his imitation of the Holy Spirit's action on man's physical being, producing joy and a consciousness of life, for the moment, and, unlike the work of God's Spirit, ending in disease and sorrow.

In the wonderful day of Pentecost when God's people were filled with joy, the ignorant spectators said that they were filled with new wine. (Acts 2:1-22.)

The Devil's government brings the physician to man in the place of the Christ, the Great Physician, who died for the whole of man's being; bearing not only his sins but his sickness, that by His stripes man might be healed. (Matthew 8:17; 1 Peter 2:24.)

The Holy Spirit comes from the Father through the Son, to drive out disease and give life and health to man's body; but drugs are the Devil's imitation of the Holy Spirit's work in man's body.

God tells us in the Covenant that man is to be delivered from sickness and disease by keeping His laws and letting Him rule within him.

God commands the people to worship Him.

The history of medicine traces it back to the worship of demons.

Tertullian, one of the early Christian Fathers, says that demons cause disease and sickness and that they invented medicine.

He also says that in order to give prestige to medicine they sometimes get out of the way so that nature may heal the sick when they take medicine.

For centuries the Devil blinded the eyes of the people to the wonderful truth of spiritual regeneration—the truth which our
EDITORIAL NOTES.

"THE BATTLE IS NOT YOURS, BUT GOD'S."

TOMORROW, at two o'clock, God willing, in Shiloh Park, Zion City, we shall Review the Three Thousand Messengers of Zion Restoration Host who compose the Legion which will accompany us in our Visitation to New York City, and in our work in Madison Square Garden, from Lord's Day, October 18th, to Lord's Day, November 1st.

AFTER THIS REVIEW we shall address the Host and all who assemble in the Great Assembly in Shiloh Tabernacle, at half past two, taking for our subject the words of the Prophet of Jahaziel, the Son of Zechariah:

Thus saith Jehovah unto you, Fear not ye, neither be dismayed By reason of this Great multitude; For the Battle is not yours, but God's.

ZION IS GOING to New York to fight God's Battle. Zion is not going to New York to fight "our" Battle.

The result of the conflict is just as sure as in the Days of Old when, before the Battle, the King of Israel with his people stood up to praise Jehovah with an exceeding loud voice, and said:

Believe in Jehovah your God, So shall ye be Established; Believe His Prophets, So shall ye Prosper.

WHAT A WONDERFUL VICTORY was that which they celebrated in the Valley of Berachah (Valley of Blessing); "for Jehovah made them to rejoice over their enemies."

TIME WOULD utterly fail us to record a tithe of the intense interest which is being manifested in all parts of this land, in this our First Visitation since our Declaration of June 2, 1901, as Elijah the Restorer.
EDITORIAL NOTES.

THE BITTERNESS of some portions of the Chicago press has manifested itself in the fabrication of unspeakably vile falsehoods.

But, for the most part, there has been a very marked change in the tone of the better portion of the press, of which we may write more fully in our next issue.

IT IS RIGHT, however, that we should call attention to the exceeding villainy of the Chicago Inter Ocean in these Notes.

NOT SATISFIED with declaring that we had engaged Professor Clement, late of the Northwestern University, as our press agent, and that we were supplying articles gratuitously to the New York press through him—all of which was utterly false—the Inter Ocean outdid all its previous years of calumny by a shameful attack upon our dear son, Dr. A. J. Gladstone Dowie, and ourself in an article published in its issue of Friday, October 2d, which was headed with the shameful words: "Elijah Slaps Son."

BY OUR DIRECTION, our General Associate Editor, Deacon Arthur W. Newcomb, set forth the facts concerning these attacks in an article published in The Zion Banner of yesterday, Friday, October 9th.

We reprint that article in this issue of Leaves of Healing.

It will be found on pages 796 to 798, under the heading: "THE CHICAGO INTER OCEAN LIES."

A CURIOUS FACT in connection with the fabrications concerning our son and ourself, is, that on the very same morning in which they appeared in the Chicago Inter Ocean they also appeared in papers as widely separated as Buffalo, New York, and Kansas City, Missouri.

They had been telegraphed there by the literary ruffians of the Inter Ocean "syndicate."

THEY APPEARED also to have been telegraphed to New York, and it is to the everlasting disgrace of the so-called "religious" press of that City that they have begun to reprint and to comment sneeringly upon this falsehood as if it were true.

WE DO NOT KNOW as yet the full extent to which this has been done.

But while we write we have before us a copy of The Independent of October 8th, published in the City of New York, which is usually considered the principal organ of the Congregational body, and under the heading of their Editorials, on page 2422, the following unspeakably disgraceful Note appears, entitled, "A Very Elijah!"

A VERY ELIJAH.

It was Elijah I. who hewed in pieces four hundred and fifty prophets of Baal and four hundred prophets of the Asherah at the brook Kidron, and who consumed with fire from heaven two captains of fifty with their fifties who had been sent to arrest him. He was a hairy, leather-girt man and a terrible. Elijah II. was a prophet of "spirit and power," be of the camel's hair raiment and the locust diet, who preached judgment and the fiery baptism to a generation of vipers, and of whom King Herod was afraid. In our day we have the honor of seeing and hearing Elijah III., who left Chicago and went out into the wilderness, whither the multitudes have followed his baptism and have built him a city, even Zion City. To be sure, he wears no sackcloth and eats no locusts, nor pork nor oysters; but the power of the two Eliahs rests on their successor. It was in Zion City that his wrath fell on his son. Only a few weeks before—we read it in his sermon of September 6th—Alexander John Gladstone Dowie had graduated with honor, at the age of about twenty-three, from the law school of Chicago University. His father, Dr. John Alexander Dowie, which is Elijah, also the Restorer, was present to see him receive, with loud applause, the degree of Juris Doctor, Doctor of Law (not Doctor of Laws, as the papers have it). On the succeeding Sunday Elijah III. mentioned the fact from his pulpit, thanked God that he had lived to see his son "complete his university education with so much honor," and exclaimed: "May God bless Doctor Alexander John Gladstone Dowie! Pray for the young man." And the people made a loud noise. There was the proud father, the mere man Dowie. But the scene changes; behold the young Dr. Alexander John Gladstone Dowie among the prophets of Baal and the Asherah; and in the spirit and power of the first Elijah, Elijah III. takes him down, metaphorically, to the brook Kidron. We fear that great congregation had done more cheering than praying; for a month had barely passed when the young doctor of law went to a ball game in Zion City. There was a mislay; a man threw the ball to the wrong base, and a run was tallied. It was very provoking, and Alexander John Gladstone Dowie, J.D., forgot that L was a deacon in Zion, and profanely blurted out, "Oh! the ---," but our pious types cannot repeat the forbidden participial adjective which the temporarily backslidden deacon of Zion and doctor of law then and there prefixed to the word "fool." It was not unheard. The rushes listened; the breeze bore it to Elijah III. He arose in his prophetic and paternal wrath; he went to and for his son; no fear of the public gaze and no fatherly tenderness restrained him. Before the people he administered suitable chastisement, and the young man, buffeted for his fault, took it patiently, which was perfectly proper, but, as St. Peter says, brings no glory. Oh! but glory coursed about the aureole and the long white surplice and bathed the sinking palms of the retiring majesty which rules the saints in Zion.

A VERY ELIJAH.

WE ASK, in the name of everything that is fair and decent and honest in literature, is not such an Editorial a proof of the venomous malignity toward us of those who control this old-established organ of the Congregational Churches in America?
Not content with reiterating the baseless falsehoods of the Inter Ocean, the Independent glories in the lie, and indecently, blasphemously, and mockingly exaggerates it.

If would be unseemly on our part for us to praise our son unduly in these columns, and it would be more agreeable for us not to mention him at all for the present; but the fact is known to all who in this and other lands have been acquainted with his life and conduct during twenty-one years of school and college and university work, that he is a young man of unblemished character and of high Christian principle, and worthy of the office of Deacon to which he has been ordained in the Christian Catholic Church in Zion.

Yet this Pharisaic and would-be exponent of the “higher culture” in Christian “literature,” becomes the filthy medium of sending forth a lie intended to blight the life and career of a blameless young man, at its very beginning, at the time when he has most creditably completed his university courses in Arts and in Law, obtaining the degree of Doctor of Law from the University of Chicago.

AND WHAT INSPIRES this generous (?) editorial, if it is not a spirit of diabolically unreasonable and deadly hatred for Dr. Gladstone Dowie’s father?
He, at least, has done nothing to provoke the noble Independent.

On the day of the alleged “ball game at Zion City” at which it is declared that our son had acted in this disgraceful manner, he was no less than two hundred and fifty miles distant, by rail, from Zion City, quietly fishing in White Lake, Michigan, during the morning of that day, Thursday, October 1st, and playing with us and two others a merry game of croquet, late in the afternoon, on the lawn at Ben MacDhui.

When will the Independent learn wisdom and common decency in dealing with ourself, and our family, and the work of God in the Christian Catholic Church in Zion?

The Sacred Word declares that a “vile person” shall be “contemned.”
Surely, then, the whole Christian Community of America and the world, will be divinely justified in holding the “vile person” of the writer of this Editorial in utter contempt.

The object of these falsehoods is, of course, apparent to the simplest mind, namely: To poison the Minds of the People of New York against us, and against our family and people.
But the final effect of all such wickedness is the disgrace and destruction of the mean and contemptible wretches who find pleasure in fabricating or in circulating such falsehoods, and in sportively attempting to destroy the innocent by means of demon-like “deceit.”

As a Madman who casteth Firebrands, Arrows and Death,
So is the man that deceiveth his neighbor, and saith,
Am not I in Sport?
When he speaketh fair, believe him not;
For there are Seven Abominations in his heart:
Though his Hatred cover itself with Guile,
His Wickedness shall be Openly Showed before the Congregation.

When we get to New York we shall, at our convenience, pay some further attention to the Editor of The Independent, from the platform of the Auditorium, in Madison Square Garden.

“His Wickedness shall be Openly Showed before the Congregation.”

The conduct in this matter of the “secular” press has been in very strong contrast with this so-called “religious” paper, The Independent.
For instance: With one single exception besides the Inter Ocean, the entire Chicago newspaper press refused this “story,” which the Inter Ocean printed, and an evening paper copied.

We have it from the lips of the City Editor of a Chicago paper that the “story” was got up by an Evanston man, a student of the Northwestern University, and was offered to him.
He immediately made inquiries and found that Dr. Gladstone Dowie had not been in Zion City for more than six weeks, and so the alleged incident there the previous day could not have happened.
He saw it was a lie, and refused it.
EDITORIAL NOTES.

But while even our critics in the Chicago newspapers could take the trouble at least to make some little inquiry into the libelous invention, it was reserved for a portion of the "religious" press of New York to adopt the lie, to dress it up with a considerable number of added lies, and, in sportive fashion, to present it to its readers, whilst in blissful delight, and intellectually drunk, it cried: "Am not I in sport?"

When we get to New York these "religious" papers will find that Zion is not in "sport."

We shall deal very firmly with a number of these clerical clowns and literary "madmen" who stagger around with "firebrands," "arrows," and "death" and countless "deceits."

We almost feel to apologize to our readers for the length with which we have referred to these attacks. It will be helpful, however, to our friends at a distance to know that a portion of the Religious Press of New York is prepared to take up the parable of the "madman" of whom the proverb which we have above quoted, speaks. They will be prepared, therefore, to value at their true worth any comments which these writers may make upon our New York Visitation. It is for this reason that we have called attention to these incidents.

Our friends far and near, however, must not think that these matters are held to be of any great importance by us, or by the people of God in Zion, or that they divert attention from the great work in hand. They are rather subjects of sorrow and commiseration for the diseased minds of a diseased press, and also of sympathy for many thousands of people who are deceived by such writers.

All goes well in Zion.

Our happy, contented and industrious people pursue their daily task with diligence and faithfulness, and are quietly doing their work here at home, and preparing carefully for the work in the high place of the field to which, with Three Thousand of our number, we are about to go.

We shall leave about Seven Thousand in the City who will guard the homes and properties of Zion, and carry forward needful work in many Departments, although, for a time, there will be less activity in many directions in the City.

With a deeper humility, a purer faith, a brighter hope, and a more fervent, self-consuming love, our dear people who compose the Legion of the Restoration Host, are diligently preparing themselves for the work to which we are leading them in the Name of the Christ, our King. They are going into action with intense delight and solemn consecration, knowing that it may be that some may not return to the City of Zion here, but may ascend, as Faithful did in Bunyan's Allegory from the City of Vanity Fair to the City of Zion above.

We are conscious, as was Paul at Ephesus, that "a great Door and Effectual is opened unto us;" but we are also conscious, as he was, that "there are Many Adversaries."

But we never feared, and, by God's help, we never shall.

All English-speaking America seems to be thoroughly aroused and interested in our Visitation to New York, and our letters from Europe, Asia, Africa and Australasia speak of the wide-spread interest in it which is felt upon these continents. We are grateful for the sympathy and love and prayer of every true heart, and for the many kind and helpful words which reach us from all parts of the world.

And so onward we go by day and by night. "The Cloudy and Fiery Pillar" still leads on.
The Holy One within the Cloud is still the Guide of Zion.
The Restoration of All Things has begun.
Soon there will be "Multitudes in the Valley of Decision."
Ere long the Consummation of the Age will appear.

GOD'S WAY OF HEALING.

Subscribers, Read This.

On every subscriber's copy of LEAVES OF HEALING or THE ZION BANNER we attach a yellow label bearing his name, address, and two numbers, the figures referring to the volume and the number with which the subscription will expire.

Thus, should your label number happen to be XIII—25, you may know that your subscription expires with Volume XIII Number 25. Also take notice that LEAVES OF HEALING now completes a volume every six months, or twenty-six weeks, that being the number of papers which are put into a bound volume. Earlier in the life of the paper a volume contained fifty-two numbers, as LEAVES OF HEALING had fewer pages in those days.

By making yourselves familiar with these customs and remitting promptly you need never allow your subscription to lapse.

Send money only by Bank Draft, Postoffice or Express Money Order in favor of John Alexander Dowie, and address all letters intended for us to ZION PRINTING AND PUBLISHING HOUSE, Zion City, Lake County, Illinois.

Publisher's Notice.

The remittance must accompany receipt of subscriptions at the Publishing House, no difference by or for whom or for whatever time they may be given, or whether forwarded through Ordained Officers, Branches, or Gatherings of the Christian Catholic Church in Zion. Accounts will be carried with Ordained Officers, Branches, or Gatherings, on quantity orders for Bibles, books, buttons, pictures (except prints done by the Publishing House), lace souvenirs, etc., must be sent to the General Stores, Zion City, Lake County, Illinois.

Notice to Officers and Members of the Christian Catholic Church.

Send all newspaper clippings concerning the General Overseers, the Elders, or any department of the work in connection with the Christian Catholic Church in Zion, to Deacon Carl F. Stern, Zion City, Illinois. Send as soon as possible after publication, and carefully mark name and date of the paper clipped from on each article. If this is not done, the clippings are absolutely useless.

LEAVES OF HEALING.

Two Dollars will bring to you the weekly views of the Little White Dove; for every six-months visit will send it to your minister, or it may be sent to Public Reading Room for a whole year.

We offer no premiums except the premium of doing well. We receive no advertising, and pay no commercial or clearing houses of subscription houses.

LEAVES OF HEALING is on sale, and we keep no stock that will destroy the reader's bond from all except the Societies of the Kingdom of God, for which it exists. If we cannot sell forth our Little White Dove without selling its soul with the mark of the beast and the dirt of the wrapper marked place, or compelling it to utter the wisdom of the business vultures in the ears of our readers, then we will keep our LEAVES 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 Jehovah that Healeth thee." (John 14:6; Exodus 15:28.)

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

He cannot change, for "Jesus, the Christ, is the same yesterday and today, and for ever," and He is still with us, for He said : "Lo, I am with you all the Days, even unto the Consummation of the Age." (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 the 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. The 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 sufferers 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 8:13; Matthew 18:19; James 5:14, 15; Mark 6:18.)

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 Zion Tabernacles in Chicago, and in 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, Zion City, Illinois.

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

You are heartily invited to attend and hear for yourself.
WHEN Zion Restoration Host, under the leadership of Elijah the Restorer, goes upon its great Visitation to New York City, it will carry no new Message.

The teaching that will be proclaimed, day after day, to the many thousands in Madison Square Garden, will be the old-time Everlasting Gospel, preached, first of all, by John the Baptist and Jesus, the Christ, when Jerusalem, and indeed all Palestine, was shaken from center to circumference.

It will be that same Gospel of Salvation, Healing and Holy Living that was such a mighty overturning power throughout the world when proclaimed by the first apostles.

It will be the Gospel that, whenever it has been preached in its Purity, Simplicity and Fulness, throughout all the ages, has been a tremendous force in transforming the spirits, souls, and bodies of men.

It will be that Gospel, through the straightforward, fearless, patient teaching of which God has made Zion such a living, active, growing, aggressive, conquering power all over the earth, during the few short years of her existence.

That Gospel will be applied boldly, uncompromisingly, and yet lovingly, to the conditions and necessities of the people of New York City.

This declaration of the Prophet of God concerning the New York Visitation was heard with the deepest interest and enthusiasm by the thousands of Restorationists, and the many hundreds of others gathered in Shiloh Tabernacle, Lord's Day afternoon, August 23, 1903.

Although the day was intensely hot and oppressively sultry, emptying the apostate churches, five thousand people, several hundred of whom had come out from Chicago, remained for hours deeply attentive to this most important address.

Shiloh Tabernacle, Zion City, Illinois, August 23, 1903.

Services were opened by the Processional of Zion White-robed Choir and Zion Robed Officers.

PROCESSIONAL:
Savior, blessed Savior, 
Listen while we sing; 
Hearts and voices raising 
Praises to our King.

All we have we offer, 
All we hope to be, 
Body, soul, and spirit, 
All we yield to Thee

* The General Overseer has not revised this report

REFRAIN—Savior, blessed Savior, 
Listen while we sing; 
Hearts and voices raising 
Praises to our King.

Nearer, ever nearer, 
Christ, we draw to Thee, 
Deep in adoration, 
Bending low the knee; 
Thou that we might follow, 
Haast gone up on high.

Brighter and brighter 
Glow the western sun; 
Shedding all its brightness 
O'er our work that's done: 
Time will soon be over, 
Toil and sorrow past,

May we, blessed Savior, 
Find a rest at last. 
Onward, ever onward, 
Journeying o'er the road, 
Worn by saints before us, 
Journeying on to God;

Leaving all behind us, 
May we hasten on, 
Backward never looking 
Till the prize is won.

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

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

PRAISE:
All then joined in singing Hymn No. 318, from Gospel Hymns:

I am a soldier of the cross— 
A follower of the Lamb, 
And shall I fear to own His cause, 
Or blush to speak His Name?

Choirs—In the Name of Christ the King, 
Who hath purchased life for me, 
Through grace I'll win the promised crown, 
What'er my cross may be.

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

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I believe in God the Father Almighty, Maker of heaven and earth;
And in Jesus, the 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 again 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.

II

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, Jehovah, thy God, am a jealous God, visiting the iniquity of the fathers upon the children, and upon the third and upon the fourth generation of them that hate Me, and showing mercy unto thousands of them that love Me and keep My commandments.
III. Thou shalt not take the Name of Jehovah thy God in vain; for Jehovah will not hold him guiltless that taketh His Name in vain.
IV. Remember the Sabbath Day, to keep it holy.
V. Honor thy father and thy mother; that thy days may be long upon the land which Jehovah thy God giveth thee.
VI. Thou shalt not kill.
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.
XI. 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.

V

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 great Choir then sang the glorious
TE DEUM Laudamus.
We praise thee, O God; we acknowledge Thee to be the Lord.
All the earth doth worship Thee, the Father everlasting.
To Thee angels prostrate, with the Heavenly hosts, doth also proclaim.
To Thee Cherubim and Seraphim continually do cry:
Holy, Holy, Holy, Lord God of Sabaoth,
Heaven and earth are full of the Majesty of Thy Glory.
The glorious company of the Apostles praise Thee.
The goodly fellowship of the Prophets praise Thee.
The noble army of Martyrs praise Thee.
The holy Church throughout all the world doth acknowledge Thee,
The Father of an infinite Majesty:
Thine Adorable, True and Only Son;
Also the Holy Ghost the Comforter.
Thou art the King of Glory, O Christ:
Thou art the everlasting Son of the Father.
When Thou didst ascend upon Thee to deliver man,
Thou didst humble Thyself to be born of a Virgin:
When Thou hast overcome the sharpness of death,
Thou didst open to them the Kingdom of Heaven to all believers.
Thou didst sit at the right hand of God in the glory of the Father.
We believe that Thou shalt come to be our Judge.
We believe that Thou hast made ready for us eternal perfections.
When Thou hast redeemed with Thine own blood,
Make them to be numbered with Thy saints in glory everlasting.
O Lord, have mercy upon us, and upon Thine heritage:
Govern them, and lift them forever.
Day by day we magnify Thee:
And we worship Thy Name ever, world without end.
Vouchsafe, O Lord, to keep us this day without sin.
O Lord, have mercy upon us, and upon Thine heritage:
Let Thy mercy be upon us, as our trust is in Thee.
O Lord, have mercy upon us, and upon Thine heritage:
We believe that Thou shalt come to be our Judge.
Thou didst humble Thyself to be born of a Virgin:
When Thou hast overcome the sharpness of death,
Thou didst open to them the Kingdom of Heaven to all believers.
Thou didst sit at the right hand of God in the glory of the Father.
We believe that Thou shalt come to be our Judge.
Thou didst humble Thyself to be born of a Virgin:
When Thou hast overcome the sharpness of death,
Thou didst open to them the Kingdom of Heaven to all believers.
We believe that Thou shalt come to be our Judge.
Thou didst humble Thyself to be born of a Virgin:
When Thou hast overcome the sharpness of death,
Thou didst open to them the Kingdom of Heaven to all believers.

The General Overseer then read two passages from the Inspired Word of God—first, the 67th Psalm: then from the 19th chapter of the Gospel according to St. Luke, beginning with the 28th verse.

which the General Overseer prayed for the sick and sorrowing.

I have No Words of Indebtedness to Utter Concerning the Churches of the City of New York.

I did not expect them to be happy in the prospect of our Mission, and I am, therefore, not disappointed.

I know that as organizations, they are not different from the churches in Chicago.

The apostasy is too wide-spread and too evident to make any very perceptible difference.

There can be no doubt that we have to face the very same difficulties there that we had to face for so many years in Chicago; but the same God who gave us grace to overcome in Chicago will give us grace there.

I am delighted with the prospect of this Visitation; but I also say that an unprepared Host would be a terrible calamity.

The Strength of a Chain Is the Strength of Its Weakest Link.

If there are one thousand links in an anchor chain, nine hundred and ninety-nine of which are perfectly solid, it matters not if one link is faulty and breaks at the time of testing, the ship goes ashore.

I do not say that if we had an unworthy member of the Host, the entire work could be destroyed; but I am very deeply convinced that in this matter, we have a very clear precedent to guide us.

The first great conflict Israel had was a conflict of faith, when that people entered into the Holy Land, in which Israel conquered.

By faith, the walls of Jericho fell; and we have conquered by faith so far.

There has not been a battle that we have not won.

But the second battle of Israel ended in defeat, and that defeat was against a comparatively small city, Ai, and you will remember what caused that defeat.

There Was an Achan in That Camp.

He had taken the Devoted Thing that was devoted to God, and had hidden it in his tent.

He was a thief, and I say here that the hypocrite is worse than a thief.

Elder Lee has the strictest injunction to search out in the most thorough way, to find if every member of the thousands of Zion Restoration Host that are going to New York, is really a Restorationist.

It is best to find you out before we go into battle with you; because if we do not, you may cause the army to be beaten.

Do not intend to have that, at least it shall not be for want of care.

You know Joshua could not understand their defeat, and he fell on his face before God.

God said that there was an accused thing in the camp, and that Joshua would have to search it out.

He searched through the entire camp, and the lot fell upon Achan, who confessed how he had stolen.

A Man Who Robs God Can Be No Zion Restorationist.

If there is one professed Restorationist, who is a robber of God, and has not paid his or her tithes, that man or woman is a mean thief, and no Restorationist at all.

Will a man rob God? yet ye say Me.

But ye say, Wherein have we robbed Thee? In tithes and offerings.

We are cursed with the curse; for ye rob Me, even this whole nation.

Bring ye the Whole Tithe into the Storehouse, that there may be meat in Mine house, and prove Me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

I would not take down to New York, as a Zion Restorationist, a man who was robbing his father, or his mother, or his sister, or his employer.

Do you think I ought? Audience—"No."

General Overseer—Shall I then take down to New York a Restorationist who is robbing God?"
Is not the robbery of God still worse than the robbery of man?

Audience - "Yes."

General Overseer - I will take no third down to New York. You have had better settle up with the General Recorder on that line right away; because, if your record in the Christian Catholic Church in Zion shows that you are a thief, you cannot go. We cannot take thieves with us.

A man told me in writing the other day that the reason he did not pay his tithes was because he was in debt to his fellow men.

I do not care a snap about that.

Which is the more important debt: the debt to man or the debt to God?

Audience - "The debt to God."

General Overseer - Are all the debts to man to be paid and the debts to God to be left unpaid?

Is that honest?

Is that fair?

Audience - "No."

General Overseer - Will it result in blessing?

Audience - "No."

General Overseer - There are scores and hundreds of men in Zion who could not pay their debts to man until they began to pay their debts to God.

Then God blessed them, and enabled them to pay their debts to their fellow men.

Can there be blessing upon you, who consider your debt to man before you consider your debt to God?

I do not care what the debt is; whether it is a debt for meat or bread or anything you have to eat; you have a bigger debt than that, and that is the debt to God, who gave you life and everything you have.

If any one in Zion does not recognize that, he is a mean thing, and no member of this Church.

The Host must be clean.

Belief Cannot Be Limited by the Understanding.

It has been said by some that they cannot understand.

Just stop for a moment and ask yourself, "Am I to believe only what I can understand?"

If you do you will have an exceedingly short creed, and in that creed you will have to leave out God altogether, because you do not understand God.

Do you comprehend God, you would be greater than God; for you are greater than anything you can comprehend.

My own opinion about that is very clear, and I know it is your understanding.

It is clear to any one who reasons at all that the finite cannot understand the infinite.

If you believe only what you can understand, you will have an exceedingly short creed; and in that creed you will have to leave out God altogether, because you do not understand God.

I do not care what the debt is; whether it is a debt for meat or bread or anything you have to eat; you have a bigger debt than that, and that is the debt to God, who gave you life and everything you have.

If any one in Zion does not recognize that, he is a mean thing, and no member of this Church.

The Host must be clean.
Mendelssohn's "Elijah," with a power that was an inspiration to all present.

THE MESSAGE FOR NEW YORK.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, and prove unto us Thy people, and unto all to whom these words shall come, and especially to Zion Restoration Host in this and every land, in this and all the coming time, Till Jesus Come. Amen.

TEXT.

And when Jesus drew nigh, He saw the city and wept over it.

One of the things that I desire to keep in perpetual remembrance is the great fact that "Jesus, the Christ, is the same yesterday and today, yea, and forever."

He is the same in sympathetic power; for,

Where yet the Heavenly Temple stands—
Think of God, not made with hands—
A great High Priest our nature wears,
The Guardian of ManKind appears.

Though now exalted up on high,
He bends on earth a brother's eye,
He sympathizes with our grief,
And to the suffering sends relief.

He is no more the man of sorrows; but He is forever the man of sympathies.

He suffers no more, for He suffered all that it was possible for Him to suffer on earth.

He is the Savior, who is the Advocate with the Father, Jesus, the Christ, the Righteous, the one Mediator between God and man.

The Man, the Christ Jesus, is crowned with Glory and Honor.

Through the suffering of death He tasted death for every man, and through that suffering He hath obtained Eternal Redemption for every man.

The depths of the riches of his love are so great that though God hath concluded all under sin, through the Christ, He hath mercy upon all.

So great is the attractive power of the Christ that all will be turned unto Him, for He said: "I, if I be lifted up from the earth, will draw all men unto Myself."

I rejoice to think of our mission to the great city, which is rightfully called the metropolis of the Continent of America; for that name cannot be given rightfully to any other than the great Imperial City of New York.

I say that I am glad as we behold the city, that we know that the Christ in sympathy with us is knocking with His Pierced hand at its gate, and will be with us as we carry the Message from street to street and from lane to lane.

He is still in sympathy with us as when He beheld Jerusalem and wept over it.

The Christ who wept over sick, sinful and sorrowful humanity must still weep in sympathy with us.

I am glad to know that the Christ is with us and that He will help us to do the work.

The city of New York is not the oldest city on this continent, but it is one of the oldest cities of the United States.

The question of the age of a place is not of very much account, and yet it is well to remember to what city we are going and something of its history.

I do not intend to sketch the history of the city of New York.

New York City and her People as Good Citizens.

In going to New York remember that you go to a city that ought to be approached with great respect, for with all its faults—and they are not a few—New York is a city of men and women among whom are thousands of earnest Christian people.

There are multitudes there who desire to know God's Will better and to do it more fully than ever.

The faults, which are many, in the churches, in their apostate condition, are not so much the fault of the people as of their leaders.

You must remember that you have to approach a very intelligent Christian population.

In that population are people whose fathers, grandfathers, and great, great-grandfathers loved God and served Him when there were but very few people gathered upon the Atlantic shore.

You must remember that the sturdy, honest Dutchman first made his home there; and that like those who immigrated in the Mayflower, many of them were earnest Christians and sought a home in that New Amsterdam, because they wanted to be free to serve God according to their conscience.

Holland accomplished much in the Reformation period, and suffered much.

Her scholars and great teachers were mighty men of God.

Many of the Men Who Laid the Foundations of New York Were Good.

It is also true, doubtless, that many were privateers and knew how to steal; that

The bad old rule,
The simple plan,
That he shall take who has the power,
And he shall keep who can,
was very much in the mind of the New York buccaneer, or as he would call himself, privateer.

He was always happy when he had a letter of marque, and could go out with some degree of legality to steal wherever he could grasp; and I do not believe that the New Yorker is very much changed in that respect.

I believe that although he has changed his methods, he is the most magnificent grasper to be found on this planet, not excepting any.

The New Yorker is essentially a solid man at bottom.

The old New Yorker, and a vast number of the people in New York, who descended from the primitive stock, are strong—strong in intellect, strong in character, strong in capacity, strong in health, strong in sturdy industry, and strong in their retentive powers.

They are the head and not the tail.

They are in the front of the whole country, viewed from any point you like.

There is no question as to the capacity of her citizens; but when we view the city from a religious point of view, we cannot but deplore the fact, which also obtains in Chicago, namely, that the mass of people are utterly indifferent to the claims of the Christ.

Thus, if you are to judge by even the church attendances, which are very large in New York, the vast multitudes who are outside these churches might be put in Greater New York at not less than two millions of people, at the very lowest estimate; while another million are only occasional in their attendance, and it would be almost an exaggeration to say that

Zion Restoration Host Prepared for its Work in New York City.

Zion Restoration Host has been studying that city strategically, and no doubt the Recorder of the Host will be able to tell me that you are very familiar with the whole city, as far as you can be from a great map.

Before the Restorationists reach New York they will have their instructions, so that when we start out Saturday morning to let the people of New York know we are there, perhaps the Tribune will find that its suggestion of three or four days ago is a very foolish estimate; while another million are only occasional in their attendance, and it would be almost an exaggeration to say that
one million people in New York are regular even in their attendance upon public worship.

The Most Ungodly Not Found in the Bowery or East End.

The consequence is that ungodliness is rife on every side.

I believe, however, that the worst part of New York City is not in the ungodly Bowery, or among the poor people of the first class; or among the Jewish people; or among the foreign population; but I believe that the worst element in New York is the utterly reckless and unscrupulous business men of the Board of Trade, and institutions of that kind, who are the curse of America, and who are perpetually disorganizing the whole country by their ungodliness and absolute indifference as to who is wrecked.

They are wreckers, who are continually holding out false signals; who are wrecking great enterprises and ruining them; and they laugh with glo as they pick up the dead bodies and rifle their pockets.

That is a known fact that no one denies.

It is the curse of New York.

When we speak of sinners, may God help us not to forget the big sinners who are concerned in the Standard Oil "steal," in the "Sunbeam," and in many "steals" that continually go on in the rigging of the stock market. Bulls and bears are merely other names for a band of thieves.

There is no doubt whatever that the City of New York is shamefully deluded by the practices of its speculative traders, who are a crew of gamblers, and a curse to the whole world.

May God enable us to win many of them to an honest life. (Amen.)

Of the Sinners of New York I Rank the Apostate Churches Among the Greatest.

I arraign the apostate Roman Catholic church.

I arraign the utterly godless Episcopal church.

I do not say that there are no good men and women in these churches.

I am not speaking of them as organizations, and forgetting that there are exceptions; but the old Latin maxim obtains excepto prodest regulam, the exception proves the rule.

But I am speaking now of the rule, not the exception.

I have not the slightest doubt that there are many able men and women of deep piety, pure life, high scholarship, and self-denying zeal to be found in every church in New York.

I see that without hesitancy.

I also say that many of these are to be found in the ranks of our critics, who will, I trust, before we leave New York, be found in the ranks of our friends.

Because New York, you see, has been misinformed, as Chicago has been, by the pseudo-miscreant, which is utterly reckless in its statements, and has no comprehension whatever in fabricating all kinds of baseless lies.

You must not be surprised if you find a vast number of the people in New York who have a bad opinion of you, because that bad opinion has been telegraphed from Chicago for years and has been repeated in New York.

It is only now that the people of that city are beginning to get glimpses of the truth.

But we have no right to complain.

The Master suffered thus, and

The Servant is Not Above His Lord.

If they called the Master of the house Beelzebub, why should I complain if they call me Beelzebub?

I have been called almost everything, not excepting Beelzebub.

I have been called anti-Christ, a false prophet, fakir, thief, wretch, and all such.

My people have been told that they are a band of incompetents, and have no brains and intelligence.

It is perfectly surprising how I gather around me such a number of half idiots.

The wonder grows when they find that these half idiots can build houses and make streets, and can conduct their own affairs in such an excellent manner.

It would be a very good kind of hypnosis if I were able by it to turn unintelligent fools into intelligent citizens and intelligent workmen.

However, I will not discuss the foolishness of the pulpits and of the press of New York.

I intend to deal, in one of my first discourses, with one of the leaders, who has industriously set himself to work to steal away our good name.

We will indict Dr. James M. Buckley, Editor of the New York Christian Advocate, and deal with him publicly; and analyze him, as he has analyzed us in the pages of the Century Magazine.

The worst of this is that all these that dwell in New York are not the poor and wicked to be found in the Bowery, but the people who are doing their utmost to obscure the public mind in regard to myself and my ministry and the real purpose of Zion Restoration Church.

They endeavor— for that is their only hope—to keep their people from listening to my voice.

In Apostate Churches the Shepherd Follows the Sheep.

I say, before I go there, that they will not be able to succeed, because the people will come and the shepherds will come, too, to see where their sheep have gone.

I have noticed that.

Before I reached Los Angeles, California, in 1889, the ministers of that city passed the word that their people were not to attend the meetings that I came; and, as a result, my first meeting consisted of seventeen.

But within a week the place was crowded, and the following Monday when the ministers met, they were compelled to confess that their people were disorganizing the mission in such crowds that they were abandoning the churches.

As a result they decided to go, too, and hear what "that bald preacher" had to say.

That afternoon I saw a large number of persons entering the hall where I spoke, at the Women's Christian Temperance Union, and among them I saw the ministers line up. I said as I saw them enter, "Oh, I can see what it is; this is the ministers' meeting."

But they could not find seats, so they all had to line up at the back, and I was able to pick them off just as I wanted to. (Laughter.)

They stood there perfectly amazed to hear themselves indicted.

There is no doubt but that, God being with us in New York, we shall not only see the sheep, but we shall see the shepherds; and we shall have a few words to say to the sheepers.

It is with these shepherds that I have first to do.

False Doctrines and Shameful Practices Taught by the Church.

The great sin of which they are guilty in connection with their churches is that many of them are preaching and practicing fundamentally false doctrines, and shameful, disgusting, abominable practices.

Their doctrines are false in the greater part.

They tell their people that Jesus, the Christ, is the same yesterday, and today, and forever; and in the next breath they say, "But remember He is no longer the Healer of the body: He is only the Savior of the Spirit."

They tell them that it is a perfect farce to suppose that God hears hours prayer now oyers for the body; because God has a new way of healing people. He heals them by means of the science of medicine.

That is a lie; because if Jesus, the Christ, is the same yesterday and today, and forever, then He is the same Savior, the same Healer, the same Cleanser, the same Keeper.

If He is not the same in all these, then the Bible is a lie.

It is also a lie when they say that God has established the science of medicine and surgery; for you have only to ask them which has the science; is it the homopathic or allopath; is it the psychopathic or osteopathic; or is it any of the other paths?

It cannot be all of them; because many of these are fundamentally opposed to each other.

The homopathic says similia similibus curantur, like cures like; and the allopath says contraria contrariis curantur, contrary cures contrary.

Honest Physicians Admit that the Science of Medicine Does Not Exist.

It is not possible to reconcile these things.

These teachers will find themselves involved in inextricable confusion when they come to establish the statement that medicine is a science and established by God.

Even the doctors will laugh at them.
The doctors will tell them that there is no such thing as the science of medicine; and a candid physician will tell them that they are in a state of chaotic confusion.

We go to New York, therefore, with a plain Message.

We come from a city in which there is not one doctor who practices medicine. We come from a city, many thousands in population, where there is not a drug store.

We come from a city where the surgeon has no place.

We come from a city where we have the highest birth-rate and the lowest death-rate in the whole world.

We might be expected to have a very high death-rate, because of the great many sick people who come here; and some of them come here with the distinct statement that they do not come for healing; but that they come to die.

One man distinctly said to me, when I was about to pray for his healing: "I have lived long enough. Just ask God to give me a quiet ending. I came to Zion City to die."

I have no doubt that there are many like him.

Some in distant places have had their bodies sent here.

We will deal sharply with the churches for telling lies, and saying that Jesus, the Christ, is not the Healer of His people.

We will demonstrate that He is the Healer of His people.

God Wickedly Called the Author of Disease.

They have not only denied that He is the Healer, but they have sworn a whole web of lies about God making people sick.

That is a shameful lie of all.

They not only say from their pulpit, and in their prayers, that God is the author of disease, but it is to be read in the plainest of language, in their prayer-books.

Take for instance, the Episcopal prayer-book which says distinctly that God is the author of sickness and death, and every kind of disease from which humanity can suffer.

That is a shameful lie: God never sent any disease because He cannot.

Is there any disease in God?

Audience—"No."

General Overseer—Then it cannot come from God.

Is there any disease in Heaven?

Audience—"No."

General Overseer—Then it cannot come from Heaven.

Disease comes from hell.

You cannot get disease from God or Heaven; for disease is the result of sin.

The churches have lied when they said that God Almighty sent disease; because if He sent disease then He also sent it; for sin is the direct cause of disease.

He must have sent the cause if He sent the effect.

We intend to deal with the apostate churches for teaching a mass of shameless lies in saying that God is the author of sin and disease and death.

We say that death is God's enemy—the last enemy that shall be destroyed.

Devil the Author of Disease: Physicians His Agents.

"Through death He might bring to naught him that had the power of death, that is, the Devil," and we will settle disease where it belongs: on the Devil, and on the doctors, who are the Devil's first-class agents; for they carry it around with them.

They inoculate you with the filthy pox of the cow, after it has come to you through some filthy man or woman, and they consequently inoculate humanity, not only with cowpox, but with all kinds of filthy diseases.

I know, personally, of one consignment of vaccine poison used in the State of Ohio, that was the cause of more than one hundred deaths through bone erysipelas that was in the foul, filthy vaccine points.

In this City, we have been practically immune from small-pox.

Four times it was brought into the City, and we immediately isolated the families, and it never spread.

We have never had a death through the disease, and we never had one person vaccinated in this City.

The people in Zion City use soap and water freely, and they keep clean.

We intend to challenge the churches, first of all, for their wicked sinfulness in teaching their people two lies: first, that Jesus, the Christ, is not the Healer, and second, that disease is a beneficent thing, sent by God, for their good.

Those Two Shameful Lies We Will Grasp and Throttle.

In Zion Restoration Host we shall be able to take with us thousands upon thousands of those who have been healed, as I will show you now.

Let every Restorationist who has registered for New York, and has been healed through faith in Jesus, the Christ, stand to his feet. (Nearly the entire Host rose.)

This is a wonderful sight.

Did God heal you?

Host—"Yes."

General Overseer—Are you sure of it?

Host—"Yes."

General Overseer—Do you believe that God made you sick?

Host—"No."

General Overseer—Were you healed without money and without price?

Host—"Yes."

General Overseer—By God alone?

Host—"Yes."

General Overseer—I am thankful for that.

Some say that you are either impostors or lunatics. Perhaps Dr. Buckley will give you the same alternative he gave me: either imposters, or lunatics, at least, "upon the moonlit borderland of insanity."

I believe that that kind of thing will be laughed out of existence very soon.

It is perfectly ridiculous to suggest insanity about a people who live as these people live.

May God help you to prove your sanity by your self-control and temperance in carrying forward your mission.

A Message for New York's Stinkpots.

We will carry the Message to all kinds of sinners in New York. We will cover no one's sins.

We will contend, as we have always contended, that the man who smokes tobacco is a disgusting, stinking, filthy brute.

To compare him to a dog is an insult to the dog: for any man who will fill himself up with tobacco, and squirt it out on every street in the city, and stink himself and his whole house, is a first-class fool and a dirty, stinking brute.

We will hit him as hard as we can.

There is one word in Zion's vocabulary, that New York will understand before we are through, and that is Stinkpot, which means a filthy, dirty chewer and smoker of nicotine poison, and an infernal nuisance generally.

We shall certainly hit hard, and we will prove to New York that if they do as we tell them they will save at least fifty million dollars a year upon tobacco, out of which they get amanuerosis, which is blindness, and paralysis, dyspepsia, cancer, and all kinds of ulcerations of the bowels and stomach.

They will know before we are through that the word "stinkpot" is in the Zion vocabulary, and they will know its meaning.

You will hear them saying in the streets of New York, "Are you not afraid of Donnie's calling you a stinkpot?"

I remember years ago, in the city of Baltimore, of hearing the street boys say, "You are a stinkpot, don't you know?"

We would smile at the boys, and be very glad they carried on the message.

The Brewer a Thief of the Worst Type.

We go to New York to say that the man who sells Liquid Fire and Distilled Damnation to his fellow men is a worse man than if he were a highway robber, because he is a thief, no matter if the state licenses him, who steals the clothing and the distilleries are worse than the poor, wretched men that sell their product and those that buy it.

We will tell them that the man who sells Liquid Fire and Distilled Damnation to his fellow men is a worse man than if he were a highway robber, because he is a thief.
Christianity altogether, the liquor traffic should be outlawed. Amen.

We will tell them what the unspeakable pig is, and we will talk to them about the man that breeds an animal so rotten that it is often hustled to the slaughter-house in great haste, lest it die before it reaches there.

The filthy creature creates cancer, tuberculosis, trichinosis, scrofula, and all kinds of foul diseases, in those who eat it. We will declare that the man that sells it is an enemy to the public weal, and the people that eat it are fools for eating the foul, filthy flesh, for God denounces it, and says: "Their flesh ye shall not eat, and their carcases ye shall not touch."

We will get after the oysters, also; that dirty, filthy scavenger of the sea, that they bring up in whole train-loads from the mouth of the Delaware and from Chesapeake Bay, where the delicate little bivalve lies in the mud of the fifth and sewage carried down by the river from Philadelphia and a hundred other towns.

We will tell New York what to eat. We will tell them what dirty, filthy flesh they have, because they eat the unspeakable scavenger of the sea, the oyster. They will admit the truth of what we say, for the people in New York have not entirely lost their good sense, even though they have been fooled by doctors and ministers; and when they hear the voice of truth and reason and sound fact, they will rise again.

We will call the Half Past Six O'clock Early Morning.

We will tell New York that the Ten Commandments must be read and into the drawing-room; that it shall go with them every day, somewhere, the Master, the Shepherd, the Savior, will seek in Eternity as well as in Time, until the last sinner is put into his heart concerning Zion.

We will tell New York that the Good Shepherd will seek them throughout the earth, throughout hell, and throughout Eternity, until He finds them and brings them back to Himself, and that not one shall perish; for He said that if He be lifted up He would draw all unto Himself.

We will tell them that the Good Shepherd will seek even the most sinful ones. We will tell them that they never loved their children half as much as their Good Shepherd loves them, whose arms have received them, and who has taken them into His own care and gently leads them by the still waters and amid the green pastures, and trains them in heaven for the greater, broader life which is eternal.

We Will Tell Them That God Will Seek Even the Most Sinful Ones.

The Christ who went to hell to preach to the antedeluvians, who in the days of Noah rejected Him, is still the same Christ; and although men make their bed in hell, even there shall His right hand find them.

We will tell them that the Good Shepherd will seek them throughout the earth, throughout hell, and throughout Eternity, until He finds them and brings them back to Himself, and that not one shall perish; for He said that if He be lifted up He would draw all unto Himself.

I maintain the Rule of God, and the Supremacy of God, first, and that not one shall perish; for He said that if He be lifted up He would draw all unto Himself.

I will challenge New York upon every one of these Commandments, which they have broken, in a large measure, although I make the exceptions here that I have made before, of those who seek to obey God's Law, and do, according to their light and knowledge.

I will demand that God shall go into the counting-house and into the drawing-room; that it shall go with them everywhere; and that the Law of God and the Ten Commandments shall be the law of their lives.

The Christ who went to hell to preach to the antedeluvians, who in the days of Noah rejected Him, is still the same Christ; and although men make their bed in hell, even there shall His right hand find them.

May God grant that that Message will be a wonderful help to New York. We will not tell them that they will go to heaven if they sin; we will tell them that they will go to hell; but we will help them to see that they do not need to.

We will tell them that they may live in heaven now—the Kingdom of God within them.

A Call for Other Zion Cities.

If they say, "we cannot live that in New York," we will tell them to come to Zion City. If they say Zion City is not large enough, we will say: "Come; and if Zion City is not large enough, we will build another and another and another." New York itself is already crying out; and, strange to say, it is the business men who are saying: "Why do you not even now take land and establish your city; because there are thousands who would be glad to come to it."

To that I say: "Let us do one thing at a time, and make this City a perfect success in every department."

It is so now; but let us make it a great city before we establish another.

May God bless us and open up a way for a Zion City in the State of New York! Amen.

A short time ago you heard from this platform one of the distinguished statesmen of China, telling you what God had put into his heart concerning Zion.
The next day he said to me: "I want China to be one big Zion City. I want to see everywhere in China the God you love and the Gospel you preach. I did not know it was so beautiful. I did not know it was so good.

May God Help Us to Carry the Message of Comfort to Sorrowing Hearts.

Do not forget that the women who may speak to you roughly, may be hiding their sorrow.

Do not forget that the sinful woman who mocks you with a sneer, has a face as pale as death under her painted complexion and her heart is like her face, cold and dead.

But be kind, be gentle; she is some one's daughter.

Some mother, to whom God gave her, clasped her to her bosom with proud joy.

Then the babe grew into a beautiful woman, and the mother said: "She is my daughter; she is fit to be a prince's wife."

But some thief stole her and dragged her down.

But, with all her pretensions, she is ashamed.

Let the heart of Zion take her in; and may God comfort her in her sorrow and bring her into light, health and life.

May God help us in this work.

We have a practical work, because, as we look at that city full of sin, sickness and sorrow, we who have a Savior who saves sinners, a Healer who heals the sick, and a Comforter who heals the sorrowful, can tell them this.

We can say to them that they have a false conception of God, that

There is no place where earth's sorrows Are more felt than up in heav'n;
There is no place where earth's failings Are more graces for the good;
There is healing in His blood.
There's a kindness in His justice,
And the heart of the Eternal Is most wonderfully kind.

We must tell them that we do not

Make His love too narrow
By false limits of our own;
And magnify His strictness
With a zeal He will not own.

But we know that

The love of God is boundless
Than the measures of man's mind;
And the heart of the Eternal Is most wonderfully kind.

We must tell them that the Gospel that we believe saves from sin, from sickness, from sorrow, from poverty, from misery and from death; and will heal and bring us into the fullness and richness of God.

Has it not brought you there?

Audience "Yes."

General Overseer—Then carry that Message to them.

We must tell them that the Gospel that we believe saves from sin, from sickness, from sorrow, from poverty, from misery and from death; and will heal and bring us into the fullness and richness of God.

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Has it not brought you there?

Audience "Yes."

General Overseer—Then carry that Message to them.
ALTHOUGH the mists hung heavily above the little city, and the earth was wet with the drenching rains which had fallen during the night, a very large audience greeted the General Overseer when he stepped upon the platform of Shiloh Tabernacle in the early dawn of the Lord's Day, August 2, 1903.

As the earth was being purified and cleansed by the rain from the heavens, so the Message, as given by the Prophet of God, took up the lesson as it was revealed in God's Word and impressed it upon the minds and hearts of His people.

Purification, cleansing, washing — this was the burden of His Message.

In spirit first, then in soul and in body. There was no separating the three. The Cleansing Power of the Christ sufficed for all.

The text of the Message was the 14th verse of the 22d chapter of the Book of the Revelation of the Christ which He gave to His servant John.

Shiloh Tabernacle, Zion City, Illinois, August 2, 1903.

The service was opened by the Congregation's singing Hymn No. 72:

"On that bright and golden morning, when the Son of man shall come, And the radiance of His glory we shall see; When from every clime and nation He shall call His people home, What a gathering of the ransomed will that be!"

Chor. — What a gathering, what a gathering, What a gathering of the ransomed in the summer land of love; What a gathering, what a gathering, Of the ransomed in that happy home above.

Scripture Reading and Exposition.

The General Overseer then read from the 22d chapter of the Book of Revelation of Jesus, the Christ, beginning with the 1st verse.

And He showed me a River of Water of Life, bright as crystal, proceeding out of the Throne of God and of the Lamb, in the midst of the street thereof.

The General Overseer continued reading to the 15th verse upon which he commented as follows:

Without are dogs and sorcerers — pharmakoi (pharmakoi).

Our现代 English word, pharmacists, is a pure Greek word meaning maker and seller of deadly poison.

The General Overseer then read on to the end of the chapter, after which he offered prayer.

Power in Responsive Singing.

In the early days the Christian Church not only sang praises to God but, as the apostle puts it in the epistle, they taught and they admonished "one another with psalms and hymns and spiritual songs."

They not only talked one to another, but they sang one to another; and the ancient responsive hymn is one I want restored to Zion.

We have it in a small way when we sing these choruses, men and women each singing a part, and I a part, and then all together.

One of the purest of these responsive hymns is as the Latin called it, Hymnus Responsorius:

"Art Thou weary; art Thou languid; art thou sore distressed?"

Then another portion would sing "Hath He marks to lead me to Him, if He be my Guide?" and the response would be:

"In His hands and feet are wound-print, and His side."

"If I seek Him, if I follow, will He say me Nay?" Again they would answer: "Not till earth and not till heaven pass away."

There is a tremendous power in responsive singing. Some of the best is the old music.

Simplicity Gives Power to Anything.

Complexity is a loss of power.

I remember how, when I was a lad, the wheels and all the arrangements of a steam-engine seemed so complicated.

It took all the steam to turn the many wheels, which was the reason a vessel would go on so slowly under a tremendous pressure of steam.

In Zion we do not want too many wheels; we want a big piston rod that will send the vessel on.

We must all realize that the power does not lie in complexity but in simplicity.

There is too much of this so-called "teaching" that is merely splitting hairs and serves only to perplex the mind.

The people need a pure River of Water of Life.

There is no complexity about that.

Simplicity of thought gives power in everything.

Most especially, must we be simple and clean in the spiritual life.

I have to reject a great many hymns because they do not have enough good in them.

They are altogether too weak.

In connection with every onward movement of the Church, there has been new music, as it were.

THE ROBES OF THE SPIRIT.

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.

TEXT.

Blessed are they that wash their robes, that they may have the right to come to the Tree of Life, and may enter in by the Gates into the City.

The marginal reading is: "the authority to come to the Tree of Life," which is perhaps the better rendering.

In the Old Version the reading was: "Blessed are they that do His commandments," while the New Version reads: "Blessed are they that wash their robes."

There can be no question but that the rendering of the Revised Version is that of the best and most ancient texts from which the Bible is translated.

Men Invisible, Only Garments of the Flesh Are Seen.

I wonder if you realize that we have not only to do with an invisible God, but we have to do with invisible men and women.

You may say: "Men and women of this world are visible at any rate."

I say they are not.

I can see your body: but I cannot see your spirit; and your body is no more you than the clothes you wear.

You do not see me when you see my coat, or when you merely see my body.

You can see the windows out of which I look: my eyes; you can hear the tones of the voice with which I speak; you are under the delusion, perhaps, that you see me, but you do not.

You only see the garment of flesh which I wear for awhile, and which will be put aside.

You do not see the immortal spirit within, and you can tell of its existence only by the words that I speak, the thoughts that I think, and the works that I do.

You do not see me at all, nor do I see you.
If you will but reflect a little upon this, it may save you very much.
The great majority of people not only cannot discern spirits outside them, but they do not discern that they have spirits within them.

A Gross Blunder Has Been Made for Many Centuries.

I do not know how it ever came to be made, but it has been and is made now, and perhaps you are making it.
The blunder is that of confounding soul and spirit, and continually talking about your soul as if you had no spirit at all, or as if the soul were spirit.
The soul is a thing that dies.
The Christ said: "My soul is exceeding sorrowful, even unto death."
And again it is written: "He poured out His soul unto death."
"Thou shalt make His soul an offering for sin."
"The soul that sinneth, it shall die."
The thing that dies is not immortal; it is not eternal.
A thing that dies is not a spirit that came from God, because He is the King eternal, immortal and invisible.
He is the Maker of our spirits and we share His nature; but He is the Maker of our souls and our bodies.
These two wonderful garments that we wear—the soul and the body—are the robes of the spirit while we are in the flesh.
"Blessed are they that wash their robes."

Robes Must Be Washed Here and Now.

Some people have the idea that they are clothes that they wash up at the River of Life, and they talk as if it were a garment or mantle of some kind.
They have a notion as they read that verse, that they are talking about the robes that the glorified wear.
They are wrong.
It is the robes that we wear now that are talked about here. Blessed are they in Zion City and everywhere who wash their robes.
Your heart must be sprinkled from an evil conscience; but I desire to say in the plainest of plain English that your bodies at rare intervals, may be a Christian, but he is a dirty one.
Garment or mantle of some kind.

The great majority of people not only cannot discern spirits outside them, but they do not discern that they have spirits within them.

Cleanliness is Godliness.

Dirt is ungodliness, and cleanliness is godliness.

There is no godliness in dirt.

There is no godliness in ignorance, nor in faithfulness of any kind.

Godliness is purity and cleanliness.

I desire to say, in the plainest of English, that the blood and body ought to be cared for by us, whose spirits God has redeemed, and if we do not care for them, they will revenge themselves upon us, for the ill humors of the blood and the clogged pores of the body will tell their story in defilement and disease.

That is not all, because, despite the washing in water and the careful use of food, and despite the fact that you do not eat that which defiles, we have inherited

The Curse of Heredity.

The inheritance of impurity no water can wash away, for the devilish, devilish, horrible disease is in the blood.

What a horror for a clean woman to be the mother of a filthy child because of the defilement of a filthy husband, who can only impart to that child his own filthiness—a filthiness that comes but in its body, in its blood—yes, and in its spirit!

What a horror for a clean man to know that his wife, with all her filthiness and her passion, can bring into the world only a little diseased creature.
The sweet baby is not there, but a little filthy creature that when it grows up into life is just as wicked as it can be; it was born a little devil.

You say that is impossible. I say that it is not.

There are millions today that are born with a predisposition to wickedness and to murder.
The number of those that are born little devils is most incredible.

Their very play, as children, almost as babies, before they can speak, is connected with cruelty towards the lower creatures.
I have seen a child, intelligent and strong, healthy and beautiful, whose delight from the moment it had any power was to pull the wings and legs off flies, then to break the legs of kittens and, later, to endeavor to choke and kill babies.

That child was born so.
He was hated by his mother before he was born.
His spirit had shared the heredity of his blood.
In that case it was not unclean blood; but when you have a child who, in addition to that, has unclean blood, a diseased body, a filthy spirit, a craving for stimulants, and a sinful passion, then you have a devil.

Who Are the Tares?

I do not know whether you have really understood that that was the Christ taught.

He said that the good seed were the children of the Kingdom.
The bad seed were the children of the wicked one.
The Christ's words are perfectly plain; He is talking about the seed of good people and the seed of bad people; He is talking of the seed of sinful Eve and the seed of the sinless Virgin.

He is talking in the one case of the seed of the sinful Eve who let the Devil seduce her into the paths of sinfulness and depravity, and in the other case of Himself and of those who receive the same seed of the Holy Spirit; for the Christ was the conception of the Holy Spirit, and therefore came into this world through a sanctified woman, cleansed of all her defilement.

He became the Holy Thing: the Sinless Man who, when the end came, could say: "I am the Prince of the world cometh: and he hath nothing in Me"—in My spirit, or in My soul, or in My body, there is nothing that the Devil has.

We need more and more in Zion to understand that we have to become, not only a new creature, but a new creation.

"If any man is in the Christ, there is a new creation." That is the reading of the margin, and is correct. And what about the old things?

Wherefore if any man is in the Christ, there is a new creation: the old things are passed away; behold, they are become new.

This Church Must Consist of Pure Men and Women.

If you want to lead a dirty, sinful life, and do not want to be pure, Zion City is not the place for you; you can go to Beer or Babyl.
The Christian Catholic Church in Zion is not the place for you, for this is a Church where every one is expected to go on growing better and better and better until the old is thrown off in spirit, in soul, and in body, and all things are become new.

That is not only a possibility, but it is a certainty.
The people who rest satisfied with merely escaping from hell, with merely escaping damnation by the very skin of their teeth—whose salvation is such a weak and miserable thing that they have just enough religion to be miserable—I do not want these people around me. They are an offense.

They are a nuisance and no power in the city or in the Church.
This Church, in order to do its work, must consist of men and women whose hearts and bodies God hath touched.
The influence of the tobacco, cut off a piece and put it in their 
a clean heart if you have a dirty body.

Gates into the City? any power in touching humanity.
saint must be clean.

consuming fire, that horrible smoke and torment which is damnation. There are women whose touch is defilement.
bring some fruit or healing leaf from the Tree of Life, and
salivates and slobbers over it, and then swallows it.

The touch of their hands would make one shrink, just as if a
over each other, I think of that dirty, stinking, filthy serpent.
tell you

The Robe of the Soul Is the Animal Life.
The blood that flows through these veins—the animal life—must be clean if you are to live clean and think clean and act clean, and if you are to produce a holy, royal generation for the days to come.

But first of all you must have a pure heart and a clean spirit.
Create in me a clean heart, O God;

And renew a right spirit within me.

But do not stop there: You will not keep a clean spirit or a clean heart if you have a dirty body.
I do not hesitate to say that I never knew a Christian who neglected his or her body that did not soon or late begin to show the same neglect in spiritual life.

I do not believe there is a dirty saint in existence.
A saint must be clean.

What are the special privileges of one who is ever seeking for, and in a measure receiving, this constant cleansing? I will tell you

Blessed are they that wash their robes, that they may have the right to enter the Gates into the City.

You may say, "That will be all very well at death."
You are wrong.
If I cannot enter in through the Gates into the City, and bring some fruit or healing leaf from the Tree of Life, and bring it to the Great Assembly who will gather here this afternoon, and to you who are gathered here this morning, then I have not washed my robes. I have lost the right to get there.
The great majority of men have lost the right to get there.
I should like to know how it is possible for a man to enter the Gates, who drinks the damning cup and who goes into his pulpit after steeping his brain in the filthy smoke, Satan's consuming fire, that horrible smoke and torment which is ascending up from every town and city and village and hamlet in the United States of America?

Ministers of the Apostate Church whose Robes Are Defiled.
There are some churches today where their ministers smoke up to the very last moment before they leave their study, when they lay down their pipes with regret, and, in order to have the influence of the tobacco, cut off a piece and put it in their mouth and chew it and chew it and chew it between times. There are hundreds and thousands who do this in the pulpit today.
The stinking, filthy spittoon is to be found today in the pulpits of many ministers of the United States and elsewhere.
Their bodies are defiled.

How can they enter? How can they have the right to come to the Tree of Life and get anything for the people?

What power have they to be used, by prayer, through the Gates into the City?

They never expect any results from their ministry and they are never disappointed.

We Are a People Whom God Is Preparing for Service.
It is not a question of self or of Zion Overseers, Elders, Evangelists, Deacons, or Deaconesses, but this Church is an organization of the whole people, from the humblest to the highest; of the children, the youths, the maidens, to make them all people prepared for, and that will do, the work of God in preparing for the coming of the King.
Beloved, "what manner of persons ought ye to be in all holy living and godliness?"
We should have clean blood, and clean bodies, and this is the place to get bath.
The words of God come so sweetly to me this morning as I think of the sick who have come to the City and who are waiting for me—God grant that you may be waiting for God and not merely for me. If I am to be used, my robes, that by nature are defiled by sin, must not only be clean today, but they must be clean every day.
Keep the robes of your spirit clean.
Keep, our outer robes clean also; they will last longer and will look sweeter.

The power of a pure people cannot be measured.

A Real Holiness.
I will never forget that morning when a woman who claimed to be sanctified, said, "If Dr. Dowie would only get sanctified!"
I heard her bowing at God: "O God, sanctify the Doctor!"
I waited for her, and when she came out I said, "Have you been praying for me?"
"Yes, Doctor," she replied; "I prayed that you might be holy."

"Are you holy?" I asked.
"Yes," she said; "thank God, I am sanctified wholly, spirit, soul, and body."

"That is a lie," I said; and with that I rubbed a moistened handkerchief over her neck and showed her the dirt.
I do not know when she had washed her neck.
I was not surprised that she was living apart from her husband, and that before the end of that camp-meeting she went away with a scoundrel who was sanctified in the same way.
Let us have a Real Sanctification.
Let us be really sanctified, and let us have a clean spirit. O God, cleanse our spirits from every defilement that may be in the blood and keep us clean. Father, help us to understand Thy Word.

The General Overseer then pronounced the Benediction.

The grace of our Lord Jesus, the Christ, the love of God, our Father, the fellowship of the Holy Spirit, our Comforter and Guide, one Eternal God, shall be with us, bless you and keep you, and all the Israel of God everywhere, forever. Amen.
THE CHICAGO INTER OCEAN LIES

A MONGST the many marks of God's approval and blessing being set upon Zion, as she goes forward into the New York Visitation, is the malicious hatred of the Chicago Inter Ocean.

Unanimously despised by the few thousands of people who know that there is such a paper, including even those malodorous politicians who make it their tool, its friendship and favor would be an everlasting disgrace.

Falsehood, indecency, and venom are the three principal ingredients of its contents. These it spews out furiously, but with pitiable impotence, against its enemies; also against many who for the most part treat its fulminations with serene and undisturbed indifference.

So small is the Inter Ocean's circulation, and so much smaller its influence, that if the lies it tells appeared in its columns only, they would never be worthy of notice.

But there is a small coterie of newspapers published in different cities of the Union with a number of little country dailies and weeklies reprinting and rehashing their contents, that have arrangements with the Inter Ocean to exchange important news with one another, and the Inter Ocean does not hesitate to send to its fellows, lies emanating from the seething cesspool of falsehood, indecency, and venom, which would arouse the appetite of the jaded New York press.

This article was written by Mr. Willard K. Clement, a former professor of Latin in Northwestern University, where Methodism holds sway and Zionism is abhorred, has been enraged as press representative for John Alexander Dowie. Professor Clement never was and is not now a believer in "Dr." Dowie's theology, but he believes in "Elijah II." financial responsibility. His knowledge of real estate business makes him a valuable adjunct to the Zion City land boom.

Dowie is satisfied that his own pulpit antics, his uncouth language, the maneuvers of his "white-robed choir," and the natural curiosity of the New Yorkers will fill Madison Square Garden during his invasion of the East, yet he plans more tangible results. While the three thousand Restorationists are instilling fervor into the Easterners, Dowie will market deeds to Zion City lots and stocks in Zion City enterprises before this same enthusiasm cools.

For this reason, a "press agent" is necessary to the Restorationists, as it is to any circus or quack doctor with a free museum of anatomy on a side street. Professor Clement is a scholar and talks of Zion City as an outsider. He is a retired real estate agent, and a graduate of an advertising college.

"DR. DOWIE IS HOPEFUL."

Already his "literature" on Dowie, Zion City, and the invasion of New York has appeared in the Eastern dailies. Dowie expresses satisfaction at the feverish intensity with which the press is seeking to know the details of our plans. Professor Clement will precede the invasion to New York. He will make the acquaintance of the New York City editors, and with Zion City candies and lace doilies, instead of tabloids, liquor, tobacco and oyster stews, endeavor to clothe them in the copy of the Zion City press bureau.

While Dowie is delighted with the work of his press bureau under Professor Clement, the trustees and faculty of Northwestern university are dismayed.

The newspaper articles of the latter members of the faculty still desire him as a professor of Northwestern university. To the trustees whose insistence on Methodism is in such that they explained to Professor Clement the need was echoed, the candor that one of the faculty is becoming John Alexander Dowie caused the staff officials to protest.

TRUSTEES TO CORRECT IDEAS.

The executive committee of the trustees met last evening at Evanston and decided to take the action to correct the impression that Professor Clement is a representative of the university.

He does not represent us, not do these stand for him in any way," said President James. "He was at the university a short time and has no business now representing himself as a member of our faculty."

I considered Mr. Clement an honorable man when I knew him on our faculty," said Professor Daniel Bonbright, head of the Latin department and one time acting president of the university.

He was temporarily head of the Latin department for some time, but has been away from the university for more than a year. I do not believe that he intentionally gave the impression that he is still a university professor."

When "Dr." Dowie requested the former professor to call on him at Zion City, and offered him the position of "press agent" several weeks ago, Mr. Clement did not hesitate to accept it. "Dr." Dowie explained that he wanted a man with a dignified appearance, who would be considered by the public an authority, and who was competent to explain the real estate advantages of Zion City.

He stipulated that he would require no fealty other than that of business unmixed with religion.

NEW YORK ACCEPTS COPY.

The first venture of the embrowned "press agent" is a lawsuit by the press bureau of a veteran real estate agent. Under the heading "Power of Dr. Dowie and the Marvellous of his Zion City," told by a Professor of Northwestern University," a New York paper, Sunday, printed five columns by Mr. Clement's in behalf of the stock of Zion City Land Company.

His description, the newspaper asserts, is "of peculiar interest to the people of New York, as written by Professor Willard K. Clement, of Northwestern University, a neighbor of John Alexander Dowie's municipal creation."

Besides cultivating the acquaintance of the New York editor, for which Mr. Clement fondly imagines his experience with the Evanston correspondents of the Chicago dailies will stand him in good stead, he will assist in the publication of a daily paper for Dowie during the stay in New York. He will also have charge of the advertising which the "doctor" pays for in the New York daily papers.

This advertising must be candy, but discreet. The "white-robed choir" must not be referred to as "Elijah's converts" or in other suggestive terms, which would arouse the appetite of the jaded New York advertisement-seeker.

Mr. Clement will be obliged to wear a uniform or other regalia, but he must not smoke or acquire an odor of liquor on his breath. Professor Clement lives in Evanston, is forty-five years old, and married, and believes that he will not chafe under the restrictions.

In order that the reader may understand more fully the situation, we give the following facts concerning Mr. Clement:

On August 20, 1903, Mr. Clement wrote to the General Overseer calling attention to his profession as an expert writer of advertising, and desiring an interview for the purpose of discussing the feasibility of the establishment of a bureau for writing and placing the advertising in connection with Zion's industrial and commercial institutions.

This letter was referred to the writer, in his capacity as General Manager of Zion...
THE CHICAGO INTER OCEAN "LIES."

JOHN ALEXANDER DOWIE, JR., LL. D., SAYS "DAMN" AT BAD BASEBALL PLAY—GETS EARS BOXED BY FATHER.

The scandalized spectators fell back. They could scarcely believe their ears. The thought of their master’s son and heir using such language was too much. As Gladstone walked through the aged women gathered their skirts about them. Fathers called their sons to their sides that they might not become contaminated by more such dreadful words. Deacons and Overseers gathered and discussed the situation. One thing was certain—the master of Zion must know. But who should break the news? Deacon Mills was the speaker.

"You, Deacon Hardy, go to our healer, and may God give you grace to break the news gently."

After a word of prayer the appointed deacon started on a run to find the master. He found Dowie in the temple.

"Peace to thee, Dr. Dowie!" he panted, but the hoister was adding another crutch to his anatomical junk shop and heeded not the words of the brother.

When the deacon could get a hearing he tremblingly told the prophet of his son’s lapse. Like a flash Dowie was off in his chariot and four fiery wrath of Elijah II. descended upon his son’s head at a baseball game, in the excitement of which the young man had allowed his mortal tongue to express his mortal thoughts.

Half the population of Zion City was on hand to see the game. Sam Peters threw to second when he should have thrown to first.

"You did—foul!" broke out Elijah III.

J. A., SR., MUST BE TOLD!

With the Inter Ocean story appeared, it was felt that it would be known to be a complete and absolute fabrication by every one who had even a slight knowledge of Zion and the General Overseer.

Lost some, however, might be led astray by the great verisimilitude of the article, the General Overseer determined to demand that the Inter Ocean withdraw it.

As the story concerned Mr. Clement and, also cast an insulting slur upon him, he was requested to call upon the Inter Ocean and to demand a full and fair retraction, published conspicuously in the earliest possible edition.

The following is an excerpt from a letter written by Mr. Clement on Wednesday, September 23rd:

I am just back from a siege with the Inter Ocean.

From my friend, whom I sought first, I learned the history of the article. This may interest you.

When the New York papers reached Chicago Monday, my article was discovered—the only one on Zion in all the Sunday issues.

It was so carefully prepared, and so friendly to Zion, that it could not have been prepared by an prejudiced party, they at once decided, “it must be the work of the press agent, furnished the Inter Ocean free. There’s a good story.”

They sought my friend, who gave them some information about me, but told them I knew absolutely nothing about the matter, and that the only way to call me to the phone was to obliging and would tell them the facts.

They studiously avoided eating, and wrote the article out of the air purely on the theory evolved.

You can see my absolute innocence and ignorance of the whole matter.

My friend took me to the local desk, where I had my struggle.

It took me some time to beat into the young fellow’s head the fact that I was writing for the Herald, paid for by the Herald above, and was no more in your pay as Zion than any Chicago reporter sent up there.

He then told me to write out a statement which he would take up higher.

The first one was too much of a crawl for the Inter Ocean, but he accepted the second. It was about as follows (I quote from memory.)

“Referring to your article in Tuesday’s issue, regarding me as Dr. Dowie’s press agent on his New York trip, I wish to say, although the subject of advertising Zion’s Industries, was discussed in a general way, when I was at Zion City, several weeks ago, the matter was left in abeyance in no way, and no mention made of the New York trip.

“I am not in Dr. Dowie’s employ in any capacity whatever, consequently do not take part in the New York visit.

“My article in Sunday’s New York Herald, which formed the basis of your article, was written at the request of that paper, among lines suggested by its Chicago representative, and was paid for by the Herald. I have not been paid; in fact, I have never been paid a dollar by the New York Herald.

“The only connection any one in Zion City has had with what has been written, is the furnishing of all possible information in a very courteous fashion, during my various visits to the city."

Notwithstanding the fact that the above statement was accepted by the Inter Ocean, it was never published.

Accordingly, on September 30th, by direction of the General Overseer, the following letter was written:

ZION CITY, September 30, 1903.

Dear Sir:—In the issue of your paper for Tuesday, September 22d, you published a somewhat lengthy article headed “Dowie hires press agent,” and in the body of the story you elaborated upon that statement, giving many details of the alleged arrangement between Dr. Dowie and William K. Clement, of Evanston, Illin.

I do not need to inform you that aside from the fact that Mr. Clement, on his own motion, and for his own profit, wrote an article, which recently appeared in the New York Herald to which you refer in the article mentioned, your story was an absolute fabrication from beginning to end.

Beside this, a large number of misrepresentations and unqualified falsehoods, concerning Dr. Dowie and his work, have appeared in your publications in the past, and are now being published from day to day.

I wish to say that we now have the whole story of Mr. Clement and the falsehoods concerning his being engaged as press agent for Dr. Dowie, and that, in behalf of Dr. Dowie, I demand an immediate and complete withdrawal in your columns of the statement. In honor, you should withdraw all the lies that have been published in the Inter Ocean from day to day concerning John Alexander Dowie, Jr., LL. D., especially those that appear in connection with Zion Lace Industries.

Trusting that you will have the honor to make proper amends, and thus obviate the necessity of our taking further action, I am,

Yours very truly,

This letter was signed by the General Associate Editor.

It was mailed on Thursday, October 1st, and on the following morning the outrageous and libellous article, which appears below, was printed on the front page of the Inter Ocean:

ELIJAH SLAPS SON.

PUNISHMENT FOR BAD WORD.

JOHN ALEXANDER DOWIE, JR., LL. D., son of the "Prophet,” had his ears boxed publicly by his revered father yesterday forenoon. The fiery wrath of Elijah II. descended upon his son’s head at a baseball game, in the excitement of which the young man had allowed his mortal tongue to express his mortal thoughts.

Half the population of Zion City was on hand to see the game. Sam Peters threw to second when he should have thrown to first.

“You did—foul!" broke out Elijah III.

J. A., SR., MUST BE TOLD!

The scandalized spectators fell back. They could scarcely believe their ears. The thought of their master’s son and heir using such language was too much. As Gladstone walked through the aged women gathered their skirts about them. Fathers called their sons to their sides that they might not become contaminated by more such dreadful words. Deacons and Overseers gathered and discussed the situation. One thing was certain—the master of Zion must know. But who should break the news? Deacon Mills was the speaker.

"You, Deacon Hardy, go to our healer, and may God give you grace to break the news gently."

After a word of prayer the appointed deacon started on a run to find the master. He found Dowie in the temple.

"Peace to thee, Dr. Dowie!" he panted, but the hoister was adding another crutch to his anatomical junk shop and heeded not the words of the brother.

When the deacon could get a hearing he tremblingly told the prophet of his son’s lapse. Like a flash Dowie was off in his chariot and four fiery wrath of Elijah II. descended upon his son’s head at a baseball game, in the excitement of which the young man had allowed his mortal tongue to express his mortal thoughts.

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they would publish it and thus bear out the Inter Ocean in its falsehood.

It is a significant fact that, in this case, the Inter Ocean was not eager for a “scoop.”

The other Chicago papers, however, cut their eyes-teeth some years ago, and, had as they had been in the past, refused to give the story space until they had investigated it.

This investigation proved that the General Overseer and Dr. A. J. Gladstone Dowie had been at Ben MacDhui, near Montague, Michigan, two hundred and fifty miles, by rail, from Zion City, for over a week, and hence there was not the slightest shadow of a foundation for the story.

On the Saturday morning following the appearance of the article, Dr. Gladstone Dowie arrived in Chicago from Ben MacDhui, and, with Judge V. V. Barnes, general counsel of Zion law department, demanded an honorable retraction.

They were informed that the story was not the work of any of the reporters or correspondents of that paper, but was brought in, unsolicited, by a student of the University of Chicago.

This was not only a wicked falsehood, but an added insult, since Dr. Gladstone Dowie is an alumnus of the academic department of the University of Chicago, and received his degree of Doctor of Laws from the law school of the same institution. After some parley, the editor promised to make a satisfactory withdrawal of his fabricated story.

Either he failed to keep his promise, or his idea of a satisfactory retraction is very unique.

While the lie was displayed at the top of the column in the middle of the first page of the Friday issue, the purported retraction was tucked away near the bottom of the column of the sixth page of the Sunday issue.

Furthermore, the alleged retraction was not, in any proper sense, a retraction, since it merely stated, in a very few lines, that Dr. A. J. Gladstone Dowie had denied the story, saying that he had been away from Zion City at his summer home all summer.

Such is the history of two of the lies that have recently appeared in the Chicago Inter Ocean.

We have given it with considerable detail, because it is very instructive as to the malicious and venemous methods of this wrinkled, decrepit and dying old hag.

It is not a pleasant history.

It seems almost to defile the pages of Leaves of Healing to reprint in them the disgraceful and criminal lies of the Chicago Inter Ocean.

If, however, the publication of this history gives the people a criterion by which to judge all the Inter Ocean’s stories, and if, in that not far distant time, when it shall have ceased from troubling, this history shall serve as an expose of all sensational newspaper methods, it will not have been written in vain.

A. W. N.

Leaves of Healing.

Saturday, October 10, 1913

Dear Overseer:— After spending a week in Zion, and each member to New York in October, we long for the time when we can have an Elder come and hold public meetings.

Many hundreds of copies of Leaves of Healing, The Zion Banner and Zion Messengers have been given out both in town and in the surrounding country.

Although there is an occasional attack upon our beloved leader, and some refuse the literature, we feel that prejudice is gradually being overcome by this seed-sowing.

Our hearts are full of thankfulness to God for the teaching in Zion, and each member is willing to go to New York in October, if the way opens.

Your sister in the Christ,

(Orig.) Lucy J. Horner.

Monon, Indiana, June 1, 1903.

Dear Elder:— Our Gathering was organized in October, 1899, and Elder Reiff held a meeting of seven days in February following.

Evangelist Hertrich visited here and also in Monticello and Francesville, near here, in the fall of the same year, and our membership was doubled as a result, but has since been decreased by removals to Zion City.

We have been cheered by brief visits between trains, from Deacon Kessler and other officers from Headquarters, also Elder Osborne and his wife, of Lafayette.

Maggie Dinah Covgrove, now a Deaconess, resided here several months and was very helpful both in Bible readings and in Zion Junior work.

dean Arthur Lee, of Zion City, who is traveling in the interest of Zion land and investment association, spent Sunday here recently.

Some who have been much opposed listened with interest as he related his experiences since coming into Zion, and told of the growth of the work.

He conducted the regular afternoon service at 3:00 p.m.

J. H. Horner. Services—Sunday 3:00 p.m.

We rejoice that in Monon, as in most other places, the prejudice against Zion is wearing away.

Truth will conquer at last.

Although Zion has been maligned, and many bitter things said against our General Overseer, the beautiful proclamation of the truth dispels the darkness and breaks down the prejudice in time.

Our Conductor, Mrs. Lucy J. Horner, writes us as follows:

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Our hearts are full of thankfulness to God for the teaching in Zion, and each member is willing to go to New York in October, if the way opens.

Your sister in the Christ,
Program for New York Visitation

Lord's Day, October 18th, to Lord's Day, November 8, 1903

Visitation of Elijah the Restorer to the City of New York, from Lord's Day, October 18, 1903, to Lord's Day, November 8, 1903, as follows:

Madison Square Garden Auditorium, from Lord's Day, October 18th, to Lord's Day, November 1st.

Carnegie Hall, Seventh Avenue and Fifty-seventh Street, on Tuesday, November 3d; Wednesday, November 4th; Friday November 6th; and Lord's Day, November 8th.

Accompanied by a large number of Overseers, Elders, Evangelists, Deacons and Officers of the Christian Catholic Church in Zion, and about Three Thousand Messengers of Zion Restoration Host, including Zion White-robed Choir, of about five hundred voices, Zion City Band, Zion Guard, Zion Bugle and Drum Corps, and other Zion Organizations.

The Rev. John Alexander Dowie
(General Overseer of the Christian Catholic Church in Zion)
will conduct Meetings, and deliver Discourses, God willing.

On Lord's Days, October 18th, October 25th, November 1st, and November 8th, there will be three Meetings each day, at 8 a.m., 10:30 a.m., and 7:30 p.m.

On Saturdays there will be two Meetings, 8:30 a.m., the Morning Sacrifice of Praise and Prayer, and at 7:30 p.m., when a Series of Stereopticon Illustrations, reading of Scripture, and Social Institutions and Homes, will be given.

On all other days of the week there will be three Meetings; at 8:30 a.m., 10:30 a.m., and 7:30 p.m.

At each of the Early Morning Meetings a Discourse will be delivered by the General Overseer on the Commandments of God.

At the Forenoon Meetings a Series of Divine Healing Discourses will be delivered, after which the General Overseer, assisted by Overseer John Dowie, and other Overseers and Ordained Officers, will pray with those who are seeking God for healing through faith in Jesus, the Christ.

At the Afternoon Meetings a Series of Discourses will be delivered by the General Overseer, In his Prophetic Office as Elijah the Restorer, entitled:

RESTORATION MESSAGES.

These Discourses for " The Times of Restoration of All Things, wherein God spake by the Mouth of His Holy Prophets which have been since the world began" will cover a very wide field.

The only exception to the Program in the evenings will be the occasion of Praise and Testimony Meetings of those who have been saved and healed through the agency of the General Overseer of the Christian Catholic Church in Zion; and also on the occasion of his Reply to an article in the Grobes Magazine for October, 1903, by James A. Buckley, D.D., entitled: "Dowie Analyzed and Classified."

The reply to this attack upon the General Overseer and Zion will be delivered, Lord willing, on the evening of Tuesday, October 20th.

The foregoing observations refer only to the Meetings in Madison Square Garden.

The Four Meetings announced for Carnegie Hall, on November 3rd, 4th, 5th, and 8th, will be Public Gatherings, but will be held especially for the Instruction and Organization of the New York Branch of the Christian Catholic Church in Zion.

The Ordinance of Believer's Baptism by Trine Immerison will be administered frequently during the Visitation.

The Ordinance of the Presentation and Consecration of Young Children to God will also be observed.

The Ordinance of the Lord's Supper will be administered at the close of the afternoon services on November 1st, at Madison Square Garden, and also on Lord's Day, November 8th, at the close of the afternoon service in Carnegie Hall.

The Details of the Program for Each Day of the Nineteen Days of the Visitation are given on the pages following.

LORD'S DAY, OCTOBER 18, 1903

6:30 A.M. to 7:30 A.M.

Early Morning Sacrifice of Praise and Prayer

The First of a Series of Ten Divine Healing Meetings

The General Overseer will deliver an Address entitled:

The Second Commandment; or, The Sin of Idolatry, with Applications to Present Conditions.

The First Commandment; or, The Supremacy of God.

This order of proceedings at the Morning Meetings, with variations according to circumstances, will be continued from Monday to Friday inclusive, but there will be no Divine Healing Meetings on Saturday of Lord's Day.

10:30 A.M. to 12 Noon.

First of a Series of Ten Divine Healing Meetings

The Second Commandment; or, The Sin of Idolatry, with Applications to Present Conditions.

12 Noon to 1 P.M.

Those who are seeking the Lord for healing will pass into the prayer-room, and the General Overseer and Ordained Officers of the Christian Catholic Church in Zion will conduct a Prayer Service of one hour, Laying Hands upon as many as are prepared for that ministry.

This order of proceedings at the Forenoon Meetings, with variations according to circumstances, will be continued five days in each week from Monday to Friday inclusive, but there will be no Divine Healing Meetings on Saturday of Lord's Day.

MONDAY, OCTOBER 19, 1903

6:30 A.M. to 7:30 A.M.

Early Morning Sacrifice of Praise and Prayer

As items of the General Order of Program

The Opening of the Beautiful Gate of Divine Healing.

A Sermon on the First Day of the Series of Divine Healing Meetings.

This meeting will close promptly at 12 o'clock.

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LEAVES OF HEALING.

THURSDAY, OCTOBER 22, 1903

6:30 A. M. to 7:30 A. M.

Early Morning Sacrifice of Praise and Prayer
Address by the General Overseer:

The Fifth Commandment; or, Obedience to Parents and Length of Days.

7:30 P. M.

Restoration Message
Address by the General Overseer:

What Should a Christian Do When Sick?

FRIDAY, OCTOBER 23, 1903

6:30 A. M. to 7:30 A. M.

Early Morning Sacrifice of Praise and Prayer
Address by the General Overseer:

The Sixth Commandment; or, the Crime of Murder by Men and Nations.

7:30 P. M.

Restoration Message
Address by the General Overseer:

The Supremacy of the Kingdom of God above All Human Governments.

SATURDAY, OCTOBER 24, 1903

6:30 A. M. to 7:30 A. M.

Early Morning Sacrifice of Praise and Prayer
Address by the General Overseer:

The Seventh Commandment; or, The Crime of Adultery.

7:30 P. M.

A Stereopticon Exhibition of Views of Zion City, showing its Religious, Educational, Industrial, Commercial and Social Institutions and Homes, will be conducted by Deacon Daniel Shaw, Manager of Zion Bureau of Stocks and Securities.

Brief Addresses will be delivered by Deacon Charles J. Barnard, General Financial Manager; Deacon W. V. Barnes, General Counsel and Judge of Zion City; Deacon H. Worthington Judd, General Manager of Zion Land and Investment Association, and others.
**PROGRAM OF NEW YORK VISITATION**

**SATURDAY, OCTOBER 10, 1903**

**LORD'S DAY, OCTOBER 25, 1903**

6:30 A. M. to 7:30 A. M.

**Early Morning Sacrifice of Praise and Prayer**

Address by the General Overseer:

The Eighth Commandment or, The Crime of Stealing.

Thus shalt not steal.

2:30 P. M.

**The Second Great General Assembly**

The General Overseer will deliver an Address, entitled:

The Man of Sin Revealed and the Falling Away; or, The Roman Papacy, and the Denominational Apostasy.

(A similar Order of Proceedings to that of Lord’s Day, October 5th, including Processional and Recessional will be followed.)

7:30 P. M.

**Restoration Message**

Address by the General Overseer:

The Two Chains; Good and Evil. Illustrated by a Diagram

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**MONDAY, OCTOBER 26, 1903**

6:30 A. M. to 7:30 A. M.

**Early Morning Sacrifice of Praise and Prayer**

Address by the General Overseer:

The Ninth Commandment; or, The Crime of Bearing False Witness.

Thus shalt not bear false witness against thy neighbor.

10:30 A. M. to 12 Noon.

**Sixth Divine Healing Meeting**

The Rev. Daniel Bryant, B. D., Overseer-designate for the Christian Catholic Church in Zion in South Africa, will conduct the Opening Exercises.

Address by the General Overseer, entitled:

Divine Healing a Present-Day Reality.

12 Noon to 1 P. M.

The General Overseer and Officers of the Christian Catholic Church in Zion will conduct a Prayer Service, Laying Hands upon those who are seeking the Lord for Healing and are prepared for that ministration.

7:30 P. M.

**Restoration Message**

Address by the General Overseer:

Why I Am a Theocrat; or, Reasons for the Role of God in All Things, at All Times, and in All Places.

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**TUESDAY, OCTOBER 27, 1903**

6:30 A. M. to 7:30 A. M.

**Early Morning Sacrifice of Praise and Prayer**

Address by the General Overseer:

The Tenth Commandment or, The Crime of Covetousness.

Thus 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.

10:30 A. M. to 12 Noon.

**Seventh Divine Healing Meeting**

The Rev. William Hamner Piper, Overseer of the Christian Catholic Church in Zion for the New England States, will conduct the Opening Exercises.

Address by the General Overseer:

So-called Christian Science, an Anti-Christian Abomination.

12 Noon to 1 P. M.

The General Overseer and Officers of the Christian Catholic Church in Zion will conduct a Prayer Service, Laying Hands upon those who are seeking the Lord for Healing and are prepared for that ministration.

7:30 P. M.

**Restoration Message**

Address by the General Overseer:

Where God Rules Man Prospers; the Motto of the Theocracy.

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**WEDNESDAY, OCTOBER 28, 1903**

6:30 A. M. to 7:30 A. M.

**Early Morning Sacrifice of Praise and Prayer**

Address by the General Overseer:

The New, or Eleventh, Commandment.

Jesus said:

A New Commandment I give unto you.

That ye love one another; Even as I have loved you,

Obedience to this Commandment is the Universal Proof of Christian Discipleship.

10:30 A. M. to 12 Noon.

**The Eighth Divine Healing Meeting**

The Rev. Harvey Dengler Bensfield, Ph. B., B. D., Overseer in the Christian Catholic Church in Zion and Vice-president of Zion Educational Institutions, will conduct the Opening Exercises.

Address by the General Overseer:

Gifts of Healings; One of the Nine Permanent Gifts of the Holy Spirit.

12 Noon to 1 P. M.

The General Overseer and Ordained Officers of the Christian Catholic Church in Zion will conduct a Prayer Service, Laying Hands upon those who are seeking the Lord for Healing and are prepared for that ministration.

7:30 P. M.

**Restoration Message**

Address by the General Overseer:

The Story of the Planting, Progress and Prospects of the City of Zion, Illinois; and Projects for other Zion Cities.

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**THURSDAY, OCTOBER 29, 1903**

6:30 A. M. to 7:30 A. M.

**Early Morning Sacrifice of Praise and Prayer**

Address by the General Overseer:

The Last Command on Earth of the Risen Christ: Go Ye Therefore, and Make Disciples of ALL Nations.
LEAVES OF HEALING.

Saturdays, October 10, 1903

The Ninth Divine Healing Meeting

The Rev. Abraham F. Lee, Elder in the Christian Catholic Church in Zion and Recorder of Zion Restoration Host, will conduct the Opening Exercises.

Address by the General Overseer:
Are Medicine and Surgery Sciences, or Empirical Impostures?

12 Noon to 1 P. M.

The General Overseer and Officers of the Christian Catholic Church in Zion will conduct a Prayer Service, Laying Hands upon those who are seeking the Lord for Healing, and are prepared for that ministration.

7:30 P. M.

Restoration Message

Address by the General Overseer:
Babel or Bethel, Which?

FRIDAY, OCTOBER 30, 1903

6:30 A. M. to 7:30 A. M.

Early Morning Sacrifice of Praise and Prayer

Address by the General Overseer:
Triune Immersion: The Christ's Command and God's Seal on a Living Church.

The General Overseer, and the Overseers, Elders, Evangelists, Deacons, and Deaconesses, will administer the Ordinance of Baptism by Triune Immersion daily, when necessary, in the afternoons and the early evenings, at hours and places to be designated, except on Saturdays and Lord's Days.

10:30 A. M. to 12 Noon.

The Tenth Divine Healing Meeting

The Rev. W. O. Dinius, Senior Elder of the Christian Catholic Church in Zion City, will conduct the Opening Exercises.

Address by the General Overseer:
God's Perpetual Covenant of Healing with His People.

12 Noon to 1 P. M.

Restoration Message

Address by the General Overseer:
The Five Porches of Bethesda, or, Will Thou Be Made Whole?
Illustrated by a Diagram.

SATURDAY, OCTOBER 31, 1903

6:30 A. M. to 7:30 A. M.

Early Morning Sacrifice of Praise and Prayer

Address by the General Overseer:
Work, Watch, and Pray.

7:30 P. M.

CARNEGIE HALL MEETINGS

On Tuesday, November 3d, Wednesday, November 4th, Friday, November 6th, and Lord's Day, November 8th

The Details of the Program for these Meetings will be announced at the close of the Visitation in Madison Square Garden.

...Notices...

The Closing Meeting of the Visitation will be held on the evening of Lord's Day, November 8th, and the New Place of Meeting of the Members and Friends of the Christian Catholic Church in Zion in New York will be then announced.

Breakfast will be served to Members of Zion Restoration Host only, upon presentation of their identification cards and meal tickets at 7:45 a.m., and Supper at 5:00 p.m., daily, in the large Dining Hall attached to the Auditorium of the Madison Square Garden.

Elijah Hospees, Zion City, Illinois.
VISITATION OF ELIJAH THE RESTORER
And Zion Restoration Host to New York City

Elder A. F. Lee, recorder of Zion Restoration Host, gives the following information and instruction to members going to New York:

Departments of Zion Restoration Work.

As it has been said by the General Overseer on many occasions, the work of the Zion Restoration Host is very much larger than that of the old organization known as Zion Seventies, and embraces many departments of work outside of the definite Seventy work; so in going to New York there will be many other duties to be performed by the members of the Host besides that of carrying the Message from house to house.

Large numbers will be required to do Guard Duty under that branch of Zion Restoration Host known as the Department of Guards, under the direction of Colonel Carl F. Stern.

Others will be required to give much time to music in connection with Zion Choir, known as the Department of Music, under the direction of Conductor Deacon Burt M. Rice.

Others will be needed to assist in the nursery during the day, under the direction of Deaconess Barnard, who is at the head of the Department of Nurses.

Others will be needed to assist in the dining-room and kitchen, representing the Commissary Department, which will be under the direction of Deacon Frank Cotton.

All persons having a preference for any one of these special departments will please communicate with the officer in charge, as named above.

We also desire to have all persons who can assist in taking care of the many children who will be left by parents in Zion City, to report to us at once, so that we may refer them to Deaconess Irish, who has been appointed by the General Overseer to take charge of a vast nursery in Elijah Hospice during the time of the New York Visitation.

Handy New York Guide.

We are pleased to be able to announce to the members of Zion Restoration Host that a very handy Guide is now in course of preparation, which we hope to be able to place in the hands of every member of the Host at the time they start for New York, and which they will be able to carefully study while on route.

This Guide will give the various sections into which the City has been divided, with the smaller districts to be assigned to each Company, with general information, concerning the distance of each section from Madison Square Garden, the prevailing nationality of each district, whether thickly or sparsely settled, class of population, whether rich or poor, and full directions as to the best car lines to take in order to reach them.

Also a general outline map of the city with such other useful suggestions as may be deemed necessary for properly conducting the work.

Membership and Identification Card.

A most beautiful Membership and Identification Card is also in course of preparation, most artistically designed by Deacon Charles Champe, with space for the photograph of the owner.

It is of the greatest importance that every member of Zion Restoration Host who expects Zion to secure a rooming place for them, shall have one of these cards in their possession; consequently we must insist that all members of the Host living outside of Zion City attend to this matter at once.

If they will send us their latest photograph, the Williams Brothers, Zion’s Photographers for this special work, agree to make and furnish photographs to the members of the Host, and return the original in good order, for the sum of fifteen cents.

Let every one attend to this at once.

A very neat Card Case is also being prepared for carrying the Identification Card, Railway Ticket, and the Meal Ticket, which will be used at Madison Square Garden on this occasion.

This Case, which is being manufactured in Zion City by our own Box Factory, is a very neat imitation leather case, and can be furnished to all members of the Host for fifteen cents.

Literature Cases.

For the convenience of the Restorationists, we are also having a very neat and durable case manufactured for carrying Messages and Leaves of Healing while out on district work.

This case will carry two hundred folded Messages and ten copies of Leaves of Healing, and will prove a great convenience to our workers, especially in getting on and off cars, besides adding very materially to the general appearance.

It is a very neat black case, with spring clasp fastening, and will be nicely lettered in gilt with the words, Zion Restoration Host.

This case will be made in two qualities: the cheaper can be furnished our workers at the nominal sum of fifty cents, while the better quality will cost one dollar twenty-five cents.

We believe that every member of the Host will want one, as was clearly indicated by those who expressed their delight when we placed it on exhibition at the great Rally of Zion Restoration Host last Monday night.

Meals in Madison Square Garden.

The General Overseer has given Deacon Frank Cotton instructions to make preparations for the serving of meals to the Host in Madison Square Garden during the entire period of the Visitation, and, in pursuance of the General Overseer’s instructions, every preparation is being made by the Deacon to furnish good, wholesome meals at a very low figure.

Meal tickets for the Host for meals in New York at Madison Square Garden are now ready at the office of Deacon Frank W. Cotton, general manager Zion Hospitals, in Elijah Hospice, and should be applied for at once with the necessary cash, so that the commissary department may be able to tell as soon as possible how many to provide for.

A complete register of all ticket-holders will be kept.

The tickets will be good for thirty-five meals, from October 16th breakfast to November 2d breakfast, and will cost the members of Zion Restoration Host five dollars; this will cover the cost of dishes and other expenses.

It will be necessary to begin registering at once, so that all can be provided for before leaving Zion City for New York.

Those who have to return to Zion City before November 2, 1903, will be given credit for the unused portion of their tickets if they present it to the steward of Zion Restoration Host at Madison Square Garden before they leave. All meal tickets must be paid for when issued.

Members living outside of Zion City when ordering meal tickets must make checks, money-orders, registered letters, etc., payable to John Alex. Dowie, but send to Frank W. Cotton, Commissary Zion Restoration Host at Elijah Hospice, Zion City, Illinois.

It must be borne in mind by members of the Host everywhere, that the time for registration is growing very short, and that
LEAVES OF HEALING.

MICHIGAN CENTRAL RAILWAY.

Terminal Delaware, Lackawanna & Western Railway Depot foot of Christopher Street, New York.

TRAIN NO. 5.

October 14 | Zion City—Arrive 11:30 a.m. Chicago—Arrive 12:00 p.m.

October 15 | Niagara Falls—Arrive 6:30 a.m. Niagara Falls—Leave 7:40 a.m.

October 16 | New York—Arrive 8:00 a.m.

WARASH RAILWAY COMPANY.

Terminal New York, Ontario & Western and West Shore Railway Depot, foot of West Forty-second Street, New York.

October 14 | Zion City—Arrive 12:00 m.

October 15 | Niagara Falls—Arrive 8:00 a.m.

October 16 | New York—Arrive 7:00 a.m.

BY WAY OF WASHINGTON.

PENNSYLVANIA RAILWAY LINES.

Terminal Pennsylvania Depot, foot of West Twenty-third Street, New York.

TRAIN NO. 1.

October 14 | Zion City—Leave 11:30 a.m. Chicago—Leave 12:45 p.m.

Pittsburg—Leave 11:45 a.m. Altoona—Leave 6:15 a.m.

October 15 | Altoona—Arrive 6:45 a.m. Washington—Arrive 11:50 a.m.

October 16 | New York—Arrive 7:30 a.m.

Baltimore & Ohio Railroad Company.

Terminal foot of Whitehall Street, New York.

TRAIN NO. 7.

October 14 | Zion City—Arrive 9:30 a.m.

Zion City—Leave 12:30 p.m.

Garratt—Leave 12:00 a.m.

October 15 | Garratt—Arrive 12:00 a.m.

Chicago—Arrive 7:00 a.m.

October 16 | New York—Arrive 6:00 a.m.

BY WAY OF NIAGARA FALLS.

ERIE RAILWAY COMPANY.

Terminal Erie Depot, foot of West Twenty-third Street, New York.

TRAIN NO. 6.

October 14 | Zion City—Arrive 10:00 a.m. Chicago—Leave 11:00 a.m.

October 15 | Niagara Falls—Arrive 7:00 a.m.

October 16 | New York—Arrive 6:00 a.m.

GRAND TRUNK RAILWAY SYSTEM.

Terminal Pennsylvania Depot foot of Twenty-third Street, New York.

TRAIN NO. 4.

October 14 | Zion City—Arrive 11:30 a.m. Chicago—Arrive 12:00 p.m.

October 15 | Niagara Falls—Arrive 6:30 a.m.

October 16 | New York—Arrive 5:00 a.m.

A reduction to one fare and one-third for the round trip, on the certificate plan, has been secured for those attending the meeting of Zion Restoration Host, New York City, October 18th to November 1st, inclusive.

The following directions are submitted for your guidance:

1. Tickets at full fare for the going journey may be secured within three days (exclusive of Sundays) prior to and during the first three days of the meeting. The advertised dates of the meeting are from October 18th to November 1st; consequently you can obtain your ticket on October 15th, 16th, 17th, 18th, and 19th. Be sure that, when purchasing your going ticket, you request a certifcate. Do not make the mistake of asking for a receipt.

2. Present yourself at the railroad station for ticket and certificate at least thirty minutes before departure of train.

3. Certificates are not kept at all stations. If you inquire at your station you will find out whether certificates and through tickets can be obtained to place of meeting. If not, agent will inform you at what station they can be obtained. You can purchase a local ticket thence, and there take up a certificate and through ticket.

4. On your arrival at Madison Square Garden, present your certificate to Deacon James F. Peters.

5. It has been arranged that the special agent for the Trunk Line association will be in attendance to validate certificates on October 21st, 22d, and 23d. A fee of twenty-five cents will be collected for each certificate validated. If you arrive at the meeting and leave for home again prior to the special agent's arrival, or if you arrive at the meeting later than October 21st, after the special agent has left, you cannot have your certificate validated and consequently you will not get the benefit of the reduction on the return journey.

6. In case of miserey, it is suggested that the railroad tickets to New York City for the Zion meeting later than October 24th, after the special agent has left, you cannot have your certificate validated and consequently you will not get the benefit of the reduction on the return journey.

7. If the necessary minimum is in attendance, and your certificate is duly validated, you will be entitled, up to November 4th, to a continuous passage ticket to your destination by the route over which you make the going journey, at one-third the limited fare, from the following states: North Dakota, Minnesota, Wisconsin, Nebraska, Iowa, Colorado, as far west as Denver, Kansas, Missouri, California, Oregon, Nevada, Washington, Idaho, Montana, and Minnesota. You will be entitled to the benefits of the reduction on the return journey.

8. If the necessary minimum is in attendance, and your certificate is duly validated, you will be entitled, up to November 4th, to a continuous passage ticket to your destination by the route over which you make the going journey, at one-third the limited fare, from the following states: North Dakota, Minnesota, Wisconsin, Nebraska, Iowa, Colorado, as far west as Denver, Kansas, Missouri, California, Oregon, Nevada, Washington, Idaho, Montana, and Minnesota. You will be entitled to the benefits of the reduction on the return journey.

9. All members of Zion Restoration Host who are going to New York City from all points in Michigan, Indiana, Ohio, Western Pennsylvania, Northern Kentucky, West Virginia, should address Deacon James F. Peters, General Superintendent of Zion Transportation and Railway Affairs, Administration Building, Room 100, Zion City, Illinois, at once.

All members of the Host living in North Dakota, South Dakota, Illinois, Iowa, Minnesota, and Wisconsin should write Deacon James F. Peters for information regarding tickets.

The Railroad tickets to New York City for the Zion City legion of the Host as well as for all members living in the North and Southwest will be put on sale by Deacon James F. Peters at Room 100, Administration Building, Zion City, on Tuesday, October 16, 1903.

It is necessary that all members should have the money paid in for their fares by that time. It is very important that all should come forward on this day and secure their tickets so that the work of assigning people to the different trains will not be retarded.

A facsimile of the railroad tickets for the Zion City Legio-n of the Host, as well as for all members living in the North and Southwest, appears below.
All checks, money-orders and registered letters must be made payable to John Alex. Dowie, but sent to Deacon James F. Peters, General Superintendent of Zion Transportation and Railway Affairs, Administration building, Zion City, Illinois.

The railroad ticket will require the signature of the purchaser but once, and that will be when the ticket is received from the Transportation Department in Zion City.

All Restorationists must leave for New York on Wednesday, October 14, 1903, and positively no stop-over privileges will be allowed at any other point save those already designated by the General Overseer.

The people must arrive at New York on the same train on which they leave Zion City.

Restorationists can leave New York to return to Zion City not later than Monday morning, November 2, 1903.

All trains will leave their New York terminals in the morning, so that on the return trip the Host will be able to enjoy the magnificent scenery along the route which might prevent them seeing on the trip to New York.

There will be no stop-over privileges on the home journey of any length at any point.

This means that there will be no time to visit Niagara Falls, Washington, D. C., or any other city along the route on the return trip.

The baggage liability is limited to one hundred dollars, which means that should a trunk or grip be stamped on the back, as noted below by the joint agent of the railways at the office of Zion Transportation and Railway Affairs, which will be located to the right of the main corridor in Madison Square Garden, Madison avenue entrance. A large sign over the door will designate the room.

The name of the railroad by which the ticket holder will travel will be stamped on the line on top of the ticket, thus:— R. R.

**Original Purchaser.**

**Form W X 000**

First Class Passage from Zion City (Chicago) to New York, N. Y. and Return.

Agent's Stub. $2

**Issued by—**

**Suspension Bridge to Chicago—**

Via New York N. Y.

On Conditions named in Contract.

W X 000

First Class—Not Good if Detached

 Buster

**Original Account...**

Zion Restoration Host Excursion.

Good Only under Conditions Printed Below for One First Class Passage from Zion City (Chicago) to New York, N. Y. and Return.

Via route designated in Company tickets, leaving the form and number shown below on this contract when signed in book by the purchaser, officially stamped and used by the Company's Agent.

**Issued by—**

**Suspension Bridge to New York—**

Via New York N. Y.

On Conditions named in Contract.

W X 000

First Class—Not Good if Detached

**Issued by—**

**Suspension Bridge—**

Via New York N. Y.

On Conditions named in Contract.

W X 000

First Class—Not Good if Detached

The coupons attached will be detached by the conductors in charge of the trains between Chicago and Suspension Bridge, which is the name of the Niagara Falls station, and between Suspension Bridge and New York.

On the return trip, coupons will be detached between New York and Suspension Bridge and between Suspension Bridge and Chicago.

Care should be taken not to tear off coupons, for the ticket is valueless if coupons are detached.

The tickets for the Host going by way of Washington will be an exact duplicate of the one above with the exception that the coupons will read Chicago to Washington, D. C., Washington, D. C. to New York; New York to Washington, D. C., and Washington, D. C., to Chicago.

And I will take you one of a city, and two of her family, and I will bring you to Zion: and I will give you shepherds according to Mine heart, which shall feed you with knowledge and understanding.

—Jeremiah 5:14 15.
SUNDAY BIBLE CLASS LESSON, NOVEMBER 1st.

Sin's Last Estate.
1. A horde of demons is stronger than any man.—Matthew 12:43-45.
2. They come into fellowship with one.—2 Peter 2:20, 21.
3. One wicked spirit defiles a man.
4. The desire for sin must get out of the heart.
5. A knowledge of the Christ saves.
6. We must let the Blood cleanse us.
7. Leaving the Christ out brings failure.
8. The practice of sin brings death.
9. One can go back to old sins.
10. One can sin so that repentance will not become possible.—I John 5:16-19.

MID-WEEK BIBLE CLASS LESSON, OCTOBER 28th and 29th.

Hellward Bound.
1. One can be outwardly religious and devout and yet be going to hell.—Matthew 23:26-33.
2. God exacts righteousness while transgression shuts out of Heaven.—Matthew 5:17-20.
4. Not to repent will cause one to reach hell either suddenly or otherwise.—Luke 13:10.
5. Having been religious does not save one from hell.—Matthew 8:13.
6. Some are afraid God may save some.
7. God sees corrupt hearts even while men commend—This will not save.—Matthew 13:25-28.

Warning.
I am directed by the General Overseer to warn our members and officers throughout the world against giving money to persons claiming to be members of the Christian Catholic Church in Zion. All benevolence must be given either from Headquarters or under the direction of same. Even though the applicant for benevolence be known to be a member of the Christian Catholic Church in Zion, financial aid must not be given except in extreme cases, and then only in small amounts. Requests for help must be made to the officer-in-charge. In cases where there is no such officer, requests should be made direct to Headquarters, accompanied by recommendations from one or two members of Zion in good standing.

J. G. EXCELS
General Ecclesiastical Secretary.

Train Schedule Between Zion City and Chicago
Via Chicago & North-Western Railway.
Effective October 4, 1903.

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<tr>
<th>Weekday Trains</th>
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INVEST IN ZION SECURITIES.

The Par Value of Certificates is five and five each.

Afford Channels for Safe Investments. Zions Transportation and Railway Affairs (John Alex. Dostal), of Zion City, Illinois, supervises the railway ticket, steamship, excursion, freight, express and transfer business of Zion and her people everywhere. Directions to ticket and steamship routes given upon request.

DEACON DANIEL SLOAN, Zion Administration Building.
Manager Zion Securities and Investments.
Zion City, Ill.
OBEYING GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Ghost"

Seventeen Thousand and Two Baptisms by Triune Immersion Since March 14, 1897.


CONSECRATION OF CHILDREN.

The following-named three children were consecrated in Detroit, Michigan, Wednesday, September 27, 1903, by Elder T. Alexander Cairns: Almworth, Mary M., 302 Butler street, Port Huron, Michigan. Forsythe, Gertrude Lorene, 309 Fort street, Port Huron, Michigan. Forsythe, Marshall Armstrong, 309 Fort street, Port Huron, Michigan.

The following-named child was consecrated in San Francisco, California, Thursday, September 24, 1903, by Elder W. D. Taylor: Whitney, Dorothy Nettleton, 2913 Enoch avenue, Zion City, Illinois.
MADISON SQUARE GARDEN, NEW YORK CITY, NEW YORK

In this great building, the Auditorium of which seats 16,000 people, Rev. John Alexander Dowie, Elijah the Restorer, General Overseer of the Christian Catholic Church in Zion, will conduct a great mission from October 18th to November 1, 1903, inclusive. It is expected that he will be accompanied by Zion White Robed Choir of Hundreds of Voices, Zion City Brass Band, Hundreds of Officers of the Church, and by at least Four Thousand members of Zion Restoration Host.
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 Jehovah that Healeth thee." (John 14:6; Exodus 15:26.)

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

He cannot change, for "Jesus, the Christ, is the same yesterday and today, and forever;" and He is still with us, for He said: "Lo, I am with you all the Days even unto the Consummation of the Age." (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 the Christ's Atonement.

It was prophesied of Him, "Surely He hath borne our griefs (Hebrew, sicknesses), and carried our sorrows: . . . and 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. The 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 sufferers 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 18:18; James 5:14, 15; Mark 16:18.)

Divine Healing Is Opposed by Diabolical Counterfeits.

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

Multitudes Have Been Healed Through Faith in Jesus.

The writer knows of thousands of cases and has personally laid hands on scores of thousands of persons. Full information can be obtained at the meetings held in the Zion Tabernacles in Chicago, and in 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, Zion City, Illinois.

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

You are heartily invited to attend and hear for yourself.
LEAVES OF HEALING.

Zion Restoration Host in New York

As will be seen by the following special dispatch from the General Associate Editor of LEAVES OF HEALING, Deacon Arthur W. Newcomb, Zion Restoration Host had a most pleasant journey to New York, and arrived there early yesterday morning. The trains were met by thousands of people, and great respect was shown the General Overseer and Host. The indications thus far point to a most successful Visitation. Following is the dispatch:

Special Dispatch to LEAVES OF HEALING.

NEW YORK, October 16, 1903.—All the trains bearing Zion Restoration Host arrived safely at New York, the Wabash train containing Zion Choir being the last to arrive.

Every one of the Restorationists on board were happy, and reported a most pleasant journey.

The General Overseer’s train crossed the Hudson river at Albany, New York, and a most delightful run was made down the Hudson, although the heavy mist hid some of the views.

When the train arrived at the Grand Central depot, big crowds of people thronged the streets, every one of whom seemed most respectful, and many remarks were heard upon the fine appearance of the Host.

The police kept the crowds in good order, Captain Murtha being in charge of a large special detail.

The General Overseer drove at once to the Plaza Hotel.

The Host assembled at Madison Square Garden this morning at ten o’clock, where soon after the General Overseer arrived and personally directed the marshaling of the Host.

The roll was called and none were found missing.

Soon after roll-call, the General Overseer granted an hour’s interview to scores of New York, Boston, Philadelphia and Chicago reporters and photographers.

The scene during this interview was remarkable, and all promised fair treatment.

The evening papers of the city are all filled with many columns concerning the Mission, mostly all occupying the front pages.

The General Overseer returned to the Hotel at noon.

The afternoon at Madison Square Garden was consumed in assigning the Host to rooms, and along toward dusk all were comfortably housed.

Supper was served in Madison Square Garden, after which a hand concert was given by Zion Band.

Large and orderly crowds thronged Madison Square Garden and the near-by streets all day.

A large platform and choir gallery, together with a baptistry, are now being built in the Garden.

Words cannot describe the intensity of interest manifested, and every member of the Host is the center of attraction, the people receiving the Messages gladly.

The people ask many respectful questions, and thousands are clamoring for admission tickets and Zion Literature.

There are many visitors in the city from everywhere in New York State, on account of the Visitation, and the hotels are crowded.

Zion Institutions and Industries have opened headquarters in the concert hall of the Garden.

All are now looking forward expectantly to tomorrow’s first work of Zion Restoration Host in New York City.

After breakfast and early devotional exercises tomorrow morning, the assignment of territories to the workers will be made.

Most excellent police protection has been furnished, and they are preserving good order.

Captain Burfined and Lieutenant Hayes, from the Nineteenth precinct, reported early to the General Overseer, promising him a full quota of officers in uniform and citizens’ clothes.

Zion tonight is resting calmly and happily in God, thankful for His blessings thus far, knowing the battle is God’s.

A. W. N.
ELIJAH THE RESTORER.
General Letter from the General Overseer

New York, Chicago, & St. Louis Railway, en route to the City of New York, October 14, 1903.

Special Pullman Car "Arcadian," 9:50 p.m., near Fort Wayne, Indiana.

To the Overseers, Elders, Evangelists, Deacons, Deaconesses, Zion Restoration Host, and Members of the Christian Catholic Church in Zion Throughout the World, and to All Lovers of God.

Beloved in Jesus, the Christ, our King:

Peace to All.

Beginning at nine o'clock this morning, and following closely every succeeding half hour, until one o'clock p.m., train after train started from Zion City, laden with orderly divisions of the First Legion of Zion Restoration Host.

More than Three Thousand have been enrolled in this Legion, and are now on their way to the great Metropolis, not only of the United States, but of the American Continent.

These Messengers from God are in constant touch with me by telegraph along all the various lines by which tonight they are speeding across many States by many different routes, including the Pennsylvania, Baltimore & Ohio—which trains go by way of Washington—Lake Shore & Michigan Southern, Michigan Central, Grand Trunk, Wabash, Erie, the New York, Chicago & St. Louis (Nickel Plate), all of which go by way of Niagara Falls, upon which route our own train is now running.

I started two hours later than the other trains and am at the very rear of the procession, with my dear wife and son, in the last car of my Special Train, which contains many of the principal Overseers and Elders, and heads of great departments in connection with the great Industries and Financial Institutions of the City of Zion.

The intense interest shown by the press of the whole country in our Visitattion, was again manifested throughout the morning in the large number of newspaper reporters and special photographers who were hovering around the trains in Zion City, eager to be permitted to get on one or more of them.

This we declined in every case, desiring that our people should be perfectly free, and be all of one mind, in every car and on every train.

Tomorrow morning six of these great trains will converge upon Niagara Falls, which, God willing, my train will reach at about nine o'clock a.m.

During the morning the trains on the Pennsylvania and Baltimore & Ohio Railways will reach Washington under the charge of the Rev. George L. Mason, M. A., Overseer-designate of the Christian Catholic Church in China.

The weather has been, up to the time of our departure from Zion City, fair and beautiful for many days; but a gentle rain began to fall as we left Chicago, and became heavier as we crossed from Illinois into Indiana, with an electrical storm which played around our train with very beautiful effects for some hours.

We found that at numbers of the Railway Stations on the way large crowds were assembled, eager to catch a slight glimpse of the trains.

At Fort Wayne, Indiana, which we have just passed, and where we only remained five minutes, we were informed that about Four Thousand people were waiting.

Hitherto we have not spoken from the trains, and feel that it will not be wise to do so.

We shall need all our physical strength for the great work before us in the immense Auditorium in Madison Square Garden, which is said to seat about Sixteen Thousand persons.

But tomorrow afternoon at 3 o'clock we have promised to speak to the Legion of the Restoration Host assembled in Prospect Park, Niagara Falls, near the great Cataract, where, we are informed, there will be many thousands of persons gathered together in addition to the Legion.

We are praying our God andFather that we may be able to say some words which He will bless, not only to the multitudes there, but to the millions throughout this and other lands, who are waiting to hear the Message which God has given to us as the Prophet of The Times of the Restoration of All Things.
The great quiet throng of thousands at Fort Wayne expressed an intense desire to see us, but did not utter a sound of disappointment at not seeing or hearing us; and this was also the case at other places.

It deepens the impression, which we have had for some time, that the people are waiting in hundreds and thousands and millions quietly, and in an earnest spirit, to hear the Message which God has given us to speak, in the Name of the Christ, and in the Power of the Holy Spirit.

And now, ere we retire for rest in the beautiful private car "Arcadian," which has been provided for us by the Associated Lines who are carrying this Host, we desire to record our gratitude to God, and our heartfelt thanksgiving to all who have been connected with the getting away of this great company.

The splendid discipline and good order of our people, their obedience to their Officers, their intelligent demeanor, and kindly Christian behavior has been remarked upon for many days, and also today, in the best papers of Chicago and of large cities and towns, which reach us on the train as we go along.

May God bless the officers and trainmen of the many railway lines, and especially of the Chicago & North-Western, who undertook the handling of all the trains from Zion City around the Belt Lines of Chicago to their various starting points on each of the Great Lines running Eastward to New York.

They have all acted as if they were associated with us, not only in ordinary business matters, but many of them have entered into the transportation of the Host with the enthusiasm of a people "in whose heart are the Highways to Zion."

We commend to God tonight Mr. John Calahan, the General Passenger Agent of the New York, Chicago & St. Louis railway, who has himself become a passenger on this train, which contains besides our own car six Pullman Sleeping Cars and one Baggage Car.

He is the gentleman with whom all negotiations for the transportation of this Legion of three thousand have been conducted.

We also especially commend to God our excellent Deacon J. F. Peters, Superintendent of Zion's Transportation and Railway Affairs, who is also on this train, and who has traveled many thousands of miles and worked with great ability for many months, by day and by night, to perfect all the arrangements both with the railways and with the Legion.

We thank also the Eight Hundred Members of the First Regiment of Zion Guard, and Zion City Brass Band and Drum Corps, who form part of the Legion and are doing guard duty on these various trains.

They present a splendid appearance, carrying as they do, their wonderful swords appended to their sword-belts on their left sides, in leather cases which are labeled in shining letters—"The Word of God," each case containing a Beautiful Little Bible.

Our brethren have long loved that Sword, and by the grace of God they know how to use it, as do all members of the Legion in a very considerable degree.

It will be with a very happy and contented heart that we shall retire to rest, having dictated to our stenographer these few words to our beloved people throughout the world.

The open Bible is before us as we sit and speak in our little parlor on this car, and the words that our eyes fall upon are in the Epistle to the Ephesians, the 6th chapter, 10th to 20th verses.

We wish our dear people to read these verses, and to realize how much they mean to him, who, conscious of his own weakness and utter inability to face the countless hosts of evil, is going forward with his little army, confident that great victories await us in the great City whither we are going, no matter how hard the conflict may be.

We are not strong in ourselves, but we are "strong in the Lord" and in "the strength of His might." We have no armor of our own; but we have "the panoply of God," and we are well able, by His grace, to "stand against all the methods of the Devil," τοις μεθοδίαις τοῦ διαβόλου.

It is true that "our wrestling is not against flesh and blood"

We know it is against the "powers," against the "principalities," and we know it is against the "World Rulers of this Darkness."

We know it is against "the spiritual Hosts of Wickedness in the Upper Air," as well as upon the solid earth.
We know that the "days are evil," but by His grace we shall withstand, and, having done all, we shall stand, "having our loins girt about with the Truth of God," trusting not in our own righteousness, but having "put on the Breastplate of Righteousness, which is of God by faith," not looking upon our own "preparations" as in themselves effective without the Power of God, but, "having our feet shod with the Preparation of the Gospel of Peace," we go forward with the Message of Eternal Peace, at war with sin, but loving every sinner.

We "take up the Shield of Faith," and we know that we shall be able to "quench all the fiery darts of the Evil One," with that Divine Shield.

Therefore, we "put on the helmet of salvation," and, therefore, we go forward with one invincible weapon, the "Sword of the Spirit, which is the Word of God," praying and supplicating at all seasons in the Spirit, watching and persevering and working for all the children of God, and for the myriads who are wandering from God, and lost in the Wilderness of Sin.

We send forth these few lines with the great joy which the Apostle uttered, when he gave us these glorious verses:

He cried: "Pray for me," and I cry unto you, and unto all God's people in all the world, "Pray for me, that utterance may be given unto me in opening my mouth to make known, with boldness, the mystery of the Gospel, of which the mighty Apostle was an 'Ambassador in chains'"

And while I thank God that I am not an Ambassador in chains tonight, but an Ambassador for Christ, my King—the Messenger of God's Eternal Covenant—and a Prophet who is free, and who is enabled by God's grace to lead a great company of free men and women in the Christ into His glorious work, yet I feel with that mighty Apostle the need to cry to God, and the need to speak to my people, that they may pray with me to Him, so that I may receive grace "to speak boldly as I ought to speak."

I am grateful tonight that within the short period of exactly two years and three months, I have been enabled to establish a City where there are many thousands of God's people gathered into happy homes amid most pleasant surroundings, and into Industries which are both pleasant and profitable.
Should I be asked tonight, "What is your supreme thought in entering upon this Visitation?" I should be inclined to answer, in the words, as suggested by the Catechism, which, as a child, I learned in my native Scotland, "My supreme thought is to Glorify God and enjoy Him forever," "and to win all mankind to love and obey Him everywhere."

So far as I am able, I am determined to proclaim the Sovereign Rights of God, and to make known to all the Blessings of the Gospel of the Kingdom of God.

It is my great aim to establish in every human heart, in every home, in every factory, in every place of business, and at all times, and under all conditions, the one great and eternal principle, set forth in the First Commandment:

Thou shalt have no other gods before Me.

That Commandment enjoins The Supremacy of God in All Places, at All Times, and under All Conditions.

This will be the theme, as the program has already stated, of our first address in the City of New York.

It will be followed up through all the Commandments, from that First Commandment to the great New and Eleventh Commandment, which enjoins Christ's Standard In the Service of God, in the Service of Love, a love which not only loves one's neighbor as one's self, but which loves one's neighbor better than one's self, and does for one's neighbor what we never expect our neighbor to do for us.

Zion has gone forth to obey this Eleventh Commandment, and we have not doubted that in doing so we should be blessed in every way.

But we have not sought, or thought, of material gains to ourselves, or to our City as our first aim.

As God Is our witness, we have sought "first the Kingdom of God and His righteousness," knowing that all things that we need "shall be added unto us."

They have been added in the days that are passed, and they will be in the days yet to come.

I shall retire to rest at the eleventh hour of the night of this Epoch-making Day, and send these words to Zion City from Niagara Falls, God willing, in the morning, to be published in the Last Issue of the Thirteenth Volume of Leaves of Healing, which will be published on Saturday October 17th.

On that day we shall begin the work of the Visitation in the City of New York; for thousands of our Legion carry with them their first messages to the homes of the people of that City on that day.

The following day—Lord's Day, October 18th—we shall open the gates of the great Auditorium in Madison Square Garden.

Again asking, therefore, that all will pray for us, and thankful for the love that has surrounded us on every side, and the kindly and respectful attention which has been paid to us all along the road, I am, Faithfully, your Friend and Fellow Servant in Jesus, the Christ, Our Lord.

General Overseer of the Christian Catholic Church in Zion

P S.—Special Car "Arcadian," Niagara Falls, N. Y., 2:45 p. m., October 15, 1903.

The seven great trains of the Legion arrived here one after another, over all the different railroads, beginning soon after daylight, the last to arrive being our own, soon after nine o'clock. The other two trains are also reported safely at Washington.

The reports were uniform—a good night, a happy journey, a joyful reunion.

A great crowd, including thousands of the Host, gathered upon our arrival near our car, and whilst the Band played and the people sang the songs of Zion, every heart was full of gratitude to God.

Then they scattered to see the wonders of God In the Mighty Cataract and the beauties of Niagara River.

And now the strains of the Lord are once more In our ears, as they come with Zion Guard to escort us to Prospect Park where at three p. m. we are to meet the people All glory to God.

Peace to all. J. A. D.

Is any among you sick? let him call for the Elders of the Church; and let them pray over him, anointing him with oil in the Name of the Lord: And the Prayer of Faith shall save him that is sick; and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him. James 5: 14, 15.
The training of the Three Thousand draws to a close.

The time of the conflict is near.

With the approach of the Visitation, there is a growing Sense of Responsibility, a deeper Earnestness, a more Prayerful Spirit, a more complete Consecration, a more thorough Heart-searching among those of the Legion who are to represent their Master in this great work; but there is also a more perfect Faith and Confidence in God and in His Messenger, a more joyous Anticipation of great Victories for God, and a more and more heartfelt thanksgiving for the privilege of carrying to New York's millions the Everlasting Gospel of Salvation, Healing and Holy Living.

There was all this and more in the wonderful service held in Shiloh Tabernacle, Lord's Day afternoon, October 4, 1903.

With the increase of enthusiasm in Zion, there has also been a very marked intensification of the already deep interest in New York and throughout the country.

This is shown, not only by the fact that the press in the metropolis, as well as throughout the United States, has been devoting pages to the "coming invasion," as they call it, but by the ever-growing crowds that throng Zion City during the week and on the Lord's Day.

People of all classes and conditions, from all parts of the world, with all kinds of preconceived notions about Zion and Zion City, are to be daily seen visiting the industries, driving over the land to the westward not yet subdivided, and attending the great meetings in Shiloh Tabernacle.

On this Lord's Day afternoon, there were many hundreds of them among the more than 6,000 people in the Tabernacle.

Members of Zion Restoration Host were rejoiced to have their leader with them once more, after a two weeks' absence, and especially when they saw he was stronger on account of having taken the rest.

The service was full of Life, Inspiration and Enthusiasm from the first triumphant note of the organ in opening the Processional.

Elijah the Restorer, the leader of the Host, read to the Restorationists their Commission in the words of their great Divine Commander, Jesus, the Christ.

He proclaimed to them that He to whom all Authority in heaven and on earth had been given, had delegated His Authority to them.

Like a general addressing his forces on the eve of battle, he pointed out to them the power, resources and position of the enemy: also the points of weakness and folly.

As he proceeded, the Host entered more and more fully with him into the joyously victorious spirit of the hour.

Wave after wave of applause rolled up from the audience, and when, in the midst of his address, God's Messenger began the song, "The Power of God Is Just the Same Today," it was taken up by the Restorationists with a vigor that made the rafters ring.

But that there was a deep undercurrent of seriousness, was evidenced by the orderliness of the zeal of the people, and by the reverent and solemn fervor with which they followed their leader in the closing Prayer of Consecration.

Shiloh Tabernacle, Zion City, Illinois, Lord's Day Afternoon, October 4, 1903.

The services were opened by the Processional of Zion White-robed Choir and robed Officers:

**PROCESSIONAL.**

Glorious things of thee are spoken
Zion, city of our God;
He whose word cannot be broken,
Form'd thee for His own abode:
On the Rock of Ages founded,
What can shake thy sure repose?
With salvation's wall surrounded,
Thou may'st smile at all thy foes.

See, the streams of living waters
Springing from eternal love,
Well supply thy sons and daughters,
And all fear of want remove.

Who can faint, while such a river
Ever flows their thirst to assuage
Grace which, like the Lord, the giver
Never fails from age to age.

Round each habitation hov'ring,
See the cloud and fire appear
For a glory and a covering,
Showing that the Lord is near:
Thus deriving from their banner,
Light by night, and shade by day,
Safe they feed upon the manna
Which He gives them when they pray.

Blest inhabitants of Zion,
Washed in the Redeemer's blood,
Jesus, whom their souls rely on,
For a glory and a covering,
Showing that the Lord is near:
Thus deriving from their banner,
Light by night, and shade by day,
Safe they feed upon the manna
Which He gives them when they pray.
At the close of the Processional, the people rose and stood with bowed heads while the General Overseer 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.

All then joined in singing Hymn No. 318 from Gospel Hymns:

I am a soldier of the cross A follower of the Lamb; And shall I fear to own His Name? Or blush to speak His Name?

CHOIRS—In the Name of Christ the King, Who hath purchased life for me, Through grace I'll win the promised crown, Whate'er my cross may be.

RECEPTION OF CREED.

Dr. A. J. Gladstone Dowie 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, 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.

Dr. A. J. Gladstone Dowie then read the Eleven Commandments, the Choir and Congregation reverently singing the response, "I. Lord, have mercy upon us, and incline our hearts to keep this law." 1. Thou shalt have no other gods before Me. 2. 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, Jehovah, thy God, am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate Me, and showing mercy unto thousands of them that love Me and keep My commandments. 3. Thou shalt not take the Name of Jehovah thy God in vain, for Jehovah, thy God, is a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate Me, and showing mercy unto thousands of them that love Me and keep My commandments.

4. 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 Jehovah 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 Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed the Sabbath Day and hallowed it. 5. Honor thy father and thy mother; that thy days may be long upon the land which Jehovah thy God giveth thee. 6. Thou shalt not murder. 7. Thou shalt not commit adultery. 8. Thou shalt not steal. 9. Thou shalt not bear false witness against thy neighbor. 10. Thou shalt not covet thy neighbor's house, nor his land, nor his wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's. 11. Thou shalt love thy neighbor as thyself. 12. 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 great Choir then sang the

TE DEUM LAUDANNUM.

We praise Thee, O God; we acknowledge Thee to be the Lord. All the earth doth worship Thee, the Father Everlasting. To Thee angelic choirs cry aloud, The Heavens and all the powers therein. To Thee Cherubim and Seraphim continuo do cry: Holy, Holy, Holy, Lord God of Sabaoth. Heaven and earth are full of the Majesty of Thy Glory. The glorious company of the Apostles praise Thee. The goodly fellowship of the Prophets praise Thee. The noble army of Martyrs praise Thee. The Holy Church throughout all the world doth acknowledge Thee. The Father of an Infinite Majesty; Thine Adorable, True and Only Son; Also the Holy Ghost the Comforter. Thou art the King of Glory, O Christ; Thou art the Everlasting Son of the Father. When Thou wast upon Thee to deliver man, Thou didst humble Thysel' to be born of a Virgin. When Thou hast overcome the sharpness of death, Thou didst open the Kingdom of Heaven to all believers. Thou sittest at the right hand of God in the Glory of the Father. We believe that Thou shalt come to be our Judge. We therefore pray Thee, help thy servants, Whom Thou hast redeemed with Thy precious blood. Make them to be numbered with Thy saints in glory everlasting: O Lord, save Thy people and bless Thine heritage. Vouchsafe, O Lord, to keep me this day without sin. O Lord, have mercy upon us, have mercy upon us. O Lord, let Thy mercy be upon us as our trust is in Thee. O Lord, in Thee have I trusted; let me never be confounded. The General Overseer then read from the Inspired Word of God, the 61st chapter of Isaiah, closing with the prayer, May God bless the reading of His Word. The Choir Chanted the Gloria Patri. All then joined in singing Hymn No. 27: Far, far away, in heathen darkness dwelling, Millions of souls are wandering and lost; Who, who will go, Salvation's story telling, Looking to Jesus, heeding not the cost?

CHORUS—"All power is given unto Me, All power is given unto Me, Go ye into all the world and preach the Gospel, And lo, I am with you always." The General Overseer then led in the common supplication, followed by prayer by the General Overseer for the sick, and for Zion throughout the world, closing with the Disciples' Prayer chanted by the Choir and Congregation. After the announcements were made the choir sang with great power the beautiful and inspiring anthem, "Behold the Lamb of God," from Handel's Messiah. The tithes and offerings were then received, after which the General Overseer delivered his Message.
Do not forget that in giving this Great Commission, not only to these eleven apostles, but to the Apostolic and Catholic Church in all the ages, His Authority came from the Father. That Commission comes with equal power today.

I desire to speak to you of the extent of the Christ's power on earth and in heaven.

There are no limitations to His power on this earth and in the heavens above.

All the secret hidden powers, some of which are only being manifested now, every created thing, and every created being is absolutely given into the hands of the Christ of God. "All authority? not merely "all power."

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**Power and Authority Are Very Different Things.**

Sometimes power is in the hands of a bad man; sometimes it is in the hands of a bad king; sometimes it is in the hands of a bad legislature; sometimes it is in the hands of a bad judge; sometimes it is in the hands of a bad merchant; a bad manufacturer or employer of labor.

Power may be in bad hands, and, in fact, on the earth today, one of the saddest sights is that the god of this world is the Devil, and power is in his hands to a tremendous extent.

Those who do not regard that fact will suffer for it.

If we are foolish enough to suppose that the Devil is dead, or that the Devil does not bother himself about us, we are mightily mistaken.

The Devil is not dead, but the Devil is very much alive to the fact that we are alive unto God, and that, by the grace of God, we are dead to sin, and that, by the grace of God, we are alive to righteousness.

The Devil never yet could be complained of as not being active and alert. He has never failed to recognize that his Kingdom has been in danger.

He has not been on this earth and led legions of hell against the armies of heaven without having vast experience upon this subject.

If you suppose for one single moment that the Devil is not going to meet all his forces against us who are his pronounced foes, you are greatly mistaken.

**The Devil Will Have to Fight.**

If the Devil did not take any notice of us, it would mean either that we were a contemptible set of ciphers, or that the Devil was either so terrified that he was paralyzed, so drunk that he could not move, or that he had been converted.

I do not believe that he is paralyzed, or that he is so drunk that he cannot move, although I do believe that he is drunk a good deal of the time.

I have no respect for him whatever. I do not think that he is nearly so dangerous an adversary as some people have imagined, but he is very powerful.

**On the Side of the Oppressor There Is Power.**

It is no mean power after all.

I believe that the money Power is, for the most part, on the side of the Devil.

I believe that the Political Power is, for the most part, on the side of the Devil.

I am speaking of America.

I believe that the Commercial Power is, for the most part, on the side of the Devil.

I believe that the Social and Literary Forces are, for the most part, on the side of the Devil.

I have a very profound conviction concerning the Devil, that he is getting old and foolish.

**An Instance of the Devil's Foolishness.**

For instance, last Friday there came out in the Inter Ocean, in big headlines, "ELIJAH SLAPS SON." I took thought for a moment of when I slapped him last. I think he was about four feet tall.

I am not quite sure, if I were to slap him now, whether I would not come out second best. I would not like to undertake it.

It seems hateful to me that my son is a taller and a stronger man possibly than I. May God bless him. (Amen.)

Last Friday the Inter Ocean came out with this article, saying that I had slapped my son because he had uttered an oath at a baseball game in Zion City.
Dr. Henson has got mixed in his dates. (Laughter.)

I understand what lies beneath that.

He does not dare to say that I am a polygamist and a sensualist. He suggests it, the coward that he is, and I will spank him hard for it.

I have just saying this kind of thing to show you what kind of a fool the Devil is.

One newspaper said, “Dr. Dowie will bother very little about what Dr. Henson has said, because he is a long-headed fellow, and will carry out so much good advertising.”

I will not quite. I will consider it bad advertising, and you will hear that little mad dog howl all over America.

May God in His infinite mercy bless us in doing it.

The Devil is a fool, or he never would have begun to fight God.

The Devil is a fool and he makes fools.

A Page from Dr. P. S. Henson’s Record.

By the way, the very first time I heard Dr. Henson was when I was asked, by Rev. Dr. A. Whatley Lamar, of the First Baptist Church, of Omaha, Nebraska, to hear a distinguished Chicago Minister, in a Chautauqua Assembly, at Council Bluffs, on the other side of the Missouri river.

I found the biggest bluff I had ever seen in my life.

The place would have seated five thousand, about, and he did not have five hundred. I was one of them.

They asked me to preach in the Council Bluffs Baptist Church the next Lord’s Day morning.

I said, “No, I preach all week, and I have to preach in the afternoon.”

“Oh,” said Dr. Henson, “Dr. Cooky has made a mistake.

He has announced me to preach.”

“Well, then,” I said, “preach.”

“But,” he replied, “I cannot.”

“You are not sick, are you?” I asked.

“No,” he answered, “but I cannot.”

“I’ll tell you why you cannot,” I inquired.

“You know,” he responded, “I have an engagement with this Lecture Bureau, and the engagement is that I shall go to Council Bluffs, at the time Dr. Henson named, and I have not got over the place, because the Lecture Bureau thinks that if I go there, people will hear me.” I believe my eyes, but I read it over again, and I am sure I was right, because I have seen the same announcement since, that Dr. Henson of the First Baptist Church of Chicago was to lecture, “Of Fools, by One of Them.”

When he had finished the lecture I thought that the announcement was perfectly correct.

He wanted to see me after the lecture, with Dr. Cooley.

They asked me to preach in the Chautauqua Assembly, at Council Bluffs, at the time Dr. Henson named, and I have not got over the place, because the Lecture Bureau thinks that if I go there, people will hear me.”

I read it, he said, and hoped he would see me in Chicago.

The Devil as an Advertiser for God’s Work.

The Devil is a great fool.

He set up Dr. Buckley, and he set up Dr. Henson, and he set up a great many foolish people, to write about us in New York.

The result is that he has only made the people so eager to hear us that it would take five Madison Square Gardens to hold them.

Beloved friends, do not be afraid of the Devil.

On the other hand, do not imagine that he has no power, because he has great power.

His intention was to blast and blight my son’s good name, so that throughout this broad land they would think that Dr. Gladstone Dowie was a blasphemous fool and blackguard, who would curse and swear upon the baseball ground.

I thank God that he is a Christian gentleman and is incapable of that. (Applause.)

I will stand up for my son’s good name.

I will defend every one of you, if you will do right.

Power is on the part of the enemy, and such is the power of the press that that lie appeared in Buffalo the same morning that it appeared in Chicago. No doubt it appeared in New York, Philadelphia, Boston, San Francisco, and other cities the same morning; no doubt it is winging its way all over the world, and going before my son to Australia.

But a lie comes right back to roost in the heart of him who tells it.

That lie is coming right back to Dr. Henson and to the Inter Ocean, and to all who have had anything to do with it.

The Inter Ocean’s Death Prophesies.

Zion, thank God, has a printing press, and Leaves of Healing will live and live on and on when the Inter Ocean is rotten and buried in a dishonored grave.

I revere to prophesy, and my prophecies have never failed concerning the press, that I shall live to see the Inter Ocean dead, buried and forgotten. (Amen. Applause.)

If my son does right, as hitherto, he will be a blessing to Zion.

I thank God for the power of the press that enables us to print the beautiful little card and our address, in millions, and the Messages.

I thank God that Zion has never been afraid to face the foul press, and is not afraid now.

The Power of God Will Overthrow All the Powers of Hell.

I think that all the powers of hell will be marshalled against us, but if I believe that Word which I have read. “All Power, all Authority, is given unto Me in heaven and on earth,” then I have simply to bow and say, “My Father, let the Authority and Power of the Christ rest upon me, that I may do His work.” (Amen.)

The Authority That the Father Gave His Son, His Son Has Given His Servants.

Let me not forget to remind you that our Lord Jesus, the Christ, said to His apostles: “What things soever ye shall bind on earth, shall be loosed in heaven; and what things soever ye shall loose on earth, shall be loosed in heaven.”

He gave to His apostles tremendous authority of binding and losing; of exercising discipline which, by the grace of God, I believe I possess today as an apostolic minister of our Lord Jesus, the Christ.

I realize that, as Elijah the Restorer, I have the authority which the Lord Jesus, the Christ, delegates to every faithful minister who is able to exercise that authority.

I realize that I have the right and I have the authority to rebuke and to reprove, and to chasten those who are fighting God.

The time has come when judgment, beginning at the House of God, will go on, for “the Lord cometh with ten thousand of His saints,” to reprove the ungodly, to convict them of all their ungodly speeches that they have ungodly spoken, and of all their ungodly deeds that they have ungodly done.

I believe that the time has come to reprove for the ungodly writings, and their ungodly speeches, the ungodly world, and to demand that God shall rule this world, and not the Devil.

All Authority hath been given unto Me in heaven and on earth. Go ye therefore, and make disciples of all nations.

Failure of the Church to Obey the Great Commission.

Has the Church done it?

Audience—"No."

General Overseer—Then it is time to set about it.

May God grant that, with the Authority of the Christ, we shall go to every nation under heaven, and make them disciples of the Christ.

It Is Time, O God, to Bless China.

China is in the hands of the Russian power, that is tearing her to pieces; in the hands of the German and French eagles that are gnawing at her vitals, and tearing her to pieces; in the hands of the British lion which has his paw all along the Yang-tse-kiang, from its source to its mouth, and is holding as if it belonged to him.

I say no.
COMMISSION OF ZION • RESTORATION HOST.

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God for the Church, God for the school, and God for business and God for the State; the Gospel that will win the world to God, and drive the Devil out! All hail, the Everlasting Gospel! All who love it and want it to do right stand and tell God so.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee... Take me as I am, and make me what I ought to be, in spirit, soul and body. Give me power to do right, no matter what it costs. Give me Thy Holy Spirit that I may love Thee above Thee, follow Thee, be a blessing to all mankind. For Jesus' sake. Amen. (All repeat the prayer, clause by clause, after the General Overseer.)

General Overseer—Did you mean it?

Audience—"Yes."

After the singing of "They That Be Wise Shall Shine," the service was closed by the General Overseer pronouncing the Benediction.

Benediction.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole spirit and soul and body be preserved entire, without blame, unto the coming of our Lord Jesus, the Christ. Faithful is he that calleth you, who also will do it. The grace of our Lord Jesus the Christ, 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.

MESSAGE No. 84.

The BATTLE IS NOT YOURS, BUT GOD'S.

REPORTED BY O. R., S. E. C. AND J. R.

A great people and a strong, there hath not been over the like, neither shall be any more after them, even to the years of many generations.

They run like mighty men; they climb the wall like men of war; and they break not their ranks.

Neither doth one thrust another; they march every one in his path: and they burst through the weapons, and break not off their course.

Who is she that looketh forth as the morning, Fair as the moon, Clear as the sun, Terrible as an army with banners?

These are the words that came to mind as one beheld the wonderful sight of the Legion of Zion Restoration Host, over three thousand strong, on the eve of its departure for New York, passing in review before the General Overseer on Lord's Day, October 11, 1903, in Shiloh Grove.

And yet, there was also the thought: "The battle is not yours, but Jehovah's."

The scene presented as the great procession swept around the Temple site, marching and countermarching, guiding right and left, dressing ranks, aligning, and all other details of sunputious military performance; ranks still with the buckram of discipline such as can only be infused into an army through loving obedience, was one unprecedented in all the annals of Gospel history.

Love, more potent than a booming cannon, manifested itself in a material way as company after company passed by the General Overseer, and an eager multitude, which had gathered from the neighboring cities to witness the review.

The Guard was resplendent in its rich garb of black broadcloth, trimmed with pure white and gleaming gold.

This mighty army of the Church of God, swaying to the sound of rhythmic music, the roll of drums, the flaut of flags, the flash and play of the colors in the sunlight of a perfect day, as on they came, Zion's colors, the Gold, the White and the Blue, everywhere displayed in waving drapery and banner and shield and sash, put into material expression something of the spiritual power in which they were about to march, with fearless tread, upon the greatest city in the western hemisphere.

The picture was one of indescribable beauty.

Following the Colonel and his staff came Zion Band of forty pieces, with Drum-major Alsop at the head and Conductors Bosworth directing.

Then came the rank and file of the Guard, under their proper officers.

Following the Guard, came Zion Restoration Host, headed by their banner and preceded by the drum corps, under the direction of Deacon W. H. Disbrow.

It was quite appropriate that this essentially American musical organization—a drum and file corps—should proudly carry the Stars and Stripes.

But the Host, that wonderful Legion, the very flower of Zion, coming up with hearts overflowing with boundless enthusiasm as they continued to march and countermarch, each wearing a sash of Gold, White and Blue, while at the head was carried the beautiful Zion Restoration Host Banner!

Then came Zion White-robed Choir, seven hundred members strong, led by Conductor Burt M. Rice.

Then came the Overseers, Elders, Evangelists, Deacons and Deaconesses of the Christian Catholic Church in Zion, also wearing the Gold, White and Blue sashes.

As the great procession moved along, the love of Zion for her noble leader, the General Overseer, Elijah the Restorer, became apparent as one saw the loving obsequies made to him and his beloved wife and son, who accompanied him in the carriage from which he reviewed the scene.

At the conclusion of the countermarching, the Legion halted to be photographed, and no less than twelve cameras besides that of Zion's photographers, were pointed at the Host, and behind each stood a photographer representing a New York or Chicago newspaper.

The General Overseer gave the Zion salutation, after which the mighty throng marched into Shiloh Tabernacle, the audience practically filling the entire building.

Zion on parade is a wonderful sight.

After the procession, the Band, stationed at the entrance of the Tabernacle, playing an inspiring Processional, the General Overseer came upon the platform, the people rising and standing with bowed heads, while he pronounced the invocation.

Shiloh Tabernacle, Zion City, Illinois, Lord's Day, Afternoon, October 7th, 1903.

After the usual praise service, the recitation of the Apostle's Creed, reading of God's Commandments, and singing of the Te Deum Laudamus, the General Overseer said:

Let us read our Scripture lesson in the Second Psalm, and in the Second Book of Chronicles.

After the reading of the Second Psalm, the General Overseer said:

Now, in the Second Book of Chronicles, let us read this story of an Ancient Battle of Israel.

It is to be found in the 20th chapter:

And it came to pass after this, that the children of Moab, and the children of Ammon, and with them some of the Ammonites—

Perhaps that is an error and the word ought to have been the Moabites.

Jehoshaphat came against Judah, it is written the Moabites.

Jehoshaphat was a great many others.

He started crying to God when he got into trouble.

Now this miserable Jehoshaphat! I wonder that God Almighty ever heard that prayer, because of the poor, pitiful sentiment in it.

Among other things he is telling God that all the trouble arose because He would not let them kill the Ammonites and Moabites.

"Now," he said, "You see how they reward us!"

"Yes," said the other. "I cannot pray.

"I cannot pray either," said the first, "but we ought to do something religious; let us take up a collection."

I do not know whether that is true or not. I am inclined rather to think it is not.

It is a fact, however, that there are a great many people who do not know how to pray.

If you think that prayer of Jehoshaphat is a good one, I do not.

**God Does Not Forget His Covenant.**

God Almighty is a most merciful God.

People stumble along in their prayers and do not put things right, but He does not forget His Covenant with His people, because one man does not know how to pray.

I do not like this prayer, neither do I like the character of Jehoshaphat much. He became an associate of Ahab, and nearly ruined the land.

But he went on:

"O our God, wilt Thou not judge them? Poor, miserable man! He does not confess the sin of Judah.

"O our God, wilt Thou not judge them? For we have no might against this great company that cometh against us; neither know we what we do; but our eyes are upon Thee."

**The Best Part of Jehoshaphat's Prayer.**

That was the best part of the prayer. One of the men said to the other, "Can you pray?"

"No," said the other. "I cannot pray."

"I cannot pray either," said the first, "but we ought to do something religious; let us take up a collection."

That is just where they ought to have been.

That prayer was a great deal too long.

**The Most Effective Prayers are the Shortest.**

In the Bible, especially in the New Testament, the prayers are very brief.

Jehoshaphat finally got down to business. "Our eyes are upon Thee."

And all Judah stood before Jehovah.

There was a way by which all these tribes were represented; and the whole people stood before God by tribes, being represented by families.

And all Judah stood before Jehovah, with their little ones, their wives, and their children.
It seemed as if the whole nation had turned out to pray.

Then upon Jahaziel, the son of Zechariah.

This was a very remarkable man of whom we know very little except that he was a prophet.

Then upon Jahaziel the son of Zechariah, the son of BENNIAH, the son of Joel, the son of Miriam, the Levite, of the sons of Asaph, came the Spirit of Jehovah in the midst of the congregation.

Oh, that God would cause His Spirit to fall upon His people as He did that day upon Zion!

The General Overseer then read from the 15th to the 17th verses.

Ye shall not need to fight in this Battle.

No Need for Weapons of War.

Oh beloved, if we just realize in our Battle, that there is no need for any weapons, but the weapons of Love, of Faith, of Hope, of Power.

Oh that the nation would remember this!

Ye shall not need to fight in this Battle; set yourselves, stand ye still.

The General Overseer then read to the end of the 18th verse.

Want a wonderful call that Prophetic Voice was! I do not think that there was very much in the prayer, except when he got to the end; but that Message from an inspired man, a prophet, suddenly raised up in the midst of the congregation.

Oh God, use Thy poor prophet to our great Nation, when he shall stand at the great Gateway of that Nation on this day week Amen.

Now follows the story; it is very interesting.

And the Levites of the children of Kohathites and of the children of the Kadmessites, stood up to praise Jehovah, the God of Israel with an overplus loud voice.

And they rose early in the morning, and went forth into the wilderness of Tekoa, and as they went forth, Jehovah stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; believe in Jehovah your God, so shall ye be established; believe His prophets, so shall ye prosper.

The Proclamation of Jehovah.

What was that Message?

He had slept upon it. He had heard that loud song of the Levites and of the Kohathites and of the Korathites, the great singers; and he had slept upon this Message of Jahaziel.

In the morning he stood up and stretching forth his hands, said to the people:

That is all right. That is just what we believe, they say down in New York; but that is the use of having anything to do with a prophet. If we only believe in God, we shall be

The General Overseer then read the last part of the 20th verse, the New York Legion repeating it after him, clause by clause.

And when he had taken counsel with the people, he appointed them that should sing unto Jehovah, and praised the Beauty of Holiness, as they went forth, Jahaziel stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem.

What a wonderful call that Prophetic Voice was! I do not think that there was very much in the prayer, except when he got to the end; but that Message from an inspired man, a prophet, suddenly raised up in the midst of the congregation, was the thing that gave inspiration to the whole Nation.

God, use Thy poor prophet to our great Nation, when he shall stand at the great Gateway of that Nation on this day week Amen.

Now follows the story; it is very interesting.

And the Levites of the children of Kohathites and of the children of the Kadmessites, stood up to praise Jehovah, the God of Israel with an overplus loud voice.

And the now early in the morning, and went forth into the wilderness of Tekoa, and as they went forth, Jahaziel stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem.

That is all right. That is just what we believe, they say down in New York; but that is the use of having anything to do with a prophet. If we only believe in God, we shall be established.

We have no use for prophets in New York.

Wanted — A Prophet.

I wonder how long ago I read an article in the Outlook, entitled "Wanted — A Prophet."

When a prophet does come down, they do not want him. But want what!

Jehovah did not say merely "believe Jehovah, your God, so shall ye be established," but he said something else.

It was only half the sentence.

He had been sleeping on it all night, and Jahaziel's voice still rung in his ears: "The Battle is not yours, but God's."

That was a new thought to him. He had thought of how he could put to rout these Ammonites and Moabites with his army; but he was told to stand still.

No fighting at all! How was he to win? They would march right up and clean them out and take Jerusalem.

"No, stand still, Jehovah! You and your army."

Jehaziel spoke the Word of God when he said: "Stand still! The Battle is not yours, but God's."

Hear me, O Judah, and ye inhabitants of Jerusalem; believe in Jehovah your God, so shall ye be established; believe His prophets, so shall ye prosper.

Prosperity Through Obedience to Message of God's Prophet.

Thank God, you have believed my Message, and we have prospered. Have not?

Audience "Yes."

General Overseer No need for any weapons, but the weapons of Love, of Faith, of Hope, of Power!

Audience "Yes."

General Overseer It has been a wonderful prosperity. We are able to go forth and carry this Ministry of Love because God prospered us.

You believed my words and obeyed; and we prosper.

By believing God we will be established, and if you believe His prophet you will prosper.

Watch the men or women that have kept back from going to New York because they could not afford it. They will wither away; their prosperity will vanish, and we shall get rid of them.

If they do not get out of Zion we will bury them.

God Almighty has no use for them.

Believe in Jehovah your God, so shall ye be established; believe His prophets, so shall ye prosper.

I would like the New York Legion to repeat that.

The General Overseer then read the last part of the 20th verse, the New York Legion repeating it after him, clause by clause.

And when he had taken counsel with the people, he appointed them that should sing unto Jehovah.

Of Course, There Were Some Grumblers.

"You miserable Jehoshaphat," some of the wise people probably said; "we do not want singing. We want you to sharpen your swords and grind your swords, and get your chariots and get your armor on. That is what we want, Jehoshaphat. That is the way we are to win. We will brush them off the earth."

That is not the way to win anything, is it?

Audience — No.

The Beauty of Holiness in Singing.

General Overseer Jehoshaphat had come to believe Jahaziel's Message.

He said: "Come, let us sing about this. We will have a glorious time."

That is why Zion sings before she starts.

I do not believe it would be possible to keep you from singing on the way to New York. We love to sing.

And when he had taken counsel with the people, he appointed them that should sing unto Jehovah, and praised the Beauty of Holiness, as they went out before the army, and say, Give thanks unto Jehovah; for His mercy endureth forever.

When they began to sing and to pray, Jehovah did something.

Jehoshahat set men in wait against the children of Ammon, Moab, and Mount Seir, which were come against Judah; and they were smitten.

How were they smitten? Because they got into confusion with one another.

For the children of Ammon and Moab stood up against the inhabitants of Mount Seir.

These were all in combination and they quarreled before they arrived at Judah.

Victory Gained by Throwing the Enemy Into Confusion.

Some people have said to me: "Doctor Dowie, do you not know that there are terrible armies down there? People massed against you in New York?"

Of course I know it. But when I get down to New York I will throw a little bomb in that direction, and a little bomb in that direction, and another in that direction, and before the week is over they will all be fighting with one another.

(Laughter.)

God is a great God. The Ammonites and Moabites and Seirites could have wiped out Judah at that time, but God said: "Let them fight it out among themselves." So they fought it out.

For the children of Ammon and Moab stood up against the inhabitants of Mount Seir, utterly to slay and destroy them, and when they had made an end of the inhabitants of Seir, every one helped to destroy another.

If that is the case in New York, Zion will possess the city.

Ecclesiastically I Would Like to See the Apostate Churches Combine to Fight This Host.

I think I would doop everything else and say, "You Episcopalians, fight it out with the Baptists; and you Baptists, fight it out with the Presbyterian; and so on, all the way along."

Foolish as God's people sometimes are, the Devil is more foolish still.

The Devil cannot mass his forces anywhere, because, before they get into the fight, they fight one another.

I have no respect for his organization; not an atom. He cannot unite. He may try to do it for a little while, but it breaks to pieces.

Some of these events, recorded in God's Word, I think we shall see repeated.
I have been watching.

The Scirites were crushed by the Moabites and Ammonites. And when they had made an end of the inhabitants of Seir, every one helped to destroy one another. And when Judah came to the watch-tower of the wilderness, they looked upon the multitude; and, behold, they were dead bodies fallen to the earth, and there were none that escaped.

Was that not a terrible sight?
The Scirites had been destroyed by the Moabites and the Ammonites.

And when Jehoshaphat and his people came to take the spoil of them they found among them in abundance both riches and dead bodies, and bodies, and

"I am worse than that. When I come, I say, 'your money for God?"

A man said to me, "You are very honest, Doctor." "When a burglar comes to you, he says, 'your money or your life,' I am worse than that. When I come, I say, 'your money and your life.'" (Laughter.)

If I am God's minister, have I not a right to say, "In the Name of God, give me your life for God?"

-Delight in Review of the New York Legion.

With great delight I reviewed the Legion this afternoon. My heart was very full.

As Mrs. Dowie said, we both felt like crying nearly all the time.

We were thrilled as we saw you pass in such beautiful array, with such bright and happy faces, willing to go and battle for the Lord.

Such a scene has probably never been witnessed, not even in apostolic time; because in those early apostolic days, it was very difficult to gather Christians together.

In those days, they were among heathen and bitter enemies.

They oftentimes were hidden, and had to worship God in secret, and even under ground in the catacombs.

But what a glorious time we live in, when, in these Times of Restoration, a great Legion like this—and it is only just the beginning—can assemble and march and he reviewed, all ready and in good order to do their work for God.

The General Overseer then made the announcements, after which the tithes and offerings were received.

Zion City band rendered an appropriate selection very artistically, Zion Choir sang with its usual splendid unity and harmony, and then Miss Harriet Ware's beautiful voice, vibrant with true sympathy, was heard in the simple but very touching solo, "Knocking, Knocking, Who is There?"

The General Overseer said: "Behold, I stand at the door and knock. If any man hear My Voice and open the door, I will come in and will sup with him and he with Me." (Laughter.)

The pierced hand is knocking at your heart to-day.

We are about to have the Lord's Supper.

We who love Him are ever glad to hear His Voice, as He bids us enter into His banquet house; for His Banner over us is Love.

We go down to New York conscious that the Battle is the Lord's.

The Christ Himself, who has said, "Lo, I am with you All the Days even unto the Consummation of the Age," has waited so patiently for these long centuries, until, as the Consummation of the Age draws near, and the Church has failed to do His work, He has raised up, in these last times, a despised, neglected and hated people whom, in a wondrous way, He is using.

All over the world, through their agency, He is knocking at the doors of nations, at the palaces of kings, at the huts of the peasants, in the deepest valleys, and on the highest mountains.

I am thankful to God for this.

Where Zion's Message Has Reached.

One of the writers in one of the bitterest of our adversaries' papers wrote a very friendly article. He told a friend that the reason why he has so earnestly championed Zion's cause was that, some years ago, having been sent to explore the far North regions, where there were none who spoke the English language, he reached a solitary house, on the outposts of civilization, and there he found Leaves of Healing on the table of a Mohammedan merchant.

One told me that away up in the Himalayas, far above Darjeeling, he found Leaves of Healing.

Another told me that, in the bazaars of Cairo, he found Leaves of Healing on the table of a Mohammedan merchant.

Another told me that in the caravansary of a Mohammedan country, where it is supposed that there are not ten Christians, he found Leaves of Healing in a tavern.

And so, by the grace of God, the Christ, through Zion, is knocking at the Gates of All the World.

We who go with this Message to New York, are now going to sit at His Table with the Host that do not go, and are doing
The battle is not yours, but God's.

How are we to overcome? Jesus leads us on, and He will give us the victory over Satan, will He not? Audience—"Yes."

General Overseer—Jesus hath provided Salvation, and He will overcome sin, will He not? Audience—"Yes."

General Overseer—Jesus died that by His stripes we might be healed; and Healing will overcome Disease, will it not? Audience—"Yes."

General Overseer—Jesus hath abolished Death, and brought Life and Incorruption to light through the Gospel. He came to give us Life and Health abundantly. Therefore, Life will destroy Death, will it not? Audience—"Yes."

General Overseer—He has opened the Kingdom of Heaven to us, given to us all its treasures and powers. Shall we not overcome the kingdom of Darkness and Hell? Audience—"Yes."

The Line of Battle Drawn.

General Overseer—There is the issue: Satan and Sin, Disease and Death and Hell—Jesus, Salvation, Healing, Life and Heaven.

Who will win? "The battle is not ours, but God’s." Will He win? Audience—"Yes."

General Overseer—Are you sure? Audience—"Yes."

This Movement Unprecedented.

General Overseer—Beloved, this is the first time in all the history of the world that a pitched battle is being fought with forces organized in the way that Zion Restoration Host is. Great men have risen.

Mighty preachers have preached the Gospel; and we must forever cherish the memories of the mighty evangelists of all times, but they never organized the people. They went and talked and talked.

They got the churches to unite, and when they got them united, the miserable fellows found they had too many things to avoid when they preached.

"We must not talk about Baptism, because that will offend the Quakers, or do not believe in Baptism.

"We must not talk too much about the Eternal Purposes of God, because they will say we are Presbyterians, and that will offend the Congregationalists."

So they began to dance the sword dance, trying to avoid the points.

What kind of an issue was it? Nothing at all. It did not amount to a row of pins for the most part, although here and there people were saved.

Here is a Church, on the other hand, that can, in its youth, send out a Legion that will cover New York at least twice, God helping us.

Power of the Lever of God Resting on Fulcrum of Eternal Truth. The result cannot be in doubt. The returns may not be immediate as men count it.

Archimedes said: "Give me a fulcrum upon which to rest my lever and I will overturn the world."

We have got the fulcrum of Eternal Truth; the fulcrum of the Eternal God; He is the Lever in our hand of faith.

Let us just get that under New York, and we will turn it over.

In fact, I think we have turned it over now. (Laughter.) New York cannot make it out; but New York is very much turned over.

There are thousands, and tens of thousands, and hundreds of thousands of well-meaning, earnest people who have never yet been Christians according to the churches, but who say, "O God, if this man has a Message that can make this city better and purer, let him come and speak it!"

There will be a wonderful revelation next week.

The Battle Is God’s.

Zion’s Weapons.

Let us go and fight it, knowing that God is leading us on to fight with the weapons of Faith, and Hope, and Love. Let us fight patiently, and let us fight fairly.
LEAVES OF HEALING.

Let us remember that those who go to fight cannot complain if the enemy gives them a knock or two.

We are to take it kindly and go right on fighting the enemy.

We want to win.

Our battle is not against the sinner, but against what—Sin; not against the sick, but against sickness.

Our battle is not against the powers of earth. We are not "wrestling with flesh and blood, but against the Principalities, against the Powers, against the world rulers of this darkness; against the host of evil spirits in the Upper Air."

That is our Battle, and by the Grace of God we will fight it.

A Thought Suggested by Zion’s Shield.

As I look at the little Shield of Zion, I say, “God help us.” I was looking at that Shield today and it magnified before my eyes, and I thought I heard the Spartan mother saying to her brave soldier boy, as she gave him his shield, “Come back on it or with it.”

By that she meant this: "Do not lay down your shield; do not throw away your weapons; come back to me dead, borne upon your shield by your surviving comrades, if it must be so, but bring back your shield."

God help us that we may bring back the Shield of Zion, and not leave one on the battlefield. (Amen.)

We must fight this, and may God grant that we may rather come back on the Shield of Zion as to body, the Spirit going to God, to lay it down on the field of battle.

I know not what awaits me.

God kindly calls me.

And over each step of my onward way

He makes new scenes to rise;

And every joy He sends me, comes

A sweet and glad surprise.

Where He may lead I'll follow;

My trust is in Him expose;

And every hour in perfect peace I'll sing;

He knows! He knows!

O blessed lack of wisdom,

’Tis kindled not to know;

He holds me with His own right hand,

And will not let me go,

And lulls my troubled soul to rest

In Him who loves me so.

So on I go, not knowing;

I would not if I might;

I’d rather walk in the dark with God

Than go alone in the light;

And every joy He sends me, comes

A sweet and glad surprise.

My Father knows; my Savior knows; the Holy Spirit knows, and I am following where God leads.

That is the way I want to go. Do you not want to go in that way, too?

A Word to Those Who Stay at Home.

Beloved, you who stay at home; I have joked a little some times; but I know that there is a valiant Host we are leaving at home.

It has cost some of them more to stay than it has for you to go; because they gave up that they might take care of the babies; that they might stand by and guard the city; that they might take the places of their wearer chiefs and companies, and let them go.

I thank God for the loving self-sacrifice of the Host that stay at home.

May God guard our little City. (Amen.)

May He guard the property of Zion.

There are some that will have to stay at home to prepare the ammunition for the campaign.

God bless the toilers, the hearty good workers in Zion Printing and Publishing House! (Amen.)

We have to get a great deal of ammunition for the Battle in New York. We will take a great deal of us, and more must follow us in tons upon tons.

Let us make consecration.

A Prayer of Consecration.

Our God and Father, we believe in our hearts that we are going to a Battle that is Thine so: Thou wilt go with us, and when it is over, Thou wilt take us into the Valley of Blessing and give us the spoils of victory. O God, may there be many to Thee, taken captive by the Lord. Oh fill us with Thy Spirit of patient, loving, earnest continuance in well doing. May we bear adversity and trials for Jesus’ sake, and for the sake of the good we can do in His Name. Should some of us not come back to Zion City on this earth, may there be no doubt that we shall rise to the Zion above. We thank Thee for that city, and that we are gathering there, and that we are coming back with Jesus to reign with Him on earth, and subdue the world in the glorious Millennium. For His sake prepare your home for living, or for what men call dying; and whether living or dying may we commit all we have to Thee, knowing that Thou wilt take care of us, and all our loved ones, and all Thy work until Thy Will is done in us. For Jesus’ sake.

Benediction.

Beloved, Jehovah bless thee and keep thee. Jehovah, make His face to shine upon thee, and be gracious unto thee. Jehovah, lift up His countenance upon thee and give thee peace. Grace, mercy and peace from God the Father, Son, and Holy Spirit be with you all and keep you ever. Amen,

Train Schedule Between Zion City and Chicago
Via Chicago & North-Western Railway.
Effective October 4, 1903.

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<tr>
<th>Weekday Trains.</th>
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**NORTH BOUND TICKETS** for lot seekers, sight-seers, homesettlers, and workmen not resident of Zion City, on sale at Zion Hospice No. 1, Chicago. Single and commutation tickets sold at depot. To travel between Zion Hospice No. 1 and Chicago & North-Western railway depot, Chicago, take South Side elevated road from Twelfth street to Fifteenth avenue and Randolph street. At Zion City a boy meets all trains and will take passengers from depot to any point about the city at reasonable rates.

**ZION’S TRANSPORTATION AND RAILWAY AFFAIRS**
John Albert, of the Zion Transportation and Railway Affairs, can assist you with making your trip to Zion City. Zion City and the property of Zion strengthen and safeguard every Security. The Land Association, the Bank, the Lace Industries, the General Stores, the Fresh Food Supply, the Candy Manufacturer, and the Building Association.

**AFFORD CHANNELS FOR SAFE INVESTMENTS.**
Zion City and the property of Zion strengthen and safeguard every Security. The Land Association, the Bank, the Lace Industries, the General Stores, the Fresh Food Supply, the Candy Manufacturer, and the Building Association.

**INVEST IN ZION SECURITIES.**
The Par Value of Certificates is in and each one is.

**Savings or Surplus Money can be thus employed any time.**
These pay an income of from Six to Twelve per cent. per annum. The Land Association, the Bank, the Lace Industries, the General Stores, the Fresh Food Supply, the Candy Manufacturer, and the Building Association.

**FOR SALE**
Zion City and the property of Zion strengthen and safeguard every Security. Price Lists. Earning Data, and other particulars sent free upon request.

**DEACON JAMES F. PETERS.**
General Superintendent Zion Transportation.
Early Morning Meeting in Shiloh Tabernacle

I X THE GLORY of midsummer, in beautiful Zion City, the fruitfulness of life is reached.

As perfect day succeeds perfect day, the cup of joyous life brim over.

Each day is a holy day, each day a Sabbath; yet one day out of the seven seems yet a little more beautiful, a little more like unto heaven.

These are the days when, in the early morning, God's people meet to praise Him, and receive His Messages, as given through His servant and prophet, Eliah the Restorer.

God's revelation of Himself in nature, and by the written Word, was blended in an exquisitely harmonious manner on Lord's Day morning, August 9, 1903, by His Messenger. Life, fullest life, for God's people in abundance; this was the theme of the Message.

The 23rd Psalm and a portion of the Gospel according to St. John was read by the leader.

The service was opened by the Congregation's singing Hymn No. 261:

Holy, holy, holy is the Lord! Sing ye people, gladly adore Him; Let the mountains tremble at His Word. Let the hills be joyful before Him; Mighty in wisdom, boundless in mercy, Great is Jehovah, King over all.

I fear not that.

The General Overseer then said:

Let us read in the Inspired Word of God the 23rd Psalm: Jehovah is my Shepherd; I shall not want. He leadeth me beside the still waters. He restoreth my soul.

The Soul is Life...

Not the spirit alone is spoken of here, but the soul.

Do not forget the sheep.

Keep always in your mind, in reading the Bible, that the soul is not the spirit, and the spirit is not the soul.

The soul dies, but the spirit cannot die.

The Christ said: "My soul is exceeding sorrowful, even unto death." It is also written: "The soul that sinneth, it shall die." "Thou shalt make His soul an offering for sin."

When God restored his soul, He restored his animal life, and gave him strength and vigor.

He guided me in the paths of righteousness for His Name's sake.

Yet, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me. The rod and the staff, they comfort me.

Then prepared a table before me in the presence of mine enemies.

Thou hast anointed my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life.

There is a marginal reading there that perhaps is more correct, which reads: "Only goodness and mercy shall follow me all the days of my life."

I will dwell in the House of Jehovah for ever.

And I will dwell in the house of Jehovah for ever.

The General Overseer then read from the 10th chapter of the Gospel according to St. John, beginning with the 1st verse and proving to comment as follows on the 10th: The thief cometh not, but that he may steal, and kill, and destroy; I came that they may have life, and may have it abundantly.

"I came that they may have life, and may have it abundantly." That is the marginal reading.

That means abundance in every-thing of every-thing consists, and everything that life can use; for life without any tools, to a clever workman, would be utterly useless.

The Christ's Atone ment Provided for Life Abundant.

One of the most stupid things one can imagine, and yet it is constantly being taught, is that God is being glorified in our being sick, in our going about half dead, and in our poverty and misery, as if insufficient food and clothing glorified God, and it made Him happy to know how miserable and sad we were.

That is infernal theology: it is not true.

God is not glorified in our being sick.

Disease is the consequence of sin, and would never have been in this world but for sin.

Did He who was rich beyond all human comprehension, bare our sins that we should continue to be sinners?

The Christ said: "There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for My sake, and for the Gospel's sake, but he shall receive a hundredfold now in this time, . . . and in the world to come Eternal Life."

Let Us Get the Hundredfold Here.

What is the use in my having life if I have not enough to eat and clothes to wear and have no power to extend the Gospel? It is a miserable lie to say that God is glorified in our sickness any more than in our sin.

God is glorified in taking our sickness and sin away.

He is not glorified in our poverty, but He is glorified in taking it away and giving us power and riches to help humanity.

It is not necessary to say "more abundant life," because if you have the Life of God that is always flowing, it is sufficient.

Only Divine Life can use Divine Gifts; without life you cannot use them; you may abuse and squander them, but you cannot use them.

The chief cometh not, but that he may steal, and kill, and destroy: I came that they may have life, and may have it abundantly.

I am the Good Shepherd; the good shepherd layeth down his life for the sheep.

He that is a hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth them.

He fleeth because he is a hireling, and careth not for the sheep.

I am the Good Shepherd; and I know Mine own, and Mine own know Me, even as the Father knoweth Me, and I know the Father; and I lay down My life for the sheep.

I and the other sheep I have, which are not of this fold: them also I must lead, and they shall hear My Voice; and they shall become one flock, one Shepherd.

Not Driven by the Shepherd, but Led.

A better reading is: "Them also I must lead." He does not bring, as if He dragged them along. That word bring is not a good one.

He goes before His sheep and leads them, and they follow Him because they love Him.

They are not brought as if they were dragged or coaxed. They are led.

Them also I must lead, and they shall hear My Voice; and they shall become one flock, one Shepherd.
LEAVES OF HEALING.

Think of all the sheep all over the earth that are in this flock.

Think of the disobedient sheep in Moses' day, that were lost and went down to perdition, and whom He went to save. The disobedient in all the ages, who are now lost, He will lead back, wherever they are.

They cannot fall in the mountains into any abyss so deep and dark that the Hand of the Shepherd cannot find them.

He will never cease to seek for them until He has found them.

The Christ said: "And I, if I be lifted up from the earth, will draw All men unto Myself."

Again it is written: "For God hath shut up All unto disobedience, that He might have mercy upon All."

Oh the blessings and riches of His grace and love!

They who die in sin cannot enter heaven, but must pass away into darkness; but although they make their bed in hell, even there will His Right Hand find them. Wherever they are scattered throughout Eternity, He will seek until He finds, and at last all shall know Him, from the least to the greatest throughout the Universe.

When Death and Hell are destroyed, then Sin and Sickness will have to pass away, and there shall be no more Evil and no more Fear.

But now we fight the battle, and still the Shepherd seeks and has to lead them all.

It is not as if they were a flock that would follow without intelligence: He must lead each one.

Not In Man's Nature to Be Driven.

He made us so we could not be driven.

I have not tried to drive you. I have not gone behind you and cracked a whip, as if you were a herd of cattle; but when I lead you, I can do anything in the world with you, because you follow where I lead, if I lead rightly.

Even God Himself cannot drive us. He made us so.

There is no one so gentle as a sweet, pure woman, simple and lovely in her character; but you try to drive her, and at last she will turn square around and say, "No, sir!"

That is the end of it.

But you treat her properly, and you can lead her anywhere that is right.

What foolishness it is to try to drive a little child to heaven! I have always liked the story of the little girl who was shown a picture of children who were being brought to Jesus.

Several of the children were very timid. Their mothers were dragging and pulling them along, and they were getting behind.

"I do not like that picture," the little girl said, while every one else was admiring it.

Some one asked, "Why do you not like it?"

"Because," she said, "I would not be pushed and dragged to Jesus. If I saw Jesus I would run to Him."

That is the true thought. He would draw her to Him.

Let us remember that God never wants us to be driven.

Even the Christ leads us.

His service is a reasonable service; and He gave us reason.

It is a reasonable thing that we should follow Him, and He has told us that.

It is most reasonable that in every department of life you should follow leaders who are kind and good and considerate. Those who are not will lose their leadership.

Let a man tyrannize in Zion and I do not care how able he is, he must take a lower rank.

He cannot remain; he must be put down, and the man who is gentle and leads his men, will be put up. Petty tyranny is the most despicable thing, I think, in the Universe—a man dressed with a little brief authority who, because he has it, thinks he can crush his fellow men.

The Compulsion of Love Is the Greatest of All Leading Powers.

Love compels me to follow God, even when I do not understand, because I have had sufficient knowledge of the Christ to know that He is always right. It does not matter whether I see or not. So it is in all the relations of life.

In the highest of all relations do not forget that He leads.

I think that the word bring is good; but the word lead is better.

If I brought you with a strong hand, it would not be nearly so pleasant and effectual as if I led you by simply going before.

The sheep are not all tied to the shepherd with a string.

The invisible cords of Love and Confidence go out.

The shepherd and not the hireling is calling.

The sheep hear His voice; they do not know by what stream He will lead them today, but they say: "He has always led us right; he has always led us to some green pasture and to some stream of still water, and he will do it again today."

So the sheep come out of the fold and follow the shepherd, who, in the East, usually takes his reed and sings for them a morning song as he leads them along.

He loves his sheep.

He is no hireling.

They are his own sheep.

He tended them when they were little lambs.

They remember the time when he lifted them up and put them in his bosom in the cold days.

So we remember the time when the Shepherd loved us and put us in His bosom; and now He can lead us anywhere, because we love Him.

The Christ's Sacrifice a Voluntary One.

And other sheep I have, which are not of this fold; them also I must lead, and they shall hear My Voice; and they shall become one flock, one Shepherd.

Therefore doth the Father love Me, because I lay down My life, that I may take it again.

Never forget that.

It was not possible for any one to take the life of the Christ, if He had not willingly given Himself for us, no one would have had the power to take His life.

The greatest of all sacrifices is the sacrifice which is voluntarily made; and no sacrifice can be greater than the surrender of life.

It involves all the rest.

So He says that He laid down His life.

Legions of angels would have come in a moment and swept away the Roman power and cruel persecution.

That would not have done the work.

It was needful that the Lamb of God, slain from the foundation of the world, perhaps in Divine fact, as well as in Divine intention, should lay down His life.

There was no other way.

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 to lay it down, and I have power to take it again. This commandment received I from My Father.

May God bless this Word.

Prayer was then offered by the General Overseer, after which he led the congregation in singing Hymn No. 307.

He then said:

ABUNDANCE!

Invocation.

Father, bless us in the few words that we have to say. For Jesus' sake.

Amen.

Beloved friends, I desire to say a few words to you concerning the 10th verse of the 10th chapter of John, and I ask you to pray that the words may be blessed.

The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life and may have abundance.

We are living in a world where stealing and killing and destroying are going on continuously.

Even Nature Itself Has Become a Thief.

Nature has been perverted and has become a great destroyer as well as a great giver.

Prolific in giving, nature is also prolific in destroying.

Beautiful forests oftentimes become forests of death.

Down in Florida, for instance, when you pass through these beautiful forests, you shoulder as you see the Spanish moss hanging from the trees and twining around them and killing them.

The matador, in some of the greatest forests in South America, is just a little killing plant.
It looks beautiful as it twines itself around the great forest trees.

It draws its cords tighter as it goes higher, and at last, when it gets to the top, flings out a little flower; then the cords are drawn tight, and the great tree is dead.

The serpent power of these plants that curse and kill is like that of the serpent that curses and kills animals.

The madator, like sin, looks beautiful and graceful, but in reality it is a murderer.

The singing of a voluptuous song; the recitation of an unclean poem; the presentation of the human form as nude as possible, is the madator—the murderer.

These beautiful things are just so many serpents stealing, killing and destroying.

The Dreadful Power of Evil Seen on Every Side.

Murderers are becoming more and more numerous. Men forbid each other to labor for bread in any other than their way.

During the last few months there have been many murders in the streets, both by unionists and non-unionists who fought with revolvers.

Many have been wounded and some have died.

This is going on all over the world.

The rich steal, and the poor steal.

The laboring men steal from one another; and the walking "delegato" is the worst of all.

It is proved that hundreds of thousands of dollars have been stolen as bribes by labor leaders in New York and in Chicago.

It is stated that the aggregate sum would amount to two million dollars.

They have taken bribes from the employers to keep off strikes.

They have been dishonorable.

The working men have thought that they were called out upon a strike for some great and good purpose, when they have simply been called out to terrorize some one and get some money.

The Roman Catholic Church Is the Greatest of All Ecclesiastical Thieves.

The Greek church is not much behind her; neither are many of the so-called Protestant churches.

A Chinese of noble birth and high rank, said to me recently, "I see so much in the Christian Church in Zion, that I wonder sometimes what would happen if you died."

"The same spirit would be there," I replied, "because the spirit of the Christian Church in Zion is exactly the opposite of that of the Roman Catholic in its practical application.

"Some try to see how much she can get out of the people; how closely she can shave them and shear them for the lazy clergy."

"In Zion it is not so; it is, how much can we benefit the people; how can we make the people happy and healthy and wealthy and good, so that they may be blessed by God?"

"The Christ spoke of the same thing when He spoke of the Pharisees, and said that they laid heavy burdens upon the people and were not willing to touch them with their little fingers."

"They steal, kill and destroy."

The state, of course, needs no mention.

You know that nations are envying nations, and are going to war with one another.

The greatest thief of all—the Devil—is at the head of this.

He is everywhere creating destruction, theft, murder and lust, so that today the thieves and murderers are in control.

Millions and tens of millions of armed men are in Europe and everywhere.

There are probably fifteen million men under arms ready to go to war.

The Great Purpose of the Christ.

We need to proclaim more and more over all the earth, that the great purpose of our Lord in coming is, first of all, that we should have life.

Everywhere the aim of the thief is to kill, steal and destroy; and the aim of the Christ is to bless and give life abundantly.

Get the thought into your mind and heart, that God wants you to have spiritual life, psychic life, physical life, and life of every kind that is good, so that the Holy Spirit shall be Energizing Power; and that our spirits, souls and bodies shall be so Divinely and powerfully filled, that Lust, that thief, will not be in us.

Love blesses; Lust robs, steals, covets, and is hellish and infernal.

Love, Faith, Hope, Wisdom, Knowledge and the gifts of God bless.

All the spiritual gifts that come with life should be in our possession.

We must have life everywhere.

Life brings Light.

Love can only operate in Light, for death is foul and corrupt.

Love is only possible in Light, and Divine Love cannot die.

Lust will die, passion will fade away, but it will stain the spirit.

Under the flag, to which I have promised allegiance, we shall gather the flags of all nations around the Banner of Love.

May God grant it, and may He bless us and help us so to live that we shall have Life and Love and Light, and be a blessing to all the earth. (Am.)

Prayer of Consecration.

Our God and Father, in Jesus' Name we come to Thee. Take us as we are.

Make us what we ought to be in spirit, soul, and body.

Make us pure. Give us Divine Life. Deliver us from destruction.

From the thief who comes to steal and kill and destroy. Help us to know Him who gave us life by giving His own life; and to serve Him better and serve. Father, we love Thee; the Christ of God we love; Holy Spirit, we love Thee, because Thou hast led us so patiently. Lead us still, and forgive, cleanse, keep and make this day a day of blessing in all the world. For Jesus' sake. Amen. (All repeat the prayer, clause by clause after the General Overseer.)

After Hymn No. 20 had been sung, the General Overseer announced the Benediction.

Benediction.

Begone, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole spirit and soul and body be preserved entire, without blame, unto the coming of our Lord Jesus, the Christ. Faithful is He that calleth you, who also will do it.

The grace of our Lord Jesus the Christ, 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.

Publisher's Notice.

The remittance must accompany receipt of subscriptions at the Publishing House, no difference by or for whom or for whatever time they may be given, or whether forwarded through Ordained Officers, Branches, or Gatherings of the Christian Catholic Church in Zion. Accounts will be carried with Ordained Officers, Branches, or Gatherings, on quantity orders of periodicals consigned on sale for monthly settlement, but to include only such articles as bear the imprint of Zion. All orders for Bibles, books, buttons, pictures (except prints done by the Publishing House), lace souvenirs, etc., must be sent to the General Stores, Zion City, Lake County, Illinois.

Notice to Officers and Members of the Christian Catholic Church.

Send all newspaper clippings concerning the General Overseer, the Elders, or any department of the work in connection with the Christian Catholic Church in Zion, to Deacon Carl F. Stern, Zion City, Illinois. (Send as soon as possible after publication, and carefully mark name and date of the paper clipped from on each article. If this is not done, the clippings are absolutely useless.

NEW CHICAGO WEST SIDE TABERNACLE.

Zion West Side Tabernacle has been removed from Madison and Paulina streets to 450 West Washington boulevard and services will be held there every Lord's Day.

Deacon Henry F. Haggard will be in charge of the service the coming Lord's Day.

Elder Hall is very enthusiastic about the new tabernacle, the location is so much more advantageous, while the interior of the new house of worship is said to be very pretty.
NOTES FROM ZION'S HARVEST FIELD

By REV. J. G. EXCELL, General Ecclesiastical Secretary

Shelby, Michigan.
Deaconess-in-charge, Mrs. Emma Fox.

DEARBROTHERS,—I have just left Zion City.

DEAR ELDERS,—I have just left Zion City.

We have been going up and down the country, and have been giving out Messages for over two years.

There are some who seem to be quite interested in the work.

Some of our members have moved to Zion City, and are now very happy to be permitted to live in God's city.

One brother has received a wonderful healing of bowel trouble since leaving here.

On June 24th, Elder James R. Adams, of Benton Harbor, Michigan, arrived here and conducted meetings for three days.

It was, indeed, a joy to all to have an Elder come to give us the teaching of the Full Gospel.

There were some who attended these meetings who had been quite bitter against Zion, but were very much pleased with the meetings.

Some came several miles from the country to attend the meetings, and said they enjoyed them.

My husband's brother and wife drove a distance of twenty-six miles across the country to attend.

Two ladies came from Muskegon, a distance of thirty miles.

They felt well repaid for their coming.

We areąc very thankful to be so near Ben MacDill (it is about eighteen miles from us) and to have the blessed privilege of going down to hear the beloved General Overseer deliver his Messages.

We attended the meetings there June 21st, and as he explained about the woman of Samaria coming to Jacob's well and meeting Jesus there, it seemed as if I had never seen it so clearly as at that time.

There have been many healings at this place, and we have seen the power of prayer in action.

We went to the meetings at Davenport, Iowa, and the Lord blessed us with many wonderful healings.

In one case, a man was healed of a severe attack of neuralgia, and another of an injury from heavy lifting.

Yours for the restoration of the Christ's Kingdom,

(MRS.) EMMA FOX.

NEWTON, IOWA.

We are always glad to receive Notes from the various Zion Gatherings.

Our readers will see that God is blessing the work of Deaconess Pardoe in Newton.

Restoration Messages are being scattered, and as a result the children of God are coming out of the apostasy and into the Christian Catholic Church in Zion.

Deaconess Pardoe writes us as follows:

NEWTON, IOWA, May 28, 1903.

DEAR ELDERS—I count it a great privilege to send in a regular report to be published in LEAVES OF HEALING.

Our little Gathering is of God's own planting. It is wonderful how, by Divine power, we have been called into the Christian Catholic Church in Zion; how we have been kept in the unity of the Spirit, and how the Lord has taken care of us since we were first organized.

We realize that we have been called into this work for Divine purpose, and are determined to be faithful unto death.

We are sowing the seed of Divine Truth as spoken by God's prophet in these Last Days. As we go from house to house with the messages, we have the assurance of God's approval.

Prejudice is giving way to reason, and people are beginning to see that the work of Zion is most wonderful, even if they cannot understand it and are not ready to receive it.

We began our Restoration work the 29th of last March. There are but two of us in the work.

In all the two hundred fifty-five houses at which we have called we have been received very kindly, saved some, and that was by a minister of the Gospel, who was very discoursive and spoke very seriously of our General Overseer.

One man was so impressed that he hailed a Zion man in the street and talked for an hour, that he might inquire and learn more perfectly about this way; so we feel that one plants, another waters, and God will give the increase.

One remarkable thing about the work of Zion is that there are twenty-seven members and God will give the increase.

One man was so impressed that he hailed a Zion man in the street and talked for an hour, that he might inquire and learn more perfectly about this way; so we feel that one plants, another waters, and God will give the increase.

There is a retired farmer living near here, who with his wife has visited Zion City.

They seem very much pleased with the City.

They expect to spend the winter in Southern California; and if they do not find another place which they like better, they may locate in Zion City.

He is a very intelligent man and quite a Bible student.

I visited them, and he said that he admired the zeal of the people of Zion City in rising early to attend the Sunday morning meeting.

He said that he had been told that the people of Zion City were an ignorant class, so at the early morning meeting he said to his wife, "I want to get out so I can see the faces of the people as they come out."

He was very enthusiastic over the intelligent looking people there.

He spoke of the neatness and cleanliness in Elijah Hospe...
I was kindly entertained, and I have every assurance that many friends were made for Zion.

After putting out many Restoration Messages at the meeting, and the next day to a school-teachers' meeting in the business houses, over one thousand in all, I journeyed westward to Reynolds.

At this place a hall full of prejudiced people awaited me.

Although some left during a two hours' discourse on *Principles, Practices and Prosperity of Zion,* I know by the attention received, and the literature spread, that much prejudice was brushed aside, and many friends made for Zion.

Our host was Brother Tappan, whose good wife had previously united with Zion.

Their daughter, aged twelve years, who was a paralysed and drooping invalid for several years, is now rapidly receiving healing of paralysis and droopy of the brain.

The family has received minor blessings, and gives God all the glory.

The father united with Zion and drove with me across the country, twenty-two miles, to where he was baptized, at Hebron.

A wagon-load of others drove from Reynolds to attend the meetings at Hebron.

Members also gathered from other directions. As Hebron is a county seat, it is customary for people to travel there on Saturday afternoon.

I took advantage of it to hold a street-meeting in the form of a "chalk talk," speaking of Zion City to a deeply interested audience.

Four services were held in Decon Gallant's offices that morning and on the Lord's Day, when members and friends met with one accord to praise God, to study the Word, to partake of the Lord's Supper, to have children consecrated, and to have the sick prayed with.

Three went into the waters in holy baptism by Trinitie Immersion in the afternoon.

These meetings, with interviews, cartoon-meetings and house visitation, kept us quite busy; but a Zion Elder is never happier than when he has plenty to do for God.

On Monday, I parted with the flock in Hebron and journeyed to Tobias, where an aged minister of the Friends' church met me, invited me to dinner, and drove with me six miles into the country, where we visited and prayed with the sick, and held a spiritual meeting at a nearby schoolhouse.

After laboring with certain ones for the Master, we returned to Tobias, where we spent the day in visiting the sick, and gave a "chalk talk" on Zion to a deeply interested and attentive audience on the street in the evening.

After holding thirteen meetings, sowing seed in the country, and taking orders for Leaves of Healing, we returned home, rejoicing in the interest manifested in the Full Gospel, and for the privilege of spreading it in preparation of the Coming of the Christ as King.

On September 1st, and accordingly met at Union Station, on the evening of the 11th, by the Conductor, Mr. Daniel W. Lehning, who accompanied me to a cottage-meeting, where friends from Omaha, Council Bluffs, and South Omaha assembled, filling two rooms.

God was with us, and gave us a blessed meeting.

On Saturday afternoon we gave the "chalk talk" on Zion City, in Capitol avenue, near the beautiful new postoffice, where great crowds pass to and fro.

In the evening, I repeated the lecture several blocks north, at the corner of Jefferson square, where a crowd gathered to hear me, before the hour announced.

I was enabled to distribute 1,000 Messages at these two meetings.

On Lord's Day I was glad to have four of the Restorationists go out with me in town, when we distributed over 7,000 Messages.

For months, there has been no place open for cottage-meetings.

We took the matter earnestly to God in prayer. We are now glad to report four places open for meetings in Omaha, one in South Omaha, and one in Council Bluffs.

Two street-meetings and one house-meeting were held in South Omaha.

Two meetings were held at Council Bluffs, which is across the Missouri river from Omaha.

In the nine meetings held during the week, many strangers, the Full Gospel for the first time, and returned to other meetings to hear more.

Since the first of July, over 10,000 Messages as well as many Leaves have been put out in Omaha, which we firmly believe will awaken interest in Zion.

If any have friends interested in Zion in Omaha, may the Lord lead them to send many ten-week subscriptions to them, and write to Conductor Daniel W. Lehning, care of Kelly, Stiger & Co., or to me, concerning these friends.

If any have friends in Council Bluffs, Iowa, who are interested in Zion, write to Mr. J. Willesford, 488 Harmony street.

The last three that united with Zion from the latter place, were first interested by some friends sending them Leaves of Healing.

Yours truly in Jesus' Name,

Charles A. Hot.

Seattle, Washington.
The following report from Evangelist Hertrich will show that she is very busy.

Our readers will be delighted to read the following report from far-away New Zealand.

Zellon in New Zealand.

Our readers will be delighted to read the following report from far-away New Zealand.

Zellon in New Zealand.

During the past month, June, I have conducted eighteen open-air services in Philadelphia with good results.

Many stopped to hear the wonderful Message that God is the Savior and Healer, and that the Christ is All in All. Probably from three to five thousand heard the message from time to time, and after the meetings many were willing to buy LEAVES OF HEALING and accept one of Zion's tracts.

On July 29th, the last meeting of the month was held in what is called the tenderloin of Philadelphia.

We talked about an hour and a quarter, many listening for a long time.

The police helped us by maintaining order.

Sometimes the Devil will use some one to interfere, but God has always given us the victory, for we have gone out for God's glory to do His Will.

I thank Him for the privilege of going out in Zion Restoration work, together with my wife.

We have had good times, many being pleasant and others rejecting the Message.

May God bless you, Till Jesus Comes.

Yours for God and Zion, CHARLES ZEEB.

LEAVES OF HEALING.

Saturday, October 17, 1903

LEAVES OF HEALING.

Switzerland.

If our readers think that the officers of Zion are idle they are mistaken.

The following report from Evangelist Hertrich will show that she is very busy.

We are indeed thankful that God gives grace for the duties which devolve upon our officers, and that He is increasingly blessing their labors.

The Evangelist writes as follows:

ZIONSHEIM, SCHLOSSLEBBERG, 13th September, 1903.

DEAR OVERSEER:—Since the first of July I have held fifty meetings.

Thirteen of them were Divine healing meetings, where I had intercourse with about thirty-five people, many of whom profess to have received spiritual and physical blessing.

I made thirty-four visits, not counting the many interviews with those who came to see me, and baptized nineteen during that time.

There are ever-increasing numbers who, recognizing the fact that Zion's teaching is the teaching of the Word of God.

Last month I took the first vacation that I have had since I came to Europe.

We took a trip on Lake Zürich where we handed out some tracts.

The next day we went to Uittenberg and the following day to Kiihi.

Here we saw a wonderful sight—a glorious sunset. And the following morning we saw the sea-fog beneath our feet, like big piles of white clouds, hid entirely from our view for several hours.

To our happy amazement the sun rose and shone bright and clear, the sky blue, the sea sparkling with golden rays, the whole scene a picture of beauty.

One of the workers was there, and assisted me, and we gave out thousands of tracts.

We received no answer.

We made from one to two thousand calls every month, sell over six hundred leaves, and distribute several thousand circulars.

A few of the workers have been going from house to house on Sunday mornings, giving out the circular invitations to the meetings, and hearing the Christ's Message, "Peace be to this house.

We ask you to pray for us, that this Full Gospel may find access to the hearts of the sinful and the sick here.

We reach more persons by the above-mentioned method, with the Christ's Message, than any denomination in the city.

Last month we held three cottage-meetings at a country home.

The teachings of Zion were quite new to the majority of those who attended.

A Zion member in the home told us some people could not be prevailed on to stay later than nine o'clock, and people who had heard the Gospel so plainly presented as he had that night.

And another said, after the meeting was over, that he had heard more Gospel than he had heard in forty years from the ministers.

A number of persons waited to ask more and to learn further about Zion's wonderful movement.

SOPHIE HERTRICH.

Greenwood, Nebraska.

Rev. R. N. Bouck, Placer-in-charge of the Christian Catholic Church in Zion in Cleveland, Ohio, sends us the following report, the services being recently held in Greenwood, Nebraska.

15 GREENE ST, CLEVELAND, OHIO.

DEAR OVERSEER:—I recently paid a visit to Greenwood, Cass County, Nebraska, which was for many years an old home.

Greenwood is a small place of about seven hundred inhabitants. It has two churches, a Methodist Episcopal and a Disciples' or so-called Christian church.

Seeing the utter futility of these churches, and the absence of the power of God in the religious work in Greenwood, I determined to hold at least a couple of meetings there, and accordingly secured the use of the Opera House for Sunday afternoon and evening, August 30th.

Notices of these services were given to the local pastors to read at their morning services.

There was a good-sized audience, including the Methodist Episcopal pastor, at the afternoon service at the Opera House.

The audience was very attentive throughout the service, which was of Zion regulation in point of detail.

There was also a good-sized audience in the evening meeting, and the attention was very good for an hour or more, when the Methodist Episcopal pastor, who had held a short service at his church, came in.

He did not, however, keep his seat long; but when I had stated some of the doctrines of the Bible as the Apostles presented it in the early days of the church, and as they are now being restored to the world in the work of the Christian Catholic Church in Zion, and remarked that any of these doctrines could not be preached in any of the apostate churches of our day, that no preacher could teach them in his pulpit and retain his place, this preacher rose and said that he would preach them if he believed them, but he did not believe them.

I replied that he would believe them if he believed the Bible.

He resumed his seat, but soon rose again and started to leave the house, talking loudly as he went.

It caused one to weep, as Jesus wept over Jerusalem, when we see the world suffering for a knowledge of the Gospel, and behold the ministers of the apostate churches of our day opposing the preaching of that truth, just as their predecessors, the Pharisees, did in their day.

As in those days the apostate preachers were stirred up to persecute those who preached the Gospel wherever there was the doctrine of Divine Healing taught and demonstrated, even so it is true today, that the same truth will provoke opposition from these ecclesiastical dogs in the manger.

We will neither preach the Full Gospel them selves, or permit any one else to do so, if they can prevent it.

R. N. BOUCK.


As will be seen, God has blessed the labors of Deacon and Deaconess Wilhide.

May God continue to be with them, and use them continually in the development of His Kingdom.

Deaconess Wilhide writes us as follows:

"ZION," 20 GORDON STREET, NEWTON, AUCKLAND, N. Z., July 31, 1903.

DEAR OVERSEER.—We are glad to report that Zion in Auckland is living and active.

On July 12th, twelve persons, who had been faithful Seventies and applicants for membership in Zion Restoration Host, took the Vow, with uplifted hand, and answered the questions recorded in Volume XI, Number 23, page 768, of LEAVES OF HEALING.

We have now thirteen workers.

We make from one to two thousand calls every month, sell over six hundred leaves, and distribute several thousand circulars.

A few of the workers have been going from house to house over Sunday mornings, giving out the circular invitations to the meetings, and hearing the Christ's Message, "Peace be to this house.

We ask you to pray for us, that this Full Gospel may find access to the hearts of the sinful and the sick here.

We reach more persons by the above-mentioned method, with the Christ's Message, than any denomination in the city.

Last month we held three cottage-meetings at a country home.

The teachings of Zion were quite new to the majority of those who attended.

A Zion member in the home told us the people could not be prevailed on to stay later than nine o'clock, at any meeting held there by the denominations, but on this occasion the Rev. Mr. Wilhide maintained his discourse, at their request, until ten o'clock.

One man rose and said that he had never heard the Gospel so plainly presented as he had that night.

Another said, after the meeting was over, that he had heard more Gospel than he had heard in forty years from the ministers.

A number of persons waited to ask more and to learn further about Zion's wonderful movement.

Yours Till He Come, August Ernst.

CharlZinus.

Yours for God and Zion, CHARLES ZEBB.
NOTES FROM ZION'S HARVEST FIELD.

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The prayer of faith is heard by the omnipresent God, who is not a God afar off but is nigh at hand, longing to deliver His children from sickness and disease.

He will do this when the Divine conditions are met.

Deaconess Lucy Hurran writes of the work in London.

God is blessing the work in that great city.

Our readers will note that this report contains several marked deliverances in answer to prayer.

6 OAKLEY ROAD, CAMBERY, LONDON, ENGLAND. / MY DEAR OVERSEER—Peace to thee.

We in London thank and praise God for the ministry of the General Overseer, which is being honored and used of God to the salvation, healing and keeping of thousands.

On Whit Monday Zion Restorationists here went to Plumstead and spent the afternoon in doing Restoration work in Greenwich and Woolwich, distributing thousands of messages and invitations to the evening meeting.

At this meeting a sister testified to the fact that she had been healed of an ulcerated leg after suffering for two years.

She was wheeled to the Plumstead cottage-meeting in a perambulator and there promised to obey God.

Evangelist Cantel prayed with her after the meeting and in a short time, commencing that night, she was perfectly healed.

We thank God that through His Messenger, the glorious news has been brought to us that God does indeed supply all our needs.

I have been present at several maternity cases, in London and the provinces, every one of which was a marvelous deliverance.

Every month many witnesses are present to testify to God's healing power and to the blessing they have received in Zion.

Every Lord's Day afternoon we have our weekly "Sword Drill," in the form of a very interesting and helpful Bible class.

We earnestly pray that God may still more abundantly bless and use Zion in every part of the earth, till all shall come to a full knowledge of His truth, and until His Will shall indeed be done on earth even as it is in Heaven.

Praying God's richest blessing upon you and your wide scope of work for Him in Zion, I am, Yours faithfully in the bonds of Zion, LUCY Hurran.

Europe.

Headquarters, Bahnholstrasse 76, Zurich, Switzerland. Elder-in-charge, Rev. C. Hodler.

The following brief report is sent in by Evangelist Sophia Hertrich:

ZURICH, SWITZERLAND, July 15, 1903.

DEAR ELDER—Deaconess Baliff is very strong in her faith and many are being blessed through her work.

They see that this religion does not consist in a mere profession, but that it has the power to transform the lives of those that truly repent of their sins.

Even the self-righteous recognize that there is power in Zion.
LEAVES OF HEALING.

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Such institutions as Manedorl, where in times past many were led to God and received wonderful healings, have manifestly lost their power even to bring people to repentance, is their fight against Zion.

A young man who was there many weeks seeking Divine Healing, came home not only to better health but with no sign of improvement in his spiritual life.

Then, in spite of all the warnings he had received against Zion, he began to come and listen to the teaching.

His health began to improve so that the neighbors noticed it and made remarks about it, but he did not get the healing.

He seemed to get worse again.

I told the father in the presence of the son, that there was something wrong with him, because he still had fear in his heart, and then he confessed to having defrauded his employer, and made restoration.

Elder Hodler saw his employer, who expressed great esteem for this kind of work.

There has been much of this done as the result of Zion's teaching, and through these things some of the high officials of this city are getting a better conception of what Zion is doing.

The spirit of the General Overseer in his work. We had been preparing for the coming of messengers from Zion hitherto but now as their coming is delayed, we feel that we must do something ourselves.

I believe that an aggressive work was commenced in the city, many would come to seek the truth.

There are many false religions in Japan which claim the healing through prayer to their idols.

We are, at the present, sneered at as one of them, but people will come to see the difference when Japan learns more of Zion's teaching, and LEAVES OF HEALING is published in Japan.

May God hasten the time.

The work in the penitentiaries becomes more and more hopeful.

Sisters go there every other Lord's Day.

The man for whom the General Overseer prayed is getting better.

I am fighting the battle with him.

In such a case we feel the need of an ordained officer who can pray and lay on hands in the Name of the Lord. Thus we go on.

We had been preparing for the coming of messengers from Zion hitherto but now as their coming is delayed, we feel that we must do something ourselves.

It seems to me that the house-to-house visiting with the message will be the best way that we can take for the present.

To make it more effective, I feel the need of Zion literature. Most all Zion members are willing to work.

I wish to express my hearty gratitude to the General Overseer for sending the money to print the tracts.

I have ordered 1,500 of "He is Just the Same Today," and 800 of "Do You Know God's Way of Healing."

I am glad that now I have enough ammunition for some time.

Send my love and respects to General Overseer. Yours faithful in the Christ, D. Tokida.

JESUS said: * Elijah indeed Cometh, and Shall Restore All Things." . . . .

The Holy Spirit said, through Peter: * 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 Christ, who hath been appointed for you, even Jesus, whom the heavens must receive until the Times of the Restoration of All Things, Whered God Spake by the Mouth of His Holy Prophets Which Have Been Since the World Began.*
Notes of Thanksgiving from the Whole World

By J. G. Excell, Secretary to the General Overseer

RIGHTEOUSNESS is right doing.
The Word of God says:  
"Sin is the transgression of the law."
All unrighteousness is sin.

Unrighteousness, therefore, is the transgression of God's law, and conversely, righteousness is perfect obedience to the law of God.

God's law is the foundation of His government, and since the Kingdom of God is righteousness, peace and joy in the Holy Spirit, it necessarily follows that obedience to the law of God — the obedience which is by faith — tendeth unto life.

It is the will of God that all of His creatures should be happy and, therefore, the object of His laws is to promote the happiness of His creatures.

Had man always remained in obedience to God, he would have lived forever; but since he disobeyed the commandment, death passed upon him.

Sickness, disease and death are the result of disobedience, but through obedience to the Word of God, man ceases to disobey God and comes into harmony with the principles of His government.

Those who pursued evil now work the works of righteousness and inherit Eternal life.

Those who were living in sin are now rejoicing in salvation.

Those who were sick and diseased are now well and strong.

Those whose spiritual life was weakened are now rejoicing in the fullness of salvation which is by the power of the Holy Spirit.

We subjoin a few testimonies of those who have been saved and healed through the power of God.

Healed of Poisoning.

I was lying on my back, and my limbs were almost as stiff as bars of iron; my body was stiff, and I felt cold.

I could not think for a few moments what had happened to me.

I tried to turn over, and, finally, with great difficulty, succeeded.

Then the thought came to me that I had been poisoned, and must be doing immediately, because I could not live much longer in this condition.

I rose and prayed and felt better, but shortly after I got up my head began to ache, and that afternoon I went over to San Francisco to see the Medical Society, where Elder Taylor was holding a meeting.

I was determined to have the Elder lay his hands on me and pray for me, because I knew that I would be healed.

I went in a request for prayer with the rest of the brethren, and thought I would have the Elder lay his hands on me and pray, after the benediction.

But after the benediction I felt a great deal better and instead of going near the Elder I went home, and when I got home my headache increased a little.

I went to bed about nine o'clock and fell asleep, but woke again with a high fever.

My blood seemed to boil in my veins and burn the flesh around them.

I rolled and tossed all night.

I prayed several times, but received no relief, so there was something in the way.

The next morning I rose at the usual hour and went to work, but felt miserable.

About ten o'clock I had to go home, as I felt too sick to work any longer.

When I reached home I determined to find out why I did not receive the healing in answer to my prayer.

I prayed earnestly and asked the Lord to show me, and He did.

The trouble was that I did not get the Elder to lay his hands on me and pray.

I saw where I had done wrong and repenting, and asked the Lord to forgive me.

He did, and I was relieved immediately.

I lay down and slept about two hours, and when I awoke I was perfectly healed. I did not feel sick in any way.

That night I rested well and the next day did a hard day's work, and Wednesday or New Year's Eve, I attended the All-Night Meeting and gave my testimony.

I received many blessings, and have been kept well ever since.

I am ready now to praise and thank God for Zion and the General Overseer for Zion's teachings of the Full Gospel of Salvation, Healing and Holy Living in these Last Days.

I wish I praise the Lord for the blessings I have received since I have been bringing my tithes into the Lord's Storehouse, and since I have been baptized by Trine Immersion.

I praise God for several previous healings in answer to prayer.

My prayer is that God may bless you Till He Come.

Your brother in the Christ, John P. Eckman.

Saved and Healed Through the General Overseer's Early Ministry.

I have been healed of different afflictions several times.

My little nephew was very sick with bowel trouble caused by teething.

Those in attendance thought he was dying.

He is one year and nine months old.

I earnestly asked God to satisfy me that you are Elijah the Restorer, by healing my little boy, by healing my little boy, on the 1st of January.

He has been rapidly recovering ever since.

God has answered my prayers, and I believe that you are Elijah the Restorer.

The child's mother also believes this.

RACHEL E. PETTIT.

Tiburon, California, February 25, 1903.

Dear General Overseer:—I rejoice to add my testimony with the other testimonies that are published from week to week in Leaves of Healing, with praises to God, our Heavenly Father, who is able to save, keep, and heal us for the sake of His Son, our Lord and Savior, and by the power of His Spirit.

On Saturday, December 27, 1902, I ate some canned string-beans for dinner that I found later had been poisoned from the tin of the can.

That evening, when I went to bed about nine o'clock, I felt as well as usual, but about four o'clock in the morning I awoke from my sleep.

I knew God had heard me, therefore, I intended to go to confession and to communion.

Sunday morning came. I went into the confession box and told the priest all my sins.

My intention also was to ask the priest what kind of man Dr. Dowie was.
LEAVES OF HEALING

When I finished telling him of my sins, my mouth was shut up.
The priest waited a minute or two and then said: "Is there anything else in your heart that you would like to confess?"
I could not speak.

God's Spirit closed my mouth, though I did not know it then.
The priest said: "I cannot give you the absolution for you are not sorry enough for your sins. Come again next Sunday."

and joy came into my heart; such peace and joy as brought me out victorious.

mouth was shut up.

I know it then.

Christian Catholic Church in Zion.

I never had felt before, and my whole body became filled with new life.

Oh, how ignorant I was, and through it all God brought me out victorious.

I have been doing Seventy work in the saloons.

bless and protect our General Overseer, Till Jesus come.

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blessed us since we have been paying our tithes.

1998 West Madison Street,

Pittsburg, Pennsylvania, April 30, 1903.

Dear General Overseer:—I think you very kindly for your prayers in behalf of myself.

I felt wonderfully strengthened when I read your letter.

My cough, which seemed so much like a consumptive's, has entirely left me, praise God! I am able to go about my work in the home again, without least difficulty.

I give God all the glory and I thank you very kindly for your prayers.

May God forever bless you and yours, and all true Zion everywhere. For Jesus' sake.

Yours in the Christ,

George Wiedman.

Healed of Severe Cough.

In all their afflictions He was afflicted, And the angel of His presence saved them. In His love and in His pity He redeemed them. —Isaiah 53

Healed of Injuries Caused by a Fall.

I fell down-stairs.

I am thankful to God for all He has done for me, and I thank you for your prayers. My heart goes up to God for you and your dear family and all Zion everywhere.

May God spare you many years in this good work, my prayer is yours in the Christ.

(Mrs.) Ida Wilson.

Child Healed of Severe Cold and Blotted Stomach when Dying.

I am, H. C. Carr.

Beloved General Overseer.—I thank you very kindly for your prayers.

May God forever bless you and yours, and all true Zion everywhere. For Jesus' sake.

Yours in the Christ,

(Mrs.) Augusta Hoyt.

Healed of Injury Caused by a Fall.

0 That he may hear thy prayer. —Luke 18:13

7320 Bennett Street,

Pittsburg, Pennsylvania, April 30, 1903.

Dear General Overseer:—I think it my duty to write and tell you of a wonderful healing I had.

on Saturday morning, April 25th, before eight o'clock, I fell down-stairs.

My back was hurt at the bottom of my spine, and my right hip and arm were bruised.

When I woke Sunday morning both arms were stiff and sore.
Saturday, October 17, 1903

NOTES OF THANKSGIVING FROM THE WHOLE WORLD.

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The right side of my face was so sore I could not open my mouth, but after anema and sister prayed for me, I could open my mouth and drink.

Monday morning, when I awoke, my face was almost well, and my arms were entirely well by Monday noon.

I praise God for keeping me from serious injury.

I was twelve years old April 21.

I was baptized in Cleveland, Ohio, by Elder Brock when I was nine years old.

Your daughter in Zion,

ELISIE W. BRYAN.

Prayer for Employment Answered.

I am told to pray for Mr. Berryman, that he might get work, and within a week from that time, he did get work.

He is out on a survey for an electric company in Ontario.

Praise the Lord for a pastor whose prayers are answered.

I thank you for your prayers. God bless you and your dear wife and son.

I tell you all how God has blessed us through Blatter der Heilung.

I have felt that I ought to write to you to tell you the blessings I have received since I became a member of the Christian Catholic Church in Zion.

Your sister in the Christ,

ROSETTA G. BERRYMAN.

Family Expelled from Apostate Denomination for the Christ's Sake.

Your brother that hates you, that casts you out for Mr. Blatter der Heilung, has said, "Let Jehovah be glorified that we may see your joy; but they shall be ashamed."—Isaiah 66:7.

NUREMBERG, POMERANIA, GERMANY, June 26, 1903.

DEAR GENERAL OVERSEER,—Some time ago I asked you to pray for Mr. Berryman, that he might get work, and within a week from that time, he did get work.

The man listened to me, and right there I prayed that the grip might be banished from our house.

It left us and, praise God, we were all healed.

I do not know how to express my gratitude for all the blessings I have received since I became a member of the Christian Catholic Church in Zion.

About a year ago some one in America sent us Blatter der Heilung.

When I opened the paper and saw the name "Dowie," I said to my husband, "We will not read these papers, because we have read too many bad things about this man in our church paper."

The paper is called "Witness of Truth," and, as good Baptists, we thought that nothing but the truth was printed in it.

But my husband said: "It is not wrong to read it, because the Bible tells us to prove all things and keep that which is good."

It was not long until I believed every word that was said, and God poured out a great blessing upon me, especially when I read your sermons.

When I read your exposition on the passage in Isaiah 53, "The chastisement of our peace was upon Him, and with His stripes we are healed," I fell on my knees and thanked God.

Then I also saw that you refer the sick and suffering ones to Matthew 28:20, and Hebrew 13:8, and I had to say to myself: "This is just what you have been looking for these many years."

Years ago God healed me of a severe cough, when I claimed these two promises, and my own prayers were answered at that time.

God blessed our married life with a pair of twins—a boy and a girl.

While the girl was well and strong, the boy was sick most of the time.

We had him under medical treatment for a whole year, and at the end of that time he was near death's door.

Again I went to God in prayer, and cried to Him to have pity upon my suffering ones to Matthew 28:20, and Hebrew 13:8, and both were quickly healed.

A short time ago our little boy and my husband were taken very ill; but God answered our prayers and both were quickly healed.

The wife of one of our employees was very sick with quick consumption, and the doctors told her husband that she would die.

I overheard from my window how some of his Baptist friends comforted him by telling him that nothing could be done against the Will of God.

I called out of the window and said: "No, never is the Will of God to take away your wife from your family of small children; it is the Devil's work."

The man listened to me, and right there I prayed for his wife.

A few days later I took a copy of Leaves of Healing and went to see her, fully trusting in the promises of God.

The poor woman had a high fever and could only answer by nodding her head.

It looked as if Death had already put his seal upon her.

It was a very sad sight to see her husband with the four little ones, crying at her bedside.

God wonderfully helped me to make plain to them His way of healing, and especially to call their attention to His promises.

I fervently prayed God to heal her to His honor and glory.

She did not receive instantaneous blessing, but God healed her and she is now perfectly well.

We can hardly wait until we receive Blatter der Heilung; but we can never keep a copy, because the people come and get them before we have hardly read them.

May God greatly bless you to the salvation of a sinful world.

With much love to you, dear General Overseer, and Overseer Jane Dowie, I am your sister in the Christ.

EMILIE KRAHN.

Man Healed When Given up to Die.—Son Healed of Broken Arm.

I have mercy upon you, O Jehovah; for I am wounded sore. O Jehovah, hear my prayer; for I am one of a weak. Psalms 22:3.

ROSIE THOMAS, May 20, 1903.

DEAR GENERAL OVERSEER,—I thank God that I am able to write these lines, and thank Him for His goodness to us as I look back to the time when I was sick and could not work, although I had a large family to support.

The doctors gave me up to die and said that I could not live.

I do not know how to express my gratitude for the Christ's Sake.

The Methodist censured me for sending to Dowie for prayer.

They also said it would be awful for me in the judgment because I was giving Leaves of Healing on Sunday.

We prayed to God, for He has said, "No good thing will He withhold from them that walk uprightly."

I then sent a dispatch to Dr. Dowie, asking him to pray for my son.

They had called a doctor, but we refused his treatment and trusted God for the healing.

The Methodists censured me for sending to Dr. Dowie for prayer.

The Methodist Church the Property of the Masonic Ordars, " Freemasonry: A Heathen and Antichristian Abomination," and "Degrees of Masonic Devilry " ought to be read by every Lodge man. The iniquity of the Mystic Shrine is laid bare.

The Christian's Duty in Breaking a Bad Oath " is the address which preceded the public working of Masonic and Odd Fellow grades in Central Zion Tabernacle, by the General Overseer, in May, 1900, during the session of the Methodist General Conference. They are of especial value for the full and fearless exposure of Freemasonry.

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DO YOU KNOW GOD’S WAY OF HEALING?

BY THE REV. JOHN ALEX. DOWIE.

LEAVES OF HEALING.

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OEYING GOD IN BAPTISM.

"Baptizing Them Into the Name of the Father and of the Son and of the Holy Ghost."

Seventeen Thousand Fifty Baptisms by Triune Immersion Since March 14, 1897.

Seventeen Thousand Fifty Believers have joyfully followed their Lord in the Ordinance of Believer's Baptism by Triune Immersion since the first Baptism in Central Zion Tabernacle on March 14, 1897.

Baptized in Central Zion Tabernacle, from March 14, 1897, to December 14, 1901, by the General Overseer, 4754
Baptized in South Side Zion Tabernacle from January 1, 1902, to June 11, 1903, by the General Overseer. 37
Baptized at Zion City by the General Overseer. 583
Baptized by Overseers, Elders, Evangelists and Deacons, at Headquarters (Chicago and Zion City). 1,650
Total Baptized at Headquarters. 6,793
Baptized in places outside of Headquarters by the General Overseer. 641
Baptized in places outside of Headquarters by Overseers, Elders, Evangelists and Deacons. 637
Total Baptized outside of Headquarters. 7016
Baptized in six years and six months. 16,793

Baptized in Zion City by Overseer Speicher. 28
Baptized in Zion City by Elder Donius. 27
Baptized in Zion City by Elder Cibborn. 4
Baptized in Zion City by Elder Hoffman. 144
Baptized in Chicago by Overseer Mason. 1
Baptized in Chicago by Elder Farr. 7
Baptized in Chicago by Elder Hall. 1
Baptized in Chicago by Elder Christie. 3
Baptized in Ohio by Elder Speicher. 7
Baptized in Ohio by Elder Pommons. 3
Baptized in Indiana by Elder Osborne. 8
Baptized in Illinois by Elder Royal. 4
Baptized in Illinois by Elder H. L. Royal. 1
Baptized in Illinois by Elder Robinson. 5
Baptized in Kansas by Elder Reed. 5
Baptized in Massachusetts by Overseer Piper. 13
Baptized in Michigan by Elder Cairns. 2
Baptized in Michigan by Elder Osborn. 2
Baptized in Ohio by Overseer Speicher. 28
Baptized in Ohio by Elder Speck. 3
Baptized in Pennsylvania by Elder Hammond. 3
Baptized in Pennsylvania by Evangelist Samuel. 2
Baptized in Pennsylvania by Elder E. H. Kent. 3
Baptized in Wisconsin by Elder Mckinley. 3
Total Baptized at Zion City. 17,050

The following named four believers were baptized at Shiloh Tabernacle, Zion City, Thursday, October 15, 1903, by Elder C. R. Hoffman: Gage, Richard
Richards, Mrs. Nellie
Richards, Mrs. H. F. Fabens
Wagener, Hope
Wagener, Raphael

The following named six children were consecrated at Wichita, Kansas, Lord's Day, October 10, 1903, by Elder R. N. Bouck: Allen, Elmer
Beckman, Elmer
Doherty, John
Doherty, John
Doherty, John
Doherty, John

The following named four believers were baptized at Aurora, Illinois, Saturday, October 10, 1903, by Elder F. M. Royall: Fauth, Mrs. Mildred
Henderson, Mrs. M. M.
Holland, Maud
Holland, Winifred

The following named two believers were baptized at San Antonio, Texas, Monday, October 5, 1903, by Evangelist Emma Samuel: Quinn, Mary A.
Richards, Mrs. H. F. Fabens

The following named four believers were baptized at Shiloh Tabernacle, on Tabernacle, Chicago, Lord's Day, October 11, 1903, by Elder G. E. Farr: Kilcaw, Mrs. Sarah
Kilcaw, Mrs. Sarah
Kilcaw, Mrs. Sarah
Kilcaw, Mrs. Sarah

The following named two believers were baptized at Zion Tabernacle, Vancouver, British Columbia, Lord's Day, September 20, 1903, by Elder R. M. Simmons: Belgue, Louis Alexander
Belgue, Louis Alexander

The following named three believers were baptized at Wichita, Kansas, Lord's Day, October 11, 1903, by Elder David A. Reed: Colwell, Mary Louise
Knappe, Josephine
Knappe, Louise

The following named seven believers were baptized at Eas Claire, Wisconsin, Friday, September 25, 1903, by Elder A. W. McClellin: Clark, Mrs. Eliza J.
Gray, Charles
Gray, Mrs. Charlotte Marie
Gray, William B.
Gray, William B.

The following named twelve believers were baptized at the Caldonial road Bath, N., London, England, Lord's Day, September 27, 1903, by Evangelist H. E. Cantel: Akhurst, Miss Doris
Bodimead, Miss Martha Brunetta
Bodimead, Miss Martha Brunetta
Bodimead, Miss Martha Brunetta
Bodimead, Miss Martha Brunetta
Bodimead, Miss Martha Brunetta
Bodimead, Miss Martha Brunetta
Bodimead, Miss Martha Brunetta
Bodimead, Miss Martha Brunetta
Bodimead, Miss Martha Brunetta
Bodimead, Miss Martha Brunetta
Bodimead, Miss Martha Brunetta

The following named seven children were consecrated at Philadelphia, Pennsylvania, Lord's Day, September 20, 1903, by Elder G. Hammond: Blackman, Mrs. Louisa G.

The following named seven believers were baptized at Paris, Texas, on Thursday, October 8, 1903, by Evangelist Emma Samuel: Bettison, Mrs. Alice
Dean, Minnie Maud
Hancock, Mrs. Jane
Hinkle, Mrs. Minnie
McReynolds, James Harry

The following named seven believers were baptized at Eau Claire, Wisconsin, Lord's Day, September 27, 1903, by Evangelist H. E. Cantel: Akhurst, Miss Doris
Humphrey, Reginald William

The following named twelve believers were baptized at Shiloh Tabernacle, Thursday, October 8, 1903, by Evangelist Emma Samuel: McReynolds, James Harry
Morris, Henry John

The following named two children were consecrated at Eau Claire, Wisconsin, Thursday, October 8, 1903, by Evangelist Emma Samuel: Full, Roy H.
Full, Roy H.

The following named two children were consecrated at Bay City, Michigan, Monday, October 5, 1903, by Elder T. Alexander Cairns: Allen, Ethan Allen

The following named six children were consecrated at Wichita, Kansas, Lord's Day, October 11, 1903, by Elder David A. Reed: Freeman, Fred
Fuller, Roy Harold
Fuller, John
Fuller, Roy Harold
Fuller, Roy Harold
Fuller, Roy Harold

The following named six children were consecrated at Chicago, Illinois, Lord's Day, October 11, 1903, by Elder J. H. Royall: Jones, John
Jones, John
Jones, John
Jones, John
Jones, John
Jones, John

CONSECRATION OF CHILDREN.

The following named two children were consecrated at Philadelphia, Pennsylvania, Saturday, October 10, 1903, by Elder Gideon Hammond: Frederick, Franklin

The following named two children were consecrated at Bay City, Michigan, Monday, October 5, 1903, by Elder T. Alexander Cairns: Allen, Ethan Allen

The following named six children were consecrated at Chicago, Illinois, Lord's Day, October 11, 1903, by Elder F. M. Royall: Fauth, Mrs. Mildred
Henderson, Mrs. M. M.
Holland, Maud
Holland, Winifred

The following named six children were consecrated at Wichita, Kansas, Lord's Day, October 11, 1903, by Elder David A. Reed: Colwell, Mary Louise
Knappe, Josephine
Knappe, Louise
McReynolds, James Harry
Morris, Henry John

The following named two children were consecrated at Eau Claire, Wisconsin, Lord's Day, September 27, 1903, by Elder G. Hammond: Blackman, Mrs. Louisa G.
MADISON SQUARE GARDEN, NEW YORK CITY, NEW YORK

In this great building, the Auditorium of which seats 16,000 people, Rev. John Alexander Dowle, Elijah the Restorer, General Overseer of the Christian Catholic Church in Zion, will conduct a great mission, commencing tomorrow, October 18, and continuing to November 1, 1903, inclusive. He is accompanied by Zion White Robed Choir of over Five Hundred Voices, Zion City Brass Band, Hundreds of Officers of the Church, and over Three Thousand members of Zion Restoration Host.