



THE EDITOR AND HIS FAMILY.

He sendeth His word



and healeth them.

VOLUME ONE. 1894-5.



LEAVES

OF

HEALING

.... EDITED BY THE

REV. JOHN ALEX. DOWIE.



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INDEX TO THE LEAVES OF HEALING.

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	Page		Page
A BOUT that Dowie article,	571	Bolle, Miss,	731
Abscess,	86, 88, 494, 533	Bolles, Mrs.,	198
Accident,	403	Bolt, Mrs. Louisa,	88, 324
A Cloud of Witnesses, etc.	254	Bostrow, Mrs. Annie,	730
Acres, Mrs. C.	87, 436, 646	Bowers, W. W.,	463
Adams, Mrs.,	324	Boy discovered,	461
A False Christ,	322, 330	Breaw, Mr.,	439
A False Charge and a Truthful Answer,	707	Brights' disease,	235
Affidavits of the Healed,	675, 691	Bronchial disease,	324
After the Red Sea,	725	Bronchitis,	403
A Full Report of Dr. Dowie's Trial,	263	Broken arm,	643
A legal defender of the faith,	801	Broken wrist,	236
A Good Interpretation,	541	Browne, Eliza,	187
A Letter from Rome,	265	Bryan, Urilla,	628
A little White Dove,	744	Burns, Mrs. E.	646
A Living Sacrifice,	205	Burgess, C. M.,	419
Almost Sold,	380	Burke, Josie	758
Alton, D. C.	571	Burnt hands,	533
Amstutz, Rev. Jos.	775	Brynes, Aurelia,	489
Ames, Mrs. N. L.	87	C ALDWELL, Mrs. Ella,	645, 731
Anderson Miss	441	Cancer,	99, 87, 553
Angels Prostrate fall,	455	Canary, Mrs. Ella R.	87, 646
An Episcopal Minister on Divine Healing	654	Captured from the Enemy,	15
A New Attack on the Divine H. Homes,	518, 563	Cancer in tongue,	99
A New Heart,	190	Cancerous tumour,	58
Anonymous Letter,	499	Capes, Mrs.	647
An Ordinance Concerning Hospitals,	519	Cann, Archibald,	643
A Question Which God Cannot Answer,	125, 796	Carley, Cora,	173, 385, 404, 488, 535, 756
A Remarkable Sermon,	390	Carley, Mrs. E. M.	86
Arrested, Imprisoned, Set Free,	561	Casey, Mrs. Mary,	181, 244, 317, 492, 550, 624
Arrested the Second Time,	574	Castro, Mrs.	790
Aspengren, Ada	790	Catarrh,	87, 247, 495, 534, 758
Asthma,	53, 631, 730	Chicago Mission,	452
A Testimony to Divine Healing	522	Christ Against a Generation of Vipers,	258
A Thanksgiving in Zion,	177	Classon, G.,	648
A Wonderful Story,	136, 789	Clark, Mrs. Mary	58
B ANKEY, G.,	645	Clavadatcher, Mrs. K.,	202
Barr, Mrs. Amelia	533	Clendenning, Mrs.,	359
Barr, Mrs. Mina	86	Cody, Miss Sadie,	266, 369, 404, 645
Bach, Lotie	88	Colley, J. M.,	534
Bartholomew, Theo. C.	86	Colley, Mrs.	645
Bates, Jas. B.,	449, 534, 631, 642, 772	Colman, Carrie,	645
Bechtel, Joy,	550	Colton, Mrs.	58
Behnke, Gustavus,	324, 645	Coming Witnesses,	14
Bell, Fannie,	135	Confession and testimony of a burglar,	170
Bell, Dr. Jas. B.,	135	Congdon, Mrs. E.,	729
Benda, Carlotta,	514	Connor, Mary	244
Bennett, Louisa,	494	Consumption,	59, 86, 87, 183, 317, 730
Berwick, Chas. R.	811, 189	Cotton, Mrs. F. W.,	199, 729, 731
Bethke Albert	644	Counterfeits,	108
Bettison, Mrs.,	198	Cowan, David,	88, 630
Bichel, Mrs.,	533, 729	Craig, Hugh,	187
Birrell, Mrs.,	246	Creutzer, Mr.	491
Billingsley, Miss Minnie	59	Craige, Kern,	486
Bishop, Florence,	729	Cuperus, Peter,	535
Bither, Mrs. J.	406	D AVIS, Chas. O.,	405, 433
Blaich, Katie	247, 645, 757	Davis, Sarah A.,	442
Blind from Birth,	136, 790	Deafness,	88, 235, 237, 244, 403, 626, 630
Blind 40 years,	439	Death from a Hog,	771
Blindness,	179, 436, 441, 790	Death of Washington,	788
Blind through smoking	407	Deist, Mrs. Chas.,	237, 268, 316, 491, 626, 645, 775
Blood poisoning,	53, 238	Diarrhœa,	88
Blum, Mrs. A.,	758	Diehl, Mrs. H.,	246
Bly, J. F.,	729	Dietrich, Rev. John,	204
		Diabetes, Healing of,	819

LEAVES OF HEALING.

Dillon, John Thomas,	545	God's Way of Healing,	243, 310
Dinius, Rev. W. O.,	534	Also see Lectures.	
Diphtheria,	86, 728, 720	Goitre	406
Dislocated shoulder,	739	Gott Allein alle Ehre, .	204
Divine Healing, Antidote to Christian Science,	86	Graham, Mrs.,	386
Divine Healing and Chicago Doctors,	563	Granulated eyelids,	86, 758
Divine Healing Home No. 1,	13	Graves, Dr. A. P.,	807
Divine Healing and Doctors in Chicago. 275, 291, 306,	377, 518	Gray, Arthur T.,	131
Divine Healing Association,	807	Green, Mrs. Wm.,	88
Divine Healing Vindicated,	74, 92, 103	Greetings in Christ's Name,	217
Dobson, Lillian,	533	Gurley, Florence,	59, 182
Doctors and Devils against Divine Healing Homes,	580, 596, 610	H AACKER, Mamie,	418, 439
Doctors and Medicine,	61	Hamilton, Mrs. W.	88, 403, 436, 549, 627
Do Thyself no Harm,	140	Hand, Mrs. L. N.,	87
Dougherty, H. H.,	463	Handside, W. H.	645
Dowie, A. J. Gladstone,	495	Handside, Mrs.,	646
Dowie, Miss Esther,	489	Harkness, Mrs. Geo.	549, 643
Dowie, Mrs. J.,	11	Harris, Annie,	494, 631
Dowie, The Rev. John Alex.,	11	Harris, Mrs. J. M.	437
Do you know God's Way of Healing,	40, 470, 498	Harwood, A. G.	325
Dowling, Mary,	179, 401, 440, 549, 628	Harwood, Ernest,	317, 406, 493, 631, 773
Dr. Dowie's Chicago Mission,	452	Hawkinson, Mrs. A.	731
Dr. Dowie's letter to Postmaster General,	462	Hawkinson, Mrs. W. B.	647
Dr. Dowie's Trials,	275, 290, 306	Headache,	495, 729
Dropsy,	440, 534, 775	Healing of Rheumatism without human touch,	51
Drysdale, Thos.,	730	Heart disease,	87, 324, 493, 532, 631
Dummett, H. W.,	61	Heck, Mrs. Annie,	631
Dunbar, W. F.,	645	Heel, lame,	236
Durfee, Mrs.,	419	He is just the same to-day,	29, 341, 505
Dying son raised up,	439	Heistermann, Lena,	643
Dyspepsia,	198, 644	Hemorrhage,	493, 729
E CZEMA,	182	Hemorrhage and tumor,	85
Editorials, 10, 25, 44, 56, 72, 89, 110, 123, 134, 156, 168		Hemorrhage of kidneys,	87
186, 201, 217, 232, 248, 264, 274, 290, 312, 327, 344,		Henderson, Mrs. Mollie,	244, 549
354, 376, 394, 408, 425, 445, 454, 478, 485, 501, 521, 542		Hernia,	419, 438, 549, 550
552, 566, 590, 595, 622, 638, 652, 690, 738, 754, 770		Hicks, Miss Amanda,	193, 243
802, 824, 826.		Hill, Mrs.	406
Ekwall, B.,	728	Hip, broken,	386
Elema, C.,	730	Hip disease,	59, 181, 182, 239, 246, 533, 643
Elliott, Rev. J. A.,	419	Hip joint renewed,	184
Epilepsy,	51	Hoeft, Clara,	405, 489, 497
Esser, Willie, 14, 59, 235, 405, 488, 628, 757		Home sweet Home,	184
Estes, Ina,	235	How does faith come?	7, 381
Everhardt, Mrs. Lizzie,	495	How I came to speak in public,	45
Extracts from Divine Healing Vindicated,	28, 509	How Readest Thou?	787
Eyes, Inflammation of,	627	Huber, Mrs. Nettie,	547, 631, 730
Eyes, weak,	59, 731	Hudson, Miss Mollie,	244
F ALSE Statements as to Dissensions at Zion		Hysteria,	430
Tabernacle,	269	I LLUSTRATIONS.	
Feeble-minded child,	316	1. Zion Tabernacle No. 1,	1, 145, 209, 432, 752, 769
Fever,	317, 549, 730	2. The Rev. John Alex. Dowie,	8, 216, 257, 289,
First healing in our American Mission,	149	305, 561, 577, 641, 753, 785	
Fleetwood, Anna,	643	3. Mrs. John Alex. Dowie,	8, 216, 273, 593
Foley, Mrs. J. C.,	181	4. Divine Healing Home No. 1	9, 80, 96, 112, 128
Fratscher, Sarah,	728	144, 166, 218, 315, 421, 464, 512, 592, 656, 705, 793, 14, 210	
Frederick, Bertha,	646	5. Willie Esser,	14, 210
From the Chronicle's old Editor,	748	6. Captured from the Enemy,	16, 32, 48, 64, 160, 196, 192,
From the Sea Shore,	785	224, 256, 321, 318, 384, 416, 448, 496, 528, 609,	
Fryar, R. M.,	526, 547	657, 688, 689, 721,	
Fuhr, August,	533, 630	7. Mrs. Parker and son,	17, 210
Fuhr, Mrs.,	533, 646	8. Mrs. S. A. Kelley,	19, 211
Furber, Mr.,	238	9. Mrs. Ida W. Lowrie,	33, 211
G AWELL, Miss Emma,	199, 549, 643	10. Albion Wyman,	49, 212
Gangrene in foot healed,	819	11. Mrs. Maggie E. Parsons,	65, 212
Gibbons, Mrs.,	758	12. Mr. R. F. Palm,	81, 213
Gibson, Mary R.,	494	13. Mr. and Mrs. James A. Nichols,	97, 213
Giving, Living,	461	14. Miss Kate Keck,	113, 214
		15. Miss May Lohman,	129, 214
		16. Dr. and Mrs. Dowie (small portraits)	177

LEAVES OF HEALING.

17. Miss Amanda M. Hicks,	193,215	Knee, injured,	758
18. Miss Amanda M. Hicks' cot,	195,215	Knee, swelling in,	494
19. Divine Healing Home No. 3.	208,219,313,33.	Kudsk, H. W.,	644,731
	387,544,640,704,778	Kudsk, Mrs.,	626,643,731
20. Zion Publishing House,	225,346,472,673	Kurrasch, Henrietta,	643,645
21. Campbell Oscillating Press,	227,348,475	Kussmaul, Mrs.,	535,547
22. Composing Room,	228,349,473		
23. Press Room,	229,350,476	L ABOR in vain,	206
24. Electrotyping Room,	230,351,477	L Lagrippe,	184, 549
25. The Editor and his Family,	233,480,792	Lame 18 years,	535
26. A Cloud of Witnesses,	241,272,320,400,529,737	Larson, Adelina,	235
27. Small Family Group,	242,337,625	Lathwesen, Mr.	790
28. Miss Alma Kellar,	353	Latter Day Miracles,	58
29. Miss Sadie Cody,	369	Laurenstein, Laura,	646
30. Cora Carley,	385	Law, Miss Fannie,	491, 533, 727
31. Mary Dowling,	401	Lawn, Mrs.	643
32. Linda Karch,	417	Lectures.	
33. Chas. O. Davis,	433	The Opening of the beautiful Gate of Divine	
34. James B. Bates,	449	Healing,	3
35. Miss Annie Schafer,	465	The Sweet Redemption Song,	22
36. Mrs. Jennie Paddock	481	The Gospel of Divine Healing and How I	
37. Clara Hoeft,	497	came to preach it,	132, 146
38. Carlotta Benda,	513	The Drama,	138, 150, 162
39. John Thomas Dillon,	545	Sanctification of Spirit, Soul and Body,	
40. Map of Chicago, 560,576,608,624,720,736,768,800			355, 372, 422,434
41. Miss Margaret Queen	570	Objections to D. H. Considered,	456, 468
42. Arnott Stubblefield.	801	Answers to Difficulties and Objections,	500, 514, 540
43. Dr. John G. Speicher and Family,	817	Leg lengthened,	239
I can't see.	253	Leg too long,	405
If,	444	Letters to Friends of Zion Tabernacle, 257,273,289,305	
If it be Thy will,	26,338,507,763	337,561,577,593,625,641,674,686,706,722,753	
Immanuel,	451	Letter from Ocean Grove,	785
Immediate salvation for thee,	188	Letters to Postmaster General Wilson.	
Imperfect sight,	198,237,489,731	Dr. Dowie's,	396
Injunction plea,	632	Hon. W. V. Lucas,	444
Inflammation of the bowels,	644	Dr. Dowie,	486
Inflammatory rheumatism,	550,729	Rev. C. W. Pritchard,	487
Instantaneous healing of an impotent person,	178	Locomotor ataxia,	532
" " " " Fibroid tumor,	196	Lohman, May,	58, 130
" " " " 13 years lameness,	174	Long, Mrs. E.,	727
" " " " broken rib,	386	Long, Mr. and Mrs. O. F.,	762, 772
" " " " without human touch,	334	Lowrie, Mrs. Ida W.	33,239,406,534
Instantaneous healing,	489	Lucas, Hon. W. V.,	444
" " " of spinal disease,	791	Lunt, R. G.,	463
Internal troubles,	439	Luther on Baptism,	499
Internal tumor,	190		
Inter Ocean and our Mission,	58	M ADDEN, Mrs. G. W.,	549
Inter Ocean's attack on Zion,	556,572	Maguire, Thomas, injunction	407
I wonder what I would do,	302	Malcolm, Mrs.	86,494,533,645
		Map,	557,560
J ESUS is thinking of me,	252	Marsh, Mrs. J. S.,	87,495, 549,776
Johnson, Gerda,	317	Markley, Lydia,	267, 773
Johnson, P. D.,	730	Martin, Mrs. G. C.,	550
Johnson, Mrs. S.	88, 645	Matthews, Mrs. J.,	406
Jones, Rev. A.,	535,642,725,729	Maxwell, Mrs. Annie,	85
Jones, Florence,	630	McCulley, Jesse H.,	407
Jones, H. P.,	184	McDonald, Kenneth,	381
Jordan, E. B.,	629,648	Meachem, Mrs. Letty,	405
Jordan, Edw.,	325	Measles,	61
Judge Payne's decision,	724	Memorial to Mayor of Chicago,	603
		Merrifield, Mrs. H. E.,	730
K ARCH, Etta and Olive,	235	Meyers, Mr.,	331
Karch, Linda,	235,417	Microbomania,	504
Keck, Katie,	114,179	Miller, Mr. A. B.,	550
Keeley, Miss Ruth,	87,646	Miller, Mrs. A. M.	237
Keller, Alma,	353	Miller, Mrs. C.,	729
Kelley, A. M.,	317	Miller, G. Edw.,	237
Kelley, Mrs. S. A.,	19	Miller, Mrs. G.	59
Kettler, Mrs.	58,87,545	Milner, Mrs.,	86,418,775
Kidney and bladder,	239,244,534	Mind whom you marry,	52
Kind words for weary hearts,	185	Miracles, Latter Day,	35
Kind words from distant lands,	810	Mrs. Dowie's trial,	778

LEAVES OF HEALING.

Monroe, Frank,	532	Receive, Believe,	786
Monroe, Mrs.,	532	How Readest Thou,	787
Morning talks in the Home,	12	Post, J. C.	317
Murdock, John,	58, 324	Post, Mrs. C. W.	244, 324
Murphy, Albert,	449	P. O. persecution of Leaves of Healing	360, 396, 426, 444, 462, 486, 522
Muzzie, Henrietta,	245	Power,	42
Myrman, A. G.	88, 730	Praise and Testimony meetings,	83, 172, 179, 196, 234, 244, 266, 316, 324, 387, 418, 436, 488, 532, 547, 626, 642, 726, 755, 772.
N EEELY, Blanche	88	Pritchard Rev. C. W.	487, 819
Nervous Exhaustion,	317	Puerperal convulsions,	58
Nervous prostration	494	Punishment,	43
Neuralgia,	645, 730	Q UEEN, Margaret,	570
Nelson, Carrie	87	R ANDOLPH, Mr.,	436
Nichols, Jas. A.,	98, 180, 417, 646	Rau, Mrs. A.,	427
Ninz, Mr.,	87, 324	Receive, Believe,	786
Norin, Hilda,	317,	Religious information,	427
O LLENDORF, Arthur,	418	Restoration of sight,	790
Omaha, the Dowie Mission in,	378	Rheumatism,	87, 88, 199, 238, 246, 359, 406, 441, 535, 548
Opening services in Zion Tabernacle No. 2,	530	Rhymes, Mrs.,	436
Opinions of good men,	787	Richter, Lillie,	239, 489
Ordinance, An,	519	Richville, Geo.,	136
Our Helpers in Zion,	817	Rineason, Maude,	236
Ovarian tumor,	442	Robbins, Edna	489
P ADDOCK, Mrs. Jennie,	196, 406, 442, 481, 491, 642, 731	Robbins, Mrs. C. H.,	247
Painter, Mrs. A.	435	Robertson, Chas.,	189
Palm, R. F.	81, 87, 316	Robinson Miss R.,	643
Palmer, J. R.	730	Robertson, Mrs.,	182
Papalism. Dangers of	412	Rock L.,	492
Paralysis,	58, 198, 235, 317, 406, 727, 762	Rocks ahead, or Dangers of Papalism,	412
Parker, Mrs. Lucy	17	Rodenbeck, Mrs.	174
Parsons, Mrs. Maggie E.	65, 67, 181, 239, 244	Root, Maj.,	317
Patience,	42	Rosenthal, Mrs.,	436, 731
Pears, Mrs. Rose	406	Roy, Julia,	239, 489
Pease, Mrs. L. S.	730	Rozenski, Engelbert,	403, 438
Peckham, Mrs. Wm.	439	Rupture, see Hernia.	
Peeetz, Mrs.	549, 631	S ALT rheum,	87
Perils among false brethren	254	Salvation, Healing, Holiness.	85
Periostitis	642	Salvation message,	
Peterson, F. W.	238	Immediate salvation,	54
Peterson, H. and Mrs.	645, 644	He was lost and is found,	69
Peterson, Mrs.	548	Scalding,	317, 324
Peterson, Peter	493	Scarlet fever,	61, 436
Petition to P. M. General	398	Schafer, Miss Annie,	267, 405, 437, 465, 494
Pettiford, Mrs. Eliz.	729	Schmalgemeier, Aug.,	441, 493, 643, 731
Phelps, D. R.	646	Schmerl, Jos.,	438, 492, 549, 643, 774
Pickle, Mrs.	729	Schneider, Mrs.,	627
Pierce, Mrs. Emma	246	Schriever, Geo. P.,	644
Pierce Wm.	419	Schreiber, Rena,	626
Piles,	244	Schoonover, Wm.,	180
Piper, Rev. M.	774	Schulthof, Estella M.,	182
Plain living and high thinking,	52	Schweinfurth, Jacob,	322
Plummer, Mrs. Geo. O.	247	Scrofula, (2 cases)	441
Pneumonia,	436	Sermon, A Remarkable,	390
Poetry,		Sghlon, Clara,	534
Patience,	42	Shall the Vatican Triumph?	205
The Press,	122	Shaw, Mrs. Maria,	730
A Living Sacrifice,	205	Sherman, R. L.,	644
The Christian Soldiers,	157	Shield, Mrs.,	198
I wonder what I would do,	302	Short legs,	235, 405, 436
If,	444	Short testimonies,	732, 776
Immanuel,	451	Sickles, Mrs.,	493
Angels Prostrate Fall,	455	Signs, Wonders, Miracles and Gifts,	12
Giving-Living,	461	Skin eruption,	59
Sleep,	588	Sleep,	588
Smoking and chewing,	541	Small pox,	86, 485
Zion,	663		
After the Red Sea,	725		
A little White Dove,	745		
The Prayer of Contrition	745		

LEAVES OF HEALING.

Smithe, Geo. C.,	748	V AN GUNDY, Miss T.,	731
Smith, Mr.	646	Van Moos, Henry,	324
Smith, Mrs.,	758	Van Zandt, Earl,	628
Smith, Miss Julia,	728	Varino, Mrs. Pauline,	549, 643
Smith, S. W. Mrs.,	549	Vedder, Belle,	489
Smoking and chewing,	541, 654	Victory of Dr. Dowie,	812
Some holiday notes,	804	Victorson, Mrs. A. C.,	441
Sore throat,	58	Volume, The end of the	824
Sound the alarm,	100	W ANLESS, Maj. Thos.	406, 441, 494
Specimens of letters of commendation,	745, 788	Ward, Mrs.	645
Speicher, Dr. J. G.,	245, 316, 418	Warning notes calling the wicked to Repentance	807
Spinal disease,	317, 491, 643, 760	Washburn, Miss Mary	198, 731
Sprained ankle,	88	Watchman, what of the night?	70
Spy, U. S. A.,	331	Watch night services in Zion Tabernacle	242
Stade, Miss Minnie,	88	Waterbury Miss	236
Stahiman, G. W.,	200, 245, 324, 549	Wery, Mrs.	234
Stern, Chas. F.,	548, 644	Wesley, on Liquor Traffic,	103
Sternberg,	631	What is faith?	788
Stevens, Lottie,	522	What Luther said on Baptism,	449
Stiff hip joint,	235	What Then?	137, 795
Stomach trouble,	324	Whence comest Thou	142
Story, Mrs.,	420	Where is your heart?	413
Strickler, C. H.,	730	White, Mrs.	730
St. Louis lady healed of consumption,	183	Wild, Rev. Dr. Joseph.	390
Stubblefield, Arnott,	801	Wilker, Anna	631
Sullivan, Edward,	317, 729	Wilker, Otilla	405, 494, 631, 773
Sun stroke,	534	Wilhide, Rev. J. Thos.	420
Sutcliffe, Mrs. M. M.,	246, 325	Will, Mrs. Ernestine	440, 493
Sykes, Mrs. Susan,	88, 549	Williams, Mary	643
T ALKS with Ministers,	35	Willing, Dr. S. E.	59, 85
Tashman, Miss Bertha,	730	Wilt Thou be made whole?	326, 771
Temperance Message, Our.		Without Human touch.	202
1. Story of Ten Thousand Homes,	53	Wood, Mrs. L.	406
2. At the last,	71	Words of cheer for Leaves of Healing	55
Testimonies, Many short,	732, 776	Words of light for souls in darkness,	189
Testimony meetings, see Praise and Testimony.		Writ of Prohibition (The)	718
The Approaching final triumph of Kingdom of God.	808	Wyman, Albion	49, 59
The Christian soldier,	157	Witnesses of Divine Healing	
The Christ Visitor,	507	1. Willie Esser,	No. 1 P. 14
The Man of Sin Revealed,	115	2. Lucy Parker,	No. 2 Front
The Drama,	138, 150, 162	3. Mrs. S. A. Kelley,	No. 3 "
The first of our American Fruits remains,	187	4. Mrs. Ida W. Lowrie,	No. 4 "
The first healing in American mission,	148	5. Albion Wyman,	No. 4 "
The healing of a household,	187	6. Mrs. Maggie E. Parsons,	No. 5 "
The Gospel of Work and Sacrifice,	822	7. R. F. Palm,	No. 6 "
The Prayer of Contrition,	745	8. Jas. A. Nichols,	No. 7 "
The Press,	122	9. Kate Keck,	No. 8 "
The Sweet Redemption Song,	22	10. May Lohman,	No. 9 "
The Rev. John Alex. Dowie,	11	11. Amanda M. Hicks,	No. 13 "
The Opening of the Beautiful Gate of Divine Healing	3	12. Alma Keller,	No. 23 "
Thigh bone,	131	13. Sadie Cody,	No. 24 "
Third trial,	740	14. Cora Carley,	No. 25 "
Thomas, Mrs. Sarah,	493, 645	15. Mary Dowling,	No. 26 "
Thompson, Clyde,	642, 727	16. Linda Karch,	No. 27 "
Threlkeld, Mrs. Wm.,	188	17. Chas. O. Davis,	No. 28 "
Throat, sore,	58, 638	18. Jas. B. Bates,	No. 29 "
Throat trouble,	549	19. Annie Schafer,	No. 30 "
Times-Herald and Divine Healing Mission in Chicago,	658	20. Mrs. Jennie Paddock,	No. 31 "
Timnings, Mrs.,	493	21. Clara Hoeft,	No. 32 "
To God alone all praise and honor,	203	22. Carlotta Benda,	No. 33 "
Tobacco habit,	746, 750	23. John Thomas Dillon,	No. 35 "
Tobacco lovers,	427	24. Margaret Queen,	No. 36. P. 570
Tobacco smoking,	788	Y ALE, Miss Fannie,	135
Tolstrom, Mrs.,	495	Yeager, Geo. F.,	317, 324
Trampisch, Anna,	758	Young, Mrs. W. B.,	88, 535
Trampisch, Fred,	244, 418, 492, 549, 643, 731	Z ION,	524
Trance evangelism,	380, 382	Zion Publishing House,	226
Trials,	275, 291, 306, 377, 563, 580, 596, 610	Zion	663
Tuberculosis, osseous,	419	Zion Tabernacle,	2
True fame,	125	Zion, How to reach	526
Tumor,	85, 499, 631, 645, 792		
Typhoid fever,	200, 246		

He sendeth His word



and healeth them.

LEAVES OF HEALING

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.

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ZION TABERNACLE, 251 East 62nd Street, near Jackson Park, Chicago.

ZION TABERNACLE.

(See Illustration on page 1.)

ZION means strength, or a fortress. Truly God has manifested His strength in a very remarkable way in this little frame Tabernacle, and has made it a spiritual fortress. Since the beginning of this year more than twenty thousand sick persons have been prayed with, accompanied by the laying on of hands, in the name of the Lord Jesus, within its walls. Of these, a vast number have been healed. Many thousands have been led to sincere repentance for sin, and, through faith, have found salvation and peace. Christians witness that it has also been to them a place of blessing, where they have been led into the King's Highway of Holiness. Many a weary pilgrim in "the valley of weeping" has found in it the "well" of consolation and refreshing. Joyful songs of loudest praise have rung forth from its courts, and, by the agency of the secular daily press, Zion Tabernacle and God's wonderful work therein have been made known in all parts of this country and in many other lands.

We have thought that a picture of this humble headquarters of our work in Chicago might be appreciated by the tens of thousands who have visited it, and by the still larger number of our distant friends, in all parts of the world, who have never seen it.

It was built by the Chicago Branch of the International Divine Healing Association, for a World's Fair Mission, and was opened on the first Lord's Day after the opening of the Fair, May 7th, 1893. But it attracted very little attention at that time, although vast multitudes of pleasure seekers passed its doors. Still it was open, for the greater part of the time, every day save Saturday; and gradually, toward the end of the Fair, many began to attend the meetings. A severe winter, and wide spread depression and destitution in the city and country followed the shameful scenes of wasteful extravagance, unbounded licentiousness, and inordinate vanity of that Vanity Fair. Our Tabernacle stood silent guard at the gates of the deserted "White City," and all through the winter the services were patiently continued, in the once thronged, but then deserted, region around the Fair Grounds. It was sometimes weary work; but we waited for the morning, and it came. We knew the Tabernacle had not done its work. Yes, it came, a steadily rising tide of blessing, until long ere the snow and ice had disappeared, thousands and tens of thousands, not only from Chicago, but from distant cities and states were thronging it, and all the surrounding buildings, almost to suffocation. Multitudes gathered far beyond its capacity and were glad to get a place outside a window, or within hearing distance, whilst hundreds stood within the Tabernacle, crowded the platform, the prayer-rooms, etc. Wave after wave of Divine power swept over these throngs, and God was glorified in thousands of conversions and healings through Faith in Jesus Christ. Great down town and suburban meetings were held to ease the pressure upon the Tabernacle. Meetings in the center of the city were held for many weeks every Lord's day afternoon in the Central Music Hall and continued, until midsummer, in Battery D. The first downtown meeting was thus described by the *Daily Inter Ocean* in its issue of Monday, April 16th: "Central Music Hall was packed from floor to ceiling yesterday afternoon with persons drawn either by necessity, sympathy or curiosity to hear the Rev. John Alexander Dowie and the testimonies of those who had been cured of their diseases through his ministry. If the hall had been twice its size it could have been filled easily by the crowds that were turned away. For three hours, from 2:30 to 5:30, those who were fortunate enough to obtain admission were content to sit and drink in the proceedings, and the few empty seats left by those who went out during the service were speedily filled by others

from the outside." It was estimated that there were about 4,000 persons in the Hall at that service.

The meetings in the suburbs of South Chicago and Englewood were also attended by great crowds of persons, especially in the First Baptist Church, South Chicago, and in the Covenant Baptist Church, Englewood, into which buildings hundreds were unable to obtain admission week after week. The meetings still continue to be very largely attended, there being seldom a vacant seat in the Tabernacle. On last Lord's day, August 26th, after crowding every inch of standing and sitting room, many were content to stand at the window, or to remain in their carriages outside on the street, or in the prayer-room behind the Tabernacle, within hearing distance.

The spectacle which the Tabernacle presents is always intensely interesting from a philanthropic point of view. Thursday is denominated Children's Day, and Dr. Dowie resolutely refuses to see any grown up people, excepting in cases of extreme emergency, on that day. Then the children of all ages have complete possession of the Tabernacle and all its surroundings. Arriving early in the morning they take their seats, or sit upon the floor or the platform piling up and piling up on mothers' knees, and often two in a chair, until the place is completely crowded. In addition to these, several rooms off the prayer-room are set apart for insane and feeble-minded children. The exercises are of the most simple and entertaining character, Dr. Dowie aiming to adapt himself to the comprehension of the youngest. Shortly after the opening of the service he frequently calls upon many whose little legs have been lengthened, deaf and dumb who can now speak and hear, some who have never walked from their birth who can now walk and leap and run, and all sorts of children to testify to their healing. Their mothers stand up with them and tell the simple story. On that day there are children everywhere, and oftentimes Dr. Dowie lays hands upon over five hundred children, seeing them in the prayer-room in well-ordered and quiet companies of eighty to one hundred. As many as twenty different nationalities are sometimes represented on Children's day.

We shall give in an early issue a sketch of the Children's day.

The earnestness of the throngs who gather is seen in the fact that oftentimes they will take their places in the Tabernacle hours before the beginning of the service, and will wait even until nearly midnight in the hope of being seen. Oftentimes the platform in the Tabernacle during a service will be surrounded by many persons lying upon cots and invalid chairs, some of whom have been brought in that condition for many hundreds of miles.

On the last page of this issue some of these cots are seen in the picture entitled "Captured From the Enemy," which is a photograph of the back of the Tabernacle platform. One great feature of the Tabernacle and other services is the large number of persons, who at the close of Dr. Dowie's addresses will rise when he utters what he calls "God's Call to Repentance." As many as two thousand persons have risen at one time in the downtown meetings and have openly professed their repentance toward God and their faith in the Lord Jesus Christ, following Dr. Dowie audibly in an impressive penitential prayer. The spiritual always precedes the physical work in the Tabernacle. Repentance for sin, and faith for salvation always precede the ministry of healing.

Our hearts are filled with praise as we think of what God has wrought in Zion Tabernacle, and, although it may be that He will give us a larger building and a more permanent structure, we shall ever remember with unceasing joy, the things that "God hath wrought" within these sacred walls, where we have so often read the words, (Psalm 20: 1, 2).

"The Lord answer thee in the day of trouble,
The name of the God of Jacob set thee up on high
Send thee help from the sanctuary,
And strengthen thee out of Zion "

GOD'S WAY OF HEALING.

A Series of Lectures by the Editor, presenting the Gospel of Healing through Faith in Jesus Christ, as taught by him during his many years of ministry in many lands.

LECTURE ONE.

THE OPENING OF THE BEAUTIFUL GATE OF DIVINE HEALING.

An address Delivered at the Afternoon Service in Zion Tabernacle, Chicago, on Lord's Day, July 29, 1894.

"And they knew that it was he which sat for alms at the Beautiful gate of the temple; and they were filled with wonder and amazement at that which had happened unto him." Acts of the Apostles 3: 10.

THE opening of the beautiful gate of Divine Healing in the apostolic church is before us in this wonderful story.

The event happened very shortly after the Day of Pentecost when three thousand persons were saved by the preaching of the gospel of salvation through faith in Jesus. This miracle of healing was followed by a sermon which produced even greater results, for it is written, Acts 4: 4: "Howbeit, many of them which heard the word, believed; and the number of the men was about five thousand." The gospel of salvation standing alone produced three thousand converts, but when it was allied to divine healing, one sermon produced five thousand. Surely this glorious opening of the beautiful gate of Divine Healing in the apostolic church is, therefore, an event of the highest importance and most profound significance.

We shall first of all recall

THE CIRCUMSTANCES AND THE PLACE

which this wonderful opening of the Gate of Divine Healing takes in connection with the early history of the church of Christ, and, then, the application which this story has to our present conditions.

When our Lord Jesus Christ died on the cross and His disciples saw a lifeless body taken down from that "accursed tree," wrapped in that bloody shroud, and buried in that gloomy sepulcher in the garden; when they saw the stone rolled into its place, the sepulcher closed and the Roman seal put upon it and heathen soldiers guarding that tomb, their hopes were buried with their beloved dead. Two of His disciples are walking together to Emmaus and they speak of these hopes as in the past tense whilst talking as they supposed with a stranger, "We trusted that it had been He which should have redeemed Israel." It is the third day and His body still remains in the earth. Suddenly they discover they are talking to the living Christ Himself and when that is impressed upon His disciples, that He is living, that He has risen from the dead, that the bloodless body has been reanimated by the Eternal Spirit of God, that by that Power He has risen from the dead and that He is walking about in their midst, their hopes are also resurrected. Then they go before Him into Galilee and for forty days He speaks unto them "of the things pertaining to the kingdom of God," and, returning with them, He leads them out as far as to Bethany, lifts up his hands, blesses them, and in that act is parted from them and carried up into heaven. Then they gather into that upper room waiting for the promise of the Father which they have heard from His lips, and it is fulfilled. The Holy Ghost descends, rests upon them, abides in them, and in the power of that spirit they go forth to preach the Everlasting Gospel.

WHAT IS THE BEGINNING OF THE GOSPEL?

Some will reply, "It is faith," and will tell you that the preacher must first say "Believe on the Lord Jesus Christ and thou shalt be saved." It is not true. Faith is not the beginning of the gospel. It is repentance, not faith, which is the foundation of the divine life. When the Philippian jailer

fell down before Paul and Silas saying, "Sirs, what must I do to be saved?" it was right that they should reply "Believe on the Lord Jesus Christ and thou shalt be saved and thy house," but it must be remembered that they were speaking to one who had truly repented, who asked the question sorrowing for his sins and feeling the awful burden of his guilt. The answer to this question, What is the beginning of the gospel? is given in the first words of the gospel according to St. Mark:

"The beginning of the Gospel of Jesus Christ the son of God, as it is written in the prophets, Behold, I send my messenger before thy face which shall prepare thy way before thee; the voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. John did baptize in the wilderness, and preach the baptism of repentance, for the remission of sins."

This is the beginning of the gospel: for when Jesus came (Mark 1: 15) "preaching the gospel of the kingdom of God," He said "The time is fulfilled and the kingdom of God is at hand; *repent ye*, and believe the gospel." He everywhere declared that he had come "to call sinners to *repentance*" and when Peter preached this gospel on the day of Pentecost he cried, "*Repent*, and be baptized everyone of you in the name of the Lord Jesus for the remission of sins and ye shall receive the gift of the Holy Ghost." This was the gospel of Paul who preached "*repentance* toward God and faith in our Lord Jesus Christ," and in all our teaching and in all our preaching of this Gospel of Divine Healing, let it be ever remembered that we place the gospel of salvation first and demand in Jesus' name *repentance*, full, sincere and complete, practical and thorough, as a precedent to faith. No man can truly believe who has not truly repented and it is because of the multitudes of impenitent persons in the church to-day who profess faith in Christ, that the progress of the gospel is everywhere hindered. Having preached this gospel of repentance and faith, having won thousands to rest in Christ for their salvation, rejoicing in God through the Spirit, the church was filled with divine expectation. "They that gladly received his word were baptized . . . and continued steadfastly in the apostles' doctrine, and fellowship and in breaking of bread, and in prayers." Communion in spiritual led to community in material things. "All that believed were together and had all things common." Possessions were sold, the needy were supplied, the temple of God rang with their praises, they "ate their daily bread with gladness and singleness of heart, praising God and having favor with all the people."

BUT THERE WAS SOMETHING MISSING.

The gospel had not reached the multitudes as it was destined to do. But the hour came. "It was the hour of prayer." Every blessing will come in the hour of prayer. Peter and John went up into the temple together at the hour of prayer. Doubtless it was the time of the evening sacrifice, three o'clock in the afternoon, the ninth hour. Multitudes were wont to gather every day to behold the wonderful ceremony, where, amid all the splendor of the Jewish ritual, the blood of the innocent lamb was shed and the smoke of its sacrifice ascended from that altar in the presence of vast assemblages. It was a good place to proclaim Jesus as the Lamb of God who had suffered and died and risen again to take away the sin of the world. Just as Peter and John are about to enter the beautiful gate of the temple, the cry of a beggar, importunate and shrill, strikes their ears and touches their hearts. They look upon him. He is impotent and has never walked, for more than forty years he has lived, but his feet have never trod the sacred precincts of the temple of God; he is lame from his birth, "lame from his mother's womb." He is only a beggar, but poor as he is, they are at that moment poorer still. They have neither silver nor gold and yet they love to give, for the Master had said, "It is more blessed to give than to receive."

THE BEGGAR'S HISTORY.

Looking upon this man let us think of what he must have known and of the strange years that he had passed through.

He must have been about seven years old and well able to remember when the cruel old King Herod had murdered the children of Bethlehem under two years of age in his endeavors to kill the infant Jesus, he might have heard the strange cry of the Wise Men of the East as night and day it rang through the streets of Jerusalem. "Where is he that was born king of the Jews, for we have seen his star in the east and have come to worship him?" And then the little lame boy would hear that the sacred council of the Seventy had declared that the King was to be born in Bethlehem, indeed, that he had been born. The shepherds there had seen the angel and heard the heavenly throng proclaiming the birth of the Redeemer. This little boy might have heard how Simeon and Anna had blessed the infant Redeemer. And then for long years all was silent, until one day a strange, mysterious boy came up from Egypt to Nazareth, and shortly after came with His parents to Jerusalem and had filled the Temple with the fame of His wondrous wisdom. This man, a beggar at the beautiful gate of the Temple might have seen and heard Joseph and Mary eagerly asking if anyone had seen their lovely son. He still lay at the Beautiful gate when the mightiest of all the prophets, who broke the long silence of four centuries, came to proclaim the coming of the Messiah. He must have heard how that mighty prophet had preached repentance and had stripped the priests and rulers of their hypocritical garments, had unmasked the adultery of the weak king and denounced his voluptuous and filthy paramour, Herodias; and had demanded that all men in all conditions should repent, and prepare for the coming of the Christ. Lying there at the beautiful gate, this beggar must have heard much of that preaching which had stirred all men's hearts, and he would be told how Jesus Himself came down from Galilee to Jordan, to be baptized of John. He would hear that as He came up out of the water He was proclaimed by the Eternal Father as His Son, that He was filled with the Holy Ghost, and declared by John the Baptist to be "the Lamb of God that taketh away the sin of the world." This poor beggar must have heard the strange story. Many would tell him of that wondrous appearance when the Holy Dove rested upon the Christ, when the voice from heaven said "This is my beloved Son in whom I am well pleased;" and how he would watch for the coming of the Christ to his Temple; and then how often he must have seen Jesus in his three years of ministry. Strange, is it not, to think that he must have seen Him and heard Him so often, must have been within touch of that garment which so many had touched and received healing, and yet that he never sought and found deliverance? Why was he not healed when Christ was there? We think we can tell. It is not difficult to read between the lines. The beggar at the Beautiful gate of the Temple would be told by priest and scribe the shameful lies which they had invented concerning the Christ. He might have joined in their hatred and have come to loathe the very presence of Jesus, fearing lest in touching Him he would touch one who was possessed by Beelzebub, the prince of devils. The priests would teach him that lie. It was the ministers of God's Temple who kept back this poor sufferer from "the Fountain open for sin and all uncleanness," and false shepherds to-day are driving back God's sick and weary sheep from the well of healing. There are many to-day who say, "Seek not the Christ for healing now; He is not with us as in days of old; He has changed and will not hear your cry; beware of those who proclaim He is yet the same to-day;" and then they might say, "take care lest in seeking Christ for healing you should be found to be in Satan's path." And so the poor man lay there, and so tens of thousands lie to-day, at the Beautiful Gate of the Temple of the church of God, sick and dying, deceived by faithless and false men who profess to be the preachers of an unchangeable Christ. And so this man would see his Lord dragged out to die, and perhaps might have joined with the crowd in the cry, "Crucify him." And as Christ in His agony passed by, the rabbis might say to the beggar, "Are you not glad you didn't touch Him? See how

God has forsaken Him. Hear Him groan as He carries the cross; behold Him creeping along the streets and fainting beneath its burden. Are you not glad you didn't touch Him." and perhaps the poor man cried, "Oh, false Christ, so glad am I that I did not touch you, don't you see that God is against you? He has stricken you, He has afflicted you, thou false Messiah." It may be that he simply neglected, and did not reject and revile the Christ as I have supposed, but such a rejection was the common crime of the people as a whole, as Peter alleged. One thing is certain, that he might have been healed and was not, and it must have been through unbelief. But now the Christ has risen, THE PENTECOST OF JOY HAS COME, the poor beggar at the gate is sharing in the resurrection glory that fills the Temple with praise from day to day. He knows these men whom Jesus loved and called to be apostles. He has often looked into the face of the loving John and the genial Peter, and now he asks them for an alms. He does not shrink from them now, although he knows they are the servants of the Nazarene whom he rejected. Peter is searching in his pockets and finds that he has no money. "John have you any?" "No." "None?" "Well, what can we do? We can't pass this man by? The Lord told us to take care of the poor." Then in that moment there came a heavenly flash, a divine inspiration and illumination which reveals to them one of the gifts of the Holy Ghost which they had not hitherto exercised.

"THE GIFTS OF HEALINGS."

They had preached salvation only, salvation from sin; they had not preached salvation from sickness. Now they remember that Christ has sent them with *the same gospel of saving health* as that which He preached, and has given them His commission to "heal the sick." The nine gifts of the Spirit are within them (1 Corinthians 12: 7-11) the word of wisdom, the word of knowledge, faith, gifts of healings, workings of miracles, prophecy, discernings of spirits, divers kinds of tongues, and interpretation of tongues. All these gifts have for the most part lain unused. Now they remember, and in a moment, in the power of the Spirit, Peter says: "Silver and gold have I none but such as I have give I thee." Then in the Name that is above every name, the Name this man has now learned to love, they cry, "In the Name of Jesus Christ of Nazareth, rise up and walk," and grasping him by the hand he lifts the beggar up. Immediately, his feet and ankle bones receive strength, and leaping up he stands, walks, and enters with them through that Beautiful gate into the Temple, "walking and leaping and praising God." "And all the people saw him walking and praising God." And they know (none can destroy the fact) that it is the same man that has lain there for forty years impotent and helpless, for it is written, (Acts 4: 22), "The man was above forty years old on whom this miracle of healing was showed." What cries of rejoicing came from the man's heart and voice. "Hallelujah, Hallelujah, Jesus of Nazareth is the Christ of God," you can imagine him shouting as he enters into the Temple. "Hallelujah, Jesus is the Christ of God." Temple servants and soldiers in vain endeavor to still his shouts of triumph and of thanksgiving, and bid him cease to make a noise. "What," he might cry, "not make a noise! when I who never walked for forty years can leap and run, made whole by Jesus' name! Hallelujah, Jesus is the Christ, the son of God." and so the people would cry in response "Hallelujah, Jesus is the Christ." Oh, such a noise. The few temple guards and servants are swept away by the tide of divine enthusiasm and perhaps many of them would join in the cry, "Hallelujah, Christ is God," and no one cares a pin about the evening sacrifice and the poor old priest with all his mummery is left to burn it up alone. They care nothing for the incense and the music. This man's testimony is a greater thing than all the ceremonial sacrifice; and as he holds the apostles they gather around them in thousands, asking how this great miracle has been wrought. The people are stirred and all kinds of conjectures are made. Perhaps there might have been a doctor there, as there was

in Battery D in this city the other day, when one hundred and fifty of our brethren and sisters testified to their healing before several thousands of persons. He rose up and said, "Yes, I will tell you how all these things are done; that man (meaning myself) has magnetic forces that will heal at any distance and heal all whom he pleases." It might have flattered my vanity, if I had any of that silly commodity, for me to have accepted this exalted estimate; but it would have dishonored God. Men were doubtless willing then, as they are now, to give glory to one another, and account for Divine Healing in every way but the right way. But now Peter sees that the time has come to still this tumult and out there, in all probability in Solomon's Porch, with the thousands gathered around them, he preaches that great sermon with this living text, God's own witness to Christ's resurrection glory. Peter says, "I will tell you how this man was healed. Why look ye upon us as though we by our own power or holiness had made this man to walk. The God of Abraham and of Isaac and of Jacob, the God of our fathers hath glorified his Son Jesus; whom ye delivered up and denied Him in the presence of Pilate when he was determined to let him go. And His name, through faith in His name, hath made this man strong, whom ye see and know; yea, the faith which is by Him, hath given him this perfect soundness in the presence of you all."

And as they listen he preaches unto them this living Saviour and pleads with them in the beautiful words that closed this discourse: "Unto you first, God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities."

But the sacred council have rallied their forces, and their armed men force their way through the crowds, seize the apostles, drag them to the prison, and thrust them into its darkest depths with words and blows of hate no doubt. This is their reward for a good deed, wrought in Jesus' Name. These priests who clamoured for the crucifixion of their Master are fully determined to destroy His servants. But, it is too late, for we read, "Howbeit, many of them which heard the word, believed and the number of the men was about five thousand." (Acts 4:4).

DIVINE HEALING IS THE GRIEF AND HATE
OF FALSE SHEPHERDS.

These hypocrites were grieved that Christ is preached and especially that His resurrection is thus so manifestly proven. They could bear the preaching of salvation, they cared nothing for Pentecost, but when the beautiful gate of divine healing is thrown open wide in the name of Jesus and a great and notable miracle has been wrought which they cannot deny, they endeavor to destroy the evidence and to destroy the instruments. But it is all in vain. The morning dawns and the apostles boldly proclaim Christ before their priestly judges as the Healer, in these stirring words: "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth whom you crucified, whom God raised from the dead, even by Him doth this man stand here before you whole. This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is their salvation in any other; for there is none other Name under heaven given among men, whereby we must be saved." (Acts 4: 10-12). Gnashing upon them with impotent rage, and afraid to strike lest they themselves should be hurled from their place of power by an outraged people, they threaten but let the apostles go, "finding nothing how they might punish because of the people, for all men glorified God for that which was done. And this story of a scene in Zion Temple long ago is repeated again to-day. We in this Tabernacle glorify God for that which has been done in all these long years of ministry through even our own humble agency, and for all that has been wrought by the agency of many others in many lands. Scores of living witnesses could arise any day in Zion Tabernacle at a word. I shall call them. Miss Katie Keck, arise!

[Miss Katie Keck of 390 Second Ave., Aurora, Ill., then rose and testified that on the previous Saturday week Dr. Fenger of the Mercy Hospital, Chicago, was to have removed her leg declaring that it was so much diseased that her life would be forfeited unless her leg was amputated. She told how she had suffered in her home in Aurora for eighteen months; how she had lain in Mercy Hospital for ten weeks, and had been operated upon several times in vain; how she had been carried into the Divine Healing Home and from thence into the Tabernacle where she heard the words of God from Mrs. Dowie's lips and had then been brought into the prayer room where Dr. Dowie had laid his hands upon her and prayed, and at once all pain had passed away, and she had walked. Then turning to the display of scores of crutches, braces, etc., etc., on the wall above the platform, Dr. Dowie rapidly recalled many of the healings connected with them and called upon all present who had been healed through his agency in that tabernacle to stand. Over sixty persons stood.] Continuing his discourse, Dr. Dowie said:

I never thought of asking one of these persons here to testify when I began this discourse. But there they stand, healed of cancer, paralysis, rheumatism, hip disease, with legs lengthened, spinal disease, with their spines straightened out, etc., etc. Oh, what a glorious sight! Had we desired, hundreds might have been brought here. But these are enough, and now let us apply this story to our present condition. THE TIME HAS COME TO PUT DIVINE HEALING ON THE AGGRESSIVE AND NOT ON THE DEFENSIVE. I deny the falsehoods taught in Jesus' name from the great majority of pulpits in Christendom, that disease is God's will and that Christ no longer heals through faith, His suffering children. I deny that this gate of divine healing has ever been closed or that the gifts of healing have been taken away. When were the gates closed? Why were the gifts removed? Some will say it was closed at the end of the apostolic era because God in His infinite wisdom saw fit to take away the gifts of divine healing as they had served their purpose in introducing the new dispensation, in proving that Jesus was Christ and that the apostles were His accredited messengers. They will allege that they were withdrawn that we might no longer depend on them but that through the infinite goodness of God we should find other modes of healing. They declare that medical science has taken the place of divine healing, and that no longer do we go to Christ but to the doctor. This is the teaching of a great part of the church concerning divine healing to-day. But that teaching is wholly false—contrary to Scripture and contradicted by facts. When did God withdraw the gifts? Is it not written (Rom. 11:29), "For the gifts and calling of God are without repentance?" Then they never could have been taken away. The gifts of healings are one of the gifts of God which are the constant possession of the Church in the Holy Ghost. And oh, what miserable substitutes have been presented for divine healing by the allopath, the hydropath, the psychopath, the homeopath and all the other paths that lead to the grave. Where is the science in medicine? There is none. There are no physicians of any standing to-day in any department of medicine who will declare it to be a science. With my own ears, in my own native city University, Edinburg, I heard a renowned professor declare before more than two thousand students and professors, "Medicine is not science; it is purely empirical, from the days of Hippocrates and of Galen until now we have been stumbling in the dark from diagnosis to diagnosis, from treatment to treatment, and are stumbling in the dark still." What Dr. Oliver Wendell Holmes declared in a discourse before the Massachusetts Medical Society is true: "I fairly believe that if the whole materia medica could be sunk to the bottom of the sea, it would be all the better for mankind, and all the worse for the fishes." Sir Astley Cooper, physician to Queen Victoria has declared: "The science of medicine is founded upon conjecture and improved by murder." These are the words of men accounted eminent in their profession, and they could be

multiplied by hundreds, all proclaiming, "Medicine is a failure!" But Christ is not a failure. Let me again call for some of God's Witnesses in this Tabernacle to-day. Will Miss Keck come forward to the platform?

[Miss Katie Keck ascended the platform with a quick step and presented a bright and happy face as she turned to the large audience. Dr. Dowie said:

"Is your healing perfect?" "Yes, sir, it is."

"Can you leap and run?" "I can."

"Do it."

And so before the audience she leapt and ran.

Mr. Theological Professor, what are you going to make of her? She ought now, according to the dictates of medical and surgical "science," to be lying in Mercy Hospital with a bleeding stump, and a broken heart. You want to seal our lips and compel us to be silent. We hear your threatenings, and God is answering you. He is still stretching forth His Hand to heal. Go and glorify God and cease to sin, thou ecclesiastical fossil!

"Mrs. Lowrie," cried Dr. Dowie, addressing a lady in the audience, "Had you a cancer for several years?" "Yes sir."

"Is it gone?" "Yes sir."

"Did the doctors both in Canton, Ohio, and here in Chicago declare you would die if it was not removed by the knife?" "Yes sir."

"Who healed you?" "I was healed through faith in Jesus."

"Is not the breast that was full of cancer about three months ago, now full of milk, and do you not hold now in your arms at this moment a little baby that God has given to you since your healing, and does not that babe draw its nourishment from the very breast that was full of pain, and filled with that filthy disease?" "That is all true, sir, and I give God all the glory."

Mr. Theological Professor, what are you going to do with this woman? Are you going to do with her what the scribes did with Lazarus? Do you want to destroy her testimony by destroying her too? Of course you would not think of crucifying her except metaphorically."

"Mr. Lowrie, you were very sick yesterday?" "Yes sir, and near to death as I thought."

"You sent for me to pray for you?" "Yes sir."

"Are you well?"

"I was healed at once when you prayed and I give God all the glory." "Yes and I was miles away." And so calling one after another Dr. Dowie gave practical demonstrations asking after each one: "Mr. Theological Professor, what are you going to do about it?" amid the tears and laughter and hallelujahs of the audience.]

Continuing his discourse Dr. Dowie said:

This Beautiful Gate of Divine Healing is now opened wide. Only this year in this city of Chicago I have, as many of you know, laid hands upon more than twenty thousand persons who have sought the Lord for healing. And they have been healed in multitudes. I have exercised this ministry throughout Australia and this country; and, by means of those who have been blessed in these lands and throughout Europe and Asia and Africa, hundreds of thousands have received this teaching. Mr. Theological Professor, you are too late. The Gate is opened wide. Cease to persecute the students sitting under you in the Chicago University Theological Department and elsewhere. Cease to threaten them with the dire consequences of their believing in divine healing, and of their listening to Dr. Dowie. You are too late. The Beautiful Gate is Open! Open! Open! God has done it and you cannot close it. The sheep from all your folds are coming, and some of the shepherds. The Gate is opening wide for all the nations of the earth.

Let me tell you in closing of

HOW I CAME OUT ON THIS MISSION.

I was happy in the land of my adoption, the beautiful Australian land, and there is none fairer and more beautiful

beneath God's sun. Oh what a future lies before that island continent that lay slumbering under the southern cross until awakened a century ago! I love the land in which I have spent more than twenty-five years of my life. I was happy in my ministry when I received an invitation in the early part of 1885 to attend an International Conference on Divine Healing and True Holiness to be held in London, England, in June 1885, under the presidency of that venerable and mighty man of God, since departed, the Rev. Dr. Boardman. I prayed earnestly concerning this invitation and my heart yearned to go. But I was in the midst of work which could not be laid down at that time. I wrote a letter which was afterwards published in the Report of that Conference and which closes the volume. It afterward attracted much attention in Europe and America. On the night, or rather in the early morning, when I had finished that letter, I walked out from my home into the lovely night. The city slept and all the earth was still—three o'clock in the morning. I got to a place where the city lay at my feet, and the sky was above me on every side, so that I could almost see down to the horizon. I looked up and asked God if I had made any mistake in the writing of that letter. I had said that in three years I would leave my home and enter upon a world-wide mission hoping to reach England when I had visited America. Had I erred? Ought I to send that letter? I seemed to want God to give me an answer concerning which there could be no mistake. But there was none.

"Stars over me silent,
Graves under me silent."

Looking up again my heart was awed, my spirit was stirred, with the solemn beauty of the night. The Southern Cross hung low in the sky. At its foot was that blackest place in all the heavens, like a rent, without a star. As I looked into it, the misery, the shame and horror of sin and disease and death and hell seemed all to be buried there, there, at the foot of the cross. But whilst I continued to gaze, its darkness, in the stillness, appalled me. Then, suddenly, the earth seemed to be vocal. I could hear the wail of pain and the cries of the dying rising from all the continents, swelling up from all the cities and villages and hamlets and solitudes, from ten thousand times ten thousand homes where babes in mothers' arms and children lay dying and breaking loving hearts, where the wail of the widow and the fatherless arose from broken hearts. Oh, how can I tell it? I could hear the cry of the suffering coming up from all the earth, from millions of beds of weary pain, crying, "Oh Lord, how long? how long?" and my heart was broken. I wept bitterly and threw myself down in my agony. Was there no Helper? After a time, I arose and looked upward again. Now I saw that the Cross was pointing to the Milky Way, that glorious ladder of light which spans our southern sky, where galaxy after galaxy of starry glory lead upward to the sweet Pleiades, the seven sisters. The smallest to our eyes of these seven, some say, is the mightiest center of all the heavens, the center of all things, around which all the suns and systems revolve. Perhaps it is. Be that as it may, as I looked, the "sweet influences" of the Pleiades, of which Job sings, stole over me. I thought, perhaps the Throne of God is there; but the pathway to it is from the Cross. And as I looked I knew that I, too, had to carry the Cross of Christ from land to land and bid a sin stricken and disease smitten world to see that the Christ who died on Calvary had made atonement for sickness as well as for sin, that with His stripes we are healed. I knew that I would never reach the abode of peace except by taking up that Cross and following Him in a life of still more complete denial of self. And so the comfort of that peace came to my broken heart that night; and although the cry of the sorrowing and the dying is ever with me, and again and again breaks my heart, yea a thousand times, yet I have learned it is only a man with a broken heart who can ever carry on this ministry. A broken heart! A broken heart that feels the weight of human sorrow, sin and

sickness. I can smile. I laugh. And sometimes people think perhaps, that I do not always take things seriously, and yet if I were to try to speak just as I feel, I think I would never speak at all. I could only stand before my fellow-men and weep. But God sends joy and His joy is my strength. But the night passed, and as I entered my Australian home in the first hour of the glorious light of day the stars had faded out of the sky, the lesson I had learned was with me, and I knew that it was right to leave that lovely Australasian land, and go forth on a pilgrimage carrying Leaves of Healing from the Tree of Life to every nation I could reach. I will do so while I live, and as this Gate opens from day to day, and year to year, I love my message more and more. I sow in tears what others may reap in joy, yet I reap too. But the Greater Harvest lies beyond. I may sow with my heart's blood amid these tears that which others will reap in joy. But I can sing as I go:—

"He that goeth forth and weepeth,
Bearing precious seed,
Let Him know that as he soweth
To the sinners' need,
So he'll reap.
Sowing now, sowing now,
But reaping by and by;
Weeping now, weeping now,
Rejoicing by and by."

My ministry is a joy. This city is opening wide its doors, with its million and a half of inhabitants. The land is all before us, with millions longing to know the Gospel that we teach. I cannot but feel a thrill of joy when I think that these words which I have preached here to-day, will appear in the first issue of our new series of Leaves of Healing. They will go forth from Zion Publishing House, which we have recently established, and be printed from new clean type that has never been used for anything else and by a new press which has never been used for any other purpose. My heart is singing for joy. I feel that these words, feeble though they are, they will be used of God to open the Beautiful Gate of Divine Healing to multitudes in many lands. We gather here from week to week in one of our daily meetings an average of about five hundred sick children and often count more than twenty nationalities represented. And so from this City of Destiny, as some call it, this cosmopolitan city where good and evil, light and darkness, and truth and falsehood wrestle, we once more send forth our Dove with its message of love. May God bless every reader. We shall remain here until God calls us out to other cities and other lands. We shall with faithful loving hands open the Beautiful Gate in every place to which we come. The gates of hell shall not prevail against us. Divine Healing through faith in Jesus Christ has come, and come to stay. Amen and Amen.

(The Christian reader of this address is earnestly asked to pray for the speaker at 9 a. m. every Lord's Day.)

HOW DOES FAITH COME?

WE often hear the remark made by those who are seeking divine healing, "I prayed for faith to trust the Lord for healing and yet I could not get it." Our reply in all such cases is, "You are wrong. Faith does not come by praying." The Holy Spirit expressly teaches that, "Faith cometh by hearing, and hearing by the word of God." (Rom. 10: 17). It can never be too earnestly impressed upon the children of God that this is the divine pathway to a perfect faith—RECEIVING. BELIEVING and ACTING UPON the teachings of the WORD OF GOD.

GOD'S WAY OF HEALING.

BY THE EDITOR.

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

Jesus said, "*I am* the Way, the Truth and the Life," and He has ever been revealed to His people in all the ages by the Covenant Name, Jehovah-rophi, or "*I am* the Lord that Healeth thee." (John 14: 6 and Exodus 15: 26).

The Lord Jesus Christ is still the Healer.

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

Divine Healing rests on Christ's Atonement.

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

Disease can never be God's Will.

It is the Devil's work, consequent upon Sin, and it is impossible for the work of the Devil ever to be the Will of God.

Christ came to "destroy the works of the Devil," and when He was here on earth He "healed every sickness and every disease," and all these diseases are expressly declared to have been the "oppression of the Devil." (1 John 3: 8, Matthew 4: 23 and Acts 10: 38).

The Gifts of Healing are Permanent.

It is expressly declared that the "Gifts and 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 and 1 Cor. 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.

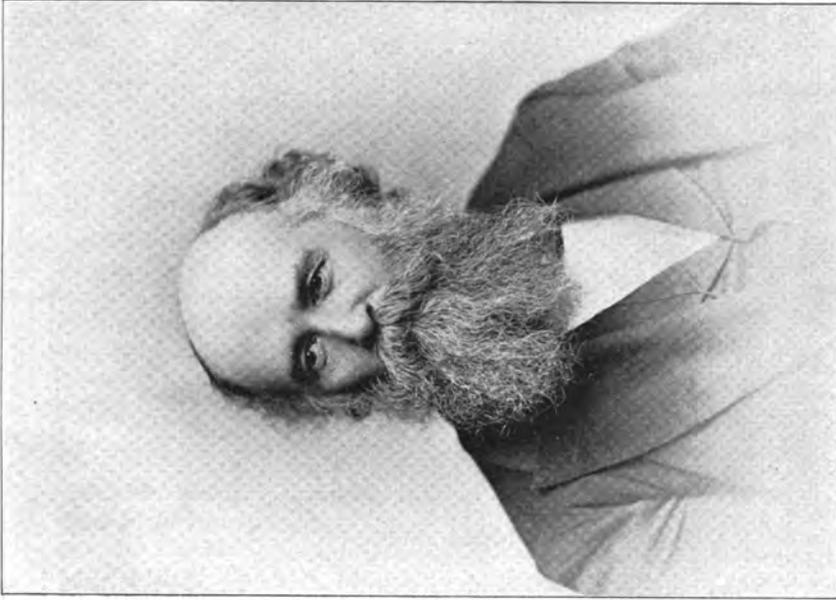
Amongst these are Christian Science (falsely so-called), Mind Healing, Spiritualism, Trance Evangelism, etc. (1 Timothy 6: 20, 21, 1 Timothy 4: 1, 2, Isaiah 51: 22, 23).

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 Zion Tabernacle, 251 E. 62nd St., near Jackson Park, Chicago, 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 Publishing House, 6100 Stony Island Ave., Chicago.

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

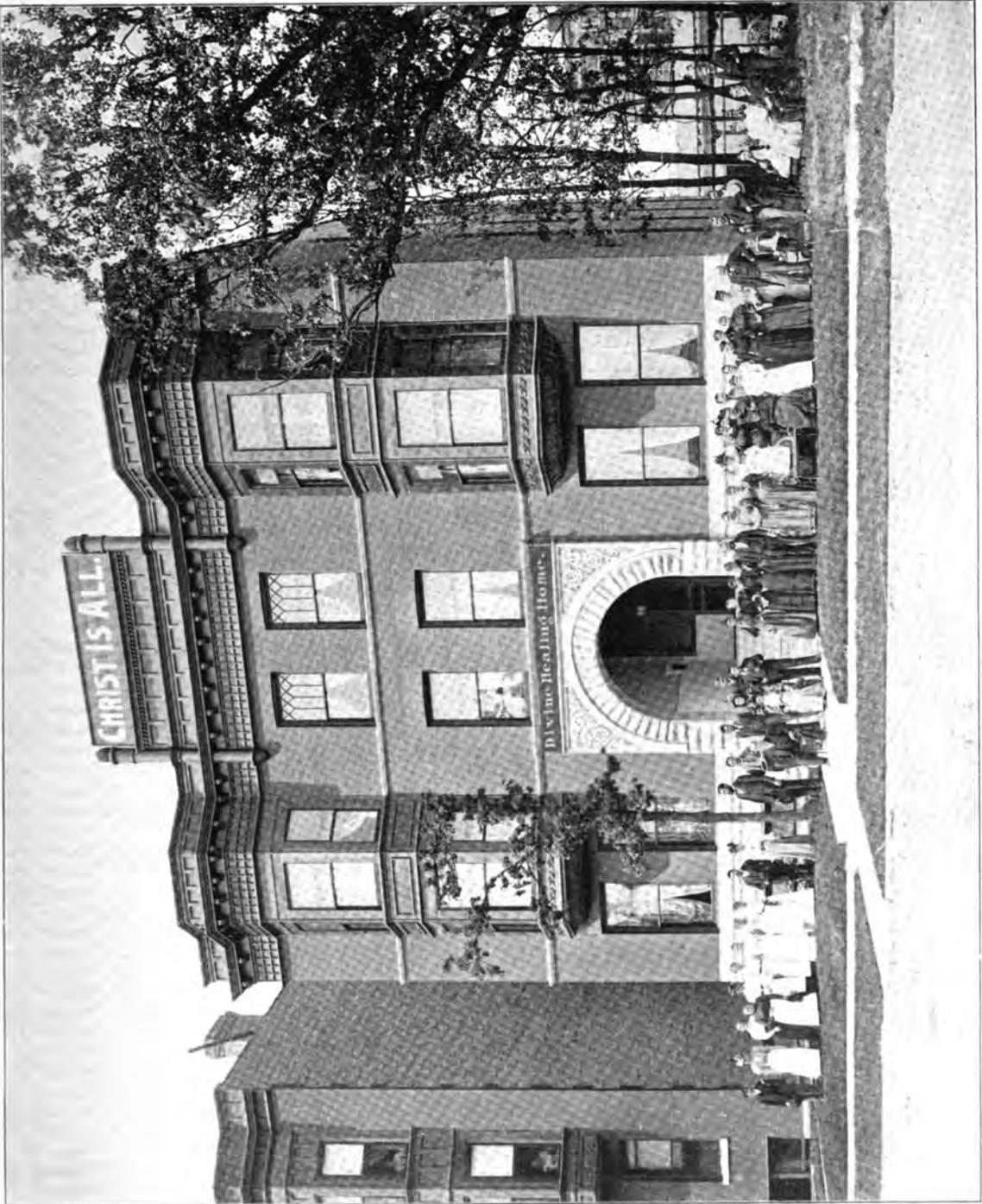
You are heartily invited to attend and hear for yourself.



THE REV. JOHN ALEX. DOWIE,
President of International Divine Healing Association.
[See page 11.]



MRS. JOHN ALEX. DOWIE.
[See page 11.]



DIVINE HEALING HOME No. 1, 6020 Edgerton Avenue, near Jackson Park, Chicago.

See Description page 14.

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REV. JOHN ALEX. DOWIE, *Editor.*

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CHICAGO, ILLINOIS, - - AUGUST 31, 1894.

EDITORIAL NOTES.

GREETING.

From Chicago we once more send forth our LEAVES OF HEALING and greet our readers, old and new, with hearty Christian love. We trust the Holy Dove will make it everywhere to be received as a Messenger of Divine Love. We shall write in that spirit even when the leaf has a smarting power, for we shall aim to heal even when we are compelled to hurt.

Our Father has given to us in Zion Publishing House a printing and electrotyping plant which enables us to send forth this "new series" in its present beautiful form. We give Him thanks and ask our friends everywhere to rejoice with us. We confidently ask the prayerful sympathy and practical support of the members of our Association and the friends of sin-stricken and disease-smitten humanity.

May every number be fresh from the Tree of Life and every reader find comfort and healing in its pages.

WE administered the Ordinance of Believer's Baptism by Trine Immersion (the primitive mode of baptism) in the waters of Lake Michigan at Manhattan Beach on Lord's Days July 15th and 22nd. On the first occasion we baptized one hundred and ten, and there were more than five thousand witnesses. Hundreds of converts are awaiting baptism and we hope to be able to announce a repetition of the ordinance at an early date.

A COMMUNION is always a blessed service. It takes us back into the presence of Jesus as He suffered, bled and died for us, when His humanity sanctified by the Divine Life bore the burden of our sorrows, sins and death. But the service held in Zion Tabernacle on the afternoon of July 29th, will be memorable in the history of our mission. It is not often that such a large number of persons who have long espoused opposing creeds, as Congregationalists, Episcopalians, Baptists, Lutherans, Presbyterians, Methodists, etc., unite for the first time in celebrating the Lord's Supper. About four hundred persons participated. From this we are encouraged to believe that the Lord's work here has awaiting it a great future of blessing.

H.

THE Ordinance of the Lord's Supper will be celebrated in Zion Tabernacle next Lord's Day at the close of the afternoon lecture. All who do truly repent of their sins, who rest in Christ for forgiveness, and who are resolved, by God's grace, to live better lives, will be most heartily welcome at the Lord's Table. We shall refuse no one who thus believes.

ON the afternoon of Lord's Day next, we shall deliver the first of two lectures entitled "The Sanctification of Spirit, Soul and Body," illustrated by a diagram which we constructed a number of years ago, and have used with much blessing in many lands. This is the central teaching of the mission and has been greatly used of God. One good bishop of the Methodist Episcopal Church who had heard it several times, remarked to us that it had been more blessed to him than any discourse that he had listened to for many years, and that he would like to hear it every week. We rejoice that God has used our teaching in this manner and are looking forth to a Pentecostal blessing as a result of these lectures.

AT the morning service next Lord's Day we shall give a Grand Army soldier, named Nichols, an opportunity of telling of his marvelous healing after more than thirty years of sickness. Three weeks ago he was brought into Zion Tabernacle by several of his Grand Army comrades, in an invalid chair, suffering from no less than nine serious disorders, one of which was complete paralysis in his legs and feet. After hearing the address, he was brought into the healing-room where we prayed with him in the name of the Lord and he instantaneously arose and walked about. On Tuesday last he told the story, after three weeks of health, to a large audience in the Tabernacle, and we have asked him to repeat it, as we have said, next Lord's Day morning. He is a godly, earnest man, and tells his story in a very entertaining manner.

THE photo-engravings in this issue were made by Messrs. A. Zeese & Sons of 306 Dearborn St., Chicago, from pictures taken by Mr. Gibson of 195 Wabash Ave. We think our readers will agree with us that these firms ought to be congratulated on the excellency of their work. Both the arts of photography and engraving are making great progress in these days. We propose to harness them up into our team and make them of service in driving along the glorious chariot of the Everlasting Gospel of Salvation through faith in Jesus.

The great majority of our readers can never see the faces of those who have been healed nor the places at which we meet with multitudes of sick who come from all parts of this land. Pictorial representations will, we doubt not, help them to understand the work of our Lord still better. Everything good belongs to God and we propose to let Satan know it.

WE heard the other day of a Christian sailor who, after a long voyage, found, as he thought, the house of God on the first Lord's Day ashore. After listening to an earnest sermon at the close of which the announcement was made that the Lord's Supper would be celebrated, he expressed his intention of remaining, but was informed that he could not do so, there being no one to certify to his Christianity and the various other things which that church required. The sailor having heard this is said to have answered, "Oh, it doesn't matter, I am not sorry that I can't stay. I thought it was the Lord's table, but seeing that it is a private little affair of your own, I have no desire to remain."

The Lord's Table in Zion Tabernacle is not a private little affair of our own. It is open to all the Lord's people, and if we knew that a Judas Iscariot was there we don't see how we could refuse him, after the Lord's example in permitting him to partake. Each one must take the responsibility before God of their presence there.

THE REV. JOHN ALEX. DOWIE.

(See Illustration Page 8.)

THE editor has yielded to the solicitation of his staff and of many personal friends, to the publication of his photograph on the eighth page of this issue. He is told that that there are many who desire this and hopes that the gratification of this innocent wish will not be misunderstood. He trusts that no one will accuse him of personal vanity in agreeing to this, and at any rate, he will have the satisfaction of knowing that the charge is not true. Our friends in Australasia and Europe who have not seen our face for six years will recognize that the snows of winter are gathering upon our head, and that we look older than of yore, but we are younger than ever in heart, and we praise God that we are stronger in spirit, soul and body. We have no intention of writing in this column an outline of our life, but we submit the following lines simply in deference again to the wishes of our friends as giving certain information for which they often ask.

The editor was born in the city of Edinburgh, Scotland, on the 24th of May, 1847. He received his early education in the academies of that city and went with his parents in 1860 to Adelaide, South Australia. After spending seven years in business pursuits, he entered upon a course of study in the beginning of 1868, and left Australia for his native city shortly afterwards. He studied for a time in the University and in the Theological Halls of Edinburgh. He returned to South Australia and was ordained into the ministry in 1872, becoming pastor of the Congregational Church of Alma. He removed to Sidney, New South Wales, in 1873 and became pastor, first, of the Manly Congregational Church, and then of the Newtown Congregational Church. The latter position was one of great influence, being at that time the collegiate church of the Congregational Denomination, and so he had the duty of ministering to the resident professors and students preparing for the Congregational Ministry. He occupied many public offices in connection both with his own denomination and general religious, temperance and educational work, and took part in the origination of many religious and social organizations. In 1878, after long and prayerful consideration, he resigned his pastoral charge and his ministerial membership in the Congregational Union of New South Wales, not without a unanimous protest on the part of the Ministerial Association of Sidney, but he felt called of God to devote himself wholly to evangelistic work amongst the masses of the people, and had become convinced, among many other things, that it was wrong for a minister to sell and for a church to buy any man's spiritual power or services. Accordingly until this day he has ministered at all times and at all places without money and without price, depending entirely upon the free-will offerings of God's people for the maintenance, not only of himself and family, but for the large sums of money which have been necessary to carry on the work in which he has been engaged. It is impossible in this column to give an outline even of that work, but suffice it to say, that he removed to Melbourne, the capital of Victoria, Australia, in 1882, and continued his ministry there until 1888, having established a large church, and built a tabernacle, and founded the International Divine Healing Association. He conducted missions in many parts of Australia and for about six months throughout the beautiful islands of New Zealand. He left Australia finally in March, 1888, and after spending several months in the islands of New Zealand he arrived at the Golden Gate, San Francisco, on June 7th, 1888. Since that time he has conducted a long series of missions and established branches of the Association throughout all the Pacific Coast states and in many other parts of the United States and Canada. In all these labors since the year 1876, he has been accompanied and most loyally aided by one of the best of wives.

MRS. JOHN ALEX. DOWIE.

(See Illustration Page 8.)

OUR good wife whose lovely face adorns our pages, was born in Adelaide, South Australia, on May 9th, 1854, where her parents still live. She left her father's home and became our companion and our helper on May 26th, 1876, since which time, her life has been so closely associated with ourselves, not only in domestic life but in Christian labors, that it seems impossible to consider her as apart from our ministry, in which she is indeed a fellow minister. Some day we shall endeavor to get her to tell the story of how she came to speak for Jesus in public, and to God we are responsible for that and have no fear as to the Lord's approval. She is ever with us not only on the public platform but especially in the long hours of labor in the healing-room with the multitudes of sick, sorrowing and sin-stricken to whom we give our lives for Jesus' sake. She frequently addresses very large audiences, and is always listened to with close attention and keen pleasure. She assists us in teaching, and her excellent memory and close acquaintance with our work in the healing-room gives intense interest to her narratives of the results of our ministry.

In special meetings for women only she has been very successful, sometimes addressing nearly two thousand of her own sex at one time. We make it a rule to see ladies only in her company. Many persons have been saved and a number have been healed through her direct ministry. Only a few days ago an intelligent looking old man, wearing the badge of the Grand Army of the Republic said to us, "I am one of Mrs. Dowie's babies. Her words led me to Christ. I was an infidel until I heard her speak."

She never loses the charm of simple womanly feeling, and no one who has ever heard her speak could ever doubt her absolute sincerity and perfect truthfulness. She has wide experience as a mother, a pastor's wife, a Bible-class teacher, a temperance speaker and practical saloon and street worker, a house to house visitor, and, withal, a most practical house-keeper.

She has heard thousands of confessions from the wronged and the erring, and has been with us in our decisions in numerous cases of conscience involving the happiness of many in time and eternity. All this, and much more, has given her a peculiar fitness for comforting, counseling, and controlling those whom God commits to her care in association with us, and as the years roll onward she grows in fitness for the work to which God has called her. Well may we praise our God for the "helpmeet" whom He has given us, and we cannot doubt that in our future work she, with our dear son and daughter, will be increasingly helpful in all departments of our steadily and rapidly increasing work for God and for humanity. We have many things to learn, and we trust that we are teachable. We have been on a "pilgrimage" for years with our family, and, although for some years we are likely to remain in Chicago in order to establish permanent institutions in connection with the work in America, yet we know we must go onward eventually and do our work, if God permit, in other continents. May we not ask the earnest prayers of our readers for this dear partner of our sorrows, joys and toils? We can only say of her in the words of King Lemuel (Proverbs 31:26-31),

"She openeth her mouth with wisdom:
And the law of kindness is on her tongue.
She looketh well to the ways of her household,
And eateth not the bread of idleness.
Her children rise up, and call her blessed:
Her husband also, and he praiseth her, saying:
Many daughters have done virtuously,
But thou excellest them all.
Favour is deceitful, and beauty is vain:
But a woman that feareth the Lord, she shall be praised.
Give her of the fruit of her hands:
And let her works praise her in the gates."

MORNING TALKS IN THE HOME.

Extracts from the Editor's Addresses to the Guests in the Divine Healing Home.

Wednesday, June 20th.—Opened by song: "What a Friend we Have in Jesus."—Reading of the Scripture, St. Mark 16: 14-20.

"Afterward he appeared unto the eleven as they sat at meat, and 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 every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believeth; 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 not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen."

THEN Dr. Dowie said: (with a pair of crutches in his hand which had been left behind by an old man from Barrington, Ill). Now you see these signs do follow, and let us thank God for what we have seen; and let us pray to Him that we may understand these words and that I may be justified in praying with you for Divine Healing.

There are four modes of Divine Healing.

First, is the prayer of faith directly addressed to God, without the intervention of any ministry of any kind; as in the case of the centurion, when he said, "Lord, speak the word only, and my servant shall be healed;" and in the case of the nobleman, when the Lord said, "Go thy way, thy child liveth;" and in the case of the woman who believed the word of Christ, "O woman, great is thy faith; be it unto thee even as thou wilt." It was in that way I myself was healed. That is the first and best way.

Second, is that of co-operative prayer, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." Matthew 18: 19.

The third mode of healing is anointing by the elders, referred to in James 5: 14, 15.

"Is any sick among you? 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 the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

The last mode of healing is that of laying on of the hands, ordained by the Lord in the passage before us, and elsewhere.

These four modes of Divine healing are set forth in the New Testament. Our Lord Jesus Christ used men in His infinite mercy, from the very beginning, through the power of the Holy Spirit, in the laying on of hands. But I point out to you that there must be a co-operative faith, for "without faith it is impossible to please God." The question to-day is do you fulfill God's conditions? If you do, God will fulfill His promises. All Divine Healing covenants throughout the Bible contain these conditions: Ex. 15: 26, "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments and keep all his statutes, I will put (or permit to be put) none of these diseases upon thee, which I have brought (or permitted to be brought) upon the Egyptians: For I am the Lord that healeth thee." If you do what you know to be right to the full light of your knowledge you will get the blessing. God will not give any blessing unless the conditions are fulfilled; and He does that for our good. It is essential that we come to that point. If those conditions are fulfilled you may expect a blessing.

I would remind you that these conditions are not grievous; He is more willing to heal than we are to be healed. All that is wanted on our part is a complete abandonment of sin. And that reminds me what a learned man from a celebrated university told me to-day. He said that when he saw a simple man get the healing, get a perfect healing and walk away, and himself with all the privileges he had of a Christian education, it made him feel ashamed to go away without a particle of healing. He could not exercise that child-like faith. Nothing is so acceptable to God as a child-like faith. It is not that the

person healed may be particularly worthy; on the contrary they may have been very unworthy, and not have lived as close a life to God as you have done, but there is a complete abandonment on their part; and if there is the same on your part to-day you will get the blessing.

There are some things with regard to the word of God I often wish I could put into words; but I cannot communicate to you what I want to to-day in words. It is difficult to explain to any degree the work of the Holy Ghost, the unseen Spirit, and yet I will venture now upon an analogy, even although it may be very imperfect. Suppose I had in my hand a short copper wire, and that I would say to you that I am going to drive with that some five hundred horse-power machinery. The copper wire is nothing comparatively, and yet you can see how easily I could do it. If I attached one end of that wire to a dynamo of some thousands horse-power and the other end to the machinery, don't you see how easy it would set it to working? So that little wire is a very essential thing in the linking these two great powers.

Now it has pleased God in His infinite wisdom not to link us by any visible means; and yet He commits to us a visible ministry. God was in Christ reconciling Himself to the world, and to those men whom He qualified and appointed He has always fulfilled the promises. "These signs shall follow them that believe. They shall lay hands on the sick and they shall recover." Now suppose for one minute you were all privileged to see the Christ as He appeared to John in the Apocalypse in all His glory. When John saw Him he fell at His feet as dead, and Christ lifted him up and spoke to him and comforted him, saying, "Fear not; I am." And that very same Christ is here. He who has all authority in heaven and in earth—omnipotent power and love. Now in His hands to-day I place mine. Then if I place that hand upon you and that hand in His, it is easy to see how His power can flow through me; but if you are not faithful there will be a barrier and God's power will stop and not communicate with you. If you believed absolutely, God would do it. There is not a disease here to-day, not a pain, not a trouble that would not pass away like vapor before the morning sun.

Now, friends, won't you just ask God that this shall be the case? I take no glory; I arrogate no power; I never healed any one; I never expect to heal any one. "Thine, Oh, God, is the kingdom, and the power, and the glory." But God is using me and will use me to-day. Ask God that I may be endowed with power and grace, and that you may receive the blessing. Let us worship and bow down,

SIGNS, WONDERS, MIRACLES AND GIFTS.

WHEN the first preachers of the glorious gospel proclaimed the great salvation, their words were accompanied by unmistakable proofs of their divine commission; "God also", it is written, "Bearing them witness, both with signs, and wonders, with divers miracles and gifts of the Holy Ghost, according to His own will."

This was the way in which God swept away the unbelief from multitudes of hearts, and "confirmed" the words of His messengers. The early church unitedly prayed to the Lord for continued manifestations of healing power to enable His "servants with all boldness to preach the word;" and were answered by such a wave of divine power that "the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness." (Acts 4: 23-31). Nor did it end there, for we read (Acts 5: 12-14) that by the hands of the apostles were many signs and wonders wrought among the people . . .

. . . and believers were the more added to the Lord, multitudes both of men and women." Salvation and healing go hand in hand. God has joined them together and only a faithless church has put them asunder. May that faithlessness soon disappear and then the same results will follow as in the olden times "MULTITUDES" will be saved.

DIVINE HEALING HOME.

(See Illustration Page 9)

THE Divine Healing Home of which we present a view to our readers on page 9 is personally conducted by the Rev. John Alex. Dowie and Mrs. Dowie.

It is situated in a quiet avenue within a block of Jackson Park, where the World's Fair was recently held, and is close to Midway Plaisance. It is only a few hundred feet distant from the Sixtieth Street Station of the Illinois Central Railway. The central part of the city of Chicago, seven miles distant, is reached by express trains in fifteen minutes. The terminus of the Sixty-first Street Electric cars connecting with the Wabash Avenue and State Street cable lines, is only one block west. The Sixty-third Street electric cars come within two blocks and the Elevated Railway is three blocks south on Stony Island Avenue and Sixty-third Street. Beautiful walks and drives in the parks and by the lake shore and pleasant boating in steam launches on the lagoons of Jackson Park are accessible. The location is one of the most convenient and pleasant in the city.

The Home is neither a hospital nor a hotel but just what its name implies, "a home." The President and his family make it their private home and all its inmates are treated as his private guests. Services of praise, prayer and teaching of the Word of God are held twice daily in a large assembly room and private interviews are given as often as possible. In addition to these services, Dr. Dowie usually meets the guests several times in each week for special healing services. No charges are made for his personal ministrations and the rates are only for table board and room accommodation. These rates can be procured on application.

The guests in Divine Healing Home No. 2, which is close to the Tabernacle on East Sixty-second Street, are also invited to all the privileges of the principal Home. It is only two blocks distant from the principal Home.

The Home has been established for the purpose of receiving.

First. The sick children of God who are seeking Him alone for the healing in the name of Jesus and through the power of the Holy Spirit; and

Second. Those who are receiving instruction in God's way of healing as set forth in the Holy Scriptures.

It is desirable that those who wish to come should arrange in advance with the President for their reception as sometimes there is not room enough to receive all applicants.

God has very abundantly blessed the Home, which, in the opinion of all who have entered it, is beautifully furnished and adapted for the purpose for which it has been established. It was opened upon the first of May last and has been almost continuously filled, frequently to overflowing, ever since; so much so, that the house next to the Tabernacle has had to be refurbished and is now also at this writing quite full of guests. The furnishings of the Homes are almost entirely new and have cost in all nearly \$8,000 which the Lord has graciously provided to the uttermost farthing.

It may interest friends at a distance to explain that the group in front of the Home consists, first, of Dr. Dowie and his wife, who are seated. Their son and daughter stand immediately behind them in the center and the Rev. S.

J. Harrison, Dr. Dowie's Assistant and Manager of the Publishing House, Mr. D. C. Alton, Financial Secretary, Mr. J. J. Carpenter, Private Secretary, and Mr. Chas. Canode, Foreman of the printing office, complete the central group of eight persons. To the right of these are Mr. and Mrs. Cotton, Janitor of the Tabernacle, and Matron of Home No. 2, with housemaids, laundress, cooks and janitor of Divine Healing Home. On the left of the central group are a number of the guests who happened at that time to be in the Home. The first three ladies are from Florida, Illinois and Wisconsin, and as the group is further examined we see persons from Iowa, Kentucky, Canada, Colorado and other parts of America. It is a fair representation of the gatherings in the Home, of those who have come from all parts to seek the Lord for healing. It would not become us to speak in terms of praise of the management and the attractiveness of the Home, further than to say that we have known of none who have not come into it with pleasure and left it with reluctance, expressing their gratitude and desire to again come under its roof. It has been a great joy to us to have been honored by the Lord in establishing so pleasant a retreat for his suffering children.

The experience now being gained by Doctor and Mrs. Dowie in the management of these Homes will be of great value to them in the establishment of more permanent institutions in connection with the work in Chicago and elsewhere. Already it is evident that larger facilities would bring increased blessings and a Home of two hundred and fifty rooms (we have at present about seventy in the two Homes) could be easily filled. The boarding houses in the neighborhood have had large numbers of guests who have been unable to find accommodation in the Divine Healing Home, as many as one hundred having been known to take rooms in the vicinity.

The Morning Talks and the special seasons of prayer are seasons of continuous interest and the many testimonies of those of the guests who have been healed in the Homes and in the Prayer Room of the Tabernacle add much to the enjoyment of the guests.

As we write these words we look once more at the picture and think of the joy connected with many of these cases. The first lady in it, Mrs. Benham, of Crescent City, Fla., who was sick for many years and had not been able to go up stairs in her own home nor to go to church once in six years, is now enabled to attend all the meetings in the Tabernacle, in the Home and to have her room on the third floor of the building.

The second lady in the group, Mrs. John Hayden, of Dixon, Ill., was blind and now sees, was unable to walk, suffering from *locomotor ataxia*, and was instantaneously and perfectly healed in the Home. The lady next to her, Mrs. Maggie Parsons, of Madison, Wis., was also perfectly healed as she testifies, after many years of suffering; and the dear little girl, Ethel Foley, of Chicago, standing upon the garden seat in the center, whose right leg had a large tumor, and was paralyzed, is now perfectly healed and able to run about without crutch or brace. Similar stories might be told of others in the group.

Rejoicing in what has already been wrought by God within these walls, we send forth this little picture on its mission, praying that God may raise up still larger and more suitable buildings for His sick ones and enable us to be more useful in this portion of His service.

GOD'S WITNESSES TO DIVINE HEALING

No. 1.



WILLIE ESSER, 5205 Armour Ave., Chicago, Ill.

IT is written, "A little child shall lead them," (Isaiah 11: 6.) so we place this little boy in front of our American Witnesses in this new series of the LEAVES OF HEALING.

Here he stands with a happy smile on his earnest little face, holding his crutches in his right hand and the steel brace which he wore so long in his left, with the high-heeled boot at his feet. He is now ten years old and was healed instantaneously in March last. He gave his testimony publicly with his mother in the Central Music Hall on Lord's Day, April 15th, before thousands of witnesses and has given it repeatedly in the Tabernacle since.

PARALYZED AND DISEASED FOR SIX AND A HALF YEARS.

His leg was completely paralyzed besides being diseased very seriously at the hip joint. He could not walk a single step without his crutches and boot and brace. He had to sleep in that heavy steel brace and wore it with other things of the same kind for no less than six and a half years out of his short life. He was under the treatment of many doctors in the city and was for a long time in bed.

HIS HEALING.

He had heard of many who had been healed through faith in Jesus and so he came to the Tabernacle accompanied by his sister. During last winter he attended many of the meetings and one day God's Spirit convinced him that he was a sinner needing a Saviour. We can never forget how he came up to the platform on his crutches with those that were seeking Salvation. He could not kneel, and so he laid down his crutches and stretched himself at full length on the platform and looked up into our face saying, "Oh Doctor pray for me. I am a great sinner." The tears were running down his face and

his heart was full of penitence for his many sins. We led him to Jesus, and God gave him the Witness of His Holy Spirit in his heart that he was forgiven. So he went away that day a very happy little boy. The following week he came back with his mother who told us that her little boy was full of faith and believed that God would heal him for Jesus' sake when I prayed with him. We took them into our room where she removed his brace and boot, and then we prayed for him in Jesus' name and laid our hands upon the poor withered little leg and gently pulled it down. What was his mother's joy and his to find that all pain had departed, that his leg was lengthened, and that he could easily stand upon it and walk up and down the floor without either crutch or brace or boot. After we had tested him thoroughly and had praised God, he went away leaving his brace and crutches in the room and the next day came back with a new pair of boots on his feet walking exactly even, just as he is seen standing in this picture. He is now a bright, happy boy, running about, leaping and jumping, and is at present in the class for physical culture in the public school which he attends. The principal of that school, and the teacher of his class, with hundreds of his fellow scholars and neighbors have testified to his healing. There is no happier widowed mother in this city, nor any brighter, sweeter little Christian boy, so far as we know, than little Willie Esser. He is now only one of hundreds who were afflicted in the same way and who have been healed; and we want to tell all the little boys and girls who read this story that God will heal them for Jesus' sake and will keep them well if they will but trust Him. But they must also first give their hearts to God before He will hear their prayer for the healing of their bodies. Jesus loves them all and longs to bless them, to heal them, and to keep them well, as He did when He was here on earth.

We have received many letters from little children in distant places asking us to pray for them; and we want all the children to know that we love to do this. Every Thursday we see an average of about five hundred children, and although it is one of the hardest day's work in all the week, it is at the same time the happiest; for we know that Jesus said, "Suffer Little children to come unto me and forbid them not, for of such is the kingdom of heaven." In days to come these children who are now being healed through faith in Jesus will be among God's brightest and most glorious Witnesses.

May God bless this picture and this story of Jesus' love. Amen and Amen.

COMING WITNESSES.

WE have in preparation a series of illustrated articles under the heading of "God's Witnesses to Divine Healing," of which the foregoing narrative is the first.

No. 2 will be the remarkable story of an Australian mother who was healed of cancer and restored to sight when totally blind in one eye,—the case of Mrs. Lucy Parker of Fitzroy, Melbourne, Australia.

No. 3 will be the healing of a dying lady in San Francisco, California, who had suffered from consumption, heart disease, etc., for nearly twenty-five years.

No. 4 will be the case of Mrs. Lowrie of Calumet Avenue, Chicago, who suffered for years from cancer, and was declared incurable, but who is now perfectly healed, and is nursing a sweet little baby at the breast which was filled with cancerous disease only a few months ago. We shall give the portraits of mother and infant.

These special cases will be followed by many others, as well as by reports of Praise and Testimony Meetings to be held, God willing, from time to time. We have piles of unpublished testimonies which would occupy the whole of our issue for a year, if we were to publish them therein. But we shall aim to give striking, varied, and typical cases under the heading of "God's Witnesses," and trust to make the series one of especial interest and value, if God permits.

CAPTURED FROM THE ENEMY.

(See Illustration Page 16)

THE remarkable picture on our last page is an exact engraving of a photograph of the center of the back and a portion of the sides of our platform in Zion Tabernacle. Many of our friends who knew that we had a collection of trophies captured from the enemy, suggested that we should have them photographed, and we at once decided that the best position in which to place them, if this were to be done, would be under the motto which for years has been inscribed above our head in letters of gold, "CHRIST IS ALL."

Here are to be seen the crutches of little children and very tall men and women, the trusses worn, some of them, for forty years by sorely afflicted people advanced in life, and the little brace worn by a boy of four years old; the plaster of Paris casts, the cruel braces with their steel collars and steel head-pieces, the heavy leg braces and the high-heeled boots, some of them with steel spring soles, etc. Here are also to be seen a few of the cots on which the sick and dying were brought to the Tabernacle, which they left behind when they were healed immediately and walked out. On the right of the picture, nearest the wall, is the little canvas cot upon which Miss Amanda M. Hicks, a cousin of the late President Lincoln, was brought from her home at Clinton College, Kentucky, of which she was principal, a distance of about four hundred miles. Her case was considered absolutely hopeless except for a most perilous operation. She was carried into our Home on the cot mentioned, and the same night arose and walked. She returned to her college, finished the year, and is now on her way to Europe, a happy, healthy woman. On the extreme left is the cot on which Mrs. Lane, of Washington Heights, who had been afflicted with inflammatory rheumatism for six years, was carried to the Tabernacle, which she left behind when she walked out. The most interesting, perhaps, of all the exhibits, is the peculiar one of a bright steel revolver with silver-plated mountings, just under the crutches on the right of the picture. This revolver was given to us by a man converted in our meeting some years ago, who is now a most respectable citizen. He had been a safe-blower and burglar for thirty-five years and the revolver had been the property of his uncle who fell dead with it in his hand when engaged in a battle with the police in Kentucky. The strange looking instrument below it is a burglar's jimmy of the finest steel, and the implements below that are a portion of a safe-blower's outfit. The story of this man is one of the most wonderful in all our experience, and we shall give it in due course, in detail, in the LEAVES. He and his family, and men at one time desperate criminals, have been converted and baptized since we came to Chicago.

It would take a large volume to write the story of all these things. They represent centuries of suffering in the aggregate, and are but a few ocular demonstrations of thousands who have been healed.

May God bless the little picture as we give the glory to Him whose name is over all. By Him alone these deeds of mercy and of love have been wrought. Amen.

ANNOUNCEMENTS.

DIVINE HEALING MISSION

Meetings will be continued in ZION TABERNACLE,
251 East 62nd Street, near Jackson Park,
as follows:

During the month of September, EVERY LORD'S DAY at
10:30 A. M., 2:45 and 7:45 P. M., and on Tuesdays,
Thursdays and Fridays at 2:30 P. M.

EACH THURSDAY will be devoted to sick children
and is called

CHILDREN'S DAY.

There are no charges of any kind made. Free-will offerings
only are received, but all persons who desire to see Dr.
Dowie for healing must apply for tickets to the Rev.
S. J. Harrison at the close of the Lord's Day services.

Next Lord's Day, Sept. 2nd, at 2:45 P. M., Dr. Dowie will
deliver the first of two lectures on the

SANCTIFICATION OF SPIRIT, SOUL AND BODY,

Illustrated by a diagram.

THE ORDINANCE OF THE LORD'S SUPPER, open to
all believers, will be administered at the close of that ser-
vice.

DIVINE HEALING HOMES

Conducted by The Rev. John Alex. Dowie and Mrs. Dowie.

HOME No. 1,

(Where Doctor and Mrs. Dowie personally reside) is situated
at 6020 Edgerton Avenue, close to the 60th Street Sta-
tion of the Illinois Central Railway.

HOME No. 2,

Is situated at 253 E. 62nd St., next door to the Tabernacle.
Applications by intending guests must be made at HOME
No. 1, to Mr. D. C. Alton, Financial Secretary, in the
case of personal applications, but by letter, to the
REV. JOHN ALEX. DOWIE.

Terms will be forwarded on application.

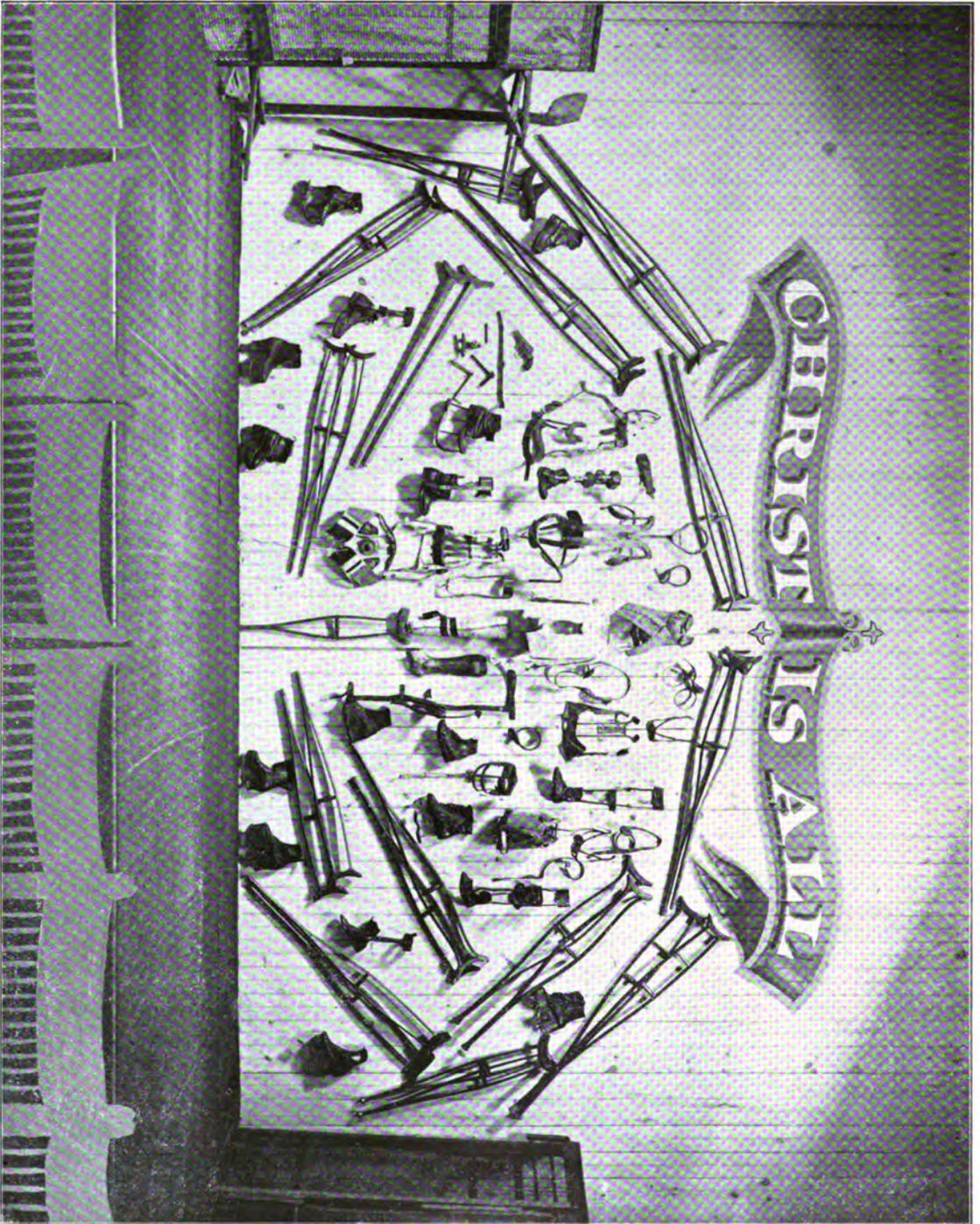
ZION PUBLISHING HOUSE

6100 Stony Island Avenue

Is situated within a block of the Tabernacle. It is the office
of LEAVES OF HEALING, and has a new and complete
printing and electrotyping plant. Divine Healing Publi-
cations, Hymn Books, Bibles, etc., may be purchased,
and subscriptions for this paper will be received there.

All communications upon business must be addressed to

REV. S. J. HARRISON, Manager.



CAPTURED FROM THE ENEMY.

Some of the Crutches, Braces, Trusses, Boots, Plaster Casts, Etc., once worn by the sufferers whom God has delivered, with a set of Safe-blower's Tools and the Revolver of a Burglar, (now converted) and a number of Cots on which dying persons (now healed) were brought to Zion Tabernacle, in some cases hundreds of miles.

[See Page 75.]

He sendeth His word  and healeth them.

LEAVES OF HEALING

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.

VOL. 1. NO. 2. NEW SERIES.

CHICAGO, SEPT. 7, 1894.

PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

No. 2.

MRS. LUCY PARKER.

WE have thought it well that the next of God's Witnesses to Divine Healing should be that of a sister whose remarkable healing of cancer in the eye and uterus, is one of the historic cases in our Australasian ministry. In a letter to the International Conference on Divine Healing and True Holiness, held in Agricultural Hall, London, June 1st to 5th, 1885, we communicated the facts in this case. The letter was widely published in Europe and America, and the following words describe this case:

CASE II. Mrs. Parker: *Cancer in left Eye, Blindness, and Internal Cancer.*— This lady lives at 340 Napier Street, Fitzroy. In July, 1883, she came to see me, accompanied by her mother, Mrs. Powell, Sr., of St. George's Road, North Fitzroy, and my dear wife. For two years and nine months she had been under the care of some of the ablest surgeons in Melbourne, of whom she specially named Dr. George Teague and Drs. Ray, Sr. and Jr. The cancer in the eye had totally destroyed sight, and for many months the left eye was totally blind. No hopes of recovery were held



MRS. LUCY PARKER AND SON, 340 Napier St., Fitzroy, Melbourne Australia

out. Operation in the eye was both impossible and useless, and, in her then condition, operation would have been fatal; and Dr. Ray said to her husband that she must die when her child was born, if not before. The agony she suffered was extreme, and, being comparatively young, with a large family and a delicate husband, she had a natural desire to live. Moreover, being an active Christian worker, she desired to be useful in God's service here. She was then, and is, a fully consecrated believer, enjoying the blessing of holiness of spirit, and desiring purity also of body.

Hearing of the case of Mrs. Coates, already referred to, she came expecting immediate healing. After prayer, I laid hands upon her left eye, in the right corner of which there was a large swelling, with a small opening, through which an offensive cancerous discharge was always oozing, the principal tumor being an encysted one behind the eye, extending towards the brain. Then happened, in a few minutes, a miracle of healing. The cancer burst, and poured out at the small opening, in a steam of cancerous matter, quickly filling two large pocket-handkerchiefs. Then the swelling disappeared,

GOD'S WITNESSES TO DIVINE HEALING

No. 3.

MRS. S. A. KELLEY.

[The testimony which follows covers one of the most remarkable healings in our ministry. It was spoken at a Praise and Testimony Meeting held in the Union Square Hall, San Francisco, on June 9th, 1890, a few days previous to our departure from the Pacific Coast at the close of the first two years of our Mission in America. It was delivered in a most impressive manner and in exceedingly clear language. The opening invocation for divine inspiration was manifestly answered. It was most carefully reported by my stenographer, her brother, who had cared for her and her children in her widowhood and sickness, with noble devotion and tender patient love.

She visited Chicago during the World's Fair, and repeated her testimony from the platform of Zion Tabernacle. Her plump healthy looking appearance bore out her remarks as to her weight, about 160 pounds; and no one who heard her clear ringing words could doubt her statement that her lungs were in perfect condition and that every trace of her twenty-five years of heart and lung disease had entirely disappeared.

The circumstances of her restoration, possibly from death itself, are too clearly told in the narrative to comment here. She often communicates with us, and her brother, Mr. Geo. H. Hawes, 320 Sansome St., San Francisco, is still our correspondent and agent in that City. We send this testimony forth on its message of life and love. May it be used of God in every land and nation under heaven to hopeless sufferers such as she was until God used our hands and raised her up in response to the prayer of faith:]

INTRODUCING A STRANGE AND SOLEMN TESTIMONY.

Dr. Dowie said:

"I would like to ask a sister to testify, whose healing in some respects is one of the most solemn importance, and unlike any other in my experience. There are some points in connection with it that I scarcely dare to utter. Our sister shall have just what time she wants, because to night we are not going to look at the clock; we are going right on with the testimony meeting until we are done. People of the world can dance till morning and spin around upon their toes like animated tops all night long, and why can't we spend a few hours in a meeting like this? I thank God, although constantly toiling on, we are not weary. After our sister has spoken, we have some more wonderful testimony. We have delegates from the country who have messages for us. These have come to attend the First Conference of the Divine Healing Association which will be held to-morrow.

"The lady to whose case I am referring is Mrs. S. A. Kelley, the sister of my stenographer, living at 314 Eddy St., San Francisco. Now, dear sister, speak as the Lord directs you."

Mrs. Kelley said: "May God inspire my testimony for Him, and give me language to express my gratitude for all the blessing, mercy, tenderness, and love that He has conferred upon me through His Son Jesus Christ.

"Before I speak of the healing of my body, I want to emphasize my testimony by speaking of the blessing that has come to my spirit through the healing touch. I professed to love Christ and gave my heart to Him at the age of seventeen, although I was converted at the age of nine. But I can truly say, standing here before you to night, that *until my body was healed the Bible was to me a sealed book.*

"The healing of my body is to me unspeakably blessed, but more than that to me is the blessing which has come to my spirit, because I have been brought so near to my Lord. I have seen in Him such beauty, such love, such attraction, that I want to be like Him. And my great desire is, that this life which he has given to me shall all be given up to His service, in whatever capacity He may choose to call me to work.

INHERITED CONSUMPTION.

"I was born forty-seven years ago in Massachusetts among the Berkshire hills, at a place which was remarkable then, and has been since, for the mortality among the young people from consumption.

"My parents were Christians. In their families consumption was hereditary. I was not a strong child, yet I had no particular sickness until I was seventeen years of age.

"Then I had a slight hemorrhage of the lungs from violent exercise of the arms, followed by a cough, and it was said of me that I was going into a decline. But I returned to my studies, to the school where I had been attending for three and a half years, and went on for another year. Then I had serious trouble with the left lung complicated with heart disease.

SUFFERED FOR MORE THAN 25 YEARS. ATTENDED BY 30 OR 40 DOCTORS.

"During the twenty-seven years which have elapsed since the first attack and my meeting with Brother and Sister Dowie, I have consulted between thirty and forty doctors, all of them excellent and some of them

celebrated. These included some of the best physicians of Boston, New York, San Francisco and Oakland. Dr. Henry I. Bowditch who was for years the great lung authority in Boston, said to me that the disease was *tubercular consumption*, and that he had never known such a case to survive *more than six months.*

"During all this time I have mentioned my case has been peculiar; I have always had symptoms of tubercular consumption, hectic fever, night sweats, cough, hemorrhages from the lungs, abscesses, and so on. But in my case, as very rarely occurs, these abscesses would heal. The left lung was first attacked, and then that healed for a time, and after a while the right lung was attacked, and so it went on; finally the bowels became involved with the same disease, that was



MRS. S. A. KELLEY, 314 Eddy Street, San Francisco, Cal.

further complicated by severe hemorrhages. About seventeen years ago that occurred.

SEEKING HEALTH BUT FINDING NONE.

"I came to California in the year 1866 and my husband took me to the mountains, where I greatly improved in health and strength, and was better than for years before; but on my return two years later to San Francisco the hemorrhages returned and it was only by going into the country in the summer that I have been enabled to live. I found a place in the Santa Clara mountains that agreed with me well, and I became better there; so much better that after a three months' stay I decided to take my two children and go east and let them see the land of my birth.

"Against the advice of my physicians I remained there through the winter and was attacked with pneumonia, and then the lung disease returned. As here the severe attacks would be followed by a measure of improvement; still I did not get as well there as here.

"In the last five years my daughter gave her young life, leaving her studies and all that young people hold so dear, to nursing and caring for me.

"I was at last brought back here, taking eleven days for the journey, accompanied by a physician who had attended me for three years. He assured me that I could not survive three months there. When I arrived here I had to be carried into the house. Soon afterward I was able to go out upon the street a few times; but in February two years ago, the hemorrhages returned, and the bowel trouble seemed worse than the lung trouble, although I always felt pain in the lungs.

"On May 16, 1888, I had a very sudden shock from financial reverses that almost took my life. Up to that time I had been able to remain cheerful and hopeful, but not expecting to get well, believing as physicians asserted, that I must finally die of consumption.

"I will say that while in the east (I was two winters in Bridgeport, Connecticut, near New York) a dear Christian brother on this Coast wrote me very urgently, asking why I could not take Christ as my Healer and leave the doctors. I believed in Christ as a Healer; I believed that He did heal others, but I could not feel, somehow, that mine was a case that could be healed in that way. I repeatedly went past Dr. Simpson's door in New York to visit and consult my physician, Dr. Burdick, who is now located in Oakland.

READS OF MR. AND MRS. DOWIE'S ARRIVAL FROM AUSTRALIA.

"After that terrible shock came to me my mind for the first time became well-nigh a wreck. In June, 1888, I picked up a daily paper which said among the city notes that the Rev. J. A. Dowie, the Faith Healer, with his wife, from Australia, arrived on the last steamer, and they were stopping at the Palace Hotel, and would hold Missions in this city.

"I said at once to my daughter, 'Now, there is where healing is coming from; that is the instrument through which healing will come to me, and I must see him.'

"At that time I was not able to leave my room. I was not able to sleep and was in a terrible condition in every way. This dear brother of mine, George H. Hawes, who is now taking my testimony, could tell you of the nights that he spent by my bedside, and the dear daughter, she could testify also.

MAKES AN APPEAL.

"I wrote to Brother Dowie. He answered me very kindly that he would be very glad if he could come, but he had so many applications as he was holding his Mission it would be impossible to come and that I should go to the Mission and he would see me there. But that was out of the question. About that time my brother became his stenographer, but Mr. Dowie did not know he was my brother for some time. Then I said, 'Now surely I shall have a hold upon him, and shall

be able to get him to come to the house.' So every night after my brother had been working for Brother Dowie I said to him; 'Did you speak to Mr. Dowie about coming to see me?' He would reply, 'He had so much to do that I could not mention it.' And at every time would come back to my mind, 'Why trouble ye the Master?' But in my heart I said, 'But I must see him.'

"So it went on, and at last a promise was obtained that he and his wife would come before leaving the city, and on Sept. 14, which as you will see was three months after my first application, they came. All that time I was confined to my bed and was going down steadily. Brother Dowie laid hands on me and prayed; but before he did so he placed his ear on my chest and listened, and probably he could tell you better than I what he found there."

Mr. Dowie said: "I found a large hole in the lung."

Mrs. Kelley continued: "I may say that all the physicians who examined my case agreed in their diagnosis with regard to the lungs; that it was a chronic disease and incurable. They differed somewhat in regard to the heart disease. They admitted there was some disease of the heart, but some called it one form and some another.

THE LUNG DISEASE INSTANTANEOUSLY HEALED.

"There had been for a long time pain in this right lung, and also a very severe and trying one in the left. But from the moment Brother Dowie prayed for me the pain ceased, and although I tried very hard to find the old spot, it was not there, and I have never been able to find it since, and my lungs have been perfectly well and sound.

"I did not become strong at once, but I felt that I was healed and my spirit was strengthened. I knew the lung disease was gone.

"But during the next three weeks I had the worst attack of dysentery and the most terrible hemorrhage I had ever experienced. Brother Dowie was holding his Mission at the Grand Opera House. On the night of October 26, 1881, I was very ill. My brother and daughter sat out the night watches with me. Friday I was a little better; Saturday I could retain nothing upon my stomach and was in the greatest agony. These dear ones sat by me all Saturday night. On Sunday morning my brother, who had always been courageous before and never had expressed any doubt of my recovery, said: 'You can't last long, this suffering will soon be ended, there will come an end.'

"I said: 'Do you think that Brother and Sister Dowie would come and see me?'

"He answered: 'I don't know, I will see them. I believe if they can, they surely will.'

ANOTHER APPEAL TO GOD'S INSTRUMENTS.

"He went to the Palace Hotel Sunday forenoon and came back with the glad news that they would come as soon after two o'clock as was possible. I was almost gone. I was holding on to Christ, yet I believed that it was right that I should send for them. I was looking forward to their coming with the greatest anxiety. Two o'clock came and they did not come. I wondered if someone had taken them away. About three o'clock they came. As they came up to my bedside

I REALIZED A TERRIBLE AGONY, LIKE DEATH, THEN I WAS GONE.

"What occurred in the interval I cannot tell, but the next thing I knew was hearing Brother Dowie say: 'How do you feel?'"

WAS IT INDEED DEATH? A SOLEMN SCENE.

Mrs. Kelley then took her seat to allow Mr. Dowie to explain what had occurred during her unconsciousness.

Mr. Dowie said: "I did not intend to speak of this, but I think it is well to do so. I entered the room and her brother

and daughter retired in accordance with my custom, and I was alone with Mrs. Dowie in what seemed to be the room of the dying. She had faintly greeted me but did not lift up her head, but with her large eyes looked at me expressively, and said how glad she was that we had come. I turned to lock the door lest someone should open it without intention and we should be disturbed in prayer. Mrs. Dowie meanwhile approached her bed, and she touched her hand with a quick, gentle touch, and we both looked and *it seemed to us as if our sister were dead.* The jaw dropped and the eyes were fixed—they were not shut—they were fixed and glassy, just as if she were dead. I said: 'My God and Father, it cannot be that Thou wilt let this dear one pass away; it cannot be that Thy Glory shall be marred; she has sought Thee for healing and we have come in Jesus' name.' I placed my hand upon her heart and could feel no flutter; I put my ear down close to see if I could detect any breath, but I could not; the pulse seemed gone and I thought for one brief moment, 'She is gone.' God knows best what had happened, I don't. But I cried unto Him who is the Resurrection and the Life, and I placed my hand upon her body, especially upon her heart, and with my wife by my side we prayed and believed our payer would be answered. Presently her eyes moved and then quickly the light and life returned to them."

IT IS THE DEATH OF DISEASE.

Mrs. Kelley resumed: "Mr. Dowie said: 'How do you feel?' and that was the first I heard. I said, 'I feel as though the hand of death was upon me.' I shall never forget how these dear ones looked at me. I believe Mrs. Dowie was inspired by our dear Lord as she said, 'It is the death of the disease.' In my spirit there was a witness that it was so; that *it was the death of the disease.*

"They went away shortly after as their duties called them to the Opera House. In a little while a voice came to me saying, 'Arise and walk.' I rose and dressed myself partially, and although my brother was anxious to assist, I walked through a long hall from my bedroom to the parlor without assistance and sat down in my reclining chair about half set up.

"After a little the dinner bell rang and a voice came to me saying, 'Arise and eat,' and I was not to eat as I was reclining at that moment. So I had the chair put in a semi-upright position, and I ate just as anyone would, a fairly good dinner, although in the morning I was not able to bear a teaspoonful of water on my stomach.

"From that time I improved very slowly. I did not get strong enough to attend any of the meetings until in February when I went to one of the meetings of the San Francisco Branch of the Divine Healing Association, when Mr. Dowie was present, at the Central Presbyterian Tabernacle. On that day week we had the pleasure of receiving them and their children at our house, where they took lunch with us.

"I was suffering from sciatic pain which troubled me a good deal when I moved about attending to my household duties. I mentioned it to Brother Dowie and he prayed with me, putting his hands upon my head, and the pain departed immediately and never has returned.

"I have received very great blessing from the teaching, and from attending the meetings of the Divine Healing Association. I have also been very much blessed in the teaching of this last Mission and it has been a very great privilege for me to attend, as I missed all the previous Mission.

"And now I am well. Where formerly I had to employ a cook and housekeeper and nurse, and from one to three or four physicians.

"I am now, with the assistance of my daughter, cook and housekeeper; no nurse is needed and Christ Jesus, the very best Physician that ever was or ever can be, is my physician. My brother can tell you whether the house is well kept or not. I have a house of nine rooms and five in the family.

"I feel that I can say,

"'Oh, for a thousand tongues to sing my great Redeemer's praise.'

"I bless the God for all He has done for me through these dear ones and shall never cease to pray that He will make them a blessing to those to whom they go; I know that He will go with them. They have the witness that was proved to them that believe, that the signs should follow them. I bless God for all that has been done through them, not only for myself, but for many many others here and elsewhere that I know of."

Mr. Dowie said: "Praise God. I would like to have her brother, my good friend Mr. Hawes, my stenographer 'ust add a word here."

CONFIRMED BY HER BROTHER.

Mr. Hawes said: "It is customary with Mr. Dowie to ask relatives and friends to confirm the testimony of those who have been healed. Not only can I confirm what my sister has said, but the fact is *she has not told you half the story;* time would not permit her to do so. She has passed through severe sufferings and sicknesses that she has not mentioned. When she was a young woman she came near dying from diphtheria; it reached that point when all suffering had ceased, and the room turned to darkness. In 1866, at the time when cholera raged in New York City, she was attacked and became greatly reduced. For twenty-five years she has been more or less an invalid, and aside from continuous constitutional troubles, there have been added many acute diseases, which time and again have threatened to take her life.

"For twenty-five years I have never known her to be so well as she has been the past year. She has been working hard from morning till night, at her home duties, visiting the sick, and attending a great many evening meetings, and has been out in all kinds of weather. When I contrast her present condition with the past, I really shrink from stating the facts, they seem so improbable and difficult to believe, and yet they cannot be denied.

THE AGE CALLS FOR PROOFS—THEY ARE BEFORE YOU.

"*This is the fourteenth Praise and Testimony Meeting conducted by Mr. and Mrs. Dowie that I have reported, and in every one there have been a number of these wonderful testimonies to healing.*

"We live in an age that calls for proof, and if there are any present who are sceptical in regard to these things, let me say that *you have before you these great living facts.*"

THE 10th chapter of the Acts of the Apostles and the 38th verse sums up our Lord's life and ministry in these words: "How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and *healing all that were oppressed of the devil;* for God was with him." We hold that if nineteen centuries ago *all* whom Jesus healed were oppressed of the devil, then it is the devil's work today. ("Amen," from the congregation). We do not shrink from that point. The Pastors' Manifesto says: "The second definition is, that Christ came to destroy the works of the devil."

To live without loving or being loved, without helping or being helped, is a condition which few persons are able to bear. To such, life seems an intolerable burden. If you would make most of life, even for yourself, you must do great things for others. If you have wealth, unless it be consecrated to the Lord, it "shall eat your flesh as it were fire." Then look upon the life of Christ as the only one to be aspired to; yet we would rather live as He did, and be baptized with suffering as He was, than be emperor of the world.

H

GOD'S WAY OF HEALING.

Series of Lectures by the Editor, presenting the Gospel of Healing through Faith in Jesus Christ, as taught by him during his many years of ministry in many lands.

LECTURE TWO.

THE SWEET REDEMPTION SONG.

An Address delivered in Zion Tabernacle on Sunday Afternoon, Aug. 5th, 1894.

INVOCATION.

Let the words of my mouth and the meditations of my heart be acceptable in thy sight and profitable unto this people and unto all to whom these will come, O Lord, our Strength and our Redeemer.

SERMON.

In the eighth chapter of the Epistle to the Romans, the 21st to 23rd verses:

"Because the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves waiting for the adoption, *to wit*, the redemption of our body."

THE whole creation groaneth and travaileth in pain together, *until now*," said the Apostle. That "now" was eighteen and a half centuries ago. The whole creation had been groaning and travailing together in pain until Christ came, "waiting for the adoption, to wit, the redemption of our body." But Christ had come, and so this sweet redemption song was sung, and "angels with the white robed throng" still join in that "sweet redemption song," which tells us that Christ has redeemed us by His blood not only in spirit but in soul and in body. Therefore we are besought by the mercies of God to present our "bodies a living sacrifice, holy, acceptable unto God" which is our "reasonable service." This sweet redemption song is still being sung. O how beautiful it is. It is being sung by the Church of God while she waits for the coming of the King.

A BEAUTIFUL ALLEGORY.

An ancient Norse Saga, they say, tells this strange old story. It tells of old, old times, in the dark days of blood and rapine when northern Europe was plunged in heathen darkness. It tells of these horrid gods who desired and demanded bloody sacrifices to appease them, Thor and Wodin, gods of war and murder. It tells of how in these days there lived a king who loved not the dark scenes of blood and heathen cruelty, and rejected the evil gods of his fathers. He married a lovely princess who, like himself, hated the heathen rites and though he was a brave warrior, known to be strong and powerful, he loved not war. There was born unto them a beautiful babe, his only child, who grew up in great beauty, and as he grew older the king used to say to his young queen, "I cannot bear to think our son shall grow up among these heathen priests in this dark old northern land, held so long in the grip of winter and of death. I have heard that in the far-away south under cloudless skies there sleeps a beautiful land waiting for inhabitants, a land where the sun shines, where lovely rivers flow, where the leaves never lose

their green verdure and where there is neither misery nor war. Let me go and I will search for that beautiful island and when I find it I will come back and take you and my son and all that will come of my kingdom to that land of peace." And so, the Saga says, the ancient king went away, accompanied by many of his great nobles who imbibed his good spirit and went with him. They left their wives and their little ones behind, but hope buoyed up the hearts of those they loved. They knew their husbands were skillful seamen and brave warriors and the king had said: "When the winter is past and the spring is come expect me. Soon after the flowers have come expect me; I will come again." And so the winter passed away, and the queen in her palace looked often out over the wintry scene; and when at last the spring came and the earth was clothed with green verdure, and the flowers and the early summer came, she used to sit out on the green sward on the top of the rock looking away out over the sea. There with her maidens she would sing the songs of love and longing for the absent king, that he would soon come and take them to these beautiful lands. And the little boy played around them and listened to the songs, and was so happy for he would always say, "The king will come to-day." But when the sun had set and the king did not come, he would say "My father the king will come to-morrow," and so they would sadly go back to the palace. One day, most beautiful and bright, the queen was sitting there, the maidens were singing, and she was looking out over the summer sea. Often she thought she could see the ships in the distant horizon. The little boy was playing around. At last the sun sank beneath the ocean and she rose up sighing, echoing the little boy's cry, "My Lord will come to-morrow." She called him but he did not answer; and no one had seen the little boy. He was missing. Had he gone into the garden? They seek, but cannot find him. Was he in the castle? They cannot find him. And at last they came to tell her that nowhere could they find the child. A great fear fell upon her heart, and she ran to the brow of that awful precipice with its face overlooking the sea and looked over the rocks. There, hundreds of feet below she saw the dead body of her son tossed by the cruel waves, and being beaten upon the rocks. With a cry of despair she ran down the mountain path where scarce a mountain goat could climb, until she reached the water and put out her hands and gathered up from the cruel waves the dead body of her child, wrapped him in her royal mantle, and leaping up the rocks again sat down under the stars and sang with the dead body of her son: "Oh Balder the beautiful, the white god, the god who hatest death and war and at whose footsteps spring comes, the ice melts and lovely flowers grow. Oh Balder, the beautiful, Balder the beautiful, god of life, give me back my son, that when the king comes I shall not tell him he is dead." And so she sang, bereft of reason almost, and while she sang she was answered. Limb to limb the dead body came to life, and before she knew, there were warm arms of love around her neck and the kisses of her little boy on her lips, with the ever cheering words: "Mamma, the king will come to-morrow." And so her son was given back even from the dead, and on the morrow the king returned, and they went away to that distant land under the southern skies where no winter comes, and loved and lived ever afterwards.

The Saga is only a legend but this is true, the church of

God is looking for the absent King. Lord Jesus, come, Thy bride, the Church, with longing eyes looks to her home beyond the skies, beyond the seas time and sin and sense and death and hell, and while she waits she chants this song of love:

Sweet bridegroom, come, 'tis midnight hour,
And virgin hearts await thy power.

Lord Jesus come! "Lord Jesus, come!
Thine answer sweet our spirits hear,
It calms our hearts we cannot fear
It came to him on Patmos' isle
Who lived and loved on earth awhile,
It comes to us,—' *I quickly come!*
'Yea, even so, Lord Jesus, come.'

Lord Jesus, come!"

And while the church sings this song she is gathering a broken humanity that in its infancy fell and has been dashed upon the rocks of death. She sings that song of redemption for the spirit, for the soul, and for the body. It is sung again today, as Christ sung it long ago, and limb to limb a broken humanity is brought together in the lap of the Church of the Living God, and raised up by the Spirit's power, it is being prepared for the coming of the King. Shall the King come back and find a dead body or shall He find a Living Church? Yes. He will come back and he will call to himself a living church. There are wise virgins and these wise virgins have oil, they have the Holy Spirit, the oil of God in their vessels, the vessels of their body. With their lamps the redemption of the body has come to them. The Lord Jesus Christ preached that redemption first for the spirit, then for the soul, and then for the body. First salvation, then healing, then holiness. For the spirit first because that is by far the most important, the immortal spirit; the soul next, for that is the animal life we have in common with animals, for the body next because we cannot live a happy, healthful, holy, spiritual life in a defiled diseased and wretched body. And so our Lord, knowing this, came to bring a perfect redemption of which I read to you to-day in Isaiah 35th

THE THREEFOLD SONG OF REDEMPTION FOR SPIRIT,
SOUL, AND BODY.

"The wilderness and the solitary place shall be glad for them; 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 the Lord, and the excellency of our God."

Some of you say, "If I see I will believe." I say, "No." "Oh, yes," you reply, "seeing is believing." No! Many of you see these crutches and braces and hear the testimony of the healed, but do you believe? No! Seeing is not believing; but I tell you *believing is seeing*. We "walk by faith, not by sight." Faith first, sight next. Faith first, healing next. Faith first and all the blessings next. You have ever to walk by faith and not by sight. They who believe shall see the glory of the Lord and 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, even God with a recompence; he will come and save you."

Save you. Be strong, fear not. He will come and save you. God does not want you to be weak. He wants these weak hands to be lifted up in praise and prayer to Him. God does not want these knees to be weak. I cannot run in the ways of His commandments with my knees paralyzed or rheumatic. He wants these knees to be set free. Be strong.

Fear not. No one can do anything that fears. "There is no fear in love." Perfect love casts out fear because fear hath torment. He that fears is not made perfect in love. Deliverance from fear is essential to a life of faith and love and hope. I see the fear written in some of your faces. You are afraid. The dark shadow of death rests upon you. Fear is destroying your faith. The message of God in every age has been "Fear not," and the key-note of the song of redemption in every age has been "Fear not." "Fear not," to weeping Adam and Eve in the Garden as God showed them the coming Redeemer. "Fear not," to Noah when tossing upon the wide waste of waters and with all the earth overwhelmed he sent out that dove to find where the waters had abated; and when at last it descended upon the solitary earth where every living thing had been buried beneath the dark waters, an earth without inhabitant save those who emerged out of the ark, he heard God's voice, "Fear not, Be fruitful and multiply and replenish the earth." "Fear not," to Moses when God spoke to him in exile because he was afraid of the wrath of the king. In Midian God took him and disciplined him for forty years of desert life and revealed Himself to him in the burning bush. When He had taken all fear out of his heart He sent him before the throne of Pharaoh to demand that His people be let go. A man without arms, with only God above, there he stood on the steps of that tyrant who could have crushed his life out in a moment. He was not afraid to look into the eyes of that oppressor and say, "Let God's people go, Oh, Pharaoh." A man who was not afraid to lead a nation of slaves into a waterless desert, a man who was not afraid to obey his God when He told him to cut down a tree and cast it into the bitter springs that they might be sweet, and they were made sweet because Moses obeyed God. And when Moses finished his work, God raised up a man who was not afraid to go up and take possession of a land that was in the grip of powerful military forces. Joshua, with Moses' spirit, was told not to fear. "Be strong and of good courage. Only remember to do according to all that God has commanded you. Turn not to the right hand nor to the left." And he went up without fear, and conquered. Fear not! Fear not! The message from heaven has always been that. Daniel was bid not to fear, by Gabriel, the Archangel. Mary was bid not to fear, when the same Archangel announced to her that, though a virgin, she should be a mother. When Zacharias the priest was ministering to God in the temple the angel told that his wife Elizabeth, in her old age should have a son, and his first words were, "Fear not." To Joseph the angel said, "Fear not," in a dream, when he thought of putting away his wife Mary. God said "Fear not," when he sent the angels who sang that midnight song in Bethlehem. "Fear not, for, behold, I bring you glad tidings of great joy, which shall be to all people." When Christ came he constantly said these words, "Fear not." When John in the apocalyptic vision saw the risen Christ in His glory, he fell at His feet as dead, but Christ "laid His right hand upon him" and said, "Fear not, I am the first and the last, I am He that liveth and was dead, and behold, I am alive forevermore. Amen. I have the keys of hell and death." I say to you this, that true religion in every age, and every message from God has been, "Fear not." When a man is weak he will fear. When a man is sick he is going to fear. And if sinful he is going to fear; and if his sins are not pardoned he is afraid to face God.

But if he is free from sin, and healed from sickness, and kept by the power of God, and made strong by the Omnipotent Spirit, he is not going to be afraid of all the powers of earth and hell. And so the sweet redemption song says, "Fear not, He will come and save you." That is the kind of salvation you need, a salvation from fear, a salvation therefore from sin, a salvation that makes the spirit free and fearless. "The meek shall inherit the earth," and the meek are strong. Moses was the meekest man on God's earth, and the mightiest in his time. Christ came to "save" you. Salvation is the first thing in this song, but it does not stop there. The spirit is to be set free from pollution by the blood of Christ the Redeemer. But there is more in it. There is the "utmost" salvation. Oh, this utmost salvation. It is a fountain full and free, a ceaseless, everflowing, wondrous grace. It reaches me in all my ends, in my spirit, in my soul, in my body, not only salvation from sin, but salvation from sickness. For the song rings out:

"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 sing; for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water; in the habitation of dragons, where each lay, shall be grass with reeds and rushes."

What a beautiful emblem of a redeemed physical nature!

A man's body, full of evil, full of corruption as well as his evil poisoned spirit shall be cleaned. The eyes to see, the ears to hear, the tongue to talk, the nose to smell, the hands to feel, acute in every sense, a body all clean for God, "the temple of the Holy Ghost." For that is just what the body was designed to be. This body was designed to be a temple for God, "a habitation for God through the spirit." Your bodies should all be temples of the Holy Ghost. Do you seek for God's temple? Do you think you can find it in a pile of stones? Do you think you can find it in marble, in a mass of ornamentations? You will find His temple here to-day, a temple not made with hands, in this body which God has made, and which He has redeemed by the blood of His Son. This body was designed to be a habitation for God himself by the Spirit. Does any man thirst to-day? Does he long to know what this means? Then the Christ of God is saying in this Tabernacle, as in the Feast of Tabernacles nineteen centuries ago, "If any man thirst let him come unto me and drink, 'He that believeth on me out of his belly shall flow rivers of living water. 'But this spake He of the Spirit, which they that believe on Him should receive. For the Holy Ghost was not yet given, because that Jesus was not yet glorified." But now the Holy Ghost is given, Jesus has been glorified and wants our bodies to be pure, and free from disease, so that the Holy Spirit may flow through them. Divine Healing is therefore the second part of the song. "God be merciful unto us and bless, and cause His face to shine upon us that Thy Way (and Christ in God's Way) may be known upon the earth, Thy saving health among all nations." But the sweet redemption song does not stop there. Salvation and healing are not all. There is one more part of the glorious song.

"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, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there. And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

That is a good way to walk in the King's Highway of Holiness. A way where from day to day, you shall feel, and say, "Vouchsafe, O God to keep me this day without sin," and God will say "I Will." And by the Power of the Spirit He will keep you so that when the end of that day is come you shall look up and say "I have walked with God to-day." Then you will go home with "joy and gladness," not with sorrow and sadness. But how many people say, "Well, a man

must have his las. sickness." His last sickness! O yes. Why don't you talk about a man having his last bout with sin. Is it necessary for a man before he quits sin to go down into the lowest haunts of vice and have "a big blow out" before he quits? Who will say, "Let me alone for it is my last bout with sin before going to Christ?" That man is never going to be a Christain. Oh well, says another, "You must have your last sickness." I suppose you have a Bible that reads like this: "The ransomed of the Lord shall come to Zion with groans; and everlasting sorrow upon their heads; they shall obtain lamentation and sadness, and sorrow and sighing shall never flee away until the wretched creature drops into the grave." Can you find that in the Scripture? Oh, no. That is not God's way to bring His children home. We are to enter into the Port of Heaven, like a good vessel with all its cargo on board and with all its sails set. Were you ever on a long voyage? I have been months and months at sea at a time when there were no steamships between England and Australia. When I was a boy I once voyaged 16,000 miles in a dear old tub of a vessel, which took many months to do it. I remember on a number of voyages that when we got near to port, within two or three days of it, the captain stopped everything and said to the men, "We must now clean up." So they set to work to clean the vessel up. The always kept it clean, but it then got a special cleaning. Every place up stairs and down stairs, all the brasses, and the little signal cannon, and the masts and the yards and then the good sails were bent on the yards and the old rags pulled down. Then after we got all ready, the captain sailed his ship into port, with our canvas spread and everyone on board happy and all the cargo safe on board. Oh, how glad we were to come into harbor. This is the way we should go into heaven. Not like a wretched old derelict, with all the masts swept away and one-half the cargo thrown overboard. It is a miserable ambition to crawl into heaven, a wretched polluted creature! Is that the way to go? No. "The ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads. They shall obtain joy and gladness and sorrow and sighing shall flee away." How is it with you John Wesley? "With me" he said. "With me, with me—with me—" "The best of all is, *God is with us*," and he swept into the gates. How is it with you, Brother Cookman? "With me—with me—with me—I am just *sweeping through the Gates*." And with you Bishop Beveridge, "I am your wife, do you know me? I am your daughter, do you know me?" "No I do not know you but," raising himself up, "Jesus I know Thee whom to know is life eternal. Oh Jesus I know thee," and he swept through the gates of the New Jerusalem washed in the blood of the Lamb. We should enter the heavenly Zion not battered and crushed but with songs and everlasting joy upon our heads, victors over sin and disease and hell, singing "the sweet redemption song."

"My Saviour comes, and walks with me
And sweet communion here have we,
He gently leads me by His hand,
For this is Heaven's Border land.

"The zephyr seems to float to me
Sweet sounds of Heaven's melody,
While angels with 'he white-robed throng,
Join in the SWEET REDEMPTION SONG."

The shadows are fleeing away. O'er all the earth the Light is breaking. Come, oh Thou who canst alone save, and heal, and cleanse, and give us victory. Come now, come here, and let many now cry, "save me, heal me, cleanse me, pilot me, O Christ of God." Come now, and by the Spirit bless all who hear, and all who will read these words. Amen, and Amen.

"Bless the Lord, O my soul and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not, his benefits."

LEAVES OF HEALING.

REV. JOHN ALEX. DOWIE, Editor.

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EDITORIAL NOTES.

"THE last enemy that shall be destroyed is death." Death is an enemy. He that "had the power of death," the Scripture says, "is the Devil."

OF those who receive healing through faith in Jesus at Zion Tabernacle large numbers never stay to record it, and it is often never known to those who attend the mission. At almost every service some testify to healing who have attended the mission but who never made themselves known to Doctor Dowie. On last Sunday a lady from Harvey, Ill., testified to the healing of a cancer which had given her nine years of pain and suffering, without any other prayer than the general one for all present. A full account of this case will be given in a future number of LEAVES OF HEALING. H

IN Zion Tabernacle at every service hundreds stand to confess Christ as their Saviour and offer a prayer of deepest penitence promising to confess all wrongs committed and to restore everything unjustly taken. There perhaps never has been, in the history of the United States, a mission nor a revival where such effects were constantly witnessed. Although the work has been going on for over two years, instead of abating, the interest is increasing. People are now attending the mission from almost every state in the Union. Occasionally Dr. Dowie calls the roll of States represented in his audiences and usually about twenty states respond. H

THE editor left us last Tuesday for a few days' rest and recuperation on the Atlantic Coast. When he left he expected to be gone about ten days. He has been laboring incessantly for the last year, holding upon an average about twenty-one services per week, besides praying with thousands of sick people. We earnestly hope that he may be greatly benefitted by this short respite ere he takes up the fall and winter campaigns for God. During his absence Mrs. Dowie will conduct the services in the Tabernacle as usual and the Manager of the Publishing House will supply the editorial notes and comments for LEAVES OF HEALING. H

Many compliments on the fine mechanical work done on the first number of the new series of LEAVES OF HEALING have come to us. Some have repeated their orders for extra copies several times. We printed a large edition anticipating a continued and increasing demand therefor and we shall be very happy to supply all who may yet call for this number. Our hope and prayer is that it may be greatly blessed of God in the extension of His kingdom. We earnestly call upon all who receive the paper to lend us all the assistance possible in introducing the paper. We send it out as God's Messenger and we know He is able to make it stand, but we must look to his children to perform their part in placing it before the people. H

PEOPLE are always ready to go where they get something. It was on this account that multitudes followed Jesus from city to city, from plane to plane and from mountain to mountain. The question of "How to reach the masses," may be answered by offering the masses something. It is an adage that "People do not catch birds with chaff," yet there are many who think they ought to catch men with no more tempting bait. It is true it may require time for men to learn the good things that are in store for them in the house of God, but once learned, there will be no more difficulty in drawing them to that place than in gathering hungry sheep at a feed-rack. Spiritual demands are as much a reality in human life as physical. We can rely as confidently upon the demand therefore as upon anything in life. H

THE wearing of clothes is not a consequence of sin; nor in any sense is it the first consequence of the sin of man. The first consequence of the sin of man was death, and death entered when man fell. But death was immediately executed. Although disease, the certain executor of death, entered into man by his own sin, God, in his mercy, did not execute the sentence at once. Our friends seem to forget what the word of God says concerning the wearing of clothes by fallen man. Here is the record in Gen. 3: 21: "And the Lord God made for Adam and for his wife coats of skin, and clothed them." It was the merciful hand of God himself which clothed them, because man did not know that from the moment that he sinned he was liable to consumption, to diseases, and God said, "I will teach you how to cover your bodies," so that man might be spared to know God's mercy, to look up even in the midst of his disease, and to listen to the voice of God, his Saviour and his Healer. God himself then made clothing, and clothed man, the Book tells us, and it is a very grave error to say that the wearing of clothes was the first consequence of sin. The wearing of clothes was the work of God to keep us from the consequences of sin. We go among the savage races to-day, where God's word is not known and there we see the consequence of their ignorance of how to clothe themselves. They go out in semi-nudity from their overheated tents or huts, and they have consumption and other diseases in consequence, and die off rapidly, because they do not know how to protect themselves. This is the case, I know, with the Maoris in New Zealand, and with the aborigines of Australia and Polynesia, and these native races are, from these and other causes, dying off rapidly. We should be grateful to God that in a world of sin, disease, and death, he has given us knowledge and means to clothe ourselves sensibly.—*Divine Healing Vindicated.*

IF IT BE THY WILL.

BY THE EDITOR.

IT is a constant experience in our ministry to hear from the lips of Christians who are seeking the Lord for healing, the statement that they have always prayed to God for deliverance from pain and sickness with the proviso, "if it be Thy will." This is the cause in tens of thousands of cases why their suffering and disease is not removed, for such a prayer is not "the prayer of faith" and not in accordance with the revealed will of God.

When we state this, we are met by a number of statements in defense of this mode of prayer, which may be briefly summarized thus:

1. It is presumptuous to pray in any other way, since God's will in this matter is unknown.
2. It may be for God's glory that we shall not be healed.
3. This form of prayer is justified by the prayer of the eper, "Lord if thou wilt, thou canst make me clean."
4. It is justified by the prayer of our Lord, "Oh, my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as Thou wilt."
5. It is justified by the Lord's prayer, or rather the prayer which the Lord taught His disciples to pray, "Thy will be done."

We propose briefly and pointedly to answer the errors involved in all these five statements.

1. It can never be presumptuous to pray with divine assurance for healing if all the conditions are fully complied with by the suppliant, since God has revealed Himself in every age as the Healer of His people, and it is His absolutely revealed will to heal all such as come in faith pleading His Covenant Name and Promises. It is presumptuous to doubt what God has said, or to ask in any other spirit than that of confident expectation for what He has promised. He has said, "I AM the Lord that healeth thee," (Ex. 15:26) and that is an eternal Covenant Name, the Covenant of Jehovah-Rophi, resting in which the believer may sing, "Bless Jehovah, O my soul, who forgiveth all thine iniquities, who healeth all thy diseases." Unchangeable as God Himself, that name reveals His nature as the Healer of his people, for it is written by His fingers on the Imperishable Page of His Word. His promises are in perfect accord with this revelation of Himself.

Prophets and poets, evangelists and apostles, inspired by the Divine Spirit, repeat these promises in a thousand forms. The prophets tell of Jehovah manifest in the flesh, who would in the fullness of time come not only as the Saviour, but as the Healer and the Cleanser of His people. Isaiah 35th embodies this glorious three-fold blessing of salvation, healing and holiness. Salvation first: "He will come and save you." (verse 4.) Healing comes next: "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 sing," etc. (verses 5 and 6.) And then follows Holiness, which is the glorious Highway of the King in which the fully redeemed shall walk, "The way of Holiness." (verse 8.)

The evangelist reveals to our admiring gaze the glorious scene in the synagogue of Nazareth (Luke 4) where our Immanuel unfolds His mission in the first recorded sermon after His baptism, His temptation, and His triumph; and there our Lord declares His mission to save and to heal. Throughout all His ministry the dual gospel of salvation and healing goes hand in hand, and again and again it is recorded, as in Matthew 4:23 and 9:35, that He "went about teaching, preaching, and healing all manner of sickness and all manner of disease among the people." Truly we may cry with the prophet, "Surely He hath borne our griefs [Hebrew, 'sicknesses'] and carried our sorrows" (Isaiah 53:4), and with Matthew, as he closes the record of that wondrous night of healing in the streets of Capernaum. (Mat. 8:16, 17.) "Himself

took our infirmities and bare our sicknesses." Over and over again His willingness to heal all who come in faith is demonstrated, and that without exception. In no case did He ever say, "I will not," but His "I will," rings out in every page of the gospel.

Apostles, prophets, and teachers throughout all the early ages of the church repeat and demonstrate in the inspired epistles, and the other sacred records of the church's wondrous story, the same willingness of the Lord to heal, and that without exception, all who trust Him. Unless He is changed, and if that were possible, He would not be God, then He is still the Healer of His people. Let us rejoice that the Holy Spirit still breathes upon our hearts the inspiring words, "Jesus Christ is THE SAME yesterday, to-day and forever." Since that is so, then He is able, WILLING, longing, and present to heal, for He is not only an unchanged, but a present Lord, whose Word declares, "Lo, I am with you always, even unto the end of the world."

2. It cannot be for God's glory that any of His children should be unhealed, since God is never glorified in our sickness any more than in our sin, for both sickness and sin are clearly Satan's work. He is glorified in delivering us from sickness, and nowhere is it written that He is glorified in sickness. The mistaken perversion of our Lord's words in John 11:4 has led many astray by giving them the false interpretation that God is glorified in our sickness. Jesus, when He received the message of Lazarus' sisters, "Lord, behold, he whom thou lovest is sick," did not say that God was glorified in that sickness; He said, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." This glorious declaration was abundantly justified by the wondrous manifestation of His resurrection and healing power, and He was glorified, as the Son of God, in the delivering His loved one from the power of the devil, who is the author of disease and death. Jesus did not say, "God made him sick that I should be glorified in delivering him from sickness," but He said in effect that the glory of God in His own person should be manifested in delivering him from that evil one from whom sin and sickness and death and hell proceed, that is, from the devil. Christ did not go about healing those that were oppressed of God, for it is written (Act 10:38), "God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good and healing all that were oppressed of the devil; for God was with him." Since, then, all forms of human sickness are Satan's work, these filthy diseases and painful infirmities can never be God's will, and if we believe that "for this purpose the Son of God was manifested, that He might destroy the works of the devil," (1 John 4:8) then we must believe that He came to destroy disease, and that God is ever glorified in the destruction of disease in His people.

How glorious it will be when from the four winds the breath of God breathes upon multitudes of God's children who are fainting, groaning, and dying, and are in their graves so far as practical usefulness is concerned. What a glorious power will be given to the Church of God when those who are now useless in the battle field will rise up at His command, filled with divine Life and glad with the indwelling consciousness of His healing power in every part of their spirit, soul, and body. What mighty blows will then be dealt in Jesus' name and in His strength to Satan's kingdom, and what multitudes will be set free by these triumphant hosts will go forth "an exceeding great army" to proclaim a perfect redemption not only for the spirit and the soul, but for the body also. This wondrous power rested on the Church in its glorious morning, and now that the night has come, the sure word of prophecy encourages us to believe that He who is coming to take out of the world His own will prepare them for that coming by "restoring health" to them. This health will be given for blessed service in the "little while" ere "he shall descend from heaven with a shout with the voice of the archangel and the trump of God." It will not be from innumerable sick-

beds, groaning with cancers and rheumatisms and fevers that the "wise virgins" shall go forth with glad songs and joyful steps to meet their Lord, but they shall go forth to meet Him with the Oil filling their earthly vessels, for ere He comes He shall be glorified in their deliverance from the foul imprints of Satan's finger. On every page of the evangel and in the Acts of the Apostles we read that "they glorified the God of Israel" when they saw the mighty power of Jesus' name in the healing of the sick, and so it will be again. It is for God's glory that we should be healed.

3. The prayer of the leper can never justify the use of the word "If thou wilt or it be Thy will," since we have the answer of the Lord to the prayer of the leper in the two glorious words, "I will." When the leper said, "Lord, if Thou wilt, Thou canst make me clean," he acknowledged, in the act of worship, first that Christ was His Lord and God in whom he trusted for salvation. Second, by the words, "Thou canst," he expressed his faith *in the power* of the Lord to heal, but being *ignorant* as yet of the abounding *willingness* of Christ, who was only then unfolding His glorious will, he said, "If Thou wilt," and in speaking thus he expressed his doubtfulness as to the Lord's willingness. But when Jesus said "I Will," the leper no longer prayed "If Thou wilt," to have done so would have been to sin. Now Christ's answer to the leper is His answer to every true believer, "I will," and to repeat the form of the leper's prayer, "If Thou wilt," is to doubt whether that is really the Lord's answer, and doubt is sin. Had the leper persisted in praying "If Thou wilt," after he had heard the Lord's answer, he would never have been healed, for he would have shrunk from the Lord's touch. This is what many Christians are doing now; they persist in praying, even when they have heard the Lord's answer, "Lord, if Thou wilt" and therefore they shrink from the Lord's touch.

To every true believer to-day bowed down with sickness Christ speaks as at Bethesda, (John 5:6) "*Wilt thou be made whole?*" and unless we are willing He cannot heal, for He demands that we shall believe in His willingness without an "if" or a "but" or any qualification whatever. The language of faith never includes a syllable of doubt, and the little word "if," though it be but a syllable, is an element of doubt so great that no prayer can be answered which contains it. Let the believer listen to the Lord's answer to the leper, "I will," and never again repeat the leper's word of ignorance (justifiable in him but not in us), that little pernicious word "if." When one came to Jesus with that word, saying "If thou canst do anything, have compassion on us and help us," the Lord's answer was distinct and clear, "*If thou canst believe, all things are possible to him that believeth.*" (Mark 9: 23.) The "if" is never on God's part; His will is revealed, and there can never be any doubt as to His willingness to heal. Therefore it but rests with the Christian to throw away the "if" and to say, "LORD, I BELIEVE."

4. There can be no analogy between our prayer for Divine Healing and Christ's bitter cry in the hour of His agony and sore temptation in the garden, when He said, "My soul is exceeding sorrowful even unto death." As He Himself had said, it was impossible for that cup to pass from Him. This is proved by reference to His word in John 12: 27, where He says, "Now is my soul troubled, and what shall I say? Father, save me from this hour; but for this cause came I unto this hour;" and then it was that He, withdrawing that prayer, said, "Father, glorify Thy name," and to that there came a voice from Heaven, saying, "I have both glorified it and will glorify it again." It was only in thus fulfilling the eternal will and purpose of the eternal Trinity that it was possible for Him to become the Redeemer of men, and the "if" in that prayer was thus absolutely withdrawn and with glorious devotion for our salvation and healing and perfect redemption, He said, "as THOU wilt." All we ever can desire any Christian to say, is "Not as I will, but as Thou wilt," only let us know clearly what that will is, and then pray that His revealed will shall be fulfilled in us.

5. There is no such prayer taught Christ's disciples as that which is so often quoted as justifying the retention of the doubting "IF;" viz., "*Thy will be done.*" Christians have no right to insert a full stop where their Bibles do not even contain a comma. The prayer, as our Lord taught it to his disciples, is contained in Matthew 6: 10, and is not "Thy will be done," but "Thy will be done *in earth AS IT IS in Heaven,*" a very different prayer, with a larger scope than the abbreviated and distorted petition, "Thy will be done." The prayer, as it is often quoted, is a prayer of resignation to the unknown will of God, but that is clearly not the intention of our Lord. As He inspires the prayer, it is a prayer beseeching divine intervention, and entreating that "Our Father in Heaven" shall now, *on this earth,* do His will in us *exactly in the same way* as that will is now done *in Heaven.* Resignation to the Divine Will is a lovely and beautiful grace, but when the prayer which our Lord has taught us is distorted and used by Christians as a reason for their resignation to disease and corruption which is the devil's will and work, the perversion of the prayer becomes a very serious matter. Satan, himself must have devised and maintained in Christian writings and hymns this miserable perversion of the prayer taught by our Lord, for it has been a most successful delusion in his hands to keep millions of God's children bound by his filthy chains in racking pain, and even leading them to glorify God for his (that is, Satan's) work.

The extent to which this has been done by Christians for many centuries is beyond all expression sad. Holy and consecrated in spirit, great numbers of lovely Christian characters have pressed their lips to the work of Satan's foul fingers on their bodies, and said, looking up to God, "Father, *Thy will be done.*" Take, for illustration, the verses written by that excellent Christian lady, Frances Ridley Havergal, entitled, "A song in the Night." In a note to the little poem, she says that it was written in severe pain on Sunday afternoon, Oct. 8, 1876, at the Pension Wengen, Alps. She says:—

I take this pain, Lord Jesus, *from Thine own hand;*
The strength to bear it bravely Thou wilt command.
I take this pain, Lord Jesus, as proof indeed
That Thou art watching closely my truest need,
That Thou, my Good Physician, art watching still,
That all thine own good pleasure Thou wilt fulfil.

I take this pain, Lord Jesus; *What Thou dost choose*
The soul that really loves Thee will not refuse.
I take this pain, Lord Jesus *as Thine own gift,*
And true, though tremulous praises I now uplift.

'Tis Thy dear hand, O Saviour, *that presses sore*
The hand that bears the nail-prints forevermore.
And now beneath its shadow, hidden by Thee,
The pressure only tells me Thou lovest me.

It is sad to say it, and to say it of one whose memory is so justly held dear by the church of God, but said it must be, that this, and the thousands of other poems and writings like it, must give great joy to the devil, for *these sentiments are an absolute insult to God.* To declare that a painful, horrible, filthy disease, corrupting and destroying a useful life, is implanted there by the hand of the Saviour and the Healer and the Cleanser, the incorruptible God, from whom nothing unclean can come, is to say that which is not true. It is no more true in Frances Ridley Havergal than it was in Job when he said "Have pity upon me, have pity upon me, O ye, my friends; for the hand of the Lord hath touched me," (Job 19: 21), when not one single filthy boil on Job's miserable body had ever been planted there by any other than by Satan's unclean hand, since it is written that "Satan went forth from the presence of the Lord, and smote Job with sore boils, from the sole of his foot unto his crown." (Job 2: 7.)

Let us look more closely at this prayer which our Lord has taught us, and we shall see how entirely opposite to its perversion the prayer really is. As we have said, it is a prayer for *divine intervention,* asking that our Father's will shall be done in us now, as it is done in Heaven.

To understand it, therefore, let us leave, in imagination, this earth and these lower skies and wing our way through all the starry spaces, leaving suns and systems behind, until we come to the highest heavens and reach the "city which hath foundations, whose builder and maker is God." Let us now stand before one of those glorious gates of the city celestial. There, in all its glory, the city shines, "like unto a stone most precious, even like a jasper stone, clear as crystal." It rises above its walls great and high one thousand five hundred miles upward into the lovely sky, and extends on every side an equal measure "according to the measure of a man." All radiant with glory, the many mansions rise tier upon tier in this Metropolis of the Universe up to the very Throne of the Eternal. At one of the pearly gates we look into the face of a glorious guardian angel and say, "Tell us, O blessed one, is this Heaven, where God's will is done? And he answers "Yea." Again we say, "Tell us, O blessed one, is there any sin within these Jasper walls?" And he would say "Nay, for here the Father's will is done, and where that will is done no sin can enter."

Back from the gates of glory, we come down again to earth, and kneeling now upon this footstool, we lift our eyes to Heaven and say, "Father, Thy will be done in me on earth this day, just in the same way as it is now done in Heaven; and as in Heaven no sin abides, grant that all sin may now be taken from my heart, and that Thy holy will reign there alone, making my spirit pure, as Thou art pure." Will that prayer be answered if it come up to our Father's ear in Jesus name? Were it not answered, the Throne of God would fall for the Word of God would fail, which proclaims through earth and Heaven, "The BLOOD of Jesus Christ *cleanseth us from all sin.*" "I believe it," the Christian cries, "I believe it now, that it is His will, and I through faith and by His power am cleansed from sin." And so do we. Hallelujah.

But let us re-ascend, and wing our way in spirit once again above these lower skies, and stand once more beside the City of Gold. "Tell us, O blessed one, tell us," we say, "is there within these jasper walls, within these mansions of glory which rise above them to the Throne of God, any in whom disease, death, sorrow, crying or pain abide?" And if angel face could ever wear a look of pain, a flush of shame, it would be his from whose lips with mingled sorrow and displeasure the answer comes in one stern word, "Nay." "And wherefore, blessed one?" we say, to which he might reply, "Have ye not read 'there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie?'" And continuing, he might say, "The former things are passed away, the Father's will is done, the hand of the defiler of men can no more corrupt, for the will of the Father is done throughout all Heaven."

Descending once more, we bow our knees upon this earth, which is God's footstool, and looking up once more to Heaven, which is His Throne, we cry, "Father, O my Father, let Thy will be done in me on earth to-day, as that will is now done in Heaven; and as disease and corruption now defile my body, which is Thy temple, cleanse me from every defilement of the flesh as Thou hast from every defilement of the spirit, and in the perfect healing of every part, let Thy holy will now be done." Will that prayer be answered? If it be the prayer of faith, then it is written, "The prayer of faith SHALL SAVE THE SICK" and Heaven itself must fall to deepest Hell before that word can fail. But fail it cannot, for "it is impossible that God should lie. He promised, and He must perform."

Oh, that His will might be done, and that thou, dear suffering one who mayest read these words, shouldst no longer doubt the willingness of thy Lord to deliver thee from "all the power of the enemy," and to enable thee to "glorify God in your body and your spirit, which are His."

And now, beloved, how can we better close these words than in asking you to banish forever that fatal "IF" which

keeps thee from the touch of Christ's healing hand waiting to heal thee now. We can only add our fervent exhortation and our earnest prayer for you in the words of the holy apostle Paul, "Abstain from all appearance of evil. And 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." Let him do it; and songs of rejoicing will ring through earth and Heaven that the Father's will is done, and you who have waited long shall now rejoice, "being delivered from the bondage of corruption into the liberty of the glory of the children of God," not only in having received "the first fruits of the Spirit," but in the "Redemption of your Body."

O'er earth and sea now let it ring,
The Lord is King, the Lord is King;
And Satan's chains from men shall fall
'Midst joyous shouts of "CHRIST IS ALL!"

EXTRACTS FROM "DIVINE HEALING VINDICATED."

THAT which fears criticism or investigation is not worth anything.

"THE redemption of our body" (Rom. 8: 23 and 1 Thess. 5: 22-24) is a present redemption, and if we will all let God have his way we may also say with Paul, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." (Rom. 8: 2.)

DIVINE Healing is a perpetual covenant with God's people; for, He has revealed himself by that name—Jehovah-rophi—"I am the Lord that healeth thee." (Ex. 15: 26.) And the "Gifts of Healings" are ever in the church of Christ; for 1 Cor. 12: 9 shows that they are "in the Holy Spirit," and He is ever in the church. "The gifts and callings of God are *without repentance,*" (Rom. 11: 29) and therefore, the Gifts of Healings, however they may be neglected, cannot be removed, for God's word would then fail, and that cannot be.

OUR friends say, we are to be "free from wearisome toil." Thanks be to God; I accept that. We are freed from wearisome toil. I am toiling night and day; I am toiling week in, month in, year in and year out, toiling every year more than I did the past, and feeling less weary than I did before. I thank God that I am able to realize the meaning of that word, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint." (Isa. 40: 31.) These wings of faith and hope take us right up to the mansions of God, and we come down strong. Hallelujah! I thank God that we can toil without weariness. There are multitudes on the earth to-day who are saying that the Lord is their strength, and that it is a joy to work and a joy to live.

The following table from the *Journal of Education* contains a lesson which will be understood without comment. The relative expenditure in the educational and military departments of the principal nations of the world is as follows:

	Military.	Education.
France.....	\$4.00	\$.70
England.....	3.72	.62
Holland.....	3.58	.64
Prussia.....	2.04	.50
Russia.....	2.04	.03
Austria.....	1.36	.32
Denmark.....	1.76	.94
Italy.....	1.52	.36
Switzerland.....	.82	.84
United States.....	.30	1.35

HE IS JUST THE SAME TO-DAY

BY THE EDITOR.

Have you ever heard the story
 How our Lord before He died
 Laid His blessed hands in healing,
 Upon all who to Him cried;
 How the sick and all oppressed ones
 He rejoicing sent away;
 O, I'm glad, so glad to tell you,
 He is just the same today.

Let me speak to you of Jesus, kind reader of these pages. In simple, honest words, with tenderness and love, I want to tell you glad, good news. Christ changes never, and as He was on earth in ages long gone by, He is unchangeably the same even here and now. The Word which never dies is true, "Jesus Christ is the same yesterday, today and forever."

All His life and ministry were beautifully described by Peter thus: "God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good and healing all who were oppressed of the devil." (Acts 10: 38.)

"Teaching" patiently, "preaching" boldly, He went about with constant sympathy, "healing all manner of sickness and all manner of disease among the people." (Matt. 4: 23, 9: 35.)

He is the same today as when He trod the Holy Land, blessing the fainting, scattered, burdened sheep of God with words of life. And still He journeys over all the earth and never wearies of His loving task. He binds up still the broken, bleeding hearts, He still delivers from the tyrant's fetters, and from Himself, the Fountain, healing virtue still is flowing. With outstretched hands He stands, quick to respond to thine appeal and banish all thy woe. Unseen, but "with us always," as He said, He stands beside thy bed of weary pain. Loved ones bend over thee, and minister with sympathetic care; but nearer than all beside is Jesus, thy Saviour and thy Healer still. The Hand that cleansed the foulness of the leper's flesh and made it sweet and clean; the Hand that made the deaf to hear, the blind to see, the lame to leap, the dumb to speak; the Hand which raised the dead to life is here, no vanished Christ have we. Oh, wherefore doubt, and wherefore seek at other hands, from surgeon's knife or poison draught, the healing which He died to bring to thee, to me, to all mankind, in every age, in every land, in every clime? Christ changes never.

At noontide, sixteen years ago, I sat in my study in the parsonage of the Congregational Church, at Newton, a suburb of the beautiful city of Sydney, Australia. My heart was very heavy, for I had been visiting the sick and dying beds of more than thirty of my flock, and I had cast the dust to its kindred dust into more than forty graves within a few weeks. Where, oh where was He who used to heal His suffering children? No prayer for healing seemed to reach His ear, and yet I knew His hand had not been shortened. Still it did not save from death even those for whom there was so much in life to live for God and others. Strong men, fathers, good citizens, and more than all, true faithful Christians sickened with a putrid fever, suffered nameless agonies, passed into delirium, sometimes with convulsions, and then died. And oh, what aching voids were left in many a widowed orphaned heart. Then there were many homes where, one by one, the little children, the youths and the maidens were stricken, and, after hard struggling with the foul disease, they too, lay cold and dead. It seemed sometimes as if I could almost hear the triumphant mockery of fiends ringing in my ear whilst I spoke to the bereaved ones the words of Christian hope and consolation. Disease, the foul offspring of its father, Satan, and its mother, Sin, was defiling and destroying the earthly temples of God's children, and there was no deliverer.

And there I sat with sorrow bowed head for my afflicted

people, until the bitter tears came to relieve my burning heart. Then I prayed for some message, and oh, how I longed to hear some words from Him who wept and sorrowed for the suffering long ago, the Man of Sorrows and of Sympathies. And then the words of the Holy Ghost inspired in Acts 10: 38 stood before me all radiant with light, revealing Satan as the defiler and Christ as the Healer. My tears were wiped away, my heart was strong, I saw the way of healing, and the door thereto was opened wide, and so I said, "God help me now to preach that word to all the dying round, and tell them how 'tis Satan still defiles, and Jesus still delivers, for 'He is just the same today.'"

A loud ring and several loud raps at the outer door, a rush of feet, and then at my door two panting messengers who said, "Oh, come at once, Mary is dying; come and pray." With just such a feeling as a shepherd has who hears that his sheep are being torn from the fold by a cruel wolf, I rushed from my house, ran hatless down the street, and entered the room of the dying maiden. There she lay groaning, grinding her clenched teeth in the agony of the conflict with the destroyer, the white froth, mingled with her blood, oozing from her pain-distorted mouth. I looked at her and then my anger burned. "Oh," I thought, "for some sharp sword of heavenly temper keen to slay this cruel foe who is strangling that lovely maiden like an invisible serpent, tightening his deadly coils for a final victory."

In a strange way it came to pass; I found the sword I needed was in my hands, and in my hand I hold it still, and never will I lay it down. The doctor, a good Christian man, was quietly walking up and down the room, sharing the mother's pain and grief. Presently he stood at my side and said, "Sir, are not God's ways mysterious?" Instantly the sword was flashing in my hand,—the Spirit's Sword, the Word of God. "God's way!" I said, pointing to the scene of conflict, "how dare you, Dr. K——, call that God's way of bringing His children home from earth to Heaven? No, sir, *that is the devil's work*, and it is time we called on Him: who came to "destroy the work of the devil," to slay that deadly foul destroyer, and to save the child. Can you pray, Doctor, can you pray the prayer of faith that saves the sick?" At once, offended at my words, my friend was changed, and saying, "You are too much excited, sir, 'tis best to say God's will be done," he left the room. Excited! The word was quite inadequate for I was almost frenzied with Divinely imparted anger and hatred of that foul destroyer, disease, which was doing Satan's will. "It is not so," I exclaimed, "no will of God sends such cruelty, and I shall never say God's will be done to Satan's works, which God's own Son came to destroy, and this is one of them." Oh, how the word of God was burning in my heart: "Jesus of Nazareth went about doing good, and healing *all that were oppressed of the devil*: for God was with him." And was not God with me? and was not Jesus there and all His promise true? I felt that it was even so, and turning to the mother I inquired, "Why did you send for me?" To which she answered, "Do pray, oh, pray for her that God may raise her up." And so we prayed. What did I say? It may be that I cannot now recall the words without mistake, but words are in themselves of small importance. The prayer of faith may be a voiceless prayer, a simple heartfelt look of confidence into the face of Christ. At such a moment words are few, but they mean much, for God is looking at the heart. Still, I can remember much of that prayer unto this day, and asking God to aid I will endeavor to recall it. I cried:

"Our Father, help! and Holy Spirit teach me how to pray. Plead Thou for us, oh, Jesus, Saviour, Healer, Friend, our Advocate with God the Father. Hear and heal Eternal One! From all disease and death deliver this sweet child of Thine. I rest upon The word. We claim the promise now. The word is true, 'I am the Lord that healeth thee.' Then heal her now. The word is true, 'I am the Lord, I change not.' Unchanging God, then prove Thyself the Healer now. The

word is true, 'These signs *shall* follow them that believe, in My Name, they *shall* lay hands on the sick, and they *shall* recover.' And I believe, and I lay hands in Jesus' name on her, and claim this promise now. Thy word is true, 'the prayer of faith *shall* save the sick.' Trusting in Thee alone, I cry, oh, save her now, for Jesus' sake, Amen!"

And, lo, the maid lay still in sleep, so deep and sweet that the mother said in a low whisper, "Is she dead?" "No," I answered in a whisper lower still, "Mary will live, the fever has gone. She is perfectly well and sleeping as an infant sleeps." Smoothing the long dark hair from her now peaceful brow, and feeling the steady pulsation of her heart and cool, moist hands, I saw that Christ had heard and that once more, as long ago in Peter's house, "He touched her and the fever left her." Turning to the nurse I said, "Get me at once, please, a cup of cocoa and several slices of bread and butter." Beside the sleeping maid we sat quietly and almost silently until the nurse returned, and then I bent over her and snapping my fingers said, "Mary!" Instantly she woke, smiled and said, "Oh, sir, when did you come? I have slept so long;" then stretching out her arms to meet her mother's embrace, she said, "Mother, I feel so well." "And hungry too?" I said, pouring some of the cocoa in a saucer and offering it to her when cooled by my breath. "Yes hungry too," he answered with a little laugh, and drank and ate again, and yet again, until all was gone. In a few minutes she fell asleep, breathing easily and softly. Quietly thanking God we left her bed and went to the next room where her brother and sister also lay sick of the same fever. With these two we also prayed, and they were healed. The following day all three were well and in a week or so they brought to me a little letter and a little gift of gold, two sleeve links with my monogram, which I wore for many years. As I went away from the home where Christ as the Healer had been victorious, I could not but have somewhat in my heart of the triumphant song that rang through Heaven, and yet I was not a little amazed at my own strange doings, and still more at my discovery that

HE IS JUST THE SAME TO-DAY.

And this is the story of how I came to preach the Gospel of Healing through Faith in Jesus.

That very day I went to the cemetery and laid in the grave the bodies of three who had died two days before, but I rejoice to add that in the more than twelve years of ministry in Australia which followed I only buried five, although ministering to many, many thousands. And yet it was not all at once that I could discover how to teach the lessons that I learned that day. Not until six years after did I fully enter upon the ministry of healing as a part of the ministry of the Gospel of our Lord Jesus Christ, to preach which I was duly ordained twenty years ago. In these ten years I have prayed, and in Jesus' name have laid my hands upon more than 18,000 sick ones, and, so far as man can judge, by far the greater part were fully healed. These witnesses have testified in thousands and the record of their testimonies has gone forth to many lands. We have left our friends and home to carry Leaves of Healing from the Tree of Life to every creature in every nation we can reach. We have never proclaimed this Gospel in any city or country where God has not confirmed the word with signs following, although in some places it is still true as nineteen centuries ago, "He could not do there many mighty works because of their unbelief." We bring this message to this city, and to thee, kind reader. It will give us joy to tell it to all who will come. Salvation and Healing are FREE, for God never sells His gifts, "Come, buy wine and milk without money and without price."

The mission opens its doors to all. It is the old time religion and no new gospel that is preached. 'Tis the gospel of Jesus' Redemption for spirit, soul and body, bringing salvation from sin, healing from sickness, and cleansing from every defilement of the flesh and spirit.

Let the words abide in thy heart.

HE IS JUST THE SAME TO-DAY.

And if thou wilt believe Him, first for Salvation and then for Healing, thou wilt go onward in the King's Highway of Holiness singing the familiar words with a new meaning, as thou goest along the way through earth to Heaven:

"Thou, O Christ, art all I want,
More than all in Thee I find.
Raise the fallen, cheer the faint,
Heal the sick, and lead the blind."

GOD'S WAY OF HEALING.

BY THE EDITOR.

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

Jesus said, "*I am* the Way, the Truth and the Life," and He has ever been revealed to His people in all the ages by the Covenant Name, Jehovah-rophi, or "*I am* the Lord that Healeth thee." (John 14:6 and Exodus 15:26).

The Lord Jesus Christ is still the Healer.

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

Divine Healing rests on Christ's Atonement.

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

Disease can never be God's Will.

It is the Devil's work, consequent upon Sin, and it is impossible for the work of the Devil ever to be the Will of God.

Christ came to "destroy the works of the Devil," and when He was here on earth He "healed every sickness and every disease," and all these diseases are expressly declared to have been the "oppression of the Devil." (1 John 3:8, Matthew 4:23 and Acts 10:38).

The Gifts of Healing are Permanent.

It is expressly declared that the "Gifts and 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 and 1 Cor. 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 Zion Tabernacle, 251 E. 62nd St., near Jackson Park, Chicago, 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 Publishing House, 6100 Stony Island Ave., Chicago.

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

You are heartily invited to attend and hear for yourself.

CAPTURED FROM THE ENEMY.

(See Illustration Page 32.)

THE remarkable picture on our last page is an exact engraving of a photograph of the center of the back and a portion of the sides of our platform in Zion Tabernacle. Many of our friends who knew that we had a collection of trophies captured from the enemy, suggested that we should have them photographed, and we at once decided that the best position in which to place them, if this were to be done, would be under the motto which for years has been inscribed above our head in letters of gold, "CHRIST IS ALL."

Here are to be seen the crutches of little children and very tall men and women, the trusses worn, some of them, for forty years by sorely afflicted people advanced in life, and the little brace worn by a boy of four years old; the plaster of Paris casts, the cruel braces with their steel collars and steel head-pieces, the heavy leg braces and the high-heeled boots, some of them with steel spring soles, etc. Here are also to be seen a few of the cots on which the sick and dying were brought to the Tabernacle, which they left behind when they were healed immediately and walked out. On the right of the picture, nearest the wall, is the little canvas cot upon which Miss Amanda M. Hicks, a cousin of the late President Lincoln, was brought from her home at Clinton College, Kentucky, of which she was principal, a distance of about four hundred miles. Her case was considered absolutely hopeless except for a most perilous operation. She was carried into our Home on the cot mentioned, and the same night arose and walked. She returned to her college, finished the year, and is now on her way to Europe, a happy, healthy woman. On the extreme left is the cot on which Mrs. Lane, of Washington Heights, who had been afflicted with inflammatory rheumatism for six years, was carried to the Tabernacle, which she left behind when she walked out. The most interesting, perhaps, of all the exhibits, is the peculiar one of a bright steel revolver with silver-plated mountings, just under the crutches on the right of the picture. This revolver was given to us by a man converted in our meeting some years ago, who is now a most respectable citizen. He had been a safe-blower and burglar for thirty-five years and the revolver had been the property of his uncle who fell dead with it in his hand when engaged in a battle with the police in Kentucky. The strange looking instrument below it is a burglar's jimmy of the finest steel, and the implements below that are a portion of a safe-blower's outfit. The story of this man is one of the most wonderful in all our experience, and we shall give it in due course, in detail, in the LEAVES. He and his family, and men at one time desperate criminals, have been converted and baptized since we came to Chicago.

It would take a large volume to write the story of all these things. They represent centuries of suffering in the aggregate, and are but a few ocular demonstrations of thousands who have been healed.

May God bless the little picture as we give the glory to Him whose name is over all. By Him alone these deeds of mercy and of love have been wrought. Amen.

ANNOUNCEMENTS.

DIVINE HEALING MISSION

Meetings will be continued in ZION TABERNACLE,
251 East 62nd Street, near Jackson Park,
as follows:

During the month of September, EVERY LORD'S DAY at
10:30 A. M., 2:45 and 7:45 P. M., and on Tuesdays,
Thursdays and Fridays at 2:30 P. M.

EACH THURSDAY will be devoted to sick children
and is called

CHILDREN'S DAY.

There are no charges of any kind made. Free-will offerings
only are received, but all persons who desire to see Dr.
Dowie for healing must apply for tickets to the Rev.
S. J. Harrison at the close of the Lord's Day services.

Next Lord's Day, Sept. 9th, the meetings will be conducted
by Mrs. Dowie, assisted by the Rev. S. J. Harrison.

In the afternoon testimonies will be given of these who have
been healed.

DIVINE HEALING HOMES

Conducted by The Rev. John Alex. Dowie and Mrs. Dowie.

HOME No. 1,

(Where Doctor and Mrs. Dowie personally reside) is situated
at 6020 Edgerton Avenue, close to the 60th Street Sta-
tion of the Illinois Central Railway.

HOME No. 2,

Is situated at 253 E. 62nd St., next door to the Tabernacle.
Applications by intending guests must be made at HOME
No. 1, to Mr. D. C. Alton, Financial Secretary, in the
case of personal applications, but by letter, to the

REV. JOHN ALEX. DOWIE.

Terms will be forwarded on application.

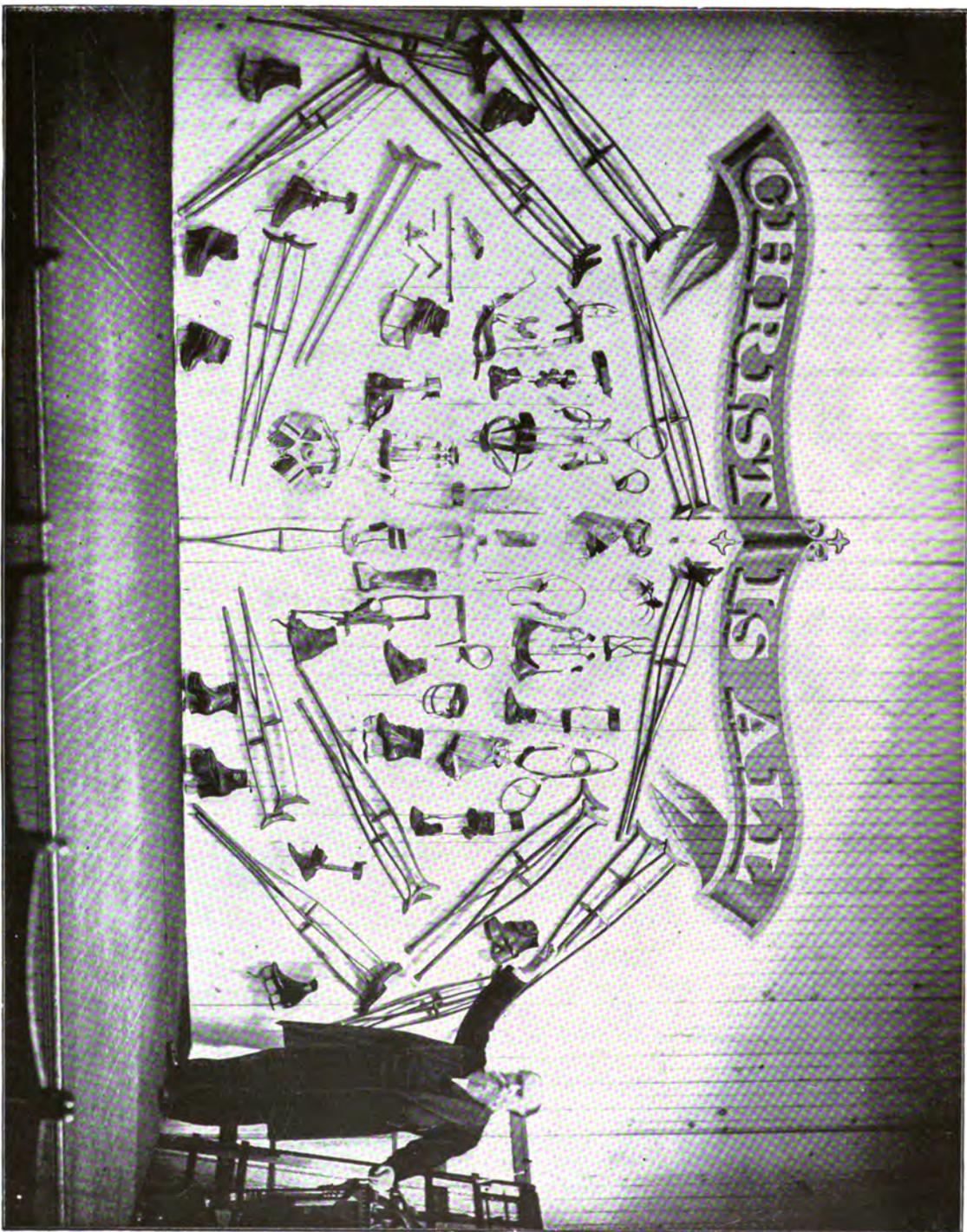
ZION PUBLISHING HOUSE

6100 Stony Island Avenue

Is situated within a block of the Tabernacle. It is the office
of LEAVES OF HEALING, and has a new and complete
printing and electrotyping plant. Divine Healing Publi-
cations, Hymn Books, Bibles, etc., may be purchased,
and subscriptions for this paper will be received there

All communications upon business must be addressed to

REV. S. J. HARRISON, Manager.



CAPTURED FROM THE ENEMY.
Some of the Crutches, Braces, Boots, Plaster Casts, Etc., once worn by the sufferers whom God delivered, with a set of Safe-blower's Tools and the Revolver of a burglar, (now converted) and a number of Cots on which dying persons (now healed) were brought to Zion Tabernacle, in some cases hundreds of miles.

He sendeth His word  and healeth them.

LEAVES OF HEALING

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.

VOL. 1. NO. 3. NEW SERIES.

CHICAGO, SEPT. 14, 1894.

PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

No. 4.

MRS. IDA W. LOWRIE.

WE have great pleasure in introducing to you as Witnesses to Divine Healing, Mrs. Lowrie and her sweet little baby girl, Jeanie Dowie Lowrie. The baby was six weeks old when this picture was taken. There is much joy and happiness in that home, where the wife and mother is spared to her husband and children and this little treasure added to the home circle. This is one of the miracles of healing. The little one takes its nourishment from the breast which, if the advice of the doctors had been taken would have been amputated, but which is now sound, healthy and natural, restored whole as the other. We can testify to what we have seen and know. To God be all the glory.

The testimony which follows was given to us shortly after her healing, but Mrs. Lowrie and the little one have repeatedly since then given testimony and been on evidence in the Tabernacle. Mr. and Mrs. Lowrie brought the little one for the first outing to give thanks to God in the presence of all the people.

May this beautiful and touching testimony help many other women similarly afflicted to turn to the Great Physician who is not only able, but willing to heal spirit, soul and body

for those of His children who give themselves entirely into His hands.

CHICAGO ILL., May 16th, 1894.

Dear Doctor Dowie:

I feel called upon to tell you how much I have been benefitted by your teachings in the past six weeks, and what the Lord has done for me. For the past three years my left breast has given me much trouble. I had it examined by Doctor M. G. Pomtius, in Canton, Ohio, where I resided at that time, and the doctor pronounced it a cancer, and entreated me to have it operated upon at once.

In August, 1892, I was examined by the examining physician at the Cook County Hospital, of this city, and he pronounced my case an alarming one. He also advised me to consult two or three doctors whom he considered good surgeons.

The following week Doctor Halsted examined me and pronounced it a cancer, and thought an operation at once advisable. He said, "In three months I would not want to operate on you, and in one year you will be a dead woman if you do not have immediate attention. Remember you are taking your life in your own hands."



MRS. IDA W. LOWRIE AND CHILD, 2828 Calumet Ave., Chicago.

I went home very much discouraged, but could not make up my mind to submit to an operation, as I have always had a horror of surgery. In March, 1893, I was examined by Doctor Skiles, the homeopathic surgeon at the Sanitarium at Garfield Park. He advised me to undergo a surgical operation at once. I promised to decide as to what I would do in the two weeks following, but could not make up my mind to submit to an operation, so I decided to wait a little while longer.

In October, 1893, my old doctor from Ohio was here attending the Fair and called upon me and entreated me to have Doctor Bellfield examine me, and I did so. He advised me to have the breast removed at once. I thought the matter over very seriously and finally decided that I would prefer to die if it was the Lord's will rather than be butchered by Chicago surgeons. My doctor went back to Ohio, my former home, and informed my friends there that it was only a matter of time with me, that I would not consent to an operation and that I would not live a year. Dr. Pomtius also informed my husband that Doctor Bellfield coincided with his opinion in the case, viz.: that it must be fatal ere long.

From that time I never saw another physician. Early in April my husband read to me a long account of "The Rev. Dr. Dowie and his Missions," from the pages of the *Inter Ocean*, and on the following Friday I went down to Zion Tabernacle to hear you preach. I was so impressed by the service that I arose with a multitude of others and made open repentance and confession of my sins. When I left the Tabernacle I was at peace with God, and from that time was fully convinced of the truth of his teaching, that the Lord Jesus Christ is the Healer of all diseases. I began to pray earnestly for my healing and went as often as possible to the Tabernacle, hoping to see you in the "Healing-room." There were such multitudes there, many of whom seemed to be suffering great pain, that I put off asking for a ticket from day to day. But I still continued praying privately, and one night, about ten o'clock, when alone in my room, I entreated God earnestly to heal me. At that moment I was suffering much pain, but it immediately passed away, and great ease and peace followed. In the morning I found that suppuration from the cancer in my breast had entirely ceased, and that the breast was rapidly assuming a natural form. This has continued until the present time. My breast has returned to its original condition and is now perfectly healthy,

NOT ONE SINGLE TRACE OF THE CANCER REMAINING.

My healing, although due, under God to your teaching, was entirely without any personal communication or contact with you; for until the day on which I write this letter, I have never even spoken to you or touched your hand. I praise God therefore that I am well and happy through the Holy Spirit's blessings upon your teachings, which have led me into this happy experience.

Since I began attending your meetings, I can truly say that I am healed in spirit, soul and body, and have experienced more true happiness during this period than in all my previous life. I thank God to-day that He has sent so faithful a servant as Doctor Dowie to Chicago, and I hope that he and his good and noble wife may be permitted to remain here for a long time and to continue the great and good work of bringing sunshine into many clouded homes, as they have into my home. For dear children were told by my Canton

doctor that in a year their mamma would be gone; but now they and my husband can rejoice with me in the entire disappearance of the deadly disease which beclouded all our happiness.

I give glory to God and heartfelt thanks to yourself, and am very truly your sister in Christ Jesus,

MRS. IDA W. LOWRIE,
2828 Calumet Ave.

GOD'S WAY OF HEALING.

BY THE EDITOR.

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TALKS WITH MINISTERS ON DIVINE HEALING.

Two Addresses Delivered by the Rev. John Alex. Dowie, and Mrs. Dowie by Invitation of the Congregational Club, at their meeting, Held in the Parlors of the Y. M. C. A., San Francisco.

[SERMON REPORTED BY G. H. HAWES.]

Mr. Dowie spoke as follows:—

“BELOVED FRIENDS: I am glad of this opportunity to speak to you. If I were to place before you the text most in my mind, it would be the words contained in the eighth chapter of Matthew, sixteenth and seventeenth verses: ‘When the even was come, they brought unto Him many that were possessed with devils; and He cast out the spirits with His word, and healed all that were sick; that it might be fulfilled which was spoken by Esaias the prophet, saying, *Himself took our Infirmities, and bare our sicknesses.*’

DIVINE HEALING NOT ‘MIND HEALING’ NOR ‘CHRISTIAN SCIENCE.’

‘I am glad this subject has been placed before you in the two words, ‘Divine Healing.’ I have nothing in common with what is called Mind Healing, nor that ‘opposition of science falsely so called,’ called Christian Science, and I do not like the term, Faith Healing. ‘We are saved by grace through faith and not of ourselves; it is the gift of God! We are kept by the power of God through faith.’ While faith is a very precious grace, yet it is only the medium of the communication of God’s infinite love and power, and we must never put it in the place of God Himself. Therefore I am glad the subject is expressed in the words ‘Divine Healing,’ or ‘Healing through Faith in Jesus;’ not healing BY faith, but THROUGH faith; through faith in Jesus, by the power of God. As this doctrine is presented by us in our teaching it covers a large field; and however diversely it may be put, and however variously it may be illustrated, it, after all comes to two points.

TWO CARDINAL DOCTRINES.

“First—That ‘Jesus, the Christ, is the same yesterday, today and forever,’ and being so, He is unchanged in power and in will. If His words, ‘Lo, I am with you alway, even unto the end of the world,’ are true, and they are, then He is as much present in power and in spirit to-day as when He stood in the flesh upon the earth. This being so, we have ever presented in our teaching that He is able, that He is willing, that He is present, and that He is longing to heal His people as in the days of His flesh.

“Second—That disease, like sin, is God’s enemy, and the devil’s work, and can never be God’s will. Peter said in the household of the Centurion Cornelius, (Acts 10: 38): ‘God anointed Jesus Christ with the Holy Ghost and with power; who went about doing good and HEALING ALL THAT WERE OPPRESSED OF THE DEVIL, for God was with Him. Nineteen centuries ago ‘all manner of sickness and disease’ was healed by Jesus, and as ‘all’ whom He healed ‘were oppressed of the devil,’ it follows logically that all sickness and disease is still the devil’s work. When Jesus heals He is not undoing the work of the Father, but the work of Satan. The will of God is to heal now, as it was nineteen centuries ago, *all who believe.* Now in teaching these two points

CHRIST IS THE HEALER, SATAN IS THE DEFILER.

“We are accustomed at some considerable length to put them before the eyes and the minds of the people as effectively as we can. We do this with the aid of diagrams. Here is one which we call ‘The Two Chains.’

GOOD

JESUS ○
SALVATION ○
HEALING ○
LIFE ○
HEAVEN ○

EVIL

SATAN ○
SIN ○
DISEASE ○
DEATH ○
HELL ○

“The Chain of Good begins with Jesus—from all eternity the eternal Logos, who was God, and in the beginning with God; the ‘Lamb of God slain from before the foundation of the world.’ Then follow what He hath given to His people, Salvation, Health, Life, Heaven.

“Then the Chain of Evil is Satan, Sin, Disease, Death, Hell. Jesus and Satan are opposed; salvation and sin opposed; health and disease opposed; life and death opposed; heaven and hell opposed. The point is, Has Christ delivered us from ‘all the power’ of the enemy? We teach that He has, and, therefore, that salvation extends to the body, and that His ‘saving health’ is a Gospel of Salvation and Healing which must be proclaimed ‘among all nations.’ Therefore we teach

‘THE REDEMPTION OF THE BODY;’

(Romans 8:23) and that the ‘Life also of Jesus should be made manifest in our mortal flesh.’ (2 Cor. 4: 11). We make the bold assertion of the Apostle Paul, namely: ‘If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken *your mortal bodies* by His Spirit that dwelleth in you.’ (Romans 8: 11). This ‘redemption of the body’ was never taught by Jesus as something belonging to the hereafter. He taught that this was to be the continuous work of the Holy Spirit in all the ages. How plain are His words, ‘He that believeth on me, as the Scripture hath said, out of his belly shall flow Rivers of Living Water.’ The Rivers were to flow from the Bodies of Believers, and they did. The Bodies were to be Fountains of Divine Life; for it is written, ‘This spake He of the Holy Spirit which they that believe on Him should receive; for the Holy Ghost was not yet given, because that Jesus was not yet glorified.’ (John 7: 37-39). But the Holy Ghost having been given, the Body becomes the Temple of the Holy Ghost, and the Temple of God is to be clean. So that redemption extends not only to the spirit (*pneuma*), and the soul (*psyche*), but to the body (*soma*); Christ’s redeeming work extends to the entire being, spirit, soul and body. Therefore, Divine Healing, the restoration by the Holy Spirit, through faith in Jesus, so long as we ‘abide in Him,’ is provided for us through all our earthly pilgrimage. When our pilgrimage ends, though we may be old and worn, we shall ‘lie down in peace and sleep,’ and neither Satan, nor sin, nor disease, nor death, nor hell, shall have any dominion over us, if we let Christ set us free.

“Now in presenting these truths it seems to us that we are

STANDING UPON THE ROCK OF ETERNAL POWER.

We have no teaching outside of the word of God in this matter. We do not present our theories. This ministry is continuously the ministry of the Word of Life. We hold fast to Jesus’ words: ‘It is the Spirit that quickeneth, the flesh profiteth nothing. The words that I speak unto you, they are spirit and they are life.’ We believe that ‘Fools, because of their transgressions, and because of their iniquities, are afflicted,’ not because God afflicts them with foul disease. There are many such to-day whose ‘soul abhorreth all manner of meat; and they draw near unto the gates of death.’ But we also believe, as God’s word teaches us, that when ‘they cry unto the Lord in their trouble, *He saveth them out of their distresses.*’ We do not believe that He does this by pills and potions and plasters, but ‘HE SENDETH [Revised Version] His word, and HEALETH THEM, and delivereth them from their destructions [or pits].’ (Psalms 107: 17-20). These are four wonderful verses.

“And so the whole Mission is

FIRST OF ALL A TEACHING MISSION;

and the whole ministry, as we are enabled to present it, is based entirely upon the word of God. We therefore present; that word as fully as we can, always remembering that this was the way in which Christ carried out His great earthly Mission. He did three things: He taught, He preached, He healed. Matthew 4: 23 and Matthew 9: 35 have exactly the same phraseology: ‘Jesus went about all the cities and vil-

lages, TEACHING in their synagogues and PREACHING the gospel of the kingdom, and HEALING every sickness and every disease among the people.' Teaching came first, Preaching next, and Healing last. That is the divine order in which it was ever put, and the Kingdom of God can only be extended by that Three-fold Ministry. Alas, that preaching should be considered the beginning and end of the Christian ministry in these days! A true minister should not only be a divinely ordained preacher, but a divine teacher and healer, as in the church of the first century.

"We have found in connection with this, that as the beautiful Gospel of Divine Healing is placed *after* Salvation, we have

A BLESSED OPPORTUNITY OF PRESSING CHRIST'S SALVATION

upon the people who come to listen. We tell them they must not attempt to 'touch the hem of His garment,' and that they cannot get into contact with Him at all for physical healing until they have spiritually owned Him as their Lord and their God. We remind our readers that it is written, 'Bless the Lord, O my soul, and forget not all His benefits, who *forgiveth* all thine iniquities, who *healeth* all thy diseases.' (Psalm 103: 2, 3).

"Forgiveness first, and Healing second. Jesus put it in the same manner: 'Son, be of good cheer, thy sins are forgiven thee,' preceded 'Arise, take up thy bed and go unto thine house.' (Matthew 9: 1-7). The leper must first be a true worshiper at Jesus' feet ere he can find in Him a merciful healer. (Matthew 8: 2-4). So we have taught that God requires saving faith on the part of those who come to seek Him for healing. There must first be a surrender of the spirit, and a reception of Christ as the Saviour from sin, and that is the *sine qua non*; a condition without which we cannot ask the Lord acceptably for healing. We have nothing whatever to do with those who will not first receive Christ as their Saviour. Divine Healing is the Children's Bread, and it cannot be given to those who are wilfully Children of the Devil, for these cannot exercise faith. We find in connection with this teaching that this is a very strong position. We show them the Beautiful Gate of Divine Healing; but we point them to Jesus, who has said, 'I AM THE DOOR OF THE SHEEP.' (John 10: 7). No goat can enter, much less any devouring wolf. Before they can reach the inner door of Healing, they must pass through the outer door of Salvation. They must receive Christ the Saviour ere they can partake of His blessing as Healer. We repeat it over and over again,

DIVINE HEALING IS THE CHILDREN'S BREAD

and it cannot be given to dogs. The Canaanitish woman must get beyond the recognition of Jesus as the Son of David. She must see in Him the God of Israel. When she *worships* Him, and throws herself at His feet, with the cry, 'Lord, help me!' then He can say, 'O woman, great is thy faith; be it unto thee even as thou wilt.' (Matthew 15: 21-28). The Unitarians' creed, which denies Christ's power and Godhead, can never lead men to Salvation or to Healing. We teach that, in all the healings recorded in Scripture, where faith is not expressed it is always implied. Spiritual perception must come first; for '*without faith it is impossible to please God*: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him.' (Hebrews 11: 6.) How can one exercise a spiritual power, such as faith is, unless that person found that faith in Him who is its Author?

"Presenting that, we find too that Divine Healing points to

A STILL MORE BEAUTIFUL THING,—HOLINESS OF LIFE.

The thirty-fifth chapter of Isaiah presents first Salvation in Christ: 'He will come and save you.' Healing comes next: '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 sing; for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water,' etc. Then HOLINESS follows: for the beau-

tiful Redemption song continues: '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, though fools, shall not err therein.' How blessed are those who walk therein: for this then there is

THE WAY OF LIFE:

the time of the singing of birds has come: 'And the ransomed of the Lord shall return and come to Zion with songs [not with moanings] 'and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.'

"We do not strain the prophecy by applying it thus, for our Lord Himself applied it so in His answer to John the Baptist, (Matthew 11: 4, 5) and it is a glorious presentation of the good time when the whole being of the redeemed is perfected in Christ; and there is no perfection out of Him.

"A great deal more might be said about this; but let me emphasize, that unless these points are first understood, there is no progress; the way must be clear. By faith, the sinner must see Jesus as the Saviour. *Perceptive Faith* must be followed by *Receptive Faith*; for it is written, 'As many as *received Him*, to them gave He power to become the sons of God' (John 1: 12). And *Receptive Faith* must be followed by a *Retentive Faith*, a faith that holds fast to Christ. That is followed by *Active Faith*; a true Christian must work for Christ. *Active Faith* must be followed by *Passive Faith*, the highest, and yet the lowliest form—a strong Christian calmly rests in the Lord. It is not in our seeing, our receiving, our holding fast, or our working, that Power lies; Power comes to him who is fully *resting in the Lord*. From that center all the rest proceed. Having taught these things you will see what the effect is; the effect is that we call upon the Church of God to live a higher life. We inquire at once, and firmly, from Christians who seek healing,

ARE YOU DEFILING YOUR BODY?

If you defile the body by any nicotine poison, by the filthy vice of smoking, or chewing tobacco, then you sin against God and your own soul. You sow nicotine and reap cancer; you sow nicotine and you reap paralysis; you sow poison in the flesh, and you reap corruption. That is in exact accordance with the law of Sin and Death. For disease is the offspring of Father Satan and Mother Sin, just as much as Death. Let the words ring out in the ears of the Church of God—'Be not deceived; God is not mocked; for whatsoever a man soweth *that* [exactly that same thing, not something else] *shall he also reap*; for he that soweth to his flesh shall of the flesh *reap corruption*; but he that soweth to the Spirit shall of the Spirit *reap life everlasting*.' (Galatians 6: 7, 8) I talk plainly in this ministry, and affirm that the defilement wilfully, by a Christian, of his body is sin, just as stealing or lying is sin, for it is written, 'Know ye not that ye are the temple of God; and that the Spirit of God dwelleth in you? If *any man* [be he minister, officer or church member] defile the Temple of God, him shall God destroy; for the Temple of God is holy, which temple are ye?' (1 Corinthians 3: 16, 17). No one can mistake God's word in this matter who has an honest mind. The human body of the believer is God's temple. It is written, 'What? Know ye not that your *Body* is the *Temple* of the Holy Ghost, which is in you, which ye have of God, and *ye are not your own*? We are the Lord's purchased possession, and when He bought us, He did not only buy our Spirits, but He paid the price for the redemption of our souls and *bodies* too. Hence the apostle says, 'Ye are bought with a price [and, oh, what a price Jesus paid!] therefore, glorify *God in your body*, and in your spirit, *which are God's*.' (See 1 Corinthians 6: 19, 20). To disgrace God by defiling His temple is clearly to sin. To pollute the body with alcohol is sin, for it defiles and poisons the brain and all the body, and opens the door of God's Temple to many unclean devils. And so with every form of defilement. Novel readers are, for the

most part, 'filthy dreamers, who defile the flesh;' (Jude 8) and the pernicious poison of fictitious literature of every kind excites the sensual desires of multitudes who pollute themselves continually. 'Abstain from all appearance [or every form] of Evil' (1 Thessalonians 5: 22), is the absolute command of God, and every Christian must, by God's grace, obey it fully. Therefore, we have

MOTIVE POWER IN TEACHING THIS DOCTRINE,

which comes with great force to those who are sick, causing them to quit sin. They have to give up all secret as well as open sins. Excesses, also, in the conjugal relation, excesses in the exercise of any lawful power that God has given, must be abstained from. There must be a holding in subjection of the whole being. The body must be made the servant, and *never once the master.* [Amens]. Thus many are led to give up sin under the power of the teaching of the word of God in this ministry of Divine Healing, who otherwise would not do so.

'But, beloved friends, the Teaching comes first, as we have said—the elimination of truth from error. The minds of the people must first be delivered from the terrible thought that God can ever be the defiler of His people, and the glorious revelation must be made clear and plain that the hand of Christ is ever the hand of the Healer.

WE HAVE TO MEET AND ANSWER OBJECTIONS,

of course, and Old Testament difficulties are brought to bear especially upon this matter. We are confronted with the words of Job, which a good many people forget are not the words of God. The Book of Job is an inspired record of events in which God and Satan and men take part. The words of Job are not always the message of God. When Job said, 'Have pity upon me, have pity upon me, O ye my friends, for the hand of God hath touched me' (Job 29: 21), it was not an inspired word, for the voice of God, reproving Job, rang out from the whirlwind, 'Who is this that darkeneth counsel by word without knowledge?' (Job 38: 2). And Job had to confess that he has spoken things that he ought not to have spoken; uttered things he ought not to have uttered, that he had used words without divine wisdom; that he had sinned. He said, 'Behold, I am vile; what shall I answer thee? I will lay my hand upon my mouth' (Job 40: 4). Again he said, 'I have uttered that I understand not; things too wonderful for me, which I knew not; . . . wherefore I abhor myself, and *repent in dust and ashes*' (Job 42: 1-4). It was then that the hand of the Healer was manifested; for God healed Job, and delivered him also from the false accusations of his three friends who did not see that this was not the hand of God. They thought it was the hand of God, and Job was in the same position. But God revealed that drama which we see now, which Job did not see at the time and did not understand (and sometimes we do not), that while he permits the existence of sin and suffering, and other forms of evil, he never can be the author of evil. Therefore when Job said, 'What? shall we receive good at the hand of God, and shall we not receive evil?' Job was not sinning with his lips willfully, but he was sinning in his mind ignorantly, and he was speaking that which was not right. It is written, 'Let no man say when he is tempted, *I am tempted of God*, for God cannot be tempted with evil, neither tempteth he any man.' (See James 1: 13-16.) Stealing is evil, disease is evil; and when Job said, 'The Lord gave and the Lord hath taken away; blessed be the name of the Lord,' Job was wrong. He did not sin willfully, nor charge God foolishly intentionally; but God proved to him that he had charged him wrongfully. Let us have the whole truth; the Lord gave, it is true; but it is equally positive that Satan took away; and poor Job ignorantly blessed God for what he afterward saw was Satan's work. You surely do not make God the author of the stealing of Job's sheep and camels and oxen and asses? You surely do not make God the author of the sin of Job's children, who in their sinful gluttony, drunkenness, and impenitence were in Satan's power and

perished. The family was a sinful one, so sinful that Job daily offered sacrifice for them; 'For Job said, It may be that my sons have sinned, and cursed (the Revised Version reads *renounced*) God in their hearts. Thus did Job continually.' (See Job 1: 4 and 5.) They were a continuous sorrow to him, and had a foolish mother. He knew they were evil; they perished in their sin; for they despised their godly father. We say, then, what God's word says, that it was the hand of Satan that 'smote Job with sore boils from the sole of his foot unto his crown.' (Job 2: 7.) It was not the hand of the Lord; and we should discern that while there is the divine permission there is not the commission.

PERMISSION AND COMMISSION ARE POLES ASUNDER,

and must never be confounded. I would like to say a word just here, namely, that a great deal of error arises from confounding these two things. God permitted the Jews to blaspheme his own Son; permitted Judas Iscariot to betray him; permitted Satan to enter his heart and make him a thief, a betrayer, and a liar; but for anyone to say God committed these crimes would be to make God the author of perjury, of stealing, of brutality and blasphemy. Christ submitted; God, the eternal Father, permitted; but it was the temporary triumph of the Evil One; for Jesus himself said at that awful time to those servants of Satan who arrested him at Gethsemane, 'This is your hour, and the power of darkness.' (Luke 22: 53.) He never once said it was the hand of God. There is a great deal of error in our hymnology. For instance, a well-known hymn says:—

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

That is based upon a misinterpretation of the Scriptures. A person once said to me that it was written in the word, 'He was stricken of God and afflicted.' I said, 'That is not true.' He said, 'That is what it says.' I said, 'It does not, and if you look at the word, you have seriously misquoted. In Isa. 53: 4 it is written, 'Surely He hath born our griefs [in the Revised Version instead of *griefs* the margin reads *sicknesses*] and carried our sorrows, yet WE DID ESTEEM HIM STRICKEN, smitten of God and afflicted.' We Jews, we, the people of God, said, 'Now, there you are on the cross; didn't we tell you that you were a blasphemer, and would come to a bad end? And they reviled Him, derided Him, mocked Him, and wagged their heads and said, 'You are stricken of God, and afflicted of God, you are a bad man.' Oh, it is bitter shame that the Church of God should take this false accusation as a truth, and fashion it into a hymn. It is not true. He was wounded for our transgression, *He was bruised* for our iniquities; but let us never forget what Peter said on the day of Pentecost to those who put Him to death, 'Him, being delivered by the determinate counsel and fore-knowledge of God, *ye have taken, and BY WICKED HANDS have crucified and slain.*' (Acts 2: 23.) The hands which committed that crime were *'wicked hands,'* doing the devil's bidding. Christ with the Father agreed in the Divine Counsel, and with clear fore-knowledge, to let Satan triumph for that bitter, awful hour; but it was that He might thereby provide for us salvation and healing, and every blessing we need, by that precious, atoning Sacrifice. The glorious words, therefore, follow, (Isa. 53: 5.) 'The chastisement of our peace when upon Him, and with His stripes WE ARE HEALED.'

'You may say that further on the prophecy says, (verse 10.) 'Yet it pleased the Lord to bruise Him.' I read these words, 'to permit Him to be bruised,' and for many good and sufficient reasons I cannot enter into the matter now and here, but we have entered into it very largely in our teaching. There has been a good deal of difference of opinion amongst eminent scholars upon this subject. I hold that all through the Old Testament there is a mistranslation of the permissive into the causative. If what Peter says, namely, that He was

crucified 'by the hands of wicked men,' be true, then his crucifixion could not be the Father's action in any sense, although it was His permission. But the awful guilt of that diabolical crime rests upon the Jews, for it was their sinful action, and Satan's work, of whom they were the blind slaves, through the 'envy of their deceitful rulers'.

"And so, throughout the whole of the Old Testament, I venture to say you can only rightly understand many passages by altering the causative into the permissive. For instance, 'Shall there be evil in the city and the Lord hath not done it?' (Amos 3: 6.) Will any of you say that God creates, is the doer of, every iniquity in San Francisco? Again, 'I make peace, and create evil.' (Isa. 45: 7.) If God creates evil, then where is our responsibility, should we fall into sin? Again, 'The Lord hath put a lying spirit in the mouth of the prophets.' (1 Kings 22: 23.) Does God put a lying spirit in the mouth of the prophet? Then he would be a father of lies, like the devil; and I want to see where the responsibility is, if we are led astray by a false revelation. Change the verb from causing to permitting, and the difficulties in these and hundreds of passages in the Old Testament vanish in a moment, and God justified from one of the foulest charges brought by infidelity, namely, that He is the author of innumerable crimes. He permits the existence of evil, but permission is not commission. On the contrary, does He not say, (Isa. 5: 20,) 'Woe unto them that call evil good, and good evil, that put darkness, for light, and light for darkness, that put bitter for sweet, and sweet for bitter?' The New Testament is abundantly clear upon the matter, and I think that we, as ministers of the New Testament, ought to interpret the Old by the New, and not the New by the Old. I lay it down as a canon of interpretation that when we are listening to the Christ we should say, 'A greater than Solomon is here.' And we are not going to Isaiah or Moses or David in preference to Christ. When he says, 'I say unto you,' it settles the question. He says, 'A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.' (Matt. 8: 17.) God is not a tree of good and evil. God is good, infinitely holy and infinitely pure, and nothing corrupt can ever come to us through His hands. Disease is evil, the product of Satan and sin, hence it can never come from God.

"So these are some of the points of the teaching,

AS TO THE PRACTICE,

we do not care that [indicating by gesture] in itself, about laying hands upon people or about anointing people. I should be very glad if everyone was healed as the Lord has graciously healed and kept me. For twenty-six years I have been delivered by Him alone in every time of trial, and kept in health and strength and in power of spirit, soul and body. I have been lecturing in your country continuously for six months, and before I left Australia had been for many years working up to my utmost strength. I have been speaking, I suppose on an average about three times a day for more than one hundred and eighty odd days, and I do not feel any weakness. I have written much, conducting a vast correspondence, and had interviews with hundreds of persons. I had all the work of yesterday, and I did not take Saturday to rest, but was at work from an early hour of that day until 11 o'clock at night, preparing my mail for Australia. I seldom know what it is to absolutely rest, except in sleep and in a change of employment. I find rest and joy in continuous service. So I speak, and so it is, all of the grace of God.

"We do not teach that it is *essential* in Divine Healing to anoint with oil, or that there shall be laying on of hands. We say that all a true believer needs to do is to pray as the Centurion did, 'Lord, *speaking the word only*, and Thy servant shall be healed.' (Matt. 8: 8.) But then you must have faith it shall be done, not merely that it can be done. We have been largely used by the layings of hands in this ministry; but we believe in the ministry of anointing by the elders, as set forth in Jas. 5: 14, 15. 'Is any sick among you? 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 the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.' Look at the three *shall*s in that last verse. It is not *perhaps*, *may* or *can*, but God says "*shall*." Christ says, 'Ask, and it *shall* be given you; seek and ye *shall* find; knock and it *shall* be opened unto you.' (Luke 11: 9.) He does not say these signs *may* follow them that believe, but He says clearly, 'These signs *shall* follow them that believe: in My Name . . . they *shall* lay hands on the sick and they *shall* recover.' (Mark 16: 17, 18.)

"While we do not consider it *essential* in all cases to lay hands on the sick, yet we glorify God that He has used us in that wonderful ministry. In your city the blind have received their sight, the deaf have heard, the lame have walked, and their testimony is there [referring to 'American First-Fruits'], and many have been blessed. But

SUPPOSING THERE WAS NO HEALING IN THIS CITY, it would not alter the fact that Christ is the Healer. Now, I ask you as ministers, suppose there was not one man *saved* in the city, would it alter the fact that Christ is the Saviour? No; it would simply show there was no faith in San Francisco. That Christ is the Healer does not rest upon any human testimony, it rests upon the word of God, and not the testimony of man. We have not based it upon the testimony of men, and we shall never do so, God helping us. You do not base your belief that Jesus is the Saviour from sin upon the fact that somebody is saved, or says he is saved; but you base it upon the word of the living God; and there you stand. And there we stand, upon the Rock—resting on the God of Eternal Truth, whose Word we have.

"So this teaching is not new.

IF IT WERE NEW, IT WOULD NOT BE TRUE, and what is true is not new. We want to get back to the old church lines, as laid down in the New Testament, to primitive lines; and if we are to get back primitive power, beloved, we will have to go a step further and get back primitive organization, primitive faith, primitive simplicity, primitive purity of life. *Primitive power follows all that.*

"Well, beloved friends, I am very thankful for the opportunity of talking to you. I think I have taken up more than my time."

(The Chairman announced that seven minutes remained.)

A member of the Club said they would like to hear from the good lady, referring to Mrs. Dowie.

Mrs. Dowie continued; "I thank you for your courtesy to Mrs. Dowie. Doubtless she will say a few words.

"It is also remarkable how my dear wife has been kept in connection with the whole of this ministry. I suppose it would almost savor of egotism if I spoke at length of what we have undertaken in this work for the Lord, and I will not. I don't want myself to be put in the front at all in this matter, yet to the glory of God let us say that during these last six years we have seen thousands and thousands of persons individually, and talked to hundreds of thousands, and through our pen to millions, and all in the strength which God supplies. We have had wondrous blessing. 'The Lord hath done great things for us, whereof we are glad.' Mrs. Dowie has worked with me continuously through all the toil of long journeys by land and by sea, followed by meetings lasting frequently all the day from ten o'clock in the morning until very late at night, and sometimes till far on in the following morning. So it has gone on from year to year, and we have had 'fresh oil' every day, new power has continually been given. I have never known for a single day what it has been to be unable to minister to my Lord in all these long years. And in this I greatly rejoice; for we live to do the will of God.

"I desire to say that I esteem it a privilege to talk to Congregational ministers; I was one of you; I am one of you in many things still. I was ordained nearly seventeen years ago as the pastor of a Congregational church. I was born of the

spirit in my native city, Edinburgh, Scotland, when I was a child seven years old, and was brought up in an "independent church," as we used to call it. My father is a Congregationalist now, and most of my relatives are connected with Congregational churches." A minister inquired,

"IS THAT WHAT YOU MEAN BY PRIMITIVE CHURCH ORGANIZATION!"

"No, sir, I do not think so by any manner of means. My views upon that subject have been expressed in a recent lecture, entitled, 'A Fact and a Question.' The fact to which I refer is found in 1 Corinthians 12:28, 'And God hath set (etheto—*hath built into*) some in the Church, first Apostles, secondarily, Prophets, thirdly Teachers, after that, Miracles, then Gifts of Healings, Helps, Governments, Diversities of Tongues.' That is the fact according to the Holy Scriptures. The question is, 'Where are they?' and upon the right answer to that Question depends the whole truth as to the rightful organization of the Church of God.

"There is one more word I would like to add. I may say, brethren, I found it to be a very great blessing to myself to be able to keep very clearly in my own mind the primitive distinction between Spirit and Soul. I feel convinced that much error has crept into the Church, among which is the miserable doctrine of annihilation, in consequence of confounding the words Soul and Spirit. We have a lecture upon the subject, 'The Sanctification of Spirit, Soul and Body,' which we illustrate by a diagram. That diagram is not here; but perhaps you will be able to understand what it is after I have represented it to you. We present in this diagram four circles; the innermost to represent the indwelling of *the holy spirit*; the next circle is the *spirit* (pneuma); the next Soul (soma); and the outside circle of the Body (psyche). The tripartite nature is not often preached, and man is too often represented as a duality instead of a trinity, made 'in the image of God.' We teach the doctrine largely from 1 Thess. 5:23,24. The Holy Spirit is the sanctifier of spirit, soul and body. The difference between spirit and soul is essentially distinct, and is so shown in the Scriptures. The first chapter of Genesis shows that beasts have souls; and the same word is used concerning Adam's soul. But that expression has no reference to the spirit. Genesis 2:7 shows that man was constituted by God a tripartite being—the Body of dust, the Spirit is the Breath of God's Life, and the Living Soul is identical with that of the animals, birds, fishes in Genesis 1:20 and 30, where the same word is used for their life. All our light on this matter must come from God's Word, which clearly points to a separation of Soul from Spirit. (See Hebrews 4:12.) 'The Word of God . . . piercing even to the dividing asunder of Soul and Spirit.' The soul can die, the spirit never. Christ 'poured out his *soul* unto death,' (Isaiah 53:12); but that was only His blood, not His Spirit, which could not die. The blood is the life. He poured it out (it was His soul) unto death. And so all the way through we have this distinction of Soul and Spirit in the testimony of God. It leads to many practical thoughts, and has a far reaching importance not at first perceived—we have found it so in our ministry.

"As illustrating the rapidly growing interest in this ministry of Divine Healing, I may say that I have

RECEIVED FROM FIVE TO SIX THOUSAND PETITIONS FOR PRAYER

from all parts of your country, and also from many parts of the world during these six months. It is wonderful how God has guided the minds of the people to us from many lands, and the answers to prayer that have been given for many at great distances. It is needless that I should give instances of Divine Healing, for hundreds have publicly testified in our meetings in this State, and in this city. Many hundreds have also professed to find salvation in our meetings, and this is our highest joy. The Healings are going on all the time, and I glorify God for what he is doing. There is nothing done through my agency but what may be done through any of you.

I CLAIM NO EXCLUSIVE PRIVILEGES OR POWERS.

"We teach what is recorded in the 12th chapter of First Corinthians, that 'the gifts of healing are in the Holy Spirit,' like all the other gifts of God. They are not under the control of a body called the Church, they are not controlled by any person, call him by what office or title you may; *they are in the Holy Spirit*; and, if the Holy Spirit be in you, He will divide to you severally as He wills. *All the gifts* are in the Holy Spirit, and, therefore, in the Church. The nine gifts of the Spirit mentioned in that chapter are a permanent possession of the Church, namely, the Word of Wisdom, the Word of Knowledge, Faith, Gifts of Healings, Working of Miracles, Prophecy, Discerning of Spirit, Tongues, and Interpretation of Tongues. 'All these worketh that one and the self-same Spirit, dividing to every man severally as he will.' The gifts are permanent, for it is written (Romans 11:29), 'For the *gifts* and callings of God are *without repentance*.' They are not changed by the unbelief of men. Christ has bestowed the gifts and they are a permanent possession. The Church is His Bride, and the *Bridegroom* has endowed her with the gifts. He has not taken them away, and He does not mean to. Long have they lain in the Treasury of His Grace unused. May they be from henceforth fully exercised to bless humanity, and glorify God. May He grant a blessing on the word, and hasten the time when the Church will everywhere declare His '*saving Health among all nations*.' Amen."

The Club cordially invited Mrs. Dowie to say a few words to them, which she did as follows:—

"My Christian friends, I can simply confirm what Mr. Dowie has already told you about his doctrinal teachings; he has gone pretty well over the ground, in as short a space as he could get it into, and he has not missed many of the points. But there is just one passage I might mention which is often brought up by Christians, and that is the much misunderstood passage,

'WHOM THE LORD LOVETH HE CHASTENETH.'

That passage is taken right out of its connection, and many people do not know anything at all about its surroundings, and take it that the chastening means sickness, and, therefore, when they are sick they say the Lord is chastening them, and they cannot pray in faith to have it taken away. Our expiation is this: In the twelfth chapter of Hebrews it says: 'Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,' and so on. There the parallel is drawn between Christ and the Christian. Now our Lord Jesus never suffered from disease. We are to have the same sufferings as He suffered; we are to suffer just as He suffered; the parallel there is complete. If Jesus Christ had suffered from disease He could not have been the Messiah, because He had to be the spotless Lamb of God. Therefore, we can clearly see that it could not have been disease with which He was chastened. But the proof that this passage does not refer to disease as God's chastening is that the section closes with the words in the twelfth and thirteenth verses: 'Wherefore *lift up* the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way: but *let it rather be healed*.' Therefore Healing is God's purpose for us in running our race, and it cannot be a chastisement of disease that we receive from the Lord.

"And, again, the parallel is also drawn between a child and his parents. When we chastise our children we would not give them disease. Our Lord asked (Luke 11:11,12), 'If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?' No father would do this, and no father would chasten his child with disease more cruel than serpents or scorpions. 'Like as a father pitieth his children, so the Lord pitieth them that fear him.' We cannot imagine a loving father chastising his children with deadly and painful disease.

"In regard to the practical working of this teaching, many Christians who come to our meetings tell us that when they receive this doctrine it brings them in touch with Jesus as if He stood before them. They now speak to Jesus as simply as a little child can speak to his earthly father; they feel Jesus is with them all the time, and they can bring all their little wants to Him and He sympathizes with them.

"We teach that

HE IS PRESENT WITH US ALWAYS,

and not an absent Lord. And so many thousands who have been suffering from every description of disease have been healed of the Lord. We have seen people come into our meetings bent with pain and scarcely able to drag themselves along; poor suffering women who sometimes tell us they have not had a day's ease from pain for twenty or even thirty years, and in a moment they have seen the teachings, they understand it is not the Lord's will that they shall suffer, and they just go to him in simple faith and ask for healing, and they have gone away healed and well.

"We have preached this now for more than six years. People have come to us afflicted with almost every description of disease that you can mention. We have had many of those who have been healed with us day after day for six years in Australia, and we and hundreds of witnesses can testify that they have been perfectly healed; and the Lord has kept them; for he is not only our Saviour, and our Healer, but our Keeper."

The Chairman announced that fifteen minutes remained for questions. The Rev. Dr. Pond inquired: "I have been greatly interested—greatly interested, and I would like to ask Brother Dowie, not in the spirit of disputation at all, but to hear what he has to say about it, in reference to certain cases of sickness met with in the New Testament, mentioned just as we should mention them, as being the visitation of God's providence; take the case of Epaphroditus and others—I presume they are all familiar to him."

Answer—"In the case of Epaphroditus, nothing is said by Paul as to his sickness being God's providence. But his healing is joyfully recorded (Phil. 2:27): 'Indeed, he was sick nigh unto death, but *God had mercy on him*; and not on him only, but on me also, that I should not have sorrow upon sorrow.' Epaphroditus seems to me a good case of Divine Healing. As to the case of Trophimus, Paul simply says, 'I left him at Miletum sick' (2 Tim. 4:19). It does not say *why* he was left sick. He might not have been faithful; for at this time many of Paul's companions were failing him. Indeed, he says, only five verses before this, 'At my first answer, no man stood with me; for all men forsook me.' Of course Paul had many companions who were not faithful; Phygellus, Hermogenes, Demas and others are named among those who forsook him. It does not follow that all of Paul's companions were capable of healing—just as some of you here might be incapable of receiving Divine Healing because of unbelief."

After many other questions by various ministers had been answered, the time having been extended for an additional fifteen minutes, the Club heartily gave a vote of thanks to Mr. and Mrs. Dowie for accepting their invitation to address them, and for presenting the subject of Divine Healing to them.

"CHRIST IS ALL."

O impatient ones! Did the leaves say nothing to you as they murmured, when you came hither to-day? They were not created this spring, but months ago; and the summer just begun will fashion others for another year. At the bottom of every leaf stem is a cradle, and in it is an infant germ; and the winds will rock it, and the birds will sing to it all summer long, and next season it will unfold. So God is working for you, and carrying forward to the perfect development all the processes of your lives.—BEECHER.

DO YOU KNOW GOD'S WAY OF HEALING?

BY THE EDITOR.

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

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

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

A. What is the way in your opinion?

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

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

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

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

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

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

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

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

B. Yes, I can, and the passages are very numerous. I need quote two only. In Isaiah 53:4, 5 it is written of Him, "Surely He hath borne our griefs (Hebrew *sicknesses*), and carried our sorrows, and with His stripes we are healed." Then in the Gospel according to Matthew, this passage is quoted and directly applied to the work of bodily healing, in Chapter 8, 17th verse, "That it might be fulfilled which was spoken by Isaiah, the prophet, saying, Himself took our infirmities, and bare our sicknesses."

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

B. No, that cannot possibly be, for diseases of every kind are the devil's work, and his work can never be God's will, since Christ came for the very purpose of "destroying the works of the Devil." (1 John 3:8).

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

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

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

B. Yes, that can be done very easily. You will see in Matthew 4:23 and 9:35 that when Jesus was here in the flesh, "He healed every sickness and every disease among the people." Then if you will refer to Acts 10:38 you will see that the Apostle Peter declares that He (Jesus) "went about doing good, and healing all who were oppressed of the

Devil." Notice that all whom He healed, not some, were suffering 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 cannot come out of Heaven, for there is no disease there.

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

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

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

B. No, the "gifts of healings" were never withdrawn, and can never be withdrawn, from the true Church of God: for it is written: "The gifts and calling of God are without repentance." (Romans 11: 29). There are nine gifts of God to the Church, (enumerated in 1 Corinthians, 12: 8 to 11), and all these are in the Holy Spirit. Therefore, so long as the Holy Spirit is in the Church, all the gifts must be there also. If they are not exercised, that does not prove that they do not exist, but that the faith to exercise them is lacking in God's servants. The gifts are all perfectly preserved; for the Holy Spirit, not the Church, keeps them safely.

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

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

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

B. Yes, in thousands of cases. During the last eight years, I have myself laid hands upon over 13,000 persons, and I have seen the Lord's power manifested in the healing of great numbers, many of whom are living witnesses in this country, who have testified publicly before thousands, and who are prepared to testify at any time. This ministry is being exercised by devoted Christians in many parts of America, Europe, Australasia and elsewhere.

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

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

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

B. It is written, "Faith cometh by hearing, and hearing by the word of God." (Romans 10: 17). Our Missions are held for the express purpose of teaching fully the word of God on

this matter, and I very heartily invite you to attend the meetings which are announced on the fourth page of this tract. All are welcome and there are no charges of any kind made, for all God's gifts are free gifts. Salvation is the first of these, without which you cannot be healed through faith in Jesus. All the costs of this work are covered by the free-will offerings of the people who attend these meetings, and others whom the Lord leads to help; but the poorest who have nothing to give are as heartily welcome as the richest.

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

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

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

B. Yes, these can be obtained at Zion Publishing House 6100 Stony Island Ave., or at Zion Tabernacle, 253 E. 62nd Street, Chicago, Ill., but the best book on Divine Healing is the Bible itself, studied prayerfully and earnestly.

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

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

ONE evidence we have that Christ is not now the ruling power of the world is apparent in the persecution of His most faithful followers. In the great strife between labor and capital there is brought out the awful selfishness prevailing in the hearts of men. It is utterly impossible for the one to exist without the other. If there were no laborers capital would be as useless as gold where there is no bread; and if there was no employer muscle and skill would avail in the aggregate as little as barbarism. Why then should these forces be arrayed against each other? Only when the Christian precept, "Do unto others as you would have them do unto you," prevails can we anticipate the highest good of men. It is vain to look to culture or education or any teaching apart from obligation to positive Divine law as a cure for the contest between labor and capital. It is too deep-seated to be reached by any other weapon than the sword of the spirit. When men will learn to work for the purpose of being loyal to God and when they will continually ask the question, "Is this the Lord's will?" they will settle the great majority of disputes that arise. It is remarkable in view of what men will do to have the praise of men, how little the same persons will do to have the approval of God. In order to hold lucrative positions with corporations of firms there are few employees who are not willing to forego the sensual pleasure derived from narcotics, but for the sake of manliness or cleanliness or purity or being clean in the sight of God, of presenting their bodies "the temple of the Holy Ghost, a living sacrifice holy and acceptable unto God," the same persons will do nothing.

H.

PATIENCE.

"In your patience possess ye your souls."—(Luke 21: 19.)

Be patient, oh, be patient! put your ear against the earth,
And listen there how noiselessly the germ of the seed has birth;
How noiselessly and gently it upheaves its little way,
Till it parts the scarcely broken ground and the blade stands up in day.

Be patient, oh, be patient! the germs of mighty thought
Must have their silent undergrowth, must underground be wrought;
But as sure as there's a power that makes the grass appear,
Our land shall be green with freedom, the blade-time shall be here.

IMPATIENCE REBUKED.

I remember a few years ago I got discouraged and could not see much fruit of my work; and one morning, as I was in my study, cast down, one of my Sabbath-school teachers came in and wanted to know what I was discouraged about, and I told him, because I could see no result from my work; and, by and by, speaking about Noah, he said: "By the way, did you ever study up the character of Noah?" I felt that I knew all about that, and told him that I was familiar with it, and he said, "Now, if you never studied that carefully, you ought to do it, for I cannot tell you what a blessing it has been to me." When he went out I took down my bible, and began to read about Noah, and the thought came stealing over me, "Here is a man who toiled and worked a hundred years and didn't get discouraged; or if he did, the Holy Ghost didn't put it on record; and the clouds lifted, and I got up and said, "If the Lord wants me to work without any fruit, I will work on. I will do the best I can and leave the result with God. I will wait patiently upon the Lord."—MOODY.

A PATIENT GOD.

OUR God is a God of patience—patience long continued out not everlasting. Swift fly the wings of mercy, slow goes the hand of justice; like the shadow on the sun-dial, ever moving, yet creeping slowly on, with a motion all but imperceptible. Still let sinners stand in awe. The hand of justice has not stopped, although imperceptibly, it steadily advances, by and by having reached the tenth, eleventh, twelfth hour, the bell strikes. Then, unless you soon flee to Christ, the blow which was so slow to fall shall descend on the head of impenitence with accumulated force. Let it never be forgotten, that although God's patience is lasting, it is not everlasting.—GUTHRIE.

MORE PATIENCE.

WHAT we all need is patience. Before we start off for the store we ought to pray for patience. We will be harrassed and perplexed. Men will wrong us, and impose upon us, and cheat us; and before the day is passed, if you have not laid in a large supply of patience, you will half swear with your lips, and perhaps make a whole swear with your hearts.—TALMAGE.

PATIENCE IN SMALL EFFORTS.

A poor woman had a supply of coal laid at her door by a charitable neighbor. A very little girl came out with a small fire shovel, and began to take up a shovelful at a time and carry it in. I said to the child, "Do you expect to get all that coal in with that little shovel?" She was confused at my question, but her answer was striking, "Yes, sir, if I work

long enough." Humble worker, make up for your want of ability by abundant continuance in well-doing, and your life work will not be trivial. Patience in small efforts will effect more than the occasional use of great talents.—SPURGEON.

PATIENCE IN RETREAT

PATIENCE is hard, sometimes. Whilst I am climbing the mountains, passing through the wilderness, daring dangers, I feel comparatively quiet, or even glad. But to sit down when the angel tells me to sit, and not to stir till he comes back again—who can do it?

There are lines of retreat in every great life, when Christ must be driven into Egypt, when the prophet must be banished into solitude, when John the Baptist must be in the desert eating locusts and wild honey, when Saul of Tarsus must be driven off into Arabia—times when "in patience we must possess our souls." But an asylum need not be a tomb, retreat need not be extinction. Make the best of your leisure. You want to be at the front, instead of that you have been banished to the rear. It is for a wise purpose. Gather strength, let the brain sleep, yield yourself to the spirit of the quietness of God, and after what appears to be wasted time or unprofitable waiting, there shall come an inspiration into thy soul that shall make thee strong and fearless, and the banished one shall become the center of nations.—PARKER.

POWER.

"Tarry ye in the city of Jerusalem until ye be endowed with power from on high."—(Luke 25: 49.)

POWERLESS AND USELESS.

OF what use would be the machinery which is to be moved, without a force adequate to move it? Without a main-spring within the clock, however complete all its wheels, pinions, pivots, and axles, these hands would stand on the face of time, nor advance one step over the numbered hours. So were it without the power of the spirit, with the renewed soul, to set its forces in action, bring them into play, and impart to them a true and heavenward character.—GUTHRIE.

POWER OF DEEP PIETY.

A man of deep religious experiences is always effective. I care not how poor his voice is, or how uncomely his countenance, or how awkward his gestures, or how shabby his clothes, or how lame his grammar. By taking care of our own vineyard, we learn how to help others in the care of their vineyard.—TALMAGE.

GETTING NEARER GOD.

IN driving piles, a machine is used by which a high weight is lifted up and then made to fall upon the head of the pile. Of course the higher the weight is lifted, the more powerful is the blow it gives when it descends. Now if we would tell upon our age, and tell upon society with ponderous blows, we must see to it that we are uplifted as near to God as possible. All our power will depend upon the elevation of our spirits. Prayer, meditation, communion, devotion, are like a windlass to wind us up aloft; it is not lost time which we spend in such sacred exercises, for we are thus accumulating force, so that when we come down to our actual religion—labor for God, we shall descend with an energy unknown to those to whom communion is unknown.—SPURGEON.

PUNISHMENT.

"These shall go away into everlasting punishment."—Matthew 25: 46.

PUNISHMENT PROPORTIONED TO SIN.

We sometimes say that punishment should be proportioned to sin. There is a sense in which that is most true and just. It is most true and just with regard to all punishment that comes from the outside. It is a law which must be obeyed by the parent, the magistrate, and every wronged or offended man. But this is by no means the limit of the question. *The punishment which a man inflicts upon himself* is infinitely severer than any punishment that can be inflicted upon him. "A wounded spirit who can bear." You remember how you ill-treated that poor child now dead; you saw the anguish of his soul, and he besought you and you would not hear; and now a great distress is come upon you and your bread is very bitter. Who is punishing you? Not the magistrate. Who then? *You are punishing yourself.* You cannot forgive yourself. The child touches you at every corner; speaks to you in every dream, moans in every cold wind, and lays its thin pale hand upon you in the hours of riot and excitement. You see that ill-used child everywhere; a shadow on the fair horizon; a back-ground to the face of every other child; a ghastly contrast to everything lovely and fair. Time cannot quench the fire. Events cannot throw into dim distance this tragic fact. It surrounds you, mocks you, defies you, and under its pressure you know the meaning of the words, which no mere grammarian can understand, "The wicked shall go away into everlasting punishment."—PARKER.

A WARNING.

Some years ago, on a grand jubilee occasion, a distinguished statesman rose up in the presence of assembled thousands, and, in reply to certain calumnious and dishonorable charges raised his hands in the vast assembly, exclaiming, "These hands are clean!" Now, if you or I, or any of our fallen race, did entertain a hope that we could act over this scene before God in judgment, I could comprehend the calm and unimpassioned indifference with which men sit in churches on successive Sabbaths, eye the Cross of Calvary, and listen to the overtures of mercy. Are these matters with which you have nothing to do? If, indeed, you have no sins to answer for; if before this world's great assize, you are prepared not only to plead, but to prove your innocence; if conscience accuses you in nothing and excuses you in everything, then sleep on in God's name, sleep on, and take your rest. But when the heavens over men are clothed in thunders and hell yawns beneath their feet, and both God's law and their own conscience condemn them, such indifference is madness! Beware! Play with no fire; least of all, with fire unquenchable. Play with no edged sword; least of all, with that which justice sheathed in a Savior's bosom. Delay by the mouth of no pit; least of all, on the brink of a bottomless one, the smoke of whose torment goeth up forever and ever.—GUTHRIE.

"SOWING THE TARES."

I was at the Paris exhibition in 1867, and I noticed there

a little oil painting, only about a foot square, and the face was the most hideous I have ever seen. On the paper attached to the painting were the words, "Sowing the Tares," and the face looked more like a demon's than a man's. As he sowed these tares, up came serpents and reptiles, and they were crawling up on his body, and all around were wolves and other wild animals prowling in them. I have seen that picture many times since. Ah, the reaper is coming. If you sow to the flesh, you must reap the flesh.—MOODY.

"LIKE THE CHAFF."

The ungodly "are like the chaff which the wind driveth away. Where—where—where? Where are they driven? The man is in health, the sun shines, the sky is calm, the world is still about him. Suddenly there is seen a little cloud the size of a man's hand. A little signal overtakes him. The hurricane begins to rise, but first it is only a faint breath. The wicked man feels the cold air blowing on him, but he screens it with the physician, and he thinks that surely he shall live. The storm is on. God hath decreed it and man cannot stay it. The breath becomes a wind, the wind a storm, the storm a howling hurricane. His soul is swept away. To go to Heaven on angels' wings is a glorious thing; but to be swept out of this world with the wicked is an awful thing—to be carried, not on wings of cherubs, but on the eagle wings of the wind; to be borne, not by yon songsters up to their feathered seats, but to be carried away in the midst of a howling tempest by grim fiends.—SPURGEON.

GOOD ADVICE.

In order to hold yourselves masters of your appetites, begin early. It is no use for a man forty-five years of age beginning to say he is going to turn over a new leaf, the leaves won't be turned then. I think, perhaps, I may be speaking discouragingly to some man who is making at that time of life a resolution to do better. Well, to resolution, to perseverance, to devout energy, it is possible, but it is not easy. Young man, lay down your cigar, it will do you no good. Throw away your pipe; it does not make you manly; it only makes you a nuisance to other and better people; and don't touch strong drink of any kind whatever. This is the testimony that I have to bear: that he who gives way to these things in his youth is committing suicide by inches. He is taking away his will-power, he is dulling his finest sensibilities. It does not tell upon him all at once; he may live to be an old man and say: "It is a very slow poison." What he might have been he never thinks of; he only sees what he is, a tough, much-enduring man; whereas, he might have been a very prince, and king, and guide, and friend among the highest classes of the land. Let me ask you to attend to the discipline of saying "No." I love to see the practice of manly sports of the right kind: running, leaping, swimming, and divers gymnastic exercises. I rejoice exceedingly in all these athletic pastimes, and in all these disciplinary sports and enjoyments. They have a great purpose to serve, but there is still a higher discipline—a discipline of the soul; a discipline which enables one to look at a bodily advantage and say: "I will not touch it;" the discipline which enables a man to receive an invitation, on gilt-edged paper, and scented, to spend an evening with sinners in their gluttony and their wine bibbing, and that enables him to put it into the fire.—PARKER.

LEAVES OF HEALING.

REV. JOHN ALEX. DOWIE, - - - Editor.

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EDITORIAL NOTES.

WE are still late with our LEAVES OF HEALING. There have been several hindering causes. We hope, however, within a short time to catch up and be punctual and regular in our publication. Any subscribers who have failed to receive their paper will oblige us very much if they will report the fact to the office where the difficulty can be removed. H.

WE expect Dr. Dowie home from his visit to the Atlantic Coast in time to take charge of the services next Sunday. From letters we learn that he has been at Ocean Grove where he met unexpectedly a large number who had heard of him and were glad to meet him personally. He will undoubtedly tell us all about it in an early issue of LEAVES OF HEALING. In his absence the meetings have been carried on by Mrs. Dowie. Although she has succeeded very well with them she will appreciate the return of the Doctor. H.

WE are publishing LEAVES OF HEALING for the purpose indicated by the motto of the paper, "for the extension of the kingdom of God." The extent of our ability to benefit our fellowmen in this work will be measured by the circulation of our paper. For this we must depend entirely upon the interest and effort of our friends in gathering up subscriptions. The expense of publishing such a paper as LEAVES OF HEALING is very heavy. This burden we should be relieved of at the earliest possible date in order to give our whole attention to its contents. There are many ways of bringing the paper before the public, but one of the best that has yet occurred to us would be the placing of it in all the Y. M. C. A. rooms of the world. Is there not someone in each State who will place a copy in all of the Y. M. C. A. rooms in his State? If this were done, the LEAVES OF HEALING would be brought at once before the many thousands of earnest hungering Christians who throng these rooms and who will undoubtedly hail it with sincere pleasure. Another way to help us would be for each one to order a copy sent to all the afflicted of his acquaintance. Remember that for one dollar we will send twenty-five copies to 25 addresses. Single numbers five cents each. H.

SOME people say that God has a dual government; that He forgives sin, but there is no such certainty in healing sickness. What says the word? We do not trouble about what man says. What says the word of God? "Bless Jehovah, O my soul, who forgiveth all thine iniquities; who healeth all thy diseases." (Psalm 103:1-3). We dispute the accuracy of the theology which tells us that God forgives our sins, and adopts us into His family, but leaves us at the same time in the hands of the devil to reap the consequences of it. It is not true. The God that forgives our sins will, if we go on to know Him, if we "follow on" to know Him, will deliver us from all the consequences of sin; for the redemption of our Lord is not a redemption for our spirit only, else it would be incomplete. What, do you tell us that redemption is for the spirit and not for the body? Beloved, the word of God teaches the opposite, the word of God teaches that redemption is co-extensive with sin and its ravages; it is redemption for the spirit, and it is a redemption for the soul. "The redemption of the soul is precious," says the word. (Ps. 49:8). What does it say in regard to the redemption of the body? "The whole creation groaneth and travaileth in pain until now, waiting for the adoption, to wit, THE REDEMPTION OF OUR BODY." (Rom. 8:22, 23). What says the Word? It says, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Rom. 12:1). What says the Word? The Word says, "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify GOD IN YOUR BODY, and IN YOUR SPIRIT, which are God's." (1 Cor. 6:19, 20). What says the Word? "The very God of peace sanctify you wholly and I pray God YOUR WHOLE SPIRIT AND SOUL AND BODY BE PRESERVED BLAMELESS unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also WILL DO IT," (1 Thess. 5:23, 24.) God says HE WILL DO IT, and how dare any man say that HE WILL NOT? "If any man thirst," said Jesus, "let him come unto Me and drink. As the Scripture has said, He that believeth on Me, out of his belly shall flow rivers of living water. But this spake He of the Spirit, which they that believe on Him should receive." (John 7: 37-39). When they received the Holy Ghost, these men and women, on the day of Pentecost, had clear eyes and strong lungs; they were powerful physically as well as spiritually; the Holy Ghost flowed through their veins, and by the laying on of hands multitudes were healed and blessed. "Your bodies are the temples of the Holy Ghost." Do not be content to let them be temples of disease. We say the Word is clear that He that forgives our sins, heals all our sickness, restores us to power to work out the purpose for which He sent me here. We are glad that God has given us a strong body, growing ever stronger for His service, since we gave it into His keeping more than twenty-five years ago. We are glad that we can put our right hand, to-day, upon His Word which enables us to pray, "that the life also of Jesus might be made manifest in our mortal flesh." (2 Corinthians 4: 11).

VERY shortly the editor will make arrangements for his fall and early winter's work. We do not wish to anticipate his plans but we are sure a surprise in results for God awaits all our readers. H.

HOW I CAME TO SPEAK IN PUBLIC AND ASSIST MY HUSBAND IN HIS DIVINE HEALING MISSION.

BY MRS. DOWIE.

I HAVE been engaged in this work for twelve years, and today when asked to write this account for the LEAVES OF HEALING, I have the same feeling of backwardness that I had before I began to speak, a shrinking from seeing what I write printed. Yet I feel that God wants me to do it, and that He will use the simple written story, as He has my spoken words, for it is a record of what He has done and of His wonderful works. If I could not tell of them after all I have seen and heard, the very stones ought to cry out against me.

I shall begin by saying that I had no early training as a speaker. I never spoke above a conversational tone and did not suppose that I could be heard by any one who was not close to me. The few women that I had heard speak were unwomanly women, who tried to talk like men, and I did not like to hear them.

We belonged to the Congregational church and there the minister and deacons did all the talking. The members walked into church on Sunday and filed solemnly out to beautiful music, and we walked to our carriage and drove home. A minister of one of the churches in Sidney once announced that the following Sunday he would preach a sermon on "Recognition of Friends in Heaven." A solitary man who occupied a seat in a pew of the church, and had done so for many years, wrote to ask if he would not preach a sermon on "Recognition of Friends on Earth," as he had been a member and regular attendant of that church for twelve years and had never been spoken to by any one in it.

"Let your women keep silent in the churches," was kept to the letter by us. I lived in my father's home until I was married in 1876, and became a minister's wife. My husband told me that my duties would be home duties, as the church had not married me. So I strictly attended to my home, giving such time as I could to the church, always going to listen to my husband when he preached or lectured, for we have always been companions. Being young and not very strong, although healthy, I had all I could do as a wife and mother for the first six years of my married life. But when twelve years ago my husband began to be widely used in the gifts of healing through the laying on of hands and the people came in throngs to our private house in Melbourne to beg him to pray with them, I would talk with them and tell them what I knew about the healings, and encourage them to come again and trust the Lord for healing. Many of those who received healing, afterwards would say they were first impressed of the truth of the work by my simple testimony.

As time went on my husband built a large Tabernacle in Fitzroy, Melbourne, for evangelistic work and this was being in course of construction at the time of which I am writing and though we had the town hall hired for Sunday services the people thronged us in our home through the week. We had just to leave the doors open and let the people jam in until it was full. They sat on the stairs, crowded the halls, passages, etc., men, women and children, cancerous, consumptives, people with ulcerated sores, people in wheel chairs and on crutches, carried in on beds, deaf and blind, and people with sicknesses of every kind, and yet our little family never suffered, and we ourselves grew stronger all the time, because the Lord strengthened us. I was naturally of a very sensitive nature and shrank from the sight of anything unpleasant. I could not look at a sore place without fainting, but when I saw God healing these sick ones, I could look at the most dreadful things without a shudder and during that time we would often have several open cancers to pray for in one day; yet we ate our food heartily and had the joy of the Lord for our strength. I had no idea until then that there was so

much suffering in the world. The people that came were those that had exhausted every human means, and were like the women who "had suffered many things of many physicians and was nothing better but rather grew worse." So in that way we saw the worst of everything. God cured the Doctor's incurables by the prayer of faith and laying on of hands. Among the miracles of healing about this time was the case of Mrs. Parker who was healed instantaneously of cancers and blindness, and whose little son was born in due time the doctors all saying that it would not be possible for her to live till then. Her photograph with the little boy appeared on the first page of last week's issue of this paper and also particulars of her case.

The church which my husband formed there was one after his own pattern. He had in it the fire of the Methodists, the water of the Baptists, the stability of the Presbyterians, and the ablest of the church governments of Congregationalists, taking that which he counted good from them all. He had quite a lively, active church, the members all talked to each other as well as to strangers and we were all expected to work for the Lord, no drones were wanted there. He often called upon one and another to speak or pray and they all did what he told them. I used to shiver sometimes and feel a cold tremor go down my back for fear he would ask me to speak or pray. The very thought of it was enough to take everything out of me, and I felt if he did I would set a bad example to others and disgrace my Lord as well as my husband. I never told him this but I think he must have known how I felt, yet at the time I was leading a large Bible class of women, and could pray at the bedsides of the sick and talk to people in the home, but it was in the church that my mouth was shut.

Just at this time then the Tabernacle was built and was to be dedicated. We had an all-night of prayer, which was held in the healing-room at the rear of the Tabernacle, and there at about one o'clock in the morning we were told to ask God for any special thing that we felt we most needed, and not to ask for anything unless we believed we would receive it. As we knelt in prayer we each one asked the Lord for what we needed. I asked that He would take from me a fearful heart and give me power to speak for Him when He wanted me to without fear. Immediately I felt the strengthening power of the Holy Spirit go through me, the chair against which I knelt shook, my backbone was strengthened, and through and through me I felt thrills of Divine power. I do not know how else to describe it, but that it was a physical manifestation of spiritual power. After prayer was over we each had a few minutes to tell what we had received. I told that I believed God had given me a gracious answer, and explained how I knew it.

The following Sunday I was put to the test, and after the services an after-meeting was called, and about seven hundred persons remained. My husband called me to come upon the platform. I went without fear and pleaded with sinners to come to the Saviour, explaining the way by a simple illustration. The result of that first talk was two souls decided for Christ; one a young girl who had been trained in a Christian home but never professed to be a Christian. She came up weeping and openly gave herself to the Lord. The other was that of a man about thirty years of age who came up weeping also, and knelt down saying he had never bowed his knee to God before and had vowed he never would. He abandoned his infidelity and wicked life and gave himself to God.

A little time after this we visited a place called Geelong, where we went for a vacation. While there we visited a lady who had lain in bed for seven years. She had severe internal troubles and tumors. She had never been able to be out of bed since the birth of her little boy, who was at that time seven years of age.

As she lay on her bed of pain, she studied her Bible and found there the passage, "Is any among you sick, let him call for the elders of the church, and let them anoint him with oil in

the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall raise him up, and if he hath committed sins they shall be forgiven him."

The elders of the church of which she was a member used to bring to her bedside bread and wine from the communion table, so she thought she would ask them to pray and anoint her, calling their attention to this passage in James 5. They had not the faith to do it and told her they could not. Her son came to us and begged my husband to visit her. He did so, and after teaching her and her husband God's way, he laid hands on her in the presence of her husband and myself.

HER PAINS ALL LEFT HER,

she sat up in her bed and then stepped over the side of the bed to the floor and walked up and down the room freely. The tumorous mass passed from her, and when we came again to see her, three days afterwards, she was sitting in her chair sewing, and came to the door to meet us, a very happy woman. She told us to tell everyone what the Lord had done for her. She was visited by hundreds of people who heard her testimony and the next Sunday her husband had the joy of going to church with his wife walking at his side.

Shortly after this my husband made arrangements to hold a mission at Ballarat, and I was to accompany him. I am always with him when he sees ladies, and so I supposed he did not have any other purpose in taking me with him. When we were in the train on the way to the meeting we stopped at a station where the newsboys were selling Ballarat papers. He took the paper and we started off again, having a compartment of the train to ourselves, the trains in Australia for the most part being fashioned after the English pattern. Presently unfolding the paper he handed to me the advertisement of the meetings, and I was announced to give an address on some of the miracles I had seen. It nearly took my breath away, and I said, "Oh, John, how could you?" He said, "I thought you asked God to give you the power to speak for Him; do you not believe that you were answered?" I said, "Yes, I did, but before all those strangers?" He then said, "There is a little time yet and you can do it all right I know. Just think over the rest of the way what you will tell them about; and put down on a piece of paper a few facts; speak up and talk as if you were telling it to a few people and FORGET ALL ABOUT YOURSELF."

I felt I had to do it and did as he said.

As we neared the hall where the meeting was to be held, our friend who had invited us to Ballarat, and had made the arrangements for us said, "I do not know how many people there will be. There may be fifty, and there may be five hundred." My husband said, "There will be as many as the Lord sends. That's all right, brother." As we neared the door we found the people standing out upon the pavement and on inquiring what was the matter, why was the door not opened, we found that the hall was so full that these were unable to get in. We had to go around by another way and could scarcely find room to stand upon the platform, every inch of standing room being occupied. The room seated eight hundred people, and as we came in they looked so kindly at us.

After my husband gave his lecture

IT CAME MY TURN TO SPEAK.

I had already prayed and read the Scripture, which gave me courage. And as I looked around the room I saw this one who had been to Melbourne and received healing, another who had been deaf and could hear, another and another whom I recognized, and as their happy faces beamed back upon me, it was an inspiration. It is said that eagles build their nests in high places and when the time comes for the young ones to fly, the old one goes in and stirs up the nest and throws them out. When they get out they flap around at first and then when they find they can fly they are delighted to do it. I was thrown out of my nest by the old bird and I enjoyed the experience. God was good to me and I saw that the people heard me easily without my making the slightest effort. My

voice was clear and distinct. I told first about the healing of the lady in Geelong, who was healed of tumors and other troubles, and who told us that she had relatives in Ballarat. And when I told them how the little yellow haired curly headed boy came in and saw his mother up and

DRESSED FOR THE FIRST TIME

he asked her if her pain was all gone, and then when she said, "I have no pain now;" getting close up to her he said, "Might I sit on your lap, mamma?" She said, "Yes, I think you can." The little fellow, seven years old, sat for the first time on his mother's knee and kept looking into her eyes as said, "And it doesn't hurt you, mamma?"

The little cord of sympathy touched many, and their eyes filled with tears of joy and sympathy. Then when I had finished my narrative a woman who was standing in one of the aisles called out in a shrill, clear voice, "That's all true and I am her mother." "And I'm her sister," called another. Thereupon my husband, in his quick, hearty way, jumped up and said, "You know all this to be true, don't you, mother? Come up here and let the people see you." The mother and sister came up and confirmed what I had said before all the people.

The next day the hall could not contain the people, so we had to open the large Alfred Hall, an exhibition building which held about four thousand. This was filled day after day and we had one of the most blessed missions that we ever held. We stayed there with the sick ones who thronged us. Some received healing as my husband passed by them; mothers stood with children, holding them by the hands, crushing in to get near him; others as they touched him; others in the meeting, by the power of the word preached. The sick ones would stay there until one or two o'clock in the morning, waiting for prayer.

Among the scenes that dwell in my memory of this wonderful time is that of an old man brought in a bed in a cart from one of the country farms in the neighborhood of Ballarat.

HE HAD NOT WALKED FOR OVER TWENTY-THREE YEARS, and when his turn came to see my husband it was after one o'clock, and he had waited all day. He received an instantaneous healing and walked upon his feet back across the large hall to a small room where his wife was sitting by a fire to keep warm, and when the two old people met there was a scene; the old lady rushed toward him crying, "Father!" and he opened his arms and embraced her, saying, "Mother! bless the Lord, I am healed!"

God gave me power to do my part and He made my voice so that it could be heard distinctly all over that great hall. Since then I have been with my husband throughout all his travels and missions and have been his helper, doing what he has asked me to do, and what God has wanted me to do, without any fear of man.

We have together carried the gospel to the principal cities of Australia. We spent some months at one time in New Zealand visiting, with this gospel of salvation and healing, all the large cities in those beautiful islands, which are indeed the wonderland of the Pacific. Six years ago we left home and country and came to America, passed in at the Golden Gate, and landed at San Francisco. We spent several years on the Pacific slope, carrying the gospel of salvation and healing to all the large cities there from Victoria, British Columbia, on the north, to San Diego, California, on the south. Then we crossed the Rocky Mountains and have visited many of the large cities on this side. We have for a time made Chicago our home and center of this work. We have found what the Word promised to be true, fathers and mothers, brothers and sisters, everywhere with persecutions. God took out of me the fearful heart and said, "Be strong, fear not. He will come and save you. Then shall the lame leap as an hart and the tongue of the dumb sing, and a highway shall be there, and a way and it shall be called the way of Holiness." I have consecrated myself to God, and I am endeavoring by the grace of God to walk in that way.

CAPTURED FROM THE ENEMY.

(See Illustration Page 48.)

THE remarkable picture on our last page is an exact engraving of a photograph of the center of the back and a portion of the sides of our platform in Zion Tabernacle. Many of our friends who knew that we had a collection of trophies captured from the enemy, suggested that we should have them photographed, and we at once decided that the best position in which to place them, if this were to be done, would be under the motto which for years has been inscribed above our head in letters of gold, "CHRIST IS ALL."

Here are to be seen the crutches of little children and very tall men and women, the trusses worn, some of them, for forty years by sorely afflicted people advanced in life, and the little brace worn by a boy of four years old; the plaster of Paris casts, the cruel braces with their steel collars and steel head-pieces, the heavy leg braces and the high-heeled boots, some of them with steel spring soles, etc. Here are also to be seen a few of the cots on which the sick and dying were brought to the Tabernacle, which they left behind when they were healed immediately and walked out. On the right of the picture, nearest the wall, is the little canvas cot upon which Miss Amanda M. Hicks, a cousin of the late President Lincoln, was brought from her home at Clinton College, Kentucky, of which she was principal, a distance of about four hundred miles. Her case was considered absolutely hopeless except for a most perilous operation. She was carried into our Home on the cot mentioned, and the same night arose and walked. She returned to her college, finished the year, and is now on her way to Europe, a happy, healthy woman. On the extreme left is the cot on which Mrs. Lane, of Washington Heights, who had been afflicted with inflammatory rheumatism for six years, was carried to the Tabernacle, which she left behind when she walked out. The most interesting, perhaps, of all the exhibits, is the peculiar one of a bright steel revolver with silver-plated mountings, just under the crutches on the right of the picture. This revolver was given to us by a man converted in our meeting some years ago, who is now a most respectable citizen. He had been a safe-blower and burglar for thirty-five years and the revolver had been the property of his uncle who fell dead with it in his hand when engaged in a battle with the police in Kentucky. The strange looking instrument below it is a burglar's jimmy of the finest steel, and the implements below that are a portion of a safe-blower's outfit. The story of this man is one of the most wonderful in all our experience, and we shall give it in due course, in detail, in the LEAVES. He and his family, and men at one time desperate criminals, have been converted and baptized since we came to Chicago.

It would take a large volume to write the story of all these things. They represent centuries of suffering in the aggregate, and are but a few ocular demonstrations of thousands who have been healed.

May God bless the little picture as we give the glory to Him whose name is over all. By Him alone these deeds of mercy and of love have been wrought. Amen.

ANNOUNCEMENTS.**DIVINE HEALING MISSION**

Meetings will be continued in ZION TABERNACLE,
251 East 62nd Street, near Jackson Park,
as follows:

During the month of September, EVERY LORD'S DAY at
10:30 A. M., 2:45 and 7:45 P. M., and on Tuesdays,
Thursdays and Fridays at 2:30 P. M.

EACH THURSDAY will be devoted to sick children
and is called

CHILDREN'S DAY.

There are no charges of any kind made. Free-will offerings
only are received, but all persons who desire to see Dr.
Dowie for healing must apply for tickets to the Rev.
S. J. Harrison at the close of the Lord's Day services.

Next Lord's Day, Sept. 16th. at 2:45 P. M., Dr. Dowie will
deliver the second of two lectures on the

SANCTIFICATION OF SPIRIT, SOUL AND BODY,
Illustrated by a diagram.

DIVINE HEALING HOMES

Conducted by The Rev. John Alex. Dowie and Mrs. Dowie.

HOME No. 1,

(Where Doctor and Mrs. Dowie personally reside) is situated
at 6020 Edgerton Avenue, close to the 60th Street Station
of the Illinois Central Railway.

HOME No. 2,

Is situated at 253 E. 62nd St., next door to the Tabernacle.
Applications by intending guests must be made at HOME
No. 1, to Mr. D. C. Alton, Financial Secretary, in the
case of personal applications, but by letter, to the

REV. JOHN ALEX. DOWIE.

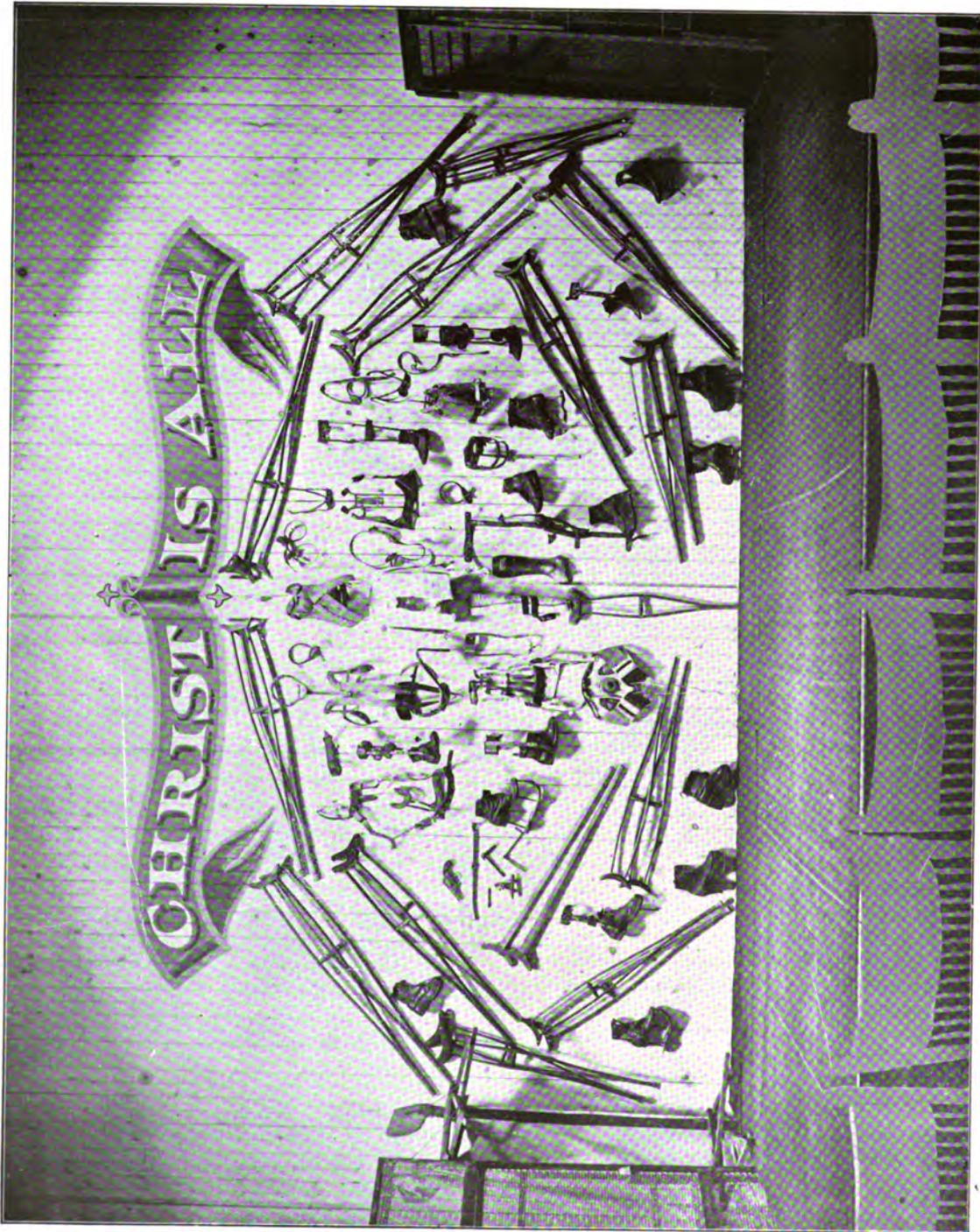
Terms will be forwarded on application.

ZION PUBLISHING HOUSE

6100 Stony Island Avenue

Is situated within a block of the Tabernacle. It is the office
of LEAVES OF HEALING, and has a new and complete
printing and electrotyping plant. Divine Healing Publica-
tions, Hymn Books, Bibles, etc., may be purchased,
and subscriptions for this paper will be received there.

All communications upon business must be addressed to
REV. S. J. HARRISON, Manager.



CAPTURED FROM THE ENEMY.

Some of the Crutches, Braces, Trusses, Boots, Plaster Casts, Etc., once worn by the sufferers whom God has delivered, with a Set of Safe-blower's Tools and the Revolver of a Burglar (now converted), and a number of Cots on which dying persons (now healed) were brought to Zion Tabernacle, in some cases hundreds of miles. [See page 47.]

He sendeth His word  and healeth them.

LEAVES OF HEALING

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.

VOL. 1. NO. 4. NEW SERIES.

CHICAGO, SEPT. 21, 1894.

PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING

No. 5.

ALBION WYMAN.

OF all the Legion of Diseases which curse humanity there is none more horrible than that which men call by the suggestive name CONSUMPTION. When the dreaded word is once spoken all real hope of healing is practically abandoned, especially if the disease is inherited. But the long weary hopeless fight begins, and all kinds of so-called "remedies" are tried, and every device that change of climate and rest, can give are resorted to by the so-called "specialists" to whom the case may be entrusted. With many the final triumph of the disease is conceded, and all that is expected is simply a hope of living a little longer. Meanwhile, the disease proves its cruel title to be true—*consumption*—for everything dear to human hearts is being steadily, if slowly, *consumed*. It creeps onward like the deadly creeping plant which the Mexicans call the *matador*, that is, the murderer. That creeper rises up at the base of a beautiful tree, flings its lovely twining arms around the trunk, climbs higher and still higher, draws itself serpent-like tighter and tighter in closer and closer embrace, until it reaches the top-most bough where it flings out its bright red flower, and crowns its victory by *death*. Soon the tree sickens, withers, dies, and falls. But the

matador lives on, creeps from tree to tree destroying the fairest, and making the forest a garden of death. Oh, hateful *matador*, Consumption—thou who dost so fully prove thy diabolical parentage, child of mother Sin and father Satan, how I hate thee! God hates thee thou corrupter and destroyer of His creatures. Thou comest as a thief, like all thy kindred, "to steal, and to kill, and to destroy," and well dost thou prove thy hellish parentage. Thou hast entered the happy home and twined thyself with the orange blossoms, and painted with beauty the pale cheeks of the bride-wife, but thou hast frosted with thy kiss the fair young life, and tens of thousands of times thou hast broken two hearts which beat as one, and filled the graveyard with their wasted bodies. Oh, *matador*, I hate thee, enemy of God and destroyer of His creation, as thou art! Or, if thou dost spare the bride to motherhood, until the home begins to fill with lovely lives, it is only for a time, and the long murderous embrace at last tells, until one by one they wither and die, leaving broken hearts and wounds and sorrows which nothing earthly can heal. Oh, *matador*, I hate thee: for God hates thee, and Christ has come to destroy thee. The axe of the Healer has cut again and again into thy roots, and thou hast perished, and the trees,



ALBION WYMAN, 1495 Fulton Street, Chicago

young and old, remain in ever growing strength to fill out all the measure of their days.

Our third witness to Divine Healing in this new series of LEAVES OF HEALING was Mrs. S. A. Kelley, of San Francisco, Cal. (see No. 2, p. 19). In that case a useful Christian mother, and enthusiastic Christian worker, was spared after twenty-five years of suffering from inherited consumption. Her own story is told in choice and earnest words which God the Holy Spirit is blessing, and she lives on to tell it in her daily life.

To-day we present Albion Wyman, a dear bright boy of twelve years of age whose mother died of consumption, and who was manifestly in the grip of the disease from his sixth year. Able physicians of this city had left him to die, when I was asked by his broken-hearted father almost in the language of one of old, "Sir, come down ere my child die." I went, and found the lad just living, and no more. He was in the very last stages of the disease, suffering from extreme exhaustion, emaciated to a painful degree, burning with fever, expectorating his remaining lung, and bleeding from the kidneys. No worse conditions can be imagined, as an eminent doctor, whose letter is appended, has said. We sat beside his bed, and showed God's beautiful Way of Salvation and Healing, through faith in Jesus' Christ our Lord. He listened, believed, and received. We prayed with and laid hands upon him in Jesus' Name, and he was immediately healed. The following morning he ate and relished food, and the internal hemorrhage entirely ceased. The next day he rose, dressed, and walked about the house. The following day his father drove him around one of the public parks of the city. On the tenth day after his healing he went with his brother to Lincoln Park on a fishing excursion, and a few days ago, more than fifteen months after his healing, the picture of him which is here presented was taken at Gibson's on Wabash Avenue in this city. He is as healthy and bright and strong and active as any average healthy boy of his age.

He has stood upon our platform in the Central Music Hall, Chicago, and his father has told his story with the lad at his side, and he has done so frequently in Zion Tabernacle also.

We present the following letter from his father, which was published in the *Virginia Enquirer*, Cass Co., Ill., in its issue of June 2nd, of this year, with the introductory note by the editor of that paper, and then we add, further, the very able letter of Dr. W. M. W. Davison, Professor of Physiology, in the National Homeopathic College, who testifies clearly to three facts—first, that Albion Wyman had consumption; second, that he was abandoned by the physicians to die; and, third, that he was perfectly and miraculously healed.

Such evidence is overwhelming proof of Divine Healing through faith in Jesus Christ and to God alone we desire all the glory to be given, whilst we are grateful beyond measure that He used our hands to slay the *matador*—Consumption.

A WONDERFUL CURE.

From *Virginia Enquirer*, Cass Co., Ill., June 2nd., 1894.

Several months since, the *Chicago Inter Ocean* published an account of the cure of a boy thirteen years of age, son of Charles E. Wyman, at one time an attorney of Beardstown, this county, and now a prominent and successful practitioner of the Chicago bar. Mr. J. N. Gridley, of this city, who is a personal friend of Mr. Wyman, wrote him for the facts in the case, and in reply Mr. Wyman made a detailed statement

of them, and thinking the many old friends of Mr. Wyman would be interested in the matter, we have obtained permission to publish it, omitting only some personal matters not connected with the case.

"CHICAGO, May 23.—FRIEND GRIDLEY: The newspaper account referred to is substantially correct. As you are aware my wife died of consumption seven years ago, and her mother died of the same, and my boy, at the time of his cure was in the last stages of this dread malady. His left lung was entirely gone; large cavities existed in the right lung; he had lost all his flesh; he could no longer retain food of any kind in his stomach; blood freely passed from his kidneys; for weeks his pulse had been running from 110 to 120 and his temperature from 100 to 103; large sores had formed upon his body, he having for so long a time been confined to his bed, and he was too weak to speak audibly; could not raise his head from his pillow, and lay for the most of the time in a stupor. We had no hope of his recovery, and his physician could give us no encouragement; in short, he was at the very door of death.

"Having heard of the marvelous cures effected by Rev. J. A. Dowie, and finding they were well attested, I called him to the bedside of my dying son; he knelt by his bedside, and laying his hand on his breast, asked God to heal him, and restore him to health; immediately the pulse and temperature became normal, and he rested quietly through the night, his pains having left him. In the morning he said he felt well, only he was very weak. This occurred a year ago last spring; he slowly regained his strength, according to the usual course of nature. The morning after he was healed, he ate food and retained it, the first for many weeks; the second day when I returned home, I found him dressed and walking about the room; the third morning, he went with me for an hour's drive, in one of the parks near my residence, and the tenth day, he and his brother spent in Lincoln park. He was for several weeks in the country last fall, and became strong enough to take his place in school, and attended all last winter. Some skeptical friends, having expressed a doubt as to his restored condition, about two months since, I took him to our physician, who made an examination, and pronounced his lungs sound, and fully restored; the doctor says he can in no way account for this restoration, as no medicine of any kind has been administered, since Rev. Dowie prayed at his bedside.

"These are the facts in the case, and I leave you to draw your own conclusions; I know of many other cures having been effected, through the ministrations of this man, quite as wonderful as that of my own son, and if you care to investigate this matter further, will send you names and addresses of the persons healed.

[Here follows other matter not connected with the point in question.]

Respectfully, etc.,

CHAS. E. WYMAN."

NATIONAL HOMEOPATHIC MEDICAL
COLLEGE OF CHICAGO.

W. M. W. DAVISON, M. D. PROF. OF PHYSIOLOGY.

OFFICE: 1333 W. LAKE ST.

Examining Surgeon Fidelity and Casualty Co. New York.

Examining Surgeon Union Casualty Co, St. Louis.

CHICAGO, March 17th, 1894.

ON Oct. 23rd, 1892, I examined Albion Wyman and found him suffering from chronic œdema of the left lung. The history

of the case, as related by his father, showed that he had unquestionably been afflicted with this malady for nearly six years. On Nov. 27th, 1892, I examined the boy and found no improvement, and following this he was examined by a specialist who asserted that in addition to the œdematous condition of the left lung, that there was enlargement of the adenoid glands, that the case was a tuberculous one and should anything transpire to cause ulceration of the adenoid glands, the boy would be poisoned from head to foot with *tubercle bacilli*.

Following this last examination the boy was sent to Colorado with the hope that the atmospheric change might be of benefit. During the time he was in Colorado I received a weekly report concerning his condition from day to day, and, during this time he was under medical treatment as well as climatic influence. The report showed no improvement but merely the same fluctuating temperature from day to day, the same increase and decrease of the heart's action and the same ratio of increase and decrease in the number of respirations per minute. There was always present a certain degree of fever which, take the weekly reports altogether, showed slight average elevation.

I cannot recall the exact date on which he returned from Colorado, but I found upon examination, shortly after his return, that there was no improvement, in fact, he was worse. And subsequent visits and examinations revealed the fact that the other lung was becoming rapidly involved in the destructive change. There were chills followed by fever, which showed the rapid invasion of the entire lung tissue by the inflammatory process going on. The skin had all the characteristic feeling and burning sensation of one sinking under tubercular consumption. The eminent pathologist's prediction had come true. The adenoid glands had softened, the bacilli were liberated thereby, and the boy was rapidly sinking under their malign influence. The muco purulent sputa, under the microscope, showed all the characteristics of consumption. He had consumption, "that was all there was about it," and I gave no hope to friends or relatives. The records of the medical profession go to show that all such cases die.

On April 2nd, 1893, I saw him as I then believed on his death bed, and did not again see him until Nov. 12th, nearly seven and one-half months later.

Following my call on April 2nd, I expected to hear, within a month, of his demise, but when I called over seven months afterward to relieve him of a temporary ailment, at his father's suggestion, I again examined his lungs and found the right one active naturally as far as expansion and contraction were involved. There were moist and sub-crepitant rales through the upper two-thirds of the organ and the same was noticeable, through the left lung entire, though much less in the lower third than in the upper two-thirds. What was most noticeable however, in the left lung was its expansion, it was almost natural.

When it was remembered that this left lung did not and had not expanded to my certain knowledge from Oct. 2nd, 1892, to April 2nd, 1893, and that the medical records give no information as to whether an *œdematous* lung ever expanded or not, and, furthermore, when it is remembered that the opinion of two eminent medical gentlemen, aside from myself, had concurred in my opinion as to the prognosis, the question would naturally arise as to how and by what

means this marvelous change was obtained. I can simply and honestly say I do not know.

To-day I examined him again and found both lungs expanding fully and the moist and sub-crepitant *rales* absent. The patient is recovering how, under and by what power or influence, I cannot say that I know.

Respectfully submitted,

W. M. W. DAVISON, M. D.

And now his case, after time has fully tested it, is placed on record for the glory of God. May God bless it and make it an Evangel of mercy to countless thousands. Amen and Amen.

HEALING OF RHEUMATISM WITHOUT HUMAN TOUCH.

MR. TERRY, of Messrs. Hampson & Terry, Yates street, Victoria, British Columbia, rose and said: "Dear friends, I take pleasure in standing up here to-night. I cannot testify to any healing during Mr. Dowie's mission, but I received a great spiritual blessing. The healing I had was some time before Mr. Dowie came. And it was a while after I was converted. I went to work at the Albion Iron Works; it was rather hard work, and I had to work out in the weather, and I got rheumatics in my left shoulder so bad I could not raise my arm at all and had to leave my work. While at home I read the last chapter of Mark, and I think that all you professing Christians ought to read that often. 'These signs shall follow them that believe.' The question came to me, Do you believe? and I said to my wife, I am going to take that to the Lord. I said, 'I believe the gift of healing is in the church of God,' but she didn't believe with me, and thought I was perhaps a little foolish; at any rate, I went with my bible to the Lord and prayed, and instantly that rheumatics left my left shoulder, and I could raise my arm. My wife thought I just grinned and bore it, but I knew I was relieved of it. I am very thankful for the teaching I got during Mr. Moody's mission in that line, that Christ is the same yesterday, to-day and forever. I believe every Christian here knows that the chastening of the Lord is a spiritual chastening. I grieved the Lord a little I know when I did not testify to my healing, but I thought the people did not believe in Divine healing at that time and would not believe it. I didn't expect to find so many believing it as I now see before me. At any rate, I didn't give my testimony, and I suffered a little spiritually, but I praise the Lord that I can trust Him as the Healer of my body as well as the Saviour of my spirit."—*Second Year's Harvest.*

HEALED OF EIGHTEEN YEARS OF EPILEPSY.

Mrs. Peterson said: "I suffered for eighteen years. I had several doctors. Doctor Anthony, on the corner of Third and Folsom Streets, City, said I was not curable. Dr. Miller, of Oakland, said the same, and more than seven doctors said the same. I suffered from fits every month. Even had as many as six fits in one night. I expected the Lord to heal me when I came to you. I did not expect you to heal me. You laid hands upon me and prayed and I was healed, on Feb. 18th, 1889, and have been kept ever since. I thank you, and I thank God, and give Him all the glory."

Mr. Dowie: "That is a very short statement but there is a great deal inside of it. She suffered for eighteen years from Epilepsy, which is simply a form of demoniacal possession.

Few indeed of Satan's epileptic victims are ever delivered from that dreadful affliction."—*Second Year's Harvest.*

FOR THE HOME CIRCLE.--MIND WHOM YOU MARRY.

BY THE REV. JOHN ALEX. DOWIE.

"Mind whom you marry," is a very general piece of advice. The words are often lightly spoken, and little heeded. But they are of the utmost importance. The future of Australia and of the world, depends upon right marriages.

Marriage is a Divine institution. When man was yet an unfallen being in Paradise, God married Adam to Eve, "the helpmeet for him," whom he created, seeing that "it was not good that man should be alone." Blessed, therefore, was that pure and sinless home in Eden, in the morning of the world's history, when the beautiful "mother of all living" was, by God's own hand, "brought unto the man," and united to him in holiest marriage, amidst the joyous chorus of heavenly hosts.

It is with that sweet story that the Bible opens the record of the life of man, and through every page there are constant evidences that true marriage ever enshrined in it somewhat of the innocence and bliss of Paradise. And, when the book Divine closes its prophetic teaching in the Revelation, it is under the beautiful symbol of "the Bride, the Lamb's wife," that God presents, as it were, in marriage to Christ, who is the second Adam, a spotless Church. Thus we see that upon *Marriage* God has showered highest tokens of approval, from His institution of it in Eden ere man fell, to the blessed day yet to come, when, in "a new heaven and a new earth," He shall bless shall bless the eternal union of His Son with that Church, which is even now the object of His tenderest love.

But, wherefore it is that marriage is now, alas, all too often the path which leads to direct woe, to broken hearts and sullen despair, to disappointments which embitter, and to sins which poison, the springs of all earthly happiness? Simply because men and women act not as did our first parents in their days of innocence. They should be led by God's loving hand alone to each other, as were Adam and Eve. But, alas, sensual passion, and not divinely given love, impels too many to enter upon unions which are never divinely registered as marriages at all in heaven, and for the miseries of which there is no human cure on earth.

How instances of the truth of these words crowd upon my memory, even whilst I write. Accompany me, kind reader, in thought to some scenes which are engraven upon my memory. Every picture you shall look upon is one for the truth of which I can confidently speak.

I see her now as she sat under my ministry some years ago. Graceful, thoughtful, earnest, from Sabbath to Sabbath, she strove to live the Gospel she had learned to love, and to follow the Lord, who in His love and pity had redeemed her. The light of her home, the joy of her parents, the trusted friend of her companions, she was cultured and refined by education and Divine grace in no ordinary degree. This was A——, the Christian maiden. She married. Her beloved was not a Christian. Gay, careless, but fascinating, like the serpent in Eden long ago, he deceived her with false words. She was warned, and knew her danger. She wept, but yet was beguiled by her tempter, whose cruel heart had no pity, filled as it was with lust and deceit. They were married. Ere a year had passed away, a broken-hearted woman, with bruises upon her body, inflicted by the ruffian's hand who had vowed to cherish her, and with a feeble crying babe upon her breast, she fled in the dark night to her father's home. Today she sits and often weeps. Her babe has gone where he shall weep no more. Soon she will follow; for she is dying—yes, dying of a broken heart. That is A——, the injured wife. The wretched man who destroyed her may be seen, with many such as himself, laughing in the streets, and cafes, and theatres, and haunts of gilded vice—a blight and disgrace, for all his smiles, to the earth on which his vile body lives.

Maidens, beware! "Mind whom you marry!"

But come with me to that beautiful city of the dead, Rock-wood Cemetery, near Sydney.

Stand with me now beside this grave. Mark the inscription. It tells you of a mother who "died in the Lord." That inscription is a lie. She died in a state of drunkenness. She was once a pure, noble, abstaining woman. She married a husband who drank "a little," so he said. After years of persuasion, he got her to drink "a little" too. Then more, and more, and more, until everything was cast aside for strong drink. She came home one day drunk, threw a full bottle of brandy at her affrighted children, drank from another she held in her hand, fell down as she entered her bed-room door, never rose again, and was shortly after found to be dead. Who killed her? I reply, the hand that first made her drink the mocking spirit, from which she had ever abstained.

"Mind whom you marry." If you value your soul, never marry the man who drinks "a little." Heed not his words. Let him be an abstainer first, and see that he gives you time to prove him true to his pledge, or, "at the last," wine may destroy you both.

Young man, let me entreat you, "mind whom you marry." Some time ago, a gentleman of good position in Sydney, comparatively young, sat in my study, with his face buried in his hands, sobbing as though his heart would burst with grief. A Christian man, he had been deceived by a fascinating Delilah, who, false as her of old, had disgraced and outraged him by her shameless vices. But he had been warned. Yet he would not heed. He thought his love and care would win her to be a Christian too. But she fell deeper, until she could fall no lower.

Oh young man, "mind whom you marry," else, it may be thou shalt, like Samson; fall into the hands of a Delilah, who shall betray thy love, destroy thy strength, deliver thee over to Satan, and set thee "grinding" in the "prison-house."

"Mind whom you marry," I say to all who are not yet married. "A prudent wife is from the Lord." Seek her at His hand. Then when thou hast found her, thou hast in her one whose "price is far above rubies." "The heart of her husband doth safely trust in her." "Favor is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised."

PLAIN LIVING AND HIGH THINKING.

John came with the highest, richest thought that ever found expression from human lips. He is described by Jesus himself as "more than a prophet." This John was conspicuous both for his noble thought and his plain living. He "was clothed with camel's hair and with a girdle of a skin about his loins, and he did eat locusts and wild honey, and preached"—the most marvelous truth that ever smote the ears of man. There was an intimate relationship between his manner of living and his wonderful preaching.

It is always so. Brain and stomach are closely related. A pampered body and an active brain are never found together. Life is made up of alternatives. One may choose one of two courses, not both. Jesus Christ, in the lesson, is simply calling attention to this truth and urging his disciples to choose the better part, which shall not be taken away. These two alternatives present themselves to individuals, churches, nations.

First, then, as individuals, we may have our choice between luxury, plenty for self, and self-denial, plain living, in order to high thinking. How easy it is to choose the former, to compromise, and gradually to glide into the habit of self-indulgence. Paul, buffeting his body and keeping it in subjection; John, living the life of a recluse, away from the allurements of corrupt life, are inspiring examples of achievement along this line.

The perpetuity of civilization, as well as its advancement, depends largely upon our willingness to adopt the rule of plain living in order to high thinking. High living, luxurious self-indulgence, has undermined nations in the past as powerful as our own. A like fate awaits us unless we pursue a different course.—*Herald of Gospel Liberty.*

OUR TEMPERANCE MESSAGE.—THE STORY OF TEN THOUSAND HOMES.

BY THE REV. JOHN ALEX. DOWIE.

Several years ago, I was startled one evening, when about to enter an omnibus, by the sudden appeal of a little boy, who sobbed out the words—"Oh, sir, do come and see my mother. She's dead! She's dead!"

"Your mother dead," I said, "surely it can not be," as I accompanied the weeping lad to his home.

But it was too true. When I entered the silent house, where many persons were gathered together, I saw by their awe-stricken countenances and noiseless movements, that the shadow of death was indeed resting over a once happy home. And, when I passed into the dimly lit room, and was held by my hand in the convulsive grasp of the heart-broken husband, I beheld the cold white face of one who but the previous day had spoken with me in my own home, and had afterwards written me a kind letter which I now possess. A flood of memories passed through my mind, and, scarcely daring to speak, I asked in a whisper, a dear friend who stood by, "Did she die—?" I never completed the question. I saw the answer in every horror-stricken face around me; I heard it in the now uncontrolled grief of the motherless children and agonized husband; I smelt it in the odor of alcohol which still polluted the atmosphere of the chamber of death, and it seemed to come from the yet open lips of the pained face of the dead woman—"She died drunk!"

Can a shepherd stand beside the mangled body of a sheep torn by the wolf from his fold, and not wish the wolf lay there instead? And can you wonder, if I, a shepherd of Christ's flock, raised my voice in that silent room, and cried to the Great Shepherd above, that He would give His people strength to slay the awful monster, who had destroyed, body and soul, a once gentle, loving, pure-hearted Christian lady, an earnest, self-denying worker for the poor and the fallen, and a wife and mother whose love and tenderness were seldom equalled, when as yet the destroying spirit of the intoxicating cup had no power over her delicately moulded nature? There I vowed again before God that, until I died, I would fight against this awful drink destroyer of that, and of tens of thousands of homes throughout this land, ay, and in every land on earth, beneath the sun.

Yes, this is "the story of ten thousand homes" to-day, which the Drink Fiend has entered and laid desolate, with a desolation more awful than War or Famine ever wrought.

"'Tis a year ago on Monday," said a widow to me one day, "since my husband came home to die; and you will remember, sir, 'twas a fortnight later that you buried him."

Oh yes, I remembered it all. His was a wasted life, and Drink was the waster which wore out the once healthy frame, which palsied the hand of the once first-class workman, which brought him to the insolvent court, which swept away his hard-won freehold and houses, which nearly broke the faithful heart of a noble Christian wife, when he struck her, whose love and toil alone had preserved the last remnants of a home, and which had left its marks upon his children in body and mind. And yet, how this widow loved him, I saw once more as the tears flowed down her wasted face, and she slowly turned away from me, back to a home where there is for ever a shadow of sorrow and care.

"Do you know your father is dead?" I said to a poor wretched outcast whom I had met some years ago in want and misery, bearing an assumed name, in the streets of Sydney; and that father, let me add, was one of the greatest men whom Scotland ever knew, whose death had been recently published there by a press cablegram in the *Herald*. The miserable young man wept as he cried, "Yes, I know; and I killed him! I killed him, sir!" Who shall say it was not true? for this young man had long been a drunkard, and had

repeatedly disgraced his father's honored name, and as the good man died he prayed with his last breath, "O God, save my poor wandering boy! Save him, save him, oh my God." Blessed be the Lord that prayer was heard and answered. But that heart-breaking story goes on in, alas, ten thousand homes to-day.

"Mother, mother, if you only knew!" a dying girl moans, as she turns upon her hard bed in a Magdalen Asylum. Young and giddy, the wine cup of a fatal dancing party enabled a villain to undermine her virtue, and at last cast her out upon the cold streets of the pitiless city, where a few short months of dissipation were sufficient to complete her ruin, and end in her death. But away in her distant home, all unconscious of her daughter's dying words, that mother is praying for the child who will return no more to the quiet meadows and flower-embowered farm house, where she once played, a happy innocent child. And at last, the day will come, when the hope so long deferred will make that faithful heart sick unto death; and she shall find rest from her life sorrow, in that land where the serpent which lurks in the wine cup can not enter.

Enter this home, and look upon the scene. 'Tis winter and cold, but here there is no fire. The walls are bare, as the empty cupboard, which would not be there were it not a fixture. Table and chairs there are none—an old box and some empty kerosene tins must do for these in this drunkard's home. Yonder, upon two heaps of straw, there lie several starving children, covered by what looks like bundles of rags. A drunken father staggers in, followed by a loud-voiced half-intoxicated mother with a moaning infant in her arms. They quarrel, fight, blaspheme and rave at each other. The affrighted children wake, and with a brutal oath and kick, the eldest girl is sent out to get their only mantelpiece ornament, the bottle, refilled with the accursed poison which is the cause of all this misery. This is the story of ten thousand homes.

But no words can picture these stories.

Go to the gaols, the orphanages, the poor asylums, the insane asylums, etc., and there you may see the wrecks of ten thousand homes.

Go throughout all the land, and everywhere you will find the Licensed Drink Demon at work under the distinguished patronage of the Legislature, and basking in the sunshine of Government favor, whilst some of the clergy and even of the churches, the rich and poor, the young and old the educated and the ignorant, dance in his train and chant the praise of his high priests, who reap the fruits of their devotion in the spoils of tens of thousands of homes.

"How long, O Lord, how long!"

MRS. DICK, of Nicholson Street, Fitzroy, Australia, said: "Kind friends, I was a great sufferer from spasmodic asthma and bronchitis, with palpitation of the heart and nervous debility, for nineteen years, and was treated by a number of doctors in Sandhurst and Melbourne, who could not cure me. But thank the Lord, on the 17th of May, 1886, I was led to this blessed Tabernacle by my neighbor, and got healing that night, 17th, and thank the Lord I am now able to say I feel no trace of my many diseases, and I am able to go out in all changes of weather and never feel it on my lungs, and I thank the Lord Jesus for His mercy in healing me.

"I have also to give thanks to God for the healing of my little grand-daughter, on the 27th of September, 1886, of blood-poisoning. After the vaccination erysipelas set into the arm, and the doctor told me there was great danger, in fact, Dr. Snowball said the child could not live till the following Wednesday. I took her to Dr. Dowie, and he laid his hands on her and prayed in the name of the Lord Jesus, and thank the Lord, she got healing at once, and has continued quite well ever since."—*Record of Fifth Annual Commemoration.*

**OUR SALVATION MESSAGE.—IMMEDIATE
SALVATION FOR THEE.**

BY THE REV. JOHN ALEX. DOWIE.

KIND reader, permit me to say a few words to thee concerning thine eternal welfare; and may God, who loves thee, help me.

Thou art immortal, the offspring of the Father of Spirits; and, because He is eternal, so art thou. On earth, in the visible creation within man's knowledge, there is nothing of such infinite importance as an immortal spirit, such as thou art.

The sun is but a spark of fire,
A transient meteor in the sky;
The spirit eternal as its sire,
Shall never die.

But thy body is mortal, it is of the earth, earthy, and it will die, decay, and pass away into dust again. There are no exceptions. Look at thy body, touch thy pulse, listen to thy throbbing heart, and say, "Oh, body, thou art warm with life, but thou shalt ere long be cold in death; for the silver cord shall soon be loosed, and thou shalt return to the earth, but my liberated spirit shall return to God who gave it." Then pause, ponder deeply in thy mind the solemn thought, and speak once more,— "But, oh, my spirit, art thou prepared to stand before the great white throne of judgment, shouldst thou be summoned to-day?"

Kind reader, if thou art unsaved, thou art lost. Hast thou ever earnestly looked upon the eternity into which thou mayest be ushered at one step? Consider now. "Behold now is the accepted time; behold now is the day of salvation." Do not delay: for that may be fatal. Thy danger is immediate, and, therefore, so is thy need. God has, consequently, provided an immediate salvation. Let me tell thee very simply how thou mayest be immediately saved.

First, THOU MUST IMMEDIATELY REPENT. God's Holy Spirit has already convinced thee that thou art a sinner. Thou dost need a Saviour. Turn from thy sin at once, with sincere hatred of all thine evil deeds and thoughts, with sincere sorrow and desire for mercy. Like the dying Israelites, the fiery serpents of sin have, with their deadly venom, poisoned all the streams of thy being. Thou didst nurse these vipers in thy bosom, and gavest them the love thou didst deny to God. Even now, although thou knowest these sins are stinging thee like death adders, thou art strangely fascinated by their glamour; and, maddened with unsatisfied desire, thou art permitting them to coil more firmly around thy soul, and drain thy life away. Dying soul, arouse thee! Look to Him who died to save thee, and thou shalt live.

As when the Hebrew prophet raised
The brazen serpent high,
The wounded looked, and straight were cured,
The people ceased to die.
So from the Saviour on the cross,
A healing virtue flows;
Who looks to Him with lively faith,
Is saved from endless woes.

Second, THOU MUST IMMEDIATELY BELIEVE AND PRAY, BELIEVING THAT GOD WILL FULFILL HIS PROMISE TO THEE.

God requires thee to believe (1) that He loves thee; (2) that He came in the person of His Son to save thee; (3) that his Son, Jesus the Christ, bore thy sins, thy sorrows, and died for thee; (4) that He rose from the dead and is thine Advo-

cate above, ever ready to intercede for thee, and (5) that, if thou dost truly ask the Father in His name, and dost from thy heart "forsake," and "confess" thy sin, thou shalt be saved that moment, for it is written—1 John 1: 9—"If we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Do that in simple faith, and thou art saved immediately. Not that MY faith saves thee: for faith never saved any one, and yet no one was ever saved without faith. It is the GRACE, the free love and almighty power of God which saves the sinner who prays in faith; for it is written—Ephesians 2: 5—"By grace are ye saved;" and again, in the eighth verse, "For by grace ye are saved, through faith; and that not of yourselves; it is the gift of God." Does this seem hard to understand? Let me try to explain it still further. Suppose thou art poor and in great need. One who is kind, and very rich, gives thee a cheque for money covering all thy wants. At the bank thou dost present that cheque in faith, and thy faith is rewarded by getting all thy money. But it was not thy faith which provided the money—no, it was thy kind friend, who had placed it there for thee, it was his grace, so to speak, which answered the demand of thy faith, which believed his written word. So with thy God. Perishing soul, loving cheques upon the Bank of Infinite Love and Power are given thee, which cover all thy need, at all times. Take this:—"Wherefore He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them."—Hebrews 7: 25. Present this now, this very moment, at the Throne of Grace; and thou shalt be saved immediately, and to the uttermost.

The Gospels, and other portions of the inspired word, are full of proofs that God saves sinners IMMEDIATELY. All His acts of healing were "immediate;" as they are still. The leper, who came in faith, was "immediately" cleansed (see Mark 1: 40-42); Peter's wife's mother was "immediately" healed when Jesus touched her (Luke 4: 39); the woman who had spent all she had on doctors, after twelve years of weary and increasing suffering, was "immediately" healed when she touched Him with faith (Luke 8: 43, 44); the man who had lain for thirty-eight years, was "immediately made whole" at the pool of Bethesda (John 5: 1-9); the man "above forty years old," and "lame from his birth," was healed "in the name of Jesus Christ," at the Beautiful Gate, and, "immediately his feet and ankle bones received strength" (Acts 3: 1-11); and many others were healed immediately of whom thou canst read. And it was thus, too, that Christ forgave penitent sinners, such as the fallen woman who wept at His feet in the Pharisee's house, to whom he there said, "Thy sins are forgiven" (Luke 7: 48); and, in the Pearl of Parables, He taught us that the Eternal Father goes forth to meet the returning, sorrowing sinner, and saves him "immediately" and forever.

Oh decide now, lest the day of grace be gone, and the day of judgment find thee doomed. He is able, He is willing; and, if thou dost perish, it is because thou wilt not be saved. "How shalt thou escape, if THOU dost neglect so great salvation?" How? How? It is the one question which even God cannot answer. How? How?

Oh, be earnest, do not stay,
Thou mayest perish, e'en to-day;
Rise, thou lost one, rise and flee,
Lo, thy Saviour waits for thee.

WORDS OF CHEER FOR THE LEAVES.

WE feel grateful to God, and thankful to our friends in all parts of America for the favor and loving appreciation with which the first issue of this new series has been received. Every mail brings us hearty congratulations and kind wishes. Some of these will bear recording.

From far away Massawippi, in the province of Quebec, Canada, the Rev. C. L. Percival writes:—

"I cannot tell you how glad I was made yesterday by the coming to me of one of the first number of the new series of LEAVES OF HEALING. I cannot tell you how inspiring your lecture on the Opening of the Beautiful Gate of Divine Healing is to me. Thank God that such a light is shining in wicked, degraded Chicago. My most earnest prayer is that it may grow and spread in every direction. May God's great blessing attend you continually."

From Dayton, Ohio, the Rev. W. C. Teeter writes:—

"The first number of LEAVES OF HEALING came to me a few days ago, and was food to my soul."

From Lawrence, Kansas, the Rev. O. L. Tindall writes:—

"We were very glad to receive your new issue of LEAVES OF HEALING, and rejoice to hear of the great things God is doing for you and through you. We read the paper with much pleasure. The devil fought hard to drive you out of Chicago, but thanks be unto God who giveth you the victory."

Away out on Puget Sound in the far north-western state of Washington, a merchant in Port Townsend, named Mr. C. E. Edwards, writes:—

"If you only knew how glad I was to receive your beautiful paper, the LEAVES OF HEALING, and knew the comfort I took in reading over the testimonies of those the Lord had healed and saved, you would take fresh courage as you ask the Lord to bless the little missive of love, as you send it out to the world on its mission. You probably remember me among those at your first mission in San Francisco. I was a human wreck, given up by doctors, friends, and separated from my family. But I strayed into one of your meetings in San Francisco, and heard your teaching on Divine Healing. I accepted the Lord as my Healer, gave up all medicine and doctors, and trusted the Lord for my future. Doctor, that is over six years ago, and I can tell you to-day that I have not seen a sick day since, and have not taken a drop of medicine. My family are all back with me, and I am daily thanking God for His deliverance."

From San Jose, California, an esteemed lady, Mrs. M. E. Baird, writes:—

"I cannot express my extreme delight and gratitude when I received No. 1 of LEAVES OF HEALING. Oh, how I was filled with praise to God as I perused its ever precious truths which have been more to me than pen can describe. I think the new issue of your paper is the most beautiful in its design, type, and illustrations of any that I have ever seen."

From Kansas City, Missouri, the Rev. Peter Ostrum writes:—

"I received your paper, LEAVES OF HEALING, new series, yesterday, and I want to tell you how I appreciate it for its beauty in style and general make-up, and for its still more beautiful contents in words, and pictorial illustrations. Brother, I congratulate you in such an undertaking, and wish you God's choicest blessing in conducting and editing it, and I will pray that God may use it mightily for the advancement of His kingdom. I was very much encouraged in faith by reading your paper."

Shall we not be permitted to add one little word from one of the lambs of the Good Shepherd's flock. It touched our hearts and made us glad that we had allowed our pictures to appear in the paper. It is contained in a letter from Mr. and Mrs. C. Sparman, of Golden Gate, California:—

"We gladly received the LEAVES OF HEALING, and we rejoice with you for all that God has done for His people by your ministry. When our little girl saw your pictures in the paper, she said, 'I love them.'"

But why multiply these quotations, which we could very largely? The kind words of kind and true christian hearts are very precious to us in our unceasing toils, amidst so many thousands of weary, sinful, sick, and dying sufferers in this great city. We thank all who have thus written, and would say, "Brethren, pray for us, and help us by extending our circulation, and so widen the usefulness of LEAVES OF HEALING, and build up Zion Publishing House until it shall be a Beacon to multitudes of weary hearts on the wide, wide sea of human life, revealing to them deliverance in Christ for every misery of spirit, soul or body." Amen! Amen!

GOD'S WAY OF HEALING.

BY THE EDITOR.

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

Jesus said, "*I am* the Way, the Truth and the Life," and He has ever been revealed to His people in all the ages by the Covenant Name, Jehovah-ropi, or "*I am* the Lord that Healeth thee." (John 14:6 and Exodus 15:26).

The Lord Jesus Christ is still the Healer.

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

Divine Healing rests on Christ's Atonement.

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

Disease can never be God's Will.

It is the Devil's work, consequent upon Sin, and it is impossible for the work of the Devil ever to be the Will of God.

Christ came to "destroy the works of the Devil," and when He was here on earth He "healed every sickness and every disease," and all these diseases are expressly declared to have been the "oppression of the Devil." (1 John 3:8, Matthew 4:23 and Acts 10:38).

The Gifts of Healing are Permanent.

It is expressly declared that the "Gifts and 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 and 1 Cor. 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 Zion Tabernacle, 251 E. 62nd St., near Jackson Park, Chicago, 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 Publishing House, 6100 Stony Island Ave., Chicago.

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

You are heartily invited to attend and hear for yourself.

LEAVES OF HEALING.

REV. JOHN ALEX. DOWIE, - - - Editor.

PUBLISHED WEEKLY AT } ZION PUBLISHING HOUSE,
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REV. S. J. HARRISON, MANAGER,
6100 Stony Island Ave., Chicago.

CHICAGO, ILLINOIS, - SEPTEMBER 21, 1894.

EDITORIAL NOTES.

AFTER ten days absence on the Atlantic Coast we returned to our home and work in Chicago on Saturday last. It was our first vacation for a year. God blessed our days of rest by the sea, and He blessed our home coming. Zion Tabernacle was filled, especially in the morning and afternoon to overflowing. Many stood during the whole of the afternoon service, and every extra chair which could be placed was set on the platform, and in the passage between Divine Healing Home No. 2, and the Tabernacle. Large numbers stood outside the windows, or remained seated in their carriages. Our welcome home was most inspiring, and we thank God and take courage.

BUT our greatest joy was not in the large attendances but in the glorious results of the beginning of our Autumn Campaign. On Lord's Day and two other days of this week over eight hundred persons stood up, and prayed openly the prayer of repentance toward God and faith in our Lord Jesus Christ which is one of the blessed features of our Mission. Doubtless hundreds of these have found salvation: for it is written "Whosoever shall call upon the Name of the Lord shall be saved." These hundreds did, and did it openly, and with most apparently deep reverence, sincere repentance, and simple faith: for the power of the Holy Spirit was evident.

Yet we had an even greater joy: for in the afternoon, at the close of our second lecture on the Sanctification of Spirit, Soul and Body, over seven hundred believers rose to their feet, in a moment almost, at our Call for Consecration, and followed us with every token of earnest reality in a prayer of dedication of all to God. We praise God for these opening scenes of Harvest Time, and ere the snows of winter come we expect greater things than these. Much as we love to see the glorious sights we do constantly in Divine Healing, we are still more rejoiced to see sinners saved, and saints quickened into holier living and nobler service.

WE have only been six days home again, and have prayed with, and laid hands upon, fully seven hundred and fifty persons in the Name of Jesus. And how blessed have been the results already in many cases. A number who were brought to the Tabernacle with great difficulty, and who lay upon beds and couches around the platform during the service, were carried into the prayer-room, and left it walking and free

from pain, and with every appearance of having received deliverance. We visited one dying bed where all earthly hope had been abandoned by physicians and by friends, and where no food had been taken for nearly a week. Ere we left the sister ate a slice of bread, drank a cup of warm milk, and we were told has been improving since. One lady gave us on Tuesday certain surgical appliances without which she had not taken a step for eighteen years. A brother left his crutches in a corner of the prayer-room, and walked out. Many sufferers lost their pain, and many hearts went away filled with love and praise to Him who "Himself took our infirmities and bore our sicknesses."

WE spent Lord's Day week last, 9th inst., at Ocean Grove, N. J. We endeavored to be quiet, and did not advise anyone of our coming or presence, until on that afternoon when we found ourselves in an Experience Meeting in the Janes' Memorial Tabernacle, and being "full" we went off and spoke a few words. Instantly we found that we were among Christian friends, some of whom knew us personally, and others from reading, etc. The Rev. Mr. Meyer of Baltimore, Md., who had co-operated with us in our mission there, and others, immediately gathered around us when the meeting closed, and these old friends introduced us to many new ones. Amongst others that venerable spiritual Napoleon, who ruled over Ocean Grove, the Rev. Dr. Stokes, instantly required that we should address the last Surf Meeting for the season at 6 o'clock that evening. Of course we obeyed, and spoke to some thousands for a few minutes on the question of Pilate, "What shall I do with Jesus?" This little talk brought out more friends at the close, and led to an impromptu drawing room meeting two nights later in Faith Cottage, the residence of that gentle saint, Miss Mary Mossman, author of "Steppings in God." Here and elsewhere, we met with many excellent and influential Christian men and women, amongst them the sister of a late President of the United States, wives of judges and legislators, and several prominent ministers, lawyers and doctors. In fact so many began to seek for us that we bade our kind host Stockton at the Seaside Hotel farewell, and left for New York *en route* for Chicago. Nothing short of a Mission would have satisfied our kind friends, and that our arrangements would not permit of. But we desire to thank them for many Christian courtesies, and for the assurance of their sympathy and prayerful interest in our work for Christ and for humanity.

THE new auditorium at Ocean Grove greatly interested us. It seats comfortably 9,700 persons, covers six-sevenths of an acre, has 266 doors and windows, which can be opened or closed as required, is lighted by 800 incandescent electric lamps, with six miles of wire, and there are no less than 550,000 pounds weight of iron and steel trusses, etc., in the vast building. Probably it is the largest Evangelical church building in the world. May God abundantly bless the good men and women who have built it, and make it the birthplace spiritually of multitudes, and a Bethesda to God's weary children in this lovely little christian city by the sea.

"THE FOLLOWING VESSELS PASSED THROUGH HELL GATE YESTERDAY," was the shocking head line which we read in the *New York Herald* on Tuesday week last, when we opened the news-paper on the morning after our arrival in New York. It set us thinking.—If Hell Gate is indeed the door into the United States, let us thank God for the Golden Gate of Salvation and Healing, and Holiness which, even here, is open for all who follow Him who is the Door into the Fold of God.

NEW YORK always interests us deeply. We were there when the Parkhurst-Lexow committee, appointed by the state senate, resumed its sittings and laid bare the fellowship in crime which exists between the city police force and law-breakers of every class.

A SPLENDID sentiment is being created against the infamous "Tammany Tigers" who now rule, or rather feed upon, the great city. God bless our fearless brother, Dr. Parkhurst, and the worthy men who are probing the "tigers" in their very dens, and are handing them sternly over to justice one by one, and may God raise up a man like him to deal with the panthers of our Chicago Tammany. Still, "Wisdom is better than weapons of war," and our Chicago reformers will find that the best way to suppress gamblers is not by hiring armed bullies to break their heads, but by preaching the gospel which changes their hearts.

"God reigns," and Satan's doom is fixed.

FIGHT on, ye brave ones; the night will soon be past. Hasten the day, oh Lord, for many, many are fainting by the way. "Come, Lord Jesus, come quickly."

A lady writing from 3846 Vincennes avenue, Chicago, concerning the healing which her mother has received from God through our agency, says: "One of mother's former doctor's (who lived in Woodlawn) said last week, 'The doctors of Woodlawn are getting very little practice, now that Dr. Dowie is getting it, and the success he is having is surprising.' Our readers may not all be aware that Woodlawn is the name given to the district of Chicago in which we are located. We are glad to have this testimony, only that we must give all the glory to God for the "success" that accompanies our ministry. We can only hope that all the doctors will everywhere find their vegetable and mineral poisons, their pills and plasters, their surgical knives and appliances supplanted by Healing through Faith in Jesus. God has something better for intelligent men and women, such as doctors usually are, than to dispense poisons and act as surgical butchers.

WE call attention to our article entitled "Doctors and Medicine," in another column, in proof of the assertion which we often make that physicians have no real confidence in their so-called science. Sir Astley Cooper, physician to Queen Victoria, once declared, "The Science of Medicine is founded upon conjecture, and improved by murder."

WE are glad to see so many doctors in our meetings, and to find that some of them are bringing their own wives, mothers, sons and daughters to the Lord for healing. We shall soon give the testimony, and we trust the pictures, of an eminent doctor and his daughter who were healed through our agency in this city. The good doctor now prays with his patients and God answers.

A CERTAIN well-known surgeon and doctor in the northern part of the city, one of whose family had been healed through our agency, said to us not long ago, "Doctor, you make me hate myself and my profession. I often feel as if I would rather be flogged than go down to my office. I know Divine Healing is God's way, and the best way, for all. You have made me both happy and miserable."

ON last Saturday a well-known lady physician brought one of her patients, a distinguished Woman's Christian Temperance Union worker, to our Divine Healing Home. On Monday Miss G. said, "I feel God has healed me, and I can go to work again at once, and fulfill my engagements." And she went. The Lord bless the lady doctor and this able worker.

WE have more hope for the speedy conversion of doctors of medicine to Divine Healing than for doctors of divinity. But we have hope for all, since Jesus will conquer all, and prove His present and unchanging love and power to destroy all the work of the devil—of which disease is not one but a legion.

Yet D. D.'s. are harder to convert than M. D.'s., for the latter often say with Professor Magendie, the great French physician, "We are as ignorant as men can be," and the latter often say something which sounds like the opposite. Only those who know they are ignorant can ever learn.

WE had just finished writing the foregoing when we received our mid-day mail, and one of our letters was from a doctor in Los Angeles, California, and it helps to confirm the assertion as to the progress which Divine Healing is making amongst medical men. He (J. H. Skilling, M. D., of 380 Douglas St., Los Angeles) says, under date of September 13th: "I am gratified to learn of the success of your ministry, believing, as I do, that you are pursuing the *full* and *true* line of the gospel ministry, as given by our Lord, which He requires us to carry on in His Name, according to the instructions given to the first disciples. I believe that this original ministry must be fully received and preached throughout the world as a necessary preparation for His coming, according to Matthew 24: 14. which includes healing the sick, and that it is His express command, that we observe and practice healing the sick, as much as any other part of the gospel ministry. . .

. . . I am happy to be able to say that I, as well as my good wife, who were both led through your clear teaching, to see and appropriate His promises for healing, *were healed of our diseases, and have been kept these five years past through trusting in Him alone, without the aid of drugs or medical help, believing that to be unnecessary for those who trust in Him.*"

Now, then, let the D. D.'s hurry up.

ON the last Lord's Day afternoon in every month it is our intention, God willing, to conduct a Praise and Testimony Meeting in Zion Tabernacle, or elsewhere, when many who have been saved and spiritually blessed, and many who have been healed of many diseases and infirmities, through faith in Jesus, will tell their experiences. Many of these are indeed "wonderful works of God."

THE first of the Testimony Meetings above referred to will be held on Lord's Day afternoon, Sept. 30th, at 2: 30 o'clock Friends who desire to testify will please assemble in the Healing-Room behind the Tabernacle not later than 2:00 o'clock. They will please to bring with them a slip of paper with their full name and address, and the date of their healing with a very brief statement of the disease or infirmity from which they had suffered.

MANY who have been blessed through our agency are naturally anxious as early as possible to obey the Lord's Command and to be baptized into the Names of the Triune God, the Father, Son and Holy Ghost. This is right and it is our duty to give all such an opportunity to follow in the footsteps of Jesus who was baptized by John in the Jordan.

WE shall resume the administration of the Ordinance of Believers' Baptism by Trine Immersion at an early date. Meanwhile, all candidates will please to make application to the Rev. S. J. Harrison in the Healing Room behind the Tabernacle, before any of the Lord's Day services. He will converse with them on our behalf, and will, if approved, enroll their names.

"BRETHREN, pray for us."

AFTER ordering LEAVES OF HEALING, wait at least two weeks for its arrival. If it does not come in that time drop us a card giving the number of the receipt you hold, and the error will be promptly corrected. H.

THE CHICAGO INTER OCEAN AND OUR MISSION.

SEVERAL of the Chicago daily papers have had long and appreciative articles concerning our work during the present year. The *Daily Evening News* was the first in the field, after a time the *Evening Post* and the *Inter Ocean* gave the mission considerable attention. The first article of over four columns in the latter paper aroused wide spread interest not only in this city, but throughout all America and on other continents. We have often been asked for copies of it, and have thought it would be well to reprint it in our own columns, as we have found it impossible to supply the demand in any other way. We have not altered it, or curtailed it, by a single word, and while there are a very few minor errors in details, it is substantially correct in its facts. We have not reproduced its illustrations which consisted of a picture of ourselves and some of those healed, and, also, a view of Zion Tabernacle and a crowd of those outside the doors waiting for an opportunity for admission into the already over-crowded place. It appeared in the issue of the *Inter Ocean* for April 8, 1894, and an edition of over 100,000 copies, it is said, was sold. We desire publicly to express our thanks and appreciation of the kindness of Mr. Kohlsaas, the then editor, and of Capt. Quentin Campbell, the writer of the article, and of the artist who accompanied him, whose name we do not know. We would also thank the other papers which have treated us fairly and kindly. No one can estimate how great a blessing an honest, clean and God fearing daily paper of wide circulation could be. We trust that there will soon be many such in the land. The article, head lines and all, is as follows:—

LATTER DAY MIRACLES.

AFFLICTED DIVINELY HEALED BY REV. JOHN ALEX. DOWIE.---WROUGHT BY FAITH.

Lame Made to Walk and the Blind Restored to Sight.

Death Made Powerless. Victims are Snatched From the Brink of the Grave.
Testimony of Those Relieved of Suffering. Made Whole and
Saved from Dying.

REV. JOHN ALEXANDER DOWIE is demonstrating that "the age of miracles" in the nineteenth century and in Chicago is no less a reality than in the first century and in the Holy Land.

The lame were made to walk nineteen hundred years ago. the deaf to hear, the blind to see, and "all that were sick" were "healed."

It is just such healings that are taking place today under the ministration of Rev. John Alexander Dowie.

There is a flock of witnesses to bear testimony, physical and oral, to their own healing.

May Lohman, a young girl living at No. 5936 Union avenue, says: "I have been cured of paralysis. For four years I was bedridden. I first suffered from hip disease and my limbs became useless; paralysis followed. I was taken to Dr. Dowie. He prayed for me. I am well."

There was no doubting this girl's belief in the cause of her restoration to health, and no doubt could be hazarded that she was not well, recovered from a grievous and long ailment.

Mrs. E. E. Kettler, No. 8936 Buffalo avenue: "I hesitate to speak of my ailment, for my cure falls so short of other cures I know Dr. Dowie has made or God has granted in answer to his prayer. I was sick, seriously so, as only a

woman can be, and his prayers have relieved me of my suffering."

"The Lord," spoke up Mrs. Sophie Colton, No. 253 Sixty-Second street, where Mrs. Kettler was visiting, "has been good to me and Dr. Dowie showed me 'the way,' and the Lord, answering his and my prayers, has healed me."

MEDICINE FAILS, FAITH CURES.

Mrs. Colton then related that she had been under the care of Dr. Ryan, of Halsted street; Dr. Burr, of Van Buren and State; that she had been a bedridden inmate of St. Luke's Hospital; had been operated upon and remained a patient for months in the Presbyterian Hospital, and was taken home unable to walk.

"And," she exclaimed. "I heard of Dr. Dowie. I was taken to one of his cottage meetings. I was carried up stairs, I heard him talk, believed, and I walked home."

From that date, nearly two years ago, Mrs. Colton, seconded by her husband, claims that she has been a well and strong woman.

John Murdock, No. 61 Churchill street: "Under Dr. Dowie's guidance I learned to believe, have faith, and am cured of a chronic sore throat which doctors and medicines failed to relieve me of, though for five years I have been under constant treatment."

CURED OF PARALYSIS.

Mrs. Mary Clark, No. 8825 Buffalo avenue, South Chicago: "Two weeks ago," she said. "I was a bedridden woman with palsy, and my arms were crooked with paralysis. I have been prayed for. The Lord has heard and I am well."

And it can be said Mrs. Clark is attending to her household duties, which for two years she had been wholly unable to look after, owing to her complicated affliction.

Miss Amanda Hicks, a school teacher in Clinton, Ky., bears testimony, orally and in writing, that she was healed of cancer. At one time Dr. John E. Owens, of this city, visited her at home, and there refused to operate upon her, but advised her to come to Chicago. She came, but did not submit to the knife. She put herself under the ministrations of Dr. Dowie. She writes from her home that she is strong and well, healed; and attested to it before a congregation at the Tabernacle of Zion last Sunday afternoon.

RAISED OFF A DEATHBED.

The following is the written testimony of a practicing physician of Chicago:

On Thursday morning at 3 o'clock, March 1, 1894, in my own house, a little granddaughter was born. At 8 o'clock the same morning my daughter was seized with puerperal convulsions, and had nine during that day. Medicine was given by the order of a consultation of doctors, yet the patient grew rapidly worse, became unconscious, and was verging closely to the comatose state. At this juncture my son-in-law, Mr. L. G. Larner, determined to go at once and bring Rev. J. A. Dowie, who did healing in the name of the Lord Jesus. Mr. Dowie came quickly and prayed for my child, laying on his hands where the pain was located. Immediately the consciousness returned, the pains ceased, and there were no more convulsions. In twenty minutes from the time he prayed she stood on her feet feeling quite well.

Two days later I noticed she had a slight fever, temperature 100.1, but I thought it natural and gave it but little attention. On Sunday morning, however, the fever reached a temperature 103.5, and there had been rigors during the preceding night, also pains, that indicated a serious condition when taken together as a diagnosis.

I had not experience and knowledge sufficient in divine healing to understand to fight the demon in that way. I was too timid and lacked confidence in myself. This I knew was a day when Mr. Dowie could not well come to us a distance of six miles. We decided it would be wrong to ask him to come on Sunday, because he had three services on that day. Therefore we concluded to try medicine again. I believe that I knew what would check the fever, and so gave her medicine.

But it did not check the fever, and the patient grew worse. At 10 o'clock A. M. Mr. Larnier decided to go again for Dr. Dowie. He closed his services and came quickly again. After prayer and laying on of hands the fever departed and my daughter was again wonderfully well. She was very happy and ravenously hungry, so we all joined heartily in praise and thanksgiving to God, who had twice taken her from the malice of Satan and the jaws of death by the prayers of our beloved brother Dowie. May God bless him and keep us all pure and from every form of evil.

S. E. WILLING, M. D.,
No. 916 Rupp avenue,
Calumet Heights, South Chicago.
L. G. LARNER.

This is all true.

RECOVERS HER SIGHT.

Mrs. George Miller, No. 3314 Dearborn Street: "My eyesight was failing me, and it was with difficulty that I could see with glasses. I believe as Dr. Dowie teaches. I have had faith, and I see to-day as well as ever I did in my life."

Miss Minnie Billingsley, McCracken County, Kentucky, feeble and slow of step, was assisted into the Tabernacle on Friday afternoon. Two weeks ago she had to be carried in. She is suffering with bronchial troubles and consumption. "I believe," she said, with a hopeful and confident exultation of voice, "I am going to be healed." These and hundreds of others give their testimony as miraculous healings they have received under Dr. Dowie's ministration. But these people are adults, grown people, upon whom the powers of imagination may hold sway. They may be impressionable, and, religiously frenzied, claim a surcrease of suffering that may return when the excitement attending their spiritual exultation may die out.

TESTIMONY OF SUCKLINGS.

But when it comes to children, and in their cases the restoration of activity, the removal of deformities, and the straightening of limb, the stories they tell are simply marvelous.

"I am 13 years old," said Florence Gurley, of No. 5725 La Salle street, and then modestly, but cheerily, in a pleasant, exultant mood begotten of the fact that two weeks ago she was lame, but now is whole, she told her story:

"I had the hip disease. For four years I could not walk; two years I wheeled myself about in a chair, and within a year I have walked on crutches. Two weeks ago I came to the doctor on crutches and I went home without them."

And as she concluded her face flushed with happiness. The child's mother is a widow, and the cost of treatment for her daughter has been not a little of a burden.

A neighbor accompanying the child said:

"When she came to the doctor's she was on crutches. She had the use of her left leg, but the right was so drawn up that the toe barely touched the ground, and she put no weight upon it when walking with her crutches. For months the child was in the hospital, bandaged and bound to boards to keep her leg straight, and when she was released from the hospital, awake or asleep, she had a heavy weight suspended to her leg to straighten it."

That child, Florence Gurley, No 5725 La Salle street, Friday afternoon was walking as flat-footed, springy, and alert as if she had never known the use of a crutch and the abomination of it.

NINE-YEAR-OLD BOY HAPPY.

Just as happy a healing is that which has fallen to the lot of Willie Essex, No. 5205 Armour avenue. Friday afternoon at the Tabernacle Willie happened around—"just happened around," as he spoke it. He is a sturdy little chap 9½ years old, and he is particular about "the half." Friday afternoon the youngster was capering around, nimble-footed and joyous. Four weeks ago he hobbled to the Tabernacle with crooked and contracted limbs. He wore a deep-soled, high-heeled shoe on one foot to enable his poor, crooked little leg to reach

the ground. On the other he wore a torturing cuirass, or brace, padded here and there, to keep his leg straight. Crutches helped him, so distorted, to get around at all.

The little fellow can to-day play with the best of 'em, and is making up for lost time.

HE WAS AT DEATH'S DOOR.

Albion Wyman, the 13-year-old son of C. E. Wyman, attorney at law, and well known at the Chicago bar, who has an office in the Unity Building, was snatched from "the jaws of death."

The boy was gasping for breath, speechless, and unconscious in the throes of consumption, dying with stertorous breathing, a seemingly hopeless congestion of the lungs, when he was prayed back to life. The boy to-day is strong, well, happy, and his parents are converted to Dr. Dowie's teachings, that Christ no less heals to-day than He did when in flesh on the earth.

The lad and his aunt were at the Tabernacle meeting Friday, and she told this story:

"Albion for two or three years has been failing, and the doctors pronounced his a hopeless case of consumption. He was taken to California in the hope that he would be improved. No improvement followed, and he was brought home to die, and he was thought to be dying, was dying, when Dr. Dowie saved him by prayer. He was given up for dead by the doctors, Professor W. M. Davison saying his was a hopeless case, consumption beyond a doubt. Mr. Wyman heard of Dr. Dowie through a stenographer in his office, who had known the doctor in Australia. Little believing, yet hoping against hope, Mr. Wyman called on the doctor, and they prayed together. Going to the bedside of the dying boy, Dr. Dowie prayed for him and saved him. He is well as you see."

"Yes," interposed Albion heartily, "I feel splendid."

C. E. Wyman has Professor Davison's attestation in writing to the fact that he had given him up as a hopeless consumptive and that to-day he is in robust health.

James Inglis, No. 52 Wabash avenue, who was mainly instrumental in exposing that "wolf in sheep's clothing," Rev. Dr. Totheroh, adds his testimony to all accumulating as proof of Dr. Dowie's extraordinary powers.

"My sister," said Mr. Inglis, "Mrs. John Sanderson, of Wroxeter, Ontario, Dominion of Canada, is under the doctor's prayerful ministrations."

I heard of the doctor, went to see him, and heard him as an unbeliever. I am to-day a firm believer in his power to do good, to do good without price or fee, and in the name of the Lord, to poor and rich alike. I was firmly set in my belief as to the impossibility of his healing as it was claimed he did. I saw and was converted.

"I then sent for my sister. Two weeks ago she came under his ministration. She was deaf, she was totally blind of one eye, and the sight of the other was sympathetically dim and painful. She had consulted, within the twenty-five years of her affliction, specialists in Buffalo, Toronto, Montreal, and Chicago, all eminent oculists, and the concensus of opinion was that her case was hopeless. The blind eye could never be restored, and the other, too, would succumb to the ailment of the other.

"She had rheumatism, and suffered from a degeneracy of the skin, that made it blotched and pimply.

"Two weeks ago, at my solicitations, she came under Dr. Dowie's ministrations. To-day her rheumatism has left her, she suffers no pain; her skin has been restored to a healthful condition; the eye out of which she could see dimly, has full sight restored to it and out of the eye totally blind she sees the light, something she has not done before for twenty-five years. She is prayerful, hopeful, and confident of full restoration."

WHO IS THE HEALER?

And who is this man who these wonders has wrought, bringing sight to the blind, health to the sick, relief to the

suffering, life to the anguished, and, above all, happiness and health to the children? What's his theory? What's his power?

"Thou, O Christ, art all I want,
More than all in Thee I find;
Raise the fallen, cheer the faint,
Heal the sick, and lead the blind

It is thus his belief and his works, in the name of Christ, may be epitomized. But the doctor speaks for himself:

"Jesus, the Christ, is the same, yesterday, to-day, and forever. He went about 'healing all manner of sickness, and all manner of disease among the people.' I simply 'heal through faith in Jesus.' There is nothing miraculous in it, beyond the fact that all God does is wonderful.

"I claim no exclusive privileges nor powers. I teach that the 'gifts of healing' are in the Holy Spirit. They are not controlled by any person. They are inherent in the church, permanent gifts. It is the old, primitive religion I teach—primitive faith, primitive simplicity, primitive purity of life; and primitive power follows all that. The two cardinal doctrines are: That 'Jesus the Christ is the same yesterday, to-day and forever,' and being so, he is unchanged in power and in will. If His words, 'Lo, I am with you always, even unto the end of the world,' are true, and they are, then He is as much present in power and in spirit to-day as when He stood in the flesh upon the earth. This being so, we have ever presented in our teaching, that He is able, that He is willing, that He is present, and that He is longing to heal His people as in the days of His flesh.

"That disease, like sin, is God's enemy and the devil's work, and can never be God's will. Peter said in the household of the centurion, Cornelius, Acts 10: 38: 'God anointed Jesus Christ with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil, for God was with Him.' Nineteen centuries ago 'all manner of sickness and disease' was healed by Jesus, and as 'all' whom He healed 'were oppressed of the devil,' it follows logically that all sickness and disease and still the devil's work. When Jesus heals He is not undoing the work of the Father, but the work of Satan. The will of God is to heal now, as it was nineteen centuries ago, all who believe.

"Simply and succinctly," continued the doctor, "through Christ he who knows 'the way,' acquiring it through faith, can work in the name of Christ and through Him the healing He practiced for all time. That is it, simple and true."

Dr. Dowie resides at No. 6020 Edgerton avenue. There, day and night, he is besieged and besought by the afflicted. Not only in person do they come, many of whom he houses, but he has hundreds letters of and telegrams daily beseeching him, "Pray for me."

A SCOTCH CONGREGATIONALIST.

He is untiring in his work, and for sixteen years has been uninterruptedly in the ministry of healing, never sparing himself, and never ceasing his evangelical work, the forerunner of the power bestowed upon him to heal by prayer through faith. The doctor was born in Edinburgh in 1847. He is a sturdy, well-built man, with clean-cut features, fine head, black hair, and a flowing whisker well sprinkled with gray. He went to Australia when a lad, returned to Scotland, studied for the ministry, was ordained a Congregational minister, returned to Australia and began his work. It was not until 1876 that he was first used in the ministry of healing, and that service came to him as an inspiration during a plague in Sidney, New South Wales, where doubt that death by disease was God's will invaded his mind and wrought out for him the solution that God's will was to banish disease, and that disease itself was the oppression of the devil.

Acting upon and confirmed in this belief, Dr. Dowie pursued his ministrations in Australia, Tasmania, and coming to this country five years ago, he began his work on the Pacific coast. There and elsewhere in this country his missions have succeeded. He has healed as he has in Chicago.

Last May he made for himself a Home and a Tabernacle,

the Tabernacle of Zion, in this city. Just when the World's Fair opened he began his work.

Just in sight, not more than a stone's throw from the fair grounds, he put up his tabernacle. Then in the midst of throngs intent upon sight-seeing, witnessing worldly pageants, the congregation of nations, and the exhibit of their industry, the tabernacle was passed unnoticed by the millions. Now located just where it stood then, in the remotest part of the city, in a region and place little visited by the casual pedestrian, off on a short, side street, accessible only through a labyrinth of other streets, the tabernacle is almost daily the place of a scene unique, one which has never had its like since Jesus wrought what is now being done in His Name at this unpretentious place.

Though so far removed from the business center and residential portion of the city, isolated and difficult of access, there are thousands who seek it. It is not resorted to solely by people of Chicago, from all divisions of the city, but it is the Mecca for hundreds from all parts of this and other countries.

There are three services held at the Tabernacle, No. 251 East Sixty-Second street, every Sunday. Services every Monday, Tuesday and Friday afternoons at 2:30 o'clock.

Friday afternoon the usual services were held. There was nothing out of the ordinary if it be classed as one of a series of revival meetings. But one glance at the congregation, its eagerness, fervor, attention, intent expression, and expectancy, disabused the impression that this was an ordinary meeting, even of religious zealots.

SCENES IN THE TABERNACLE.

All classes, the poor and the rich, were represented in the congregation numbering 2,000 that occupied the chairs, stood in the aisles, fringed the walls, and, standing outside, hoisted the windows and craned their necks, not to see, but to hear.

The gathering was a solemn one, and so piteous.

Long before the hour set for the services to begin, the Tabernacle was crowded.

Carriages drove up to the door, and stricken people were lifted from them and carried in.

Mothers brought misshapen children in their arms and went in:

The feeble, with tottering steps, were helped in by friends.

The bed-ridden were born in on stretchers.

The sightless were there.

The deaf had fingered out to them the hope held out.

The thump of crutches was heard, as hundreds thus enabled to walk came in.

It was a piteous spectacle, the sight of these afflicted ones—men, women and children. A host of men came, blind, deaf, or paralyzed. Women came, worn, suffering and pain-marked. Young girls, fresh-faced, but marred in body. Children, bright-eyed, intelligent, well grown, but helpless.

How intently, too, did all listen; how eager and expectant, and hope betrayed its presence in the face of even him whose case, in a physical sense, was the least hopeful. They prayed fervently—they wept; many a man, many a woman, many a child in that oddly assorted gathering, whether there as a supplicant or as sturdy, healthful helpmate or friend of the afflicted wept.

It was a sight, as Dr. Dowie said, which would bring pain to the calloused heart and tears to the eyes of the most hardened mortal. And then he spoke of Christ's love, a love that betrayed itself in taking on our infirmities and bearing our sickness.

SIMPLE AND IMPRESSIVE SERVICES.

The services were simple and impressive, beginning with the hymn,

"WHAT A FRIEND WE HAVE IN JESUS."

Dr. Dowie commented, as he gave the gospel song out verse by verse, and exclaimed:

"If we have all we want in Jesus, what's the use of doctors and their poisonous draughts and their torturing surgery?"

Mrs. Dowie read the sixty-seventh psalm and chapter 8 of the gospel according to St. Matthew.

More singing and fervent prayers by Dr. Dowie and his wife. Then the doctor addressed the audience, the sore afflicted who had come to him to learn the way to escape from their afflictions.

He told them how Christ himself took our infirmities and bore our sickness. He grew fervid and eloquent as he talked, and charged as the first requisite of a sure healing his hearers to repent and have faith. The doctor elaborated his subject, quoted the promises of the Saviour, which were as good and everlasting today as when made. He cheered and encouraged his hearers, wrought them up, filled them with hope. He decried disease and doctor's medicine as oppressions of the devil; as the offspring of Satan, hateful to God. The doctor, too, scored the sinners, classifying among them users of tobacco and drink, corset-wearers, and all others who wrought of their own accord bodily affliction and disease and perpetuated such appetites and ailments upon their children.

Pathos was not wanting in the address and tears flowed freely whenever he appealed to God for relief for the suffering.

PRAYED FOR THE SICK.

At the conclusion of the address the sick and afflicted were prayed for, one by one, and fervor characterized the conduct of those brought under the ministrations of the doctor.

At the Tabernacle and at the house Dr. Dowie has a museum, his own peculiarly, and one in which he takes great satisfaction. It consists of a collection of crutches, braces, and trusses which the healed have abandoned or given to him as souvenirs of their cure.

This afternoon at 3 o'clock, as usual on Sunday, there will be a "testimony" meeting at the Tabernacle, when "the healed" will bear witness of their restoration.

H. W. Dummett, Barkly Street, North Fitzroy, Australia.

"NEARLY all my children were sick at different times. The one that is here, who is seven years old, was taken ill of scarlet fever and measles combined. The lodge doctor, Dr. Wilson, of East Melbourne, attended her, but instead of growing better she got worse. I had lost two children under him before, and you parents know what it is to lose your little ones. I didn't want to lose this. Mr. Dowie came after midnight when the child was suffering dreadful agony, and was covered with an eruption. She was delirious and unconscious. The house had been disinfected and reported to the death authorities. He asked, "Do you believe the Lord will heal her?" My wife and I said "Yes." He knelt down and prayed. He asked the Lord to restore the child's health. He laid hands on the child, who immediately went into a quiet sleep, the fever entirely leaving her. My wife and I had been up for several nights before, and had never taken off our clothes. That night we slept ourselves. Next morning when the child awoke quite well all eruption had disappeared, and she said she was hungry. The same morning the doctor came. He could not make it out. My little girl was healed instantaneously. When the doctor came he could not find a spot of the eruption on her body, although the previous night, before Mr. Dowie came, she was covered with eruption from head to foot. When my little boy was bad I took him straight to the Lord, and he was healed by the laying on of Mr. Dowie's hands, instantaneously. We never gave them any medicine from the moment Mr. Dowie touched them, and they have been well from that day to this. I thank God, and am deeply grateful to our pastor, both for teaching and healing, in which he has been used to so many."—*Record of the Fifth Annual Commemoration.*

"DOCTORS AND MEDICINE."

A FRIEND has sent to us a little tract by Mr. W. A. Redding, with the above title, which contains numerous extracts from the writings of many of the most prominent physicians in the world concerning the utter fallacy of calling medicine a science. Those who have heard our lectures will remember that we have quoted from eminent medical professors in our native city university (Edinburgh) whom we have heard denounce the so-called science of medicine as purely empirical, and this little *resume* of similar testimony will be helpful to many whose minds have been kept in a continual state of bondage by the fear lest they should be sinning against God in laying aside the use of these poisonous drugs which are falsely presented as a divinely appointed means for the healing of human diseases.

Doctor Oliver Wendell Holmes' declaration before the Massachusetts Medical Society puts the whole matter in a truthfully pithy and witty form, when he says: "I verily believe that if the whole *materia medica* could be sunk to the bottom of the sea, it would be all the better for mankind and all the worse for the fishes." And Dr. James Mason Good's words contain a great truth when he says, "The effects of our medicines are in the highest degree unsatisfactory, except, indeed, that they have destroyed more lives than war, pestilence, and famine combined." It may help some of our friends to have these facts put in this simple form. We commend, therefore, our brother's tract to the attention of all who believe there is "balm in the Gilead of God and the divine Physician there."

INTRODUCTORY.

In the winter of 1874, when some members of his family were sick, a gentleman of Denver, Colorado, who was trusting in the Lord Jesus Christ as his physician, refused to call in a doctor. It created considerable excitement and much newspaper comment, and W. A. Redding wrote the following article for a Denver paper:—

DOCTORS AND MEDICINE.

Inasmuch as the subject of doctors and drugs has been brought to the attention of the people of this section of the country, let us introduce the testimony of some of the most prominent physicians in the world.

Professor N. Champman, late of the University of Pennsylvania, formerly President of the Philadelphia Medical Society, and declared a few years ago to be at the head of the medical profession in America, says, in "*Materia Medica*," Vol. 1, page 3: "Medical conclusions differ very widely from every other species of evidence. We cheat ourselves with a thousand illusions. It is not necessary that I shall enforce this remark by the enumeration of any examples. No one who is conversant with the practice need be told how often his own deductions have proved erroneous, and *how little confidence* is to be reposed in those pompous recommendations with which medicines are promulgated."

On page 33 the same author says:—

"To trace the multiplied relations of medicine to disease, we at once introduce the spirit of speculation."

Again he says: "As it is, we are plunged into a labyrinth almost without a clew. Dark and perplexed, our devious career resembles the blind gropings of Homer's Cyclops round his cave."

And again he says, page 32: "This, indeed, is emphatically true, that we can hardly ever pronounce with certainty what will be the exact results from the dose administered. It might gratify our vanity, were it not more than counterbalanced by the humiliating view of so much absurdity, contradiction and falsehood."

Here, then, he admits that medical practice is an "illusion," and that is "speculation."

Sir Astley Cooper, physician to Queen Victoria, has declared: "The science of medicine is founded upon conjecture and improved by murder." What a shocking state-

ment from a man so eminent as to have the royal family in his professional care.

Professor Armor, of the Long Island College Hospital, declares, in the *New York Medical Journal* for January, 1883, that "drugs are administered, patients sometimes recover, and we suppose we have cured them, whereas our remedies have had little or nothing to do with their recovery. Very likely it took place in spite of our drugs."

Sir James Johnson, formerly editor of the *Medical Chirurgical Review*, London, says: "I declare, as my conscientious conviction, founded upon long observation and experiment, that if there were not a single physician, surgeon, chemist, druggist or drug on the face of the earth, there would be less sickness and less mortality than now prevail."

Dr. Oliver Wendell Holmes has declared before the Massachusetts Medical Society: "I fairly believe that if the whole materia medica could be sunk to the bottom of the sea, it would be all the better for mankind and all the worse for the fishes."

Professor Magendie, the great French physician, whose experiments and teaching are recorded and scattered over the whole globe, addressed the students at the Paris Medical College in the following language: "Gentlemen, medicine is a great humbug. It is nothing like science. Doctors are mere empirics when they are not charlatans. We are ignorant as men can be. I must tell you frankly that I know nothing about medicines. I repeat to you, there is no such thing as medical science. I grant you people are cured, but how? Nature does a great deal, but *doctors do devilish little*." Think of it; a man so high in the medical profession as Dr. Magendie is acknowledged to be, lecturing in such style to a class!

Dr. James Mason Good, the noted author, says: "The science of medicine is a barbarous jargon, and the effects of our medicines in the highest degree unsatisfactory, except indeed, that *they have destroyed more lives than war, pestilence and famine combined*." How does this sound to the people who have a mania for swallowing medicine?

Dr. Martin Paine, in his great work, "Institutes of Medicine," page 541, declares: "The most violent poisons are among our best remedies. We do but substitute one morbid action for another." Dr. Payne is authority if there ever was any. He was Professor of Institutes of Medicine and Materia Medica in the University of the City of New York, and member of any number of learned societies in Europe and America.

Dr. Hall, of *Hall's Journal of Health*, says: "Medicine, even the *mildest*, is a poison, and effects a result in proportion to its poisonous qualities. It cures by *setting up a disease greater than the original which it seeks to cure*." Hence the reader can easily see how it is that medicine *seems* to "cure" the simpler forms of disease, by establishing the more serious ailments, such as heart disease, liver troubles, consumption, kidney disease, dyspepsia, paralysis, spinal trouble, female disorders, and the host of other chronic ailments which are acknowledged incurable by any drugs.

It is the duty of a doctor to ease a man's pains, and quietly slip him out of this life into the Great Beyond.

"Men who are really sick die, and we cannot save them."—

Prof. Frederick R. Marvin, M. D.

"I have no faith whatever in our medicine."—Dr. Bailey.

"Medicine is so far from being a science that it is only conjecture."—Dr. Evans.

"Of the essence of disease very little is known."—Prof. S. H. Gross, M. D.

"Mercury has made more cripples than all wars combined."—Dr. McClintock, M. D.

"The administration of our powerful medicines is the most fruitful source of deranged digestion."—Prof. E. R. Peaslee, M. D.

"So gross is our ignorance of the physiological character of disease that it would be better to do nothing."—Magendie, France.

"The physician mixes, combines and jumbles together vegetable, mineral and animal substances, and administers them right or wrong, without considering for a moment the cause of the disease, and without a single clear idea as to his conduct."—Magendie.

"If the arts of medicine and surgery had never been invented, by far the greater number of those who suffer from bodily illness would have recovered, nevertheless."—Sir Benjamin Brodie, M. D.

Dr. Abernathy, of London, declares: "There has been a great increase of medical men, and, upon my word, diseases have increased accordingly." It is truth, and can be easily understood if the people will only stop swallowing drugs long enough to examine into the matter.

Dr. Martin Pain, the noted professor and medical author, says in his "Institutes of Medicine:" "Remedial agents can never transmute morbid into healthful conditions."

Dr. Franklin says that "nature cures, while the doctor asks the fees."

Another noted physician says that "medicine draws the patient's attention, while nature cuts in and makes the cure."

Dr. Wood, in his "Practice of Medicine," declares in the very first chapter that "we have not yet learned the essential nature of the healthy actions, and cannot, therefore, understand their derangements." I ask, then, How can a man treat successfully that which he does not understand?

Dr. F. L. Oswald says: "Many sicknesses are caused by poisons foisted upon the system under the name of tonic, beverages or remedial drugs; the only cure is to shun the poisons."

Sir Henry Baker, in describing the sufferings of his party while exploring the river Nile, states that he threw away his medicines and substituted nothing but a vapor bath, and after that his men went on their way rejoicing.

Dr. Livingstone gives an account of a similar experience.

Dr. J. H. Kellogg, physician-in-chief and manager of one of the great institutions in America, says: "If a cure is effected, *it must be through the wonder-working of nature, and not through the agency of any drug*." The same author says: "Medical quackery is by far the most dangerous of any form, yet the most common."

Dr. B. W. Richardson, one of the most noted physicians of Europe, says: "The world, I must confess, would be happier if drugs were unknown."

Dr. Thomas N. Reynolds, Professor of Materia Medica in the Detroit Medical College, in a lecture delivered before the State Medical Society, said: "There is a most extraordinary misconception with regard to the true functions of medicines and medical men. It pervades the educated medical fraternity itself. It is a common thing to see the younger members of our profession attributing to medicines, cures that they never produced. Even the older ones prescribe remedies that serve nothing more than to satisfy the mind of the patient that he is taking medicine, and also to satisfy the doctor that he is "doing something" for the case. . . . This undue credit to the effect of drugs arises from habit. . . . With medical men the hope to hit upon the lucky remedy has, in all ages, led to the adoption of many absurd things, and to excessive dosing. Nothing but hard-learned experience and frequent disappointments will ever convince the *young* doctor of the *worthlessness of drugs*. . . . Doctors should be educators rather than physic-mongers."

Such is the testimony of a man at the head of a great medical college.

"All medicines are poisonous."—Prof. S. St. John, M. D.

"What we call *medical science* is a jumble of inconsistent opinions."—*Dublin Medical Journal*.

"Nine times out of ten our miscalled remedies are injuries to our patients."—Prof. Jamieson, Scotland.

"Physicians have hurried thousands to their graves who would have recovered if left to nature."—Prof. Clark, New York.

"Every dose of medicine is a blind experiment on the vitality of the patient."—*Bostwick's History of Medicines*.

"I fearlessly assert that in most cases our patients would be safer without a physician than with one."—*Dr. Ramage, F. R. C.*

"All our curative agents are *poisons*, and, as a consequence, every dose diminishes the patient's vitality."—*Prof. Clark*.

"The *vital effects* of medicines are very little understood. It is a term employed to cover an ignorance."—*Prof. Davis*.

"The popular medical system has neither philosophy nor common sense to commend it to confidence."—*Dr. Evans, F. C. R., London*.

"The drugs which are administered for the cure of scarlet fever, kill far more patients than those diseases do."—*Prof. Baker, New York Medical College*.

"All our cogitations respecting the *modus operandi* of medicines are purely empirical."—*Prof. Chas. D. Mcigs, Jefferson Medical College, Philadelphia, Pa.*

"The reason medicine has advanced so slowly, is because physicians have studied the writings of their predecessors, instead of nature."—*Alex. H. Stephens, M. D.*

"Ninety-nine out of every hundred medical facts are medical lies, and medical doctrines are, for the most part, stark, staring nonsense."—*Prof. Gregory, Edinburgh*.

"The *modus operandi* of medicines is still very obscure. We know that they operate but exactly *how* they operate is entirely unknown."—*Prof. E. H. Davis, M. D., New York Medical College*.

"All medicines which enter the circulation *poison* the blood in the same manner as do the poisons that produce diseases."—*Prof. Joseph M. Smith, M. D. New York College of Physicians and Surgeons*.

"It is my firm belief that the prevailing mode of practice is productive of vastly more evil than good, and were it absolutely abolished, mankind would be infinitely the gainer."—*Dr. Cogswell, Boston*.

"What do persons, who call themselves reasonable, do in the midst of a hundred doctors, with a hundred different medicines, each affirming that his own is good, and that all the rest are bad? Do they reject them all? No, they *swallow them all*."—*Dr. Trall*.

"Thousands are annually slaughtered in the quiet sick-room."—*Prof. Frank, M. D., London*.

It is the universal testimony of all experienced physicians, that the people are fanatical and want to be swallowing drugs. At a medical association in Northern Indiana, one of the oldest and most successful doctors present arose, and in a public speech to the other doctors, declared that the older he grew and the more experience he had, the less medicine he gave; and at the close of his speech he strongly intimated that if he continued much longer in the practice he would abandon drugs altogether.

Dr. Kellogg, at the head of the great Medical Sanitarium, says: "The public have been kept in the dark for ages, until they have come to believe that they must, without asking any questions, swallow whatever the doctor prescribes."

Dr. A. H. Stephenson says: "The older physicians grow, the more skeptical they become in the virtues of their own medicines."

I have introduced only a fractional part of the testimony which I have from only the most eminent physicians and medical authors in the world.

"In vain shalt thou use many medicines." Jer. 46: 11.

"Ye are all physicians of no value." Job. 13: 4.

"The diseased have ye not strengthened, neither have ye healed that which was sick." Ezek. 34: 4.

"And Asa . . . was diseased in his feet, until his disease was exceeding great; yet in his disease he sought not to the Lord, but to the physicians. And Asa slept with his fathers." 2 Chron. 16: 12, 13.

"Is any sick among you, 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 the sick, and the Lord shall raise him up." Jas. 5: 14, 15.
"I am the Lord that healeth thee." Ex. 15: 26.

ANNOUNCEMENTS.

DIVINE HEALING MISSION

Meetings will be continued in ZION TABERNACLE,
251 East 62nd Street, near Jackson Park
as follows:

During the month of September, EVERY LORD'S DAY at
10: 30 A. M., 2: 45 and 7:45 P. M., and on Tuesdays,
Thursdays and Fridays at 2:30 P. M.

EACH THURSDAY will be devoted to sick children
and is called CHILDREN'S DAY.

There are no charges of any kind made. Free-will offerings
only are received, but all persons who desire to see Dr.
Dowie for healing must apply for tickets to the Rev.
S. J. Harrison at the close of the Lord's Day services.

On Lord's Day, Sept. 23rd. at 2: 45 P. M., Dr. Dowie will
deliver the first of two lectures on

FIVE BEAUTIFUL LESSONS FROM BETHESDA.
Illustrated by a diagram.

SPECIAL NOTICE.

A PRAISE AND TESTIMONY MEETING

Will be held in the TABERNACLE on LORD'S DAY SEPT.
30th at 2: 30 P. M., when many who have been saved
and healed through faith in Jesus will testify. "All
manner of sickness, and all manner of diseases" will be
represented. The crutches, braces, trusses, boots, plas-
ter casts, cots, etc., represented in the picture, "Cap-
tured from the Enemy," will be exhibited above the plat-
form.

Those who desire to testify will assemble in the Healing-Room
at 2 o'clock.

DIVINE HEALING HOMES

Conducted by The Rev. John Alex. Dowie and Mrs. Dowie.
HOME No. 1,

(Where Doctor and Mrs. Dowie personally reside) is situated
at 6020 Edgerton Avenue, close to the 60th Street Sta-
tion of the Illinois Central Railway.

HOME No. 2,

Is situated at 253 E. 62nd St., next door to the Tabernacle.

Applications by intending guests must be made at HOME
No. 1, to Mr. D. C. Alton, Financial Secretary, in the
case of personal applications, but by letter, to the
REV. JOHN ALEX. DOWIE.

Terms will be forwarded on application.

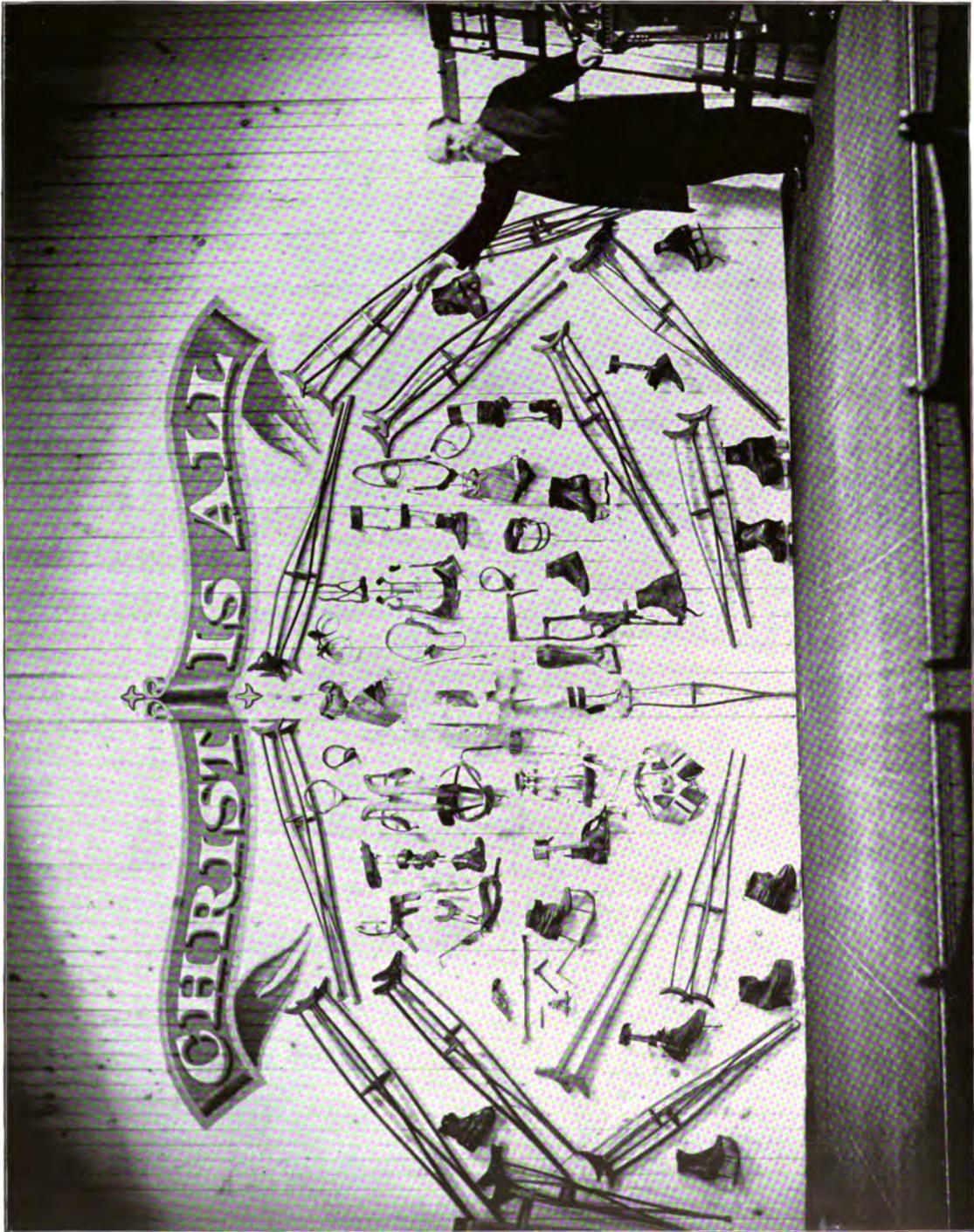
ZION PUBLISHING HOUSE

6100 Stony Island Avenue

Is situated within a block of the Tabernacle. It is the office
of LEAVES OF HEALING, and has a new and complete
printing and electrotyping plant. Divine Healing Publi-
cations, Hymn Books, Bibles, etc., may be purchased,
and subscriptions for this paper will be received there.

All communications upon business must be addressed to

REV. S. J. HARRISON, Manager.



CAPTURED FROM THE ENEMY.
 Some of the Crutches, Braces, Boots, Plaster Casts, etc., once worn by the sufferers whom God delivered, with a set of Safe-blower's Tools and the Revolver of a Burglar (now converted), and a number of Cots on which dying persons (now healed), were brought to Zion Tabernacle, in some cases hundreds of miles.
(For Description See No. 3, Page 47.)

He sendeth His word

and healeth them.

PATIENCE

LEAVES OF HEALING

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 I. NUMBER 5 NEW SERIES. CHICAGO, SEPTEMBER 28, 1894.

PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

No. 6.

MRS. MAGGIE E. PARSONS.

A LIVING, lifelong agony of hopeless, crushing pain is the miserable lot of countless thousands of wives and mothers.

The Divine institution of marriage, the crown of true and mutual love, and the glory of a fruitful motherhood, which is God's reward, are all blighted by disease. The term "diseases of women" opens up a very inferno of suffering to those who know, as we do, the terrible misery of thousands upon thousands of heroic sufferers.

We often see several hundreds of women in a day in the Healing Room; and as they tell us one by one of their various afflictions, the tale of their separate and combined woe would seem incredible were we to tell it. We can only pour it out at the feet of Woman's Best Friend, the sinless Son of the Holy, Blessed Virgin Mother—He knows, He cares, and He relieves the suffering woman's grief and pain. Our life would be an intolerable burden of grief in sympathy for womanhood, but for the joy of knowing that there is not a single malady peculiar to her sex which we have not seen Jesus heal. The story can never be told, for the healed number many thousands, and the work goes on in hundreds

every week in Zion Tabernacle and the Divine Healing Homes.

But we shall present from time to time typical cases, and we have great joy in presenting the case of "the happiest woman in Madison," according to the *Wisconsin State Journal*, from which we shall quote more largely later on.



MRS. MAGGIE E. PARSONS, 1014 SRAIGHT STREET, MADISON, WIS

In more than one particular she is like the woman in the thrice-told beautiful Gospel story who "touched the hem of His garment." It was not pleasant for that woman to come forth out of the crowd, and tell her story in the open street. It is little to be wondered at that she came "fearing and trembling" and fell down at Jesus' feet. But "knowing what was done in her," how could she be silent? Therefore, she "declared before all the people for what cause she had touched Him and how she was immediately." She knew nothing; her testimony is full; "she told Him a truth," and feared no one. She saw Jesus only, although a thousand curious eyes and ears were bent upon her, eager to see and hear. How countless millions through the long centuries since then have rejoiced in her faithfulness. What a harvest of blessing has sprung from her testimony. Who shall blame what Christ

approved? No Christian dare. And so we rejoice in the courage of this bright and cultured Christian woman, Maggie E. Parsons, who tells her story in the unmistakably clear words which follow. She too has heard the benediction of her Lord.—“Daughter, thy faith hath made thee whole: go in peace, and be whole of thy plague.” We believe that her telling of this story, first, in the written testimony which she handed to us ere she left our Home, and, second, in the article published in the *Wisconsin State Journal*, will prove a blessing to tens of thousands of suffering women throughout the world.

Hence we give both without altering or adding a single line, and we append the further testimony of her father and her brother's wife—both highly competent witnesses.

DIVINE HEALING HOME,
6020 EDGERTON AVENUE CHICAGO.
August 18th, 1894.

For five years I have been an invalid, suffering from severe uterine trouble, displacement, adhesion and inflammation, confined to my bed the first year of this time, under constant local treatment. My husband's death in the meantime greatly aggravated the disease and completely prostrated me. After the year's treatment I became better, and was able to leave my bed for a few months. The old trouble returned and I was again confined to my bed for some time. In this manner I continued up and down, never free from pain however, for a year or more. Finally Dr. Dudley of St. Luke's Hospital was called and pronounced me a nervous wreck, and advised me to be immediately sent to a "Rest Cure." Shortly afterwards I went to the Battle Creek Sanatorium where I remained six months under the care of Dr. J. H. Kellogg, who said my case was one of peculiar interest, being so complicated. I received daily painful local treatment during the entire six months. After returning home I suffered with stomach trouble, "reflex action," and for nearly two months was allowed no food with the exception of rumysgin. My stomach trouble was relieved, but the uterine trouble rapidly grew worse. A physician of much skill was called and a most thorough examination was made under the influence of chloroform by two physicians, both afterwards telling me hysterotomy was the only hope for any health. While under the anesthetic the uterus was curetted. Severe inflammation followed, confining me to my bed for six months, the inflammation was so severe that the physicians could not use instruments, but held the uterus in position from half an hour to an hour each treatment and afterwards making a mull of medicated wool tampons, over fifty dollars of the same wool being used. I would have sinking spells often and frequently verged on unconsciousness, having to be restored with stimulants. Nothing could be done but to bridge me over until an operation could be performed. After my physicians left for Germany in April last, I was placed under the care of a magnetic healer of many years experience, who promised to accept no pay if at the end of one month's treatment I was not greatly improved. At the end of five weeks the assertion was made that I was more prostrated, vitality lower than ever, and that the surgeon's knife alone could cure me, and unless that quick, Maggie Parsons was not long for this earth. Soon after I decided to go to the Divine Healing Home and see Dr. Dowie, though wondering at the same time, why God could not answer my own prayers in my own room? But one clasp

of this good man's hand, one look into his face, and I knew I was indeed in the presence of God's servant, and that through him would I not only receive this physical blessing, but spiritual blessing. I arrived at the Home on Tuesday the twelfth of June. On Friday the Doctor and Mrs. Dowie visited me in my room. After a few moments of conversation, the Doctor laid hands upon me and prayed the prayer of faith, and I was free from all pain, and made whole from the very hour. Nine weeks have passed, and no return of pain. The chain with which the devil had bound me many years, has been severed. Though perfectly healed, I must yet become strong, as the withered hand became whole. This new life belongs to the Lord, and in His service will I endeavor to use it, not letting the beautiful teachings of Dr. Dowie fall upon stony ground; and upon him will I ever pray that Heaven's choicest blessing may rest.

MARGUERITE E. PARSONS.

The following letter is from the father of Mrs. Parsons:

MADISON, WISCONSIN, August 26, 1894.

MY DEAR DR. DOWIE: Permit me most sincerely and heartily to thank you and your dear good wife, for the considerate kindness extended to my daughter, Mrs. Parsons, during her nine week's stay at your Divine Healing Home in Chicago. After five long and weary years of invalidism, and doctoring, she came to your Home diseased and afflicted in body, and downcast in mind, and I thank God He has through you as His instrument, healed and restored her to a healthful condition of both body and mind, giving her a clearer and stronger faith in God, and realization of her duty to Him, to herself and family, and to her fellow-man. So again, I say, we all feel thankful for what the Spirit of God, through you, has accomplished for her, and may the Spirit of Christ, in all of His fullness of wisdom, goodness and power, guide, support and keep you, and continue you, a mighty power in His hands for great good. This is and shall be the prayer of my heart. Thankfully remaining, most sincerely yours.

H. SNELL.

The following is from a letter addressed to us by Mrs. Nannie W. Snell the sister-in-law of Mrs. Parsons:—

MADISON, WIS. Sept. 16th, 1894.

REV. JOHN ALEX. DOWIE,

Dear Doctor:—We as a family have received a great blessing through you and it is surely a great privilege and blessing to know of you, and your wonderful good works.

The restoration to health of my sister-in-law, Mrs. Parsons, is marvelous. It is a change physical, mental and spiritual, therefore a threefold blessing to her and also to her friends. She is like one resurrected.

I have read your LEAVES OF HEALING, given me by Mrs. Parsons, and I will subscribe. I read every word and believe it all. It will be the means of comfort, strength and new light to me.

Thanking God for knowing of you and thanking Him again that you are able to so relieve and brighten the lives of suffering ones, and praying that you may be strengthened and sustained in this glorious work to bless many more.

I am sincerely yours,

NANNIE W. SNELL, 1023 Jenifer St.

The following article appeared in the *Wisconsin State Journal*, published in Madison, Wisconsin, on August 29th 1894, two weeks after her return to her home in that city:—

REMARKABLE HEALING.

UNDER THE INSTRUMENTALITY OF REV. JOHN ALEX.
DOWIE, OF CHICAGO, AS RELATED BY MRS.

MAGGIE E. PARSONS.

At the home of H. Snell, 1014 Spaight street, overlooking beautiful Lake Monona, is perhaps the happiest woman in Madison. She is Mrs. Maggie E. Parsons, a medium sized lady of about 30—a guess—for five years an invalid, but now rejoicing in health. During this time twice only has she been a mile distant from her home, and that by carriage, and for two years has not crossed the street. Now she comes and goes with freedom. "I feel like a stranger in my native city," she said. A *State Journal* representative called on Mrs. Parsons. With her father she met him in the parlor, and the lady told her experience and said:

For the past five years I have been an invalid, the first year of the time being confined to my bed under the care of one of Madison's ablest physicians. My husband's death in the meantime aggravated my condition, causing complete nervous prostration. For three years,—though I had constant and skillful care—I made no permanent improvement and was advised by Dr. Dudley, of St. Luke's hospital, Chicago, to go to a rest cure. After some consideration, however, I decided to go to the Battle Creek Sanitarium, where I remained six months, a patient of the celebrated surgeon and physician Dr. J. H. Kellogg, from whom I received much personal attention. After diagnosing my case he pronounced it a complicated one of considerable interest. Making little or no improvement I returned home, though with regret at being so little credit to Dr. Kellogg and his institution. My condition gradually became more serious and for several months I was again confined to my bed, suffering, at times, great pain. Two of Madison's most skillful surgeons were soon agreed that all medical skill had been exhausted and nothing remained but surgery. I consented to abide by their decision, but proposed to wait until their return from Germany. Shortly after I had become reconciled to this decision there appeared in the *Chicago Inter Ocean* an article on "Divine Healing," which attracted the attention of my family, and, though almost a doubting Thomas, I concluded to visit Dr. Dowie, through whom these healings had been received. I arrived at the Divine Healing Home Tuesday, June 12; met the doctor, a grand, good man. All doubts vanished, and I felt that I was indeed in the presence of one of God's agents and that through him I was to receive the blessing of health. Three days later, in company with Mrs. Dowie, he visited my room, and after a few moments' conversation prayed the prayer of faith, and, like the woman in scripture, I was made whole from the very hour. Nine weeks have passed and no return of pain, though going up and down two flights of stairs many times every day.

Sufficiently well to return to Madison, I still remained a guest in the Home, where not only a heavenly atmosphere prevails, but it is a most delightful place to rest. Everything is provided for your comfort. The house is handsomely furnished and the food is of the most nourishing quality, the best the market affords, and served in a most tempting manner. No one would guess the smiling, happy faces gathered around the long, daintily spread table (Dr. Dowie presiding at one end, Mrs. Dowie at the other) to be invalids. But best of it all is to listen to the Doctor every morning as he expounds the

Bible. He is a scholarly man and his teachings are listened to with rapt attention. He certainly is a man of God, and that God uses him no one can doubt. I have been an eye-witness to many wonderful healings. The little boy Willie Esser, mentioned in the *Inter Ocean*, I have seen walk as rapidly as any other boy and held in my hand the cruel steel brace which he had worn night and day for six years; also heard his mother testify how he had suffered, and how sixteen different physicians had not been able to relieve him."

"Thursday of each week Dr. and Mrs. Dowie devote entirely to children at the Tabernacle, where hundreds of many nationalities, with all forms of disease—blind, deaf, dumb, idiotic and crippled—are gathered. A look at the various braces, crutches, plaster casts, high-heeled shoes, etc., given to the doctor, is proof that many are healed and that divine healing through childlike faith by prayer to God is a fact and not a myth. Nineteen centuries ago Christ gave his disciples power to heal all manner of sickness and disease. Why not today? He is just the same yesterday, today and forever. Money offered for healing is refused. It is without money and without price. Free will offerings, however, from the mite to the thousands, for the development and extension of the Lord's work are thankfully received."

Mrs. Parsons states, "There are seldom less than fifty or sixty guests at the Divine Healing Home, and often many more (and scores of applications for rooms), representing nearly every state in the union. Hundreds of all classes, rich and poor, of all nationalities, attend the tabernacle meetings held several times each week. After each service large numbers of the sick are seen by Dr. and Mrs. Dowie in the prayer room, and many remarkable healings have been here received through the prayer of faith, many of them instantaneous and many progressive, Dr. Dowie claiming to be only an instrument in God's hands. If all are not healed, who can say the proper conditions are met? At one tabernacle meeting seventy-three arose in testimony of having been healed. Mr. Snell spent a week at the Home and was strongly impressed by what he saw and heard, and says the teachings have no other foundation than Christ.

"Photographs of the doctor show a strong face of middle age. That of Mrs. Dowie is sweet and intellectual. Dr. Dowie was born in Edinburgh, Scotland. In addition to his teaching, preaching, and praying with the sick daily, many times far into the night, scores of letters and telegrams are daily received beseeching him, 'Pray for me.'"

This article, and the preceding letters, afford the most convincing confirmation of Mrs. Parson's testimony; and, what is more, the most cheering evidence that the spiritual blessing which accompanied the healing is being exercised for the glory of God and the good of others. We already know of many in Madison and in other places who have been led to seek and find in Christ the blessing which she received. May this account of the gracious work God hath wrought inspire fresh hope, revive drooping faith, and increase the courage of every trembling sufferer to press forward and seek the blessing of a perfect cleansing from Him who is the "Fountain opened for sin and for all uncleanness." The Hand of the Healer is waiting to bless. He is just the same to-day. Who will say, Lord touch me?

"The healing of Thy seamless dress
Is by our beds of pain;
We touch Thee in life's throng and press,
And we are whole again."

GOD'S WAY OF HEALING.

BY THE EDITOR.

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

Jesus said, "*I am* the Way, the Truth and the Life," and He has ever been revealed to His people in all the ages by the Covenant Name, Jehovah-rophi, or "*I am* the Lord that Healeth thee." (John 14:6 and Exodus 15:26).

The Lord Jesus Christ is still the Healer.

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

Divine Healing rests on Christ's Atonement.

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

Disease can never be God's Will.

It is the Devil's work, consequent upon Sin, and it is impossible for the work of the Devil ever to be the Will of God.

Christ came to "destroy the works of the Devil," and when He was here on earth He "healed every sickness and every disease," and all these diseases are expressly declared to have been the "oppression of the Devil." (1 John 3:8, Matthew 4:23 and Acts 10:38).

The Gifts of Healing are Permanent.

It is expressly declared that the "Gifts and 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 and 1 Cor. 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 Zion Tabernacle, 251 E. 62nd St., near Jackson Park, Chicago, 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 Publishing House, 6100 Stony Island Ave., Chicago.

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

You are heartily invited to attend and hear for yourself.

DIVINE HEALING THE ANTIDOTE TO CHRISTIAN SCIENCE, FALSELY SO-CALLED.

THE warning of the Apostle Paul (1 Timothy 6:20) is as much needed to-day as it was in A. D. 65. Addressed to the Christians of this age, and especially to the Christian teacher, it is an exhortation which should be heard and obeyed by every true follower of Christ, "Keep (or guard) that which is committed to thy trust, avoiding profane and vain babblings and *Oppositions of Science, falsely so-called*, which some professing have erred (missed the mark) concerning the faith."

As many of our readers know, we are accustomed to speak in our missions very plainly concerning this antichristian imposture, and we are thankful that the Lord has used our protest and exposure of its wickedness. We intend to devote some attention to this subject in future issues, but meanwhile can only express our extreme astonishment that any Christian person could ever be led astray by that which is so manifestly neither Christian nor scientific. The blasphemous character of this system only needs to be known to insure its repudiation by all true Christians.

It has pleased the Lord to use us, when on the Pacific Coast, in the restoration to Himself of one who had become a Christian Scientist practitioner. She surrendered to us her certificate, or diploma, and placed in our hands a copy of a letter to the wicked man who granted it in Chicago. The certificate is as follows:—

THIS IS TO CERTIFY

that

MRS. E. J. T.

Has received from me a course of instruction in the

PRINCIPLES OF CHRISTIAN SCIENCE,

as taught by Mrs. Eddy, in her book entitled "Science and Health," and at present date we see no reason why she is not able to demonstrate the same in *the cure of sin and sickness, and the various forms of moral evil.*

(Signed) JOSEPH ADAMS.

Normal Class Graduate of the Massachusetts Metaphysical College, Boston.

Chicago April, 1888.

Surely the awful blasphemy of this diploma needs no comment to prove its wickedness, but it certainly calls for strong denunciation that any living man should be so daring as to issue a certificate declaring to the world that another mortal being is now licensed to *cure* sin, sickness, and moral evil. The very first principles of true Christianity require a true Christian to believe that none but Christ can

"Be of sin the double cure,
Cleansing from its guilt and power."

A fearful reckoning indeed have these "enemies of the Cross of Christ," who take His Name in vain, and dare to call their diabolical science by it.

The lady who surrendered to us the diploma of which the above is an exact copy, writing to us under date of July 3, 1889, says:—

"DEAR MR. DOWIE: Words fail me when I attempt to thank you for your timely visit. God has led me to see my sin. I have asked Him to forgive and blot out all, and I believe He has accepted my prayer. I did not think I had any public duty to discharge in this matter, but I now think I have. I shall write to Mr. Adams and send him the diploma he gave me. You can but little understand my feelings this day, feeling that I have been the cause of putting my darling child, and so many others, into so great a darkness."

Our sister subsequently determined to send to me the original diploma, and to write to Mr. Joseph Adams, requesting

him to strike her name from the roll of his graduates. She sent to us a copy of her letter to Mr. Adams, which is dated July 7, from which we take the following extracts:—

“MR. JOSEPH ADAMS—*Dear Sir:* Doubtless you will remember almost the last words you said to me were ‘There must be something holding your daughter.’ God has led me to see that the ‘thing’ which is holding her is Christian Science. Would to God I had never allowed myself and her to have gone into the abominable teaching. Most of my daughter’s ravings are of Mrs. Eddy’s books and you and your teachings. God has shown me that to deny there is no sin, sickness nor death in the world is a falsehood, and to deny that Christ came to save sinners is the greatest of all sins. May God in His wisdom show you, as He has me, this great sin. . . . I wish you to strike off my name from those to whom you have given diplomas, that I may no longer be classed as belonging to the Christian Science people.

“Respectfully yours, MRS. E. J. T.

We have also received from the son of this sister a letter, in which he says:—

“My dear mother now says that if she had only known the beauties of Divine Healing before, how much happier she would be. She feels that she cannot say too much against Christian Science.”

We are grateful to the Lord for this testimony to the truth of His word, and believe that the true antidote for Christian Science, falsely so-called, is the setting forth of Jesus as the Healer of His people. It is because the church of God has neglected to present Him as such, that these false and anti-christian systems of modern Spiritualism, Christian Science, Mind Healing, Theosophy, and all their miserable progeny abound.

We earnestly pray that the example above referred to may be followed by many who have “erred concerning the faith” in this matter. It is one of the signs of the latter days (see 1 Timothy 4: 1, 2) “that some shall depart from the faith, giving heed to seducing spirits and doctrines of devils through the hypocrisy of men that speak lies, branded in their own consciences as with a hot iron;” but it is also a sign of the times that, whilst evil men, “like Jannes and Jambres who withstood Moses, resist the truth,” they show themselves to all the world to be “men of corrupt minds, reprobate concerning the faith.” May the prophecy of Paul concerning such be speedily fulfilled. “They shall proceed no further, for their folly shall be evident unto all men as theirs also came to be.” (2 Timothy 3: 8, 9).

One of our earnest aspirations is, that God would use us mightily in this land to the pulling down of this stronghold of sin and Satan, for we are persuaded that this “opposition of science,” falsely called “Christian,” must be met and smitten in the Name of the Lord, with “the sword of the Spirit, which is the Word of God.” When our brethren in the ministry preach fully and faithfully that Jesus is the Healer of all who believe, their teaching will be abundantly confirmed in the happy experience of all who hear this glad gospel; for, as of old, God will bear them witness, (Hebrews 2: 4), “both by signs and wonders, and by manifold powers and by gifts of the Holy Ghost, according to His own will.” The contemptible emptiness of all these boasted philosophies and sciences will collapse like air bubbles when pricked by the point of the Divine Sword, but no other weapon will avail. We have no sympathy whatever with the appeal which is often made to us to be tender with Christian Science, for we hold it to be a diabolical delusion, in chasing which, many have leaped over a flowery precipice into unutterable depths of sin, and doubt, and despair. It is no kindness to our fellow-men, and no mark of loyalty to Christ, to speak or write tenderly concerning that which is destroying many.

As we have said in an earlier part of this brief article, it is our intention to return to this subject and prove more fully the anti-christian character of this diabolical science.

OUR SALVATION MESSAGE.

He Was Lost and Is Found.

BY THE REV. JOHN ALEX. DOWIE.

THE beautiful story from which these words are taken as been truly called “the Crown and Pearl of Jesus’ parables.” It touches the chords of all hearts, and tells to every age the story of our Eternal Father’s love for every wanderer and prodigal who returns with repentance from the “far country” of darkness, despair, and death. No angry reproaches, no reluctant forgiveness, meets the heart-broken penitent when he seeks his Father’s face and humbly asks to be allowed the meanest servant’s place. The tears of joy and the kiss of love and peace are followed by the command, “Bring forth quickly the best robe and put it on him; and put a ring on his hand, and shoes on his feet; and bring the fatted calf, and kill it, and let us eat and make merry; for this my son was dead and is alive again; he was lost and is found.” Luke 15:11-24.

Twenty years ago I stood near the corner of a central street in Sydney, Australia, late at night. My heart was filled with pity and love for the crowds of young men who were going in and out of a gaily-decorated and brightly-lighted public-house. Laughter and curses, snatches of songs, and coarse, filthy conversation, amidst the foul atmosphere of filthy tobacco smoke and the fumes of alcohol, greeted my senses, with their disgusting repulsiveness. Here, indeed, were the prodigals “wasting their substance with riotous living.” Here were the swine troughs indeed, and the stinking husks of sin, with which these foolish ones were vainly trying to satisfy the quenchless thirst of their fiery passions. “O God can I not rescue one?” I cried in my unspoken agony, as I looked upon the scene. Standing in the shadow of a large building, a bank, I could see the faces of those who stood in the glare of the light streaming forth from the windows and door of that house of death. Presently, I saw a miserable-looking man stand and look at its doors, on whose face there was an inexpressible look of speechless anguish and despair. He passed on, and passed me, looking furtively at me as he did so. I prayed once more, “O Eternal Father, help me to rescue one;” and I felt that moment that my prayer would be answered. Again and again the man passed and re-passed me, and again and again I asked the Good Shepherd to show me how to win this outcast, wandering sheep. Suddenly he stopped, and said in a voice broken with emotion, “Oh, sir, for God’s sake give me a shilling; for I am starving and dying.” A few kindly-put questions, and I got his story, in part at least. Here was the youngest son of one of Scotland’s greatest men, whose father lay at that moment dead in Edinburgh; for a cablegram in the previous day’s *Morning Herald* had announced his death. But from those now cold and silent lips, the last prayer of the dying Christian hero had been, “O my Father, save my poor wandering boy—O my Saviour, bring my son into thy fold—oh, save John, save John!” And now the widow bends her knee, and honored sons and daughters join her in prayer—“Oh, save John!” And away from that chamber of grief, away up to the throne of Eternal Love, the petitions wing their way. And this is the answer! Down into my poor heart, the Spirit pours the pity and the love, which has led me to be here at this moment, nearly at the midnight hour; and here the wanderer stands, a broken-hearted, weeping penitent, while he cries, “Oh, my father is lying dead yonder in Edinburgh, and I have killed him; for my sin has broken his heart.” “Surely God is good;” yea, He is, for “God is love.” His love is breaking up this poor, friendless, ragged, dirty, hungry, despairing prodigal, who had gone far away from home, and plunged deeply into sin. And, let me tell the sequel in a few words, although it was weeks and months before I could be sure of the issue—“He was dead, and is alive again; he was lost, and is found.” I have before

me, as I write these lines, his mother's letter of thanks to me, his brother's also, an eminent Scotch professor; and upon a memorial volume of his father's life, I read that widowed mother's inscription of gratitude, dated "Edinburgh, July 29th, 1874." I never personally knew that good and great man in the flesh; but as I turn over the pages which he wrote, I find these words:—

"What a spirit-stirring thought is this! One sowing, and another reaping; and both rejoicing together! What an animating prospect! To meet in the realms above, and take sweet counsel on what we have together done for the glory of God and the good of souls!" It is indeed a glorious prospect, and one for which earth and time and man can offer nothing so precious. How blessed for us to meet in "the happy home above," and rejoice together in the fact that, almost ere his spirit had reached the city of God, his prayer was answered, and the wanderer brought back.

This story has some important lessons for many classes of my kind readers.

Christian fathers and mothers, it teaches you never to despair of the salvation of your unconverted children. It may be that it will only be your last parting breath's prayer that will be followed by their conversation. Alas! alas! for them, if it be so; for what shall be their anguish then, as they look upon their long-despised father's or mother's calm face, as their bodies lie all still and cold and silent? But, godly parents, be of good cheer. "For the promise is unto you, and to your children and to all that are afar off, even as many as the Lord our God shall call." Acts 2:39. Claim "the promise," believe "the promise," plead "the promise," never give it up, and, like the man of God of whom I have told you, the gracious answer will be sent.

Prodigal sons and daughters, it teaches you that the way of transgressors is hard. Bitter are the sorrows of the sinner who seeks for satisfaction in sin. As well might you try to quench your thirst by drinking the waters of the salt sea.

Despairing sinner, it brings you hope. The same God who pities and saved John C. is able and willing to save thee; for Jesus died for thee.

"Tenderly the Shepherd,
O'er the mountain cold,
Goes to bring his lost one
Back to the fold.

"Seeking to save,
Seeking to save,
Lost one, 'tis Jesus
Seeking to save.

"Lovingly the Father
Sends the news around I
He once dead now liveth—
Once lost is found."

WATCHMAN, WHAT OF THE NIGHT?

"WATCHMAN, what of the night?" Those who stand on the watch-towers of Zion can only reply to this cry, "The morning cometh, and the night also." A deeper night seems to be settling on those who, especially in lands where the gospel has long been preached, are living in deeper than heathen darkness.

"THE NIGHT COMETH!"

An intenser darkness seems to veil the minds of those who hate The Light, who reject The Christ. It is not only that in deep depths of immorality multitudes are perishing through gross vice of every form, but upon millions who affect an elevated morality and intellectuality, a spiritual darkness is settling which seems to shut out all that is pure and holy. Modern Spiritualism in its new form mis-called Theosophy, with its blighting, withering curse, is especially spreading over the homes of multitudes. Its twin sister, that antichristian imposture, falsely called Christian Science, is a "destruction which smites at noonday," whilst Spiritualism is a "pestilence which walketh in darkness." Joining hands in their denial of the existence of sin, sickness and death, and laughing with the mockery of an affected intellectual superi-

ority at the existence of Satan, these seductive daughters of Sin and Satan are leading multitudes into an awful night of spiritual death.

We are appalled at the spectacle which is revealed by our ministry, closely as that brings us into the confidence of thousands, and enabling us, as it does, to see how dire is the calamity that has come upon the American people, especially through these two foul offsprings of that old serpent, the devil. "As Jannes and Jambres withstood Moses, so also do these." Men and women corrupt in minds and destitute of the truth, "supposing that gain is godliness," mercenary in their real aims, and with an affected moral elevation in their claims, produce, as might be expected, by the aid of unclean spirits, counterfeit healings which lead their victims into yet deeper perdition.

The night has come, YET THE MORNING COMETH. We witness that, as we have passed throughout the United States and Canada, the beautiful message of a perfect redemption for spirit, soul and body has come as an evangel of great joy to thousands of God's fainting children. Despite the fierce hatred of modern Pharisees who shut their eyes and close their ears and harden their hearts and will not be converted that Christ might heal them, thousands of the sheep of the Saviour's pasture have come into the beautiful light of a perfect salvation. The Sun of Righteousness has arisen "with healing in His wings" upon many who, prostrate with grief and pain, bound in Satan's chain and deceived by him, had hugged it to their hearts and blessed God as the Giver of their sorrows. Light has come to these that have been sitting "in darkness and in the shadow of death," and the testimony which has continuously gone forth from hundreds who have been loosed from their bonds of sickness and of sorrow is confirming the Word which tells the people of God that Jesus is the Saviour, the Healer, the Cleanser, the Defender, the Keeper of His people.

"THE MORNING COMETH!"

From all parts of the world the witnesses are arising as the breath of the Spirit of Life is breathing this evangel of "Saving Health" upon the nations of the earth. From North to South, from East to West, and back again from shore to shore, the cry is rising, "Bless Jehovah, O my soul, who forgiveth all thine iniquities, who healeth all thy diseases." Written by the Imperishable Finger of God in the wondrous book of the Revelation of His Love, His children are delighting to trace His covenant names, and while with unabated joy they still exalt Him as "The Lord our Righteousness" (Jehovah-Tsidkenu), they are rejoicing also to know that he is still "The Lord our Healer" (Jehovah-Rophi).

Our hearts are elated with gratitude that in our six years of ministry in this country, tens of thousands have hailed the coming of the morning, and lifting up their heads from weary beds of pain, multitudes are hearing the glad song which says, "Lift up your heads, for redemption draweth nigh." "The redemption of the body," as well as of the soul and spirit, is being seen now more clearly to be the blessed will of a perfect Redeemer, who has wrought for His people a perfect redemption.

We greet our readers with the salutation.

CHRIST IS RISEN, CHRIST IS REIGNING, CHRIST IS BLESSING,
CHRIST IS COMING;

and, more than all, we say, Beloved in Christ, believe it in all its glorious fullness that CHRIST IS ALL. May there be a Divine joy wherever this message comes. Some feeble hand may lift these pages and read them on a bed of pain. To such an one let this Word come, and this song ring forth again and again, "JESUS CHRIST MAKETH THEE WHOLE;" for it is true to-day, as nineteen centuries ago, that—

"The healing of his seamless dress
Is by beds all of pain.
We touch Him 'midst life's throng and press,
And we are whole again!"

Salvation, Healing and Holiness, are going forth to all the ends of the earth.

OUR TEMPERANCE MESSAGE.

At The Last.

BY THE REV. JOHN ALEX DOWIE.

WELL, say what you like, I enjoy a good glass of wine; it never hurts me, and I do not believe ever will." So spoke a young man, at an evening party, a few years ago. "Poison! they call it poison," continued the young wine drinker, "well, at any rate, it is remarkably pleasant poison, and I like it." Laughingly saying these words, he filled up his glass with the ruby red wine, and after admiring its color, as he held it up to the light, he quaffed it with a look of intense satisfaction. Years rolled on. He continued to praise and drink wine. Gradually his fine genius became clouded, his clear eye was bleared, his once strong frame was weakened and then, utterly wrecked, his name was stained with deeds of dishonor, and he fled, a ruined and degraded man, far away from the friends whom he had wronged, and a broken-hearted wife and children whom he had well nigh starved and killed in his drunken madness. One day I received a letter from him, written from a prison, beseeching me to visit him. I did, but at first I could not recognize him until he spoke, so changed and aged did he, though young, appear. "What brought you here?" I said. "Wine," he answered. And so it was. He came out of prison, he reformed for a time, but again he fell, and fell to rise no more. His body lies in a dishonored drunkard's grave, and his wasted life has ended. Not long ago, I stood beside that grave. And as I looked upon it, I seemed to hear him say, "I like it, 'tis a pleasant poison," as he laughingly quaffed the red wine that night long ago. Then in that gloomy prison I seemed to hear him, a worn-out, dying man in a prisoner's garb, say, "Wine, accursed wine, brought me here!" And then, in the silence, whilst I stood lost in sad thought, there seemed to come a voice from the blue heavens above me, saying, "Look not thou upon the wine when it is red. . . . AT THE LAST it biteth like a serpent and stingeth like an adder."—Proverbs 23: 31.

Yes, AT THE LAST, it is always so. But still they drink and say, "'tis a pleasant poison," until, as if stung by a death adder, they who drink it die. Oh, what madness, to nurse such a serpent in one's bosom. What folly to destroy every joy that earth can contain, for pain and agonies, compared to which the most cruel tortures man can inflict are as nothing.

Permit me, kind reader, to press upon thine attention the words inspired by God, which bid thee remember that awful doom which, "at the last," awaits all who trifle with the serpents and adders which lurk in the wine cup.

Do not think that thou art safe, though others may fall. None are safe who drink wine at all. Since the days when righteous Noah, the faithful one amidst a faithless world, "drank of the wine and was drunken," and so fell into awful sin, until these days in which we live, there are none who can drink and be safe. History is full of illustrations of that fact.

Alexander the Great, who conquered well nigh all the countries of which he then knew, was himself conquered by wine, and died through the effects of two nights' indulgence—and thus, "at the last," wine triumphed over and destroyed

the man who had conquered the mightiest nations. Belshazzar's kingdom fell, and he was slain on the evening of a feast of wine, as the Scriptures record. And thus it has been with the greatest empires in every period of time. None who drink are safe. Neither age nor talents, nor experience, nor high position, nor sacred offices, afford protection to those who drink the intoxicating cup; for "the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink, they err in vision, they stumble in judgment." (Isaiah 38: 7). And, who art thou who drinkest, and yet sayest, "I am safe!" God has told thee, "Wine is a mocker;" see thou to it that it no longer mocks thee. Oh, how it has mocked and is mocking poor humanity.

I knew a minister, eloquent and beloved, who was smilingly led along by this fiend named wine, until, "at the last," it hurled him from his pulpit, down, down, down into the depths of sin and poverty, and then mockingly crushed the life out of his dishonored body, amidst a scene of vice and horror. And yet, when he first looked upon the wine, he vainly imagined this serpent's poison of hell's brewing was a "good creature of God."

I knew a mother who drank wine; but it mocked her, and maddened her, and in her madness she drowned herself "at the last." Her seven children live, but the awful memory of their self-destroyed mother clings to them by day, haunts their dreams by night, and a cruel world stamps the stain of her crime upon their names. Three of them are following hard upon her path. And yet she never thought, when she first drank, that "at the last" she would fill a drunkard's grave.

I knew a clever young mechanic who drank the mocker's cup, and now, "at the last," he is a hopeless lunatic, mocked by endless fears and hopes, and spends his days, and months, and years in bondage, amidst a crowd of idiots and mocking maniacs, when, but for "wine," he would have been, in all probability, happy, prosperous, and useful.

Listen to the words, of one of England's greatest geniuses, who died a drunkard, and then see how, "at the last," wine makes the deepest and most hopeless woe. Elia (Charles Lamb) writes:—"Of my condition there is no hope that I should ever change; the waters have gone over me; but out of the black depths could I be heard, I would cry aloud to all those that have set a foot in that perilous flood. Could the youth to whom the flavour of his first wine is as delicious as the opening scenes of life, or the entry upon some newly discovered paradise, look into my desolation, and be made to understand what a dreary thing it is, when a man shall feel himself going down a precipice with open eyes and a passive will,—to see his destruction and have no power to stop it and yet to feel it all the way emanating from himself; to perceive all goodness emptied out of him, and yet not able to forget a time when it was otherwise; to bear about the piteous spectacle of his own ruin. Could he see my fevered eye feverish with the last night's drinking, and feverish looking forward to this night's repetition of the folly; could he feel the body of death out of which I cry hourly, with feebler and feebler outcry, to be delivered,—it were enough to make him dash the sparkling beverage to the earth in all the pride of its mantling temptation."

"AT THE LAST IT BITETH LIKE A SERPENT AND STINGETH LIKE AN ADDER."

LEAVES OF HEALING.

REV. JOHN ALEX. DOWIE, - - - Editor.

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CHICAGO, ILLINOIS, - SEPTEMBER 28, 1894.

EDITORIAL NOTES.

AGAIN we greet our readers with great delight and thanksgiving. The week has opened with "showers of blessing." On the first day alone, more than 600 persons responded to God's Call to Repentance, openly confessing and forsaking their sins and professing their faith in Christ. The interest of the crowds which thronged Zion Tabernacle was intense, and we never realized more joy in preaching the Everlasting Gospel. The afternoon service continued for three hours, and many stood in and around the building during the whole of that time. Our hearts are filled with gratitude and praise to God.

"We will triumph in thy salvation,
And in the name of our God
We will set up our Banners.
Save, Lord:
Let the King answer us when we call."

OUR last Tuesday's afternoon meeting was one of great power. First, in the Holy Spirit convincing of sin and leading to repentance. Over 400 made open confession in prayer, and surrendered themselves to God in spirit, soul, and body. Second, "the power of the Lord was present to heal," and of the hundreds who entered the Healing Room at the close of the service, a large number went away professing to have received healing.

Two of these cases were of special interest: for they had been laid out at our feet in front of the platform on cots, and remained there throughout the entire service. This is a scene of frequent occurrence in Zion Tabernacle, as many as six or eight such cases of helpless invalids, lie on beds around the platform, or in reclining invalid chairs. The first of the two cases to which we now refer, was that of a young woman afflicted with inflammatory rheumatism, brought in a carriage on a feather bed, from the north side of the city. Within five minutes of her being brought into the Healing Room, *she walked out and stepped into her carriage, without assistance, and without a particle of fever or pain.*

We simply walked by her side, and made way for her through the eager crowd of many hundreds who had seen her carried in. Her widowed mother and sister were filled with joy and gratitude to God, and hundreds wept and glorified God, who had wrought the mighty deed through faith in His Son, by the power of the Spirit.

THE second was that of a brother from Indiana, who for a number of years had been bed-ridden by spinal and other diseases. He had been three weeks in Divine Healing Home No. 2, which is next door to the Tabernacle, and has often been carried in and out without experiencing any change.

But "The power of the Lord" which had been manifested before his eyes in the preceding case, greatly quickened his faith, and in a few minutes he too *walked forth healed* in the presence of all, to the intense joy of a devoted wife, and of our sympathetic household. That evening "he sat at meat" with them, and there was "great joy" in that Home. There was also "joy in the presence of the angels," joy in the Happy Home above.

THREE days later, on Friday, the date of this issue, we had the joy of seeing both the foregoing persons in Zion Tabernacle. The young woman, with her mother, gave public testimony to her healing, and sat, without difficulty, on a hard, wooden seated chair throughout the long service. The brother walked freely about our Healing Room, and is doing well.

CROWDS attended on Children's Day (Thursday) and today, Friday. Amongst the healing of the children were many instantaneous manifestations of Divine Love and Power. One of these was the restoration to sight of the right eye of a boy who had been blind in it for six years, the result of being accidentally shot by a companion.

Another, a girl, who was led to Zion Tabernacle, blind, on July 12th last, attended with her mother who said she was now going to school. We tested her sight and found it good.

Both of these are expected to testify at the Praise and Testimony meeting next Lord's Day.

THE week now closing has seen more than 1,500 persons stand up at the close of our meetings, and seek the mercy of God in earnest, penitential prayer. We are greatly encouraged, and such results compensate for our unremitting toil.

We lay our trophies down at Jesus' feet, and "Crown Him Lord of all." Brethren, "Let us exalt His Name together."

IN Divine Healing Home No. 1, we had another very remarkable, instantaneous, and apparently perfect, healing last Saturday afternoon. We had gathered the guests in both Homes together in the Assembly Room at 4 P. M. for teaching, prayer, and the laying on of hands. Amongst those present was a lady physician from Kansas City, Kansas, who had arrived the previous night. She was very ill and had been in bed nearly all the day, and only left it to come into the "gathering" in the Home.

After instruction, and a common supplication, we proceeded to pray with each one separately, as is our custom.

When we came to her she received so powerful a manifestation of the Holy Spirit's power through her body that she exclaimed in a quiet undertone, "Oh, I am healed." Immediately the meeting closed she told openly of her conscious deliverance. Throughout the day following, Lord's Day, and on Monday, she continued to realize ever-increasing strength, and on Tuesday afternoon before leaving for her home, we gave her an opportunity to speak before a large audience in Zion Tabernacle. Her testimony was vigorous, clear, and thoroughly complete at every point, and her manner and apparent physical strength, made a deep impression. She left a written testimony, which is as follows:—

DIVINE HEALING HOME No. 2,
CHICAGO, Sept. 25th, 1894.

DEAR DR. DOWIE:

I am glad to testify to the healing of my body by the Lord through your prayers.

In the summer we first learned that I had diabetes insipidus. I took medicine but did not take proper care of myself. According to medical rules, I should have given up all sweets, acute acids, and starchy food. I did not. I took medicine. Through the duties pressing upon me I neglected myself in

many ways. In the fall of 1892 I found myself growing worse. Then I began with renewed energy to take medicine. Soon grew careless. During the summer, fall and winter of 1893 I felt I was going down very rapidly, also that the medicine did not seem to do for me what it had. In April 1894, the urine was 1054 specific gravity, and I was passing from 200 to 300 grains of sugar. Then the physician told me he would not insure my life for eighteen months, yet I might live two years. I felt that man's power was useless, and unless God did the work it could not be done. In August I learned definitely of Dr. Dowie's Divine Healing Home. I at once resolved to come. On Friday, September 21st, I arrived here, not able to sit up all day. On Saturday A. M., I was on the bed more than half the time, and felt so badly I could hardly walk two blocks to Divine Healing Home No. 1, where between 4 and 5 P. M. I was healed in answer to his prayer. On Sunday, September 23rd, I attended three services in Zion Tabernacle. On September 24th, I walked sixty blocks in the city of Chicago.

I also have, since last March, suffered exceedingly from the piles, and the physicians said they must be removed. The day I arrived here I was suffering intensely from them. That affliction also is entirely gone. After the long walk I took I did not realize one particle of inconvenience from them.

Being a physician myself I know just what I am talking about. God be praised. *I know that I am healed.*

MRS. HAS CLARK.

IN our last week's notes we declared ourselves more hopeful of the M. D.s receiving God's Way of Healing than of the D. D.s. Now let the D. D.s hurry up, or else the people will be calling for converted M. D.s to fill their places. More so-called "impossible" things have happened. God once put aside priests and philosophers, and placed fishermen and tax-gatherers in the highest offices in his Church. He can do it again.

OUR MAIL BAG contains many testimonies this week from many who have been blessed by God through our agency.

Some of the conversions are indeed miracles of grace. A president of a Coal and Mining Company in a neighboring state writes under date of September 23rd:—"I wish to say that you are the man who has taught me and shown me to repent. I thank God for it, and ask Him to bless you. I was a wicked sinner when I heard you for the first time at the Central Music Hall, Chicago. I was low, dirty, degraded and a man of wickedness—and still thought I was a Christian. I had been going down step by step . . . and was a wreck. Then by the mercy of God I was led to Chicago to you, and you taught me in three hours more than I had known in all my life. I always wanted to be good, but when the Tempter came, I always threw up my hands, and gave in to all *vice*."

I have now overcome, and have learned that prayer is a powerful weapon. I am still very weak, but pray to become stronger."

BUT it is not only Salvation that has come to this once degraded brother. He has found Healing in Christ also, and knows how to pray the prayer of faith for himself.

He says:—"One thing I can say, one prayer relieved me of something for which I took medicine since I was 13 years old, and which I had been afflicted with from my eighth year—that was *constipation*. For three months before you prayed for me I took one very large pill every night on retiring. I thank God I do not need to do that any more. Glory be to God one prayer cured it all." Other passages in the letter show that he has learned how to pray for himself, and *get the answer*.

How many there are who now say, with the writer quoted above, "*I thought I was a Christian*." Here again is another letter from our MAIL BAG, the writer of which tells us that she is "a poor, old German widow." She says:—

"I am glad to let you know how your preaching did me wonderful good. I thought I was a Christian, but when I heard you I thought I was a Nothing. Then I found my Sins, and I asked God to forgive me, and my heart has rested in Jesus. I was sick from rheumatism. Now it has left me entirely."

How expressive—"I thought I was a *Nothing*."

Oh, how many there are "who think themselves to be Something when they are Nothing." Our heart rejoices when we find that Christ enables us to so preach his Gospel, as to lead anyone to see and say "I was a Nothing."

MANY are being healed through "the prayer of faith" which we are enabled to pray for persons at a distance. Our MAIL BAG supplies many illustrations every week. Here is one dated Sparland, Illinois, Sept 28th:—"I received yours yesterday stating that you laid my request before the Lord. Since Sunday morning I have been up and around. My daughter put my cot away in the evening, and I have not used it since, nor lain down at all this week through the day. My daughter and my husband went to Church on Sabbath morning, and came home at noon and found I had the dinner all prepared and on the table.

When the children went to Sabbath School in the afternoon, and my husband lay down to take a nap, I slipped out and went round to see Mrs. Ruth W—. Some came in to see me (while I was gone) and were surprised to find that I was up. Thanks to the dear Lord for giving me strength of body and stopping the flow."

THE above simple story is only one out of hundreds. It is more eloquent than a volume of theories. A good wife and house-mother lies very sick and ill, with her life's blood ebbing away. We have never seen her, but she asks us to pray. We pray with her, and for her, though far apart, and God instantaneously answers for Jesus' sake. She rises, feels well and strong, prepares dinner, visits a sick neighbor, and goes on her happy home-keeping way, "ministering to Jesus," like Peter's mother-in-law when the Lord healed her. Let us praise God that Jesus is the Home Physician to-day as ever. Seek him, weary heavy laden mothers, and put away your poisons and your pills. He is beside you *now!*

OUR readers will always find the Announcements of coming meetings in the last page but one of every issue of the LEAVES. They will see that there are many changes in the program for October. We have added three morning and one evening meeting in Zion Tabernacle to our present engagements. The Wednesday evening gathering at 8 o'clock will, we trust, be a large general rally of our friends who are associated, or are in active sympathy, with us. We expect it to be amongst the most delightful and helpful of all our meetings. We heartily invite our friends to help in making it so.

WE shall, God willing, deliver our second lecture on "Five Beautiful Lessons from Bethesda," illustrated by a diagram, on the first Lord's Day afternoon in October (7th). God has always given us rich results from that lecture; and He will then, we feel assured.

THE Ordinance of the Lord's Supper, open to all disciples of Christ, without reference to denominational distinctions, will be held in Zion Tabernacle at the close of the afternoon services on the first Lord's Day of every month.

It is always an occasion of quiet and close communion with the Unseen Master, whose real presence we experience, and from whom we receive fresh inspiration in pressing forward in His delightful service, "till He come."

WE are in immediate need of a Baptistery in Zion Tabernacle. It will cost at least one hundred dollars. Who will send us this sum in Jesus' name, and provide a place where the Holy Ghost will bless believers? Do not forget that the Eternal Father said He was "well pleased" with His Son at the very moment of His baptism. Surely God is "well pleased" with all who thus follow their Lord.

"Brethren, pray for us!"

DIVINE HEALING VINDICATED.

A REPLY BY THE REV. JOHN ALEX. DOWIE

To an Attack by The Rev. Dr. Chapman, and the Oakland Pastors' Union.

DELIVERED IN THE FIRST BAPTIST CHURCH, OAKLAND, CALIFORNIA, ON LORD'S DAY AFTERNOON, JAN. 27, 1889.

THE building was crowded in every available part, with a large and intelligent audience. Mr. Dowie opened the meeting with these remarks:—

I AM very desirous to have you praise the Lord. We shall take the whole matter to Him in prayer that we may just get into such a beautiful spirit of communion and expectancy that we may realize His presence here to-day; so that we may believe that Jesus Christ is not an absent Lord, and that what He has said is true, "Lo, I am with you always, even unto the end of the world." Now we will just go to Him and have a talk with Him before we talk to each other; and let us expect to get an answer—a direct answer to direct prayer. I want wisdom, the Spirit of wisdom and of love and of a sound mind. I ask you to pray with me and for me, and for multitudes of God's dear children who are sitting in the darkness of disease and sickness, and in the shadow of death, who are groaning on beds of pain, and who know not that Christ's seamless dress is by these beds of pain. Let us also pray for multitudes, who, although they are going about, are sick, and dragging through lives of pain, and know not that they may "touch Him in life's throng and press, and be made whole again." I desire that Christ shall be glorified, and that we may be led into all the light. May God grant it.

Will the Rev. C. F. Lane, M. D., now engage in prayer? Our brother has given up all use and practice of medicine, and is local President of the first formed branch in America of the INTERNATIONAL DIVINE Healing Association. That branch is in San Francisco. I have the honor to be the founder, under God, and the President, of this Association, and we trust that this beautiful work will join hands with similar work in the East, and that it will soon cover the whole continent. Now I ask our brother to pray that God will grant His blessing to this work throughout this wide land; that He will uphold this testimony, and that He will bless us on this coast, and bless us to-day in our talk; so that the words of our mouth and the meditation of our hearts shall all be acceptable in God's sight, and profitable to this people. Now, Doctor Lane, will you pray?

PRAYER.

Dear Heavenly Father, we ask Thee that the words of our mouth and the meditations of our heart may be acceptable to Thee. We want, Heavenly Father, this afternoon, that all that is said and done may redound to Thy glory. Thou art acquainted with all our work, and Thou art familiar with us from the beginning. Thou hast watched over us since our childhood, and thus far Thou hast kept us; and, O Lord, we have implicit confidence in Thee; and the more we become acquainted with Thy word we realize that we can put more implicit trust in Thee.

We thank Thee for the Beautiful Gate of Divine Healing that Thou hast opened and revealed unto us. We thank Thee that Thou hast sent Thy servant, Brother Dowie, into our midst to teach us this beautiful gospel. A few months ago we were suffering pain, and not able to work for Thee, but we thank Thee for what Thou hast done for us.

We come, Heavenly Father, this afternoon, to praise Thy holy name, and ask Thee to bless the word. In an especial

manner do Thou bless Brother Dowie ("Amens" from the congregation); oh, give him power and wisdom; give him such words from Thy gospel that shall enable him to convince those who are in the darkness. A few weeks ago we did not understand Thy word as we understand it to-day, and O Lord, we thank Thee from our hearts and praise Thy holy name that Thou hast pardoned our sins and healed our diseases; and we realize this afternoon that we love Thee better than ever; that we are trusting Thee every moment.

Now, Lord, baptize Thy children this afternoon; give them a fresh baptism from on high. We know, Heavenly Father, that this beautiful teaching is spreading through the entire continent of America, and it is going to encircle the whole earth. Glory to Thy name; Thou art with us; Thou dost bless us, and Thou hast greater blessings in store for Thy people; oh, build us up in Thy most holy faith, and we will give Thee all the glory, through Jesus Christ our Lord. Amen.

Reading of Scripture by Mrs. Dowie, Isaiah 35, "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose," etc.

Song, "Sing them over again to me, wonderful words of life."

Before taking up the subject of the afternoon, Mr. Dowie invoked the divine blessing, as follows:—

Once more, our Father, we ask Thee, for Jesus' sake, that by Thy Holy Spirit's power Thou wouldst give us the spirit of instruction, the spirit of wisdom and of love, and of a sound mind, that the words of our mouths and the meditations of our hearts may be acceptable in Thy sight, and profitable to all to whom they shall come. Amen.

Mr. Dowie then spoke as follows:—

I place in front of all I have to say to-day, beloved friends, the words which you will find in the First Epistle of Peter, in the third chapter, at the thirteenth verse:—

"And who is he that will harm you, if ye be followers of that which is good?

"But and if ye suffer for righteousness' sake, happy are ye; and be not afraid of their terror, neither be troubled:

"But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear:

"Having a good conscience; that, whereas they speak evil of you, as of evil-doers, they may be ashamed that falsely accuse your good conversation in Christ."

Had I not been most publicly challenged by my brethren in the Christian ministry, I should not feel that any other answer was necessary than the continuous testimony of the manifest blessing of God upon the work in which he has so graciously condescended to use me. Nor do I think now that any answer is necessary so far as I am personally concerned. But when in the most public manner, a paper, which was read in the most private way at a meeting with closed doors, is published *in extenso* in your local press, with so important an introduction by the editor, I think it then becomes my duty to answer.

In the Oakland *Inquirer* of Tuesday evening last, Jan. 22nd, there appears, under the heading of the words "DIVINE HEALING," a paper with this introduction:—

"This paper was prepared by the Rev. E. C. Chapman, D. D., at the request of the Oakland Pastors' Union, and read before that body on Saturday, January the 19th, and by a unanimous vote indorsed and requested to be published, as expressive of their views of the subject here discussed."

Therefore, the paper ceases to be merely the personal expression of a brother in the ministry. It becomes a manifesto of the whole Pastors' Union, and I have, therefore, no need to apologize for answering that which is a direct challenge; for to be silent now would be to fail in fulfilling the Divine command which I have just quoted. I am, as God's minister, "always to be ready to give an answer concerning the hope that is in me," and I am ready by His grace to-day. ("Thank God," from the audience).

Now, beloved friends, before we touch the paper just let us clear a little ground. I can have no personal feelings concerning Brother Chapman other than those of kindly, fraternal, Christian regard. ("Glory to God," from the audience). I can have no other feeling concerning my brethren in the ministry than a Christian fraternal spirit, desirous of helping them if they are wrong, and desirous of explaining to them wherein they have erred. Not for one moment do I desire to challenge the reality of their Christianity because they differ with me, and I have no right to suppose that they challenge mine.

My friend and brother—if I may be permitted so to call the Rev. Dr. Chapman—I have only met, I think, on two occasions. One was in a car. But the first and only time, in which I had any lengthened conversation with him was in his own church. I happened to have a free Sabbath-day, and being a guest of a prominent member of his church, I was very glad of the opportunity of attending and listening to our brother's words. Our brother, when he knew I was in the place, most kindly invited me to take part in the service, and I did so. He also invited me to preside with him at the Communion Table, and to deliver an address upon that occasion, and I did so. He heartily thanked me, as did his elders, three or four of whom I see here to-day. I spent a very pleasant morning, and then again the evening, with our brother. So I just want you to feel that, so far as I am concerned, if there be any feeling on the other side, there is none upon mine; and, while I am going to speak as plainly as is necessary in defense of the truth committed to my charge, I want to say from the very beginning, that there must not be in any of your minds the thought for a moment that I have any personal antagonism or feeling. If you do not believe that, I cannot help it; but I think that every honest man and woman will believe I am perfectly honest in shaking hands with the Doctor before I step into the arena in defense of the faith. I am very glad to do this, and I want to meet all that has been said in the spirit of the Lord Jesus Christ; the spirit of wisdom, God helping me, a spirit of love, a spirit which gives us a sound mind, and which enables us to get at truth all the better because it is honestly and earnestly discussed. I shrink from no criticism; I fear no investigation. That which fears criticism or investigation is not worth anything. This doctrine and this practice need fear no earnest, honest investigation. One word more as to our brother's paper. I shall speak of it as expressive of the views of others, and I hold all who joined in sending it forth as responsible for it.

In the first place I do not dispute the accuracy of the definition of our doctrine as given in this paper. I only regret that while it is accurate so far as it goes, it is not entirely accurate because it does not go far enough.

I will call this paper the Pastors' Manifesto; we want a name for it, and will so refer to it throughout. The Pastors' Manifesto then says: "The distinguishing features of what is known as the 'Doctrine of Divine Healing,' may be briefly stated:—

"FIRST, THAT ALL BODILY AILMENT IS THE WORK OF THE DEVIL."

Well, I am so glad they have said that. That is so. I think we have made that point tolerably clear, and I want to say we accept that, for very sufficient reasons. The 10th chapter of the Acts of the Apostles and the 38th verse sums up our Lord's life and ministry in these words: "How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him."

We hold that if nineteen centuries ago all whom Jesus healed were oppressed of the devil, then it is the devil's work to-day. ("Amen," from the congregation). We do not shrink from that point. The Pastors' Manifesto says:

"THE SECOND DEFINITION IS THAT CHRIST CAME TO DESTROY THE WORKS OF THE DEVIL."

We are glad to accept that. We say, "Yes, He came to

destroy the works of the devil, and disease is one of them," and He always said it was; and never once throughout all His earthly ministry did He say that sickness came from the hand of our Heavenly Father. Never. But He said, "I came to do my Father's will," and He claimed that every act of healing was the Father's work; for He said, "The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, *He doeth the works.*" The works of God were to save and to heal and to bless humanity, and Christ was manifested to destroy the work of the devil; and disease is one of them. So we accept that position.

Then comes the third."

"THEREFORE IT IS THE PRIVILEGE OF ALL WHO BELIEVE IN HIM TO ENJOY PERFECT AND PERPETUAL BODILY HEALTH.

We accept it. We believe it is the privilege of all who live in Christ that Christ shall live in them; that the Holy Ghost shall quicken our mortal flesh. Paul, writing by inspiration of the Spirit, says: "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." Rom. 8: 11. And again, it is proved that we "shall be delivered from the *bondage of corruption* into the liberty of the glory of the children of God." Rom. 8: 21.

And we thankfully accept the definition, that the Holy Spirit of God is the Spirit of life and health, and that if He dwell in our mortal bodies disease will not. "The redemption of our body" (Rom. 8: 23 and 1 Thess. 5: 22-24) is a present redemption, and if we will all let God have his way we may also say with Paul, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Rom. 8: 2.

Now there are many things left out in our critic's definition, and I would here like to mention several other important points of our teaching:—

FIRST, WE CLAIM THIS HEALING UPON THE GROUND OF THE ATONING SACRIFICE.

("Amen," from the audience). We claim it because it was said, "The chastisement of our peace was upon Him," and more, "with His stripes we are healed." That we humbly claim. Matthew 8th chapter and 16th and 17th verses distinctly refers this prophecy to Divine Healing. Yes, it is true. "*Himself took our infirmities and bore our sicknesses.*" We teach that the Atoning Sacrifice of our Lord Jesus Christ covers all kinds of sin and its consequences, of which disease is one. I would like to have that point clear.

Another point is that Divine Healing is a perpetual covenant with God's people; for, He has revealed himself by that name—Jehovah-rophi—"I am the Lord that healeth thee." Ex. 15: 26. And permit me to state yet another point, namely: that the "Gifts of Healings" are ever in the church of Christ; for 1 Cor. 12: 9 shows that they are "in the Holy Spirit," and He is ever in the church. Again it is written: "The gifts and calling of God are *without repentance*," (Rom. 11: 29) and, therefore, the Gifts of Healings, however they may be neglected, cannot be removed, for God's word would then fail, and that cannot be.

But I am not going into our teaching. We teach a good many other things that are not expressed here, but those I have not time to express now. Some of these points will come up in dealing with the misunderstanding, and therefore misrepresentation, of our teachings as the paper goes on.

The Pastors' Manifesto continues:

"THE FOLLOWING ARE A FEW OF THE MANY OBJECTIONS WHICH MAY BE PRESENTED AGAINST THIS DOCTRINE AS IT IS TAUGHT AND DEFENDED UPON THIS COAST."

Well, I suppose without any egotism I may fairly claim to be a representative in some degree of those who teach, and those who defend, this doctrine upon this coast, though a few others taught this doctrine before I came here, and other:

defended it before I came, thanks be to God. ("Amen, Glory to God," from the audience). I suppose I will be accepted in some degree as a teacher and defender of this doctrine on this coast. I hope that I am not presumptuous in this matter, and I don't think I am. I accept the position of a defender of this faith.

The first objection the Manifesto makes is this:—

"IT ASSUMES THAT THE DEVIL, THE ARCH-FIEND, AND ENEMY
OF MAN IS THE EXECUTOR OF GOD'S LAW, ONE
OF THE PENALTIES OF WHICH IS
BODILY AILMENT.

We decline to accept that definition. We say, No; the devil is not in the employ of God, and we have never taught thus. We have taught that disease is a part, not of the law of God, but of the law of the devil. We teach that disease is a part of "the law of sin and death." ("Amen," from the audience.) We teach that the law of sin is the devil's law, that disease is an effect of sin, working out death, and that death belongs to the devil; it does not belong to God. "The last enemy that shall be destroyed is death." Death is an enemy. He that "had the power of death," the Scripture says, "is the devil." Heb. 2:14. But it is revealed that Christ "has abolished death, and brought life and incorruption to light through the gospel." 2 Tim. 1:10. And we say, No, brethren, we refuse to accept your definition; we do not teach that the disease is working out God's will; we teach that disease is the effect of sin, and belongs to the law of sin and death; that death is that over which the devil presides, and that Christ has put all these enemies under his feet, and has given victory over them to all his people who fully believe here and now.

Second objection:

"IT ASSUMES THAT BECAUSE CHRIST CAME TO DESTROY THE
WORKS OF THE DEVIL, HE WILL HERE AND NOW DELIVER
ALL WHO TRUST IN HIM FROM THE EARTHLY CONSEQUENCES
OF SIN, AND THE FIRST EARTHLY CONSEQUENCE OF SIN
WAS THE WEARING OF RAIMENT, AND THIS WAS ASSOCI-
ATED WITH THORNS AND THISTLES, WEARISOME TOIL,
SICKNESS AND DEATH."

And then the Manifesto sums it up, that "to be consistent, the exponents of this doctrine should live in a state of nudity, without wearisome toil, and pass away from earth at last by translation."

I regret that it should have been seen fit to make such a positively indecent suggestion. ("Amen," from the congregation.) I would say gravely here to-day, that it is a grave offense against good manners to make such a statement; and I would say, too, it is false as a matter of history. The wearing of clothes is not a consequence of sin; nor in any sense is it the first consequence of the sin of man. The first consequence of the sin of man was death, and death entered when man fell. But death was not immediately executed. Although disease, the certain executor of death, entered into man by his own sin, God, in his mercy, did not execute the sentence at once. Our friends seem to forget what the word of God says concerning the wearing of clothes by fallen man. Here is the record in Gen. 3:21: "And the Lord God made for Adam and for his wife coats of skin, and clothed them." It was the merciful hand of God himself which clothed them, because man did not know that from the moment that he sinned he was liable to consumption, to diseases, and God said, "I will teach you how to cover your bodies," so that man might be spared to know God's mercy, to look up even in the midst of his disease, and to listen to the voice of God, his Saviour and his Healer. God himself then made clothing, and clothed man, the Book tells us, and it is a very grave error to say that the wearing of clothes was the first consequence of sin. The wearing of clothes was the work of God to keep us from the consequences of sin. We go among the savage races to-day, where God's word is not known, and there we see the consequence of their ignorance of how to clothe themselves.

They go out in semi-nudity from their overheated tents or huts, and they have consumption and other diseases in consequence, and die off rapidly, because they do not know how to protect themselves. This is the case, I know, with the Maoris in New Zealand, and with the aborigines of Australia and Polynesia, and these native races are, from these and other causes, dying off rapidly. We should be grateful to God that in a world of sin, disease, and death, he has given us knowledge and means to clothe ourselves sensibly. Our clothing is not, then, the consequence of sin; it is a consequence of God's wisdom and love.

But our friends say, we are to be "free from wearisome toil." Thanks be to God; I accept that. We are freed from wearisome toil. I am toiling night and day; I am toiling week in, month in, year in and year out; toiling every year more than I did the past, and feeling less weary than I ever did before. ("Praise God," from the audience.) I thank God that I am able to realize the meaning of that word, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint." Isa. 40:31. These wings of faith and hope take us right up to the mansions of God, and we come down strong. Hallelujah! I thank God that we can toil without weariness. There are multitudes on the earth to-day who are saying that the Lord is their strength, and that it is a joy to work and a joy to live.

Third objection:

"THIS DOCTRINE FAILS TO CONSIDER GOD'S DUAL
METHOD OF DEALING WITH THE DUAL
CONSEQUENCES OF SIN.

The guilt of sin is removed by the grace of God in many cases, while His government continues to execute the earthly penalty of His violated law. The great sin of David was promptly put away, but the earthly punishment of that sin continued until the day of his death." 2 Sam. 12:10-14.

Now this is entirely wrong. Our friends say that God has a dual government; that He forgives sin, but there is no such certainty in healing sickness. What says the Word? I don't trouble about what man says. What says the word of God? "Bless Jehovah, O my soul, who forgiveth all thine iniquities; who healeth all thy diseases." Psalm 103:1-3. ("Glory to God," and "Amen," from the congregation.) I dispute the accuracy of the theology which tells me that God forgives my sin, and adopts me into his family, but leaves me at the same time in the hands of the devil to reap the consequences of it. It is not true. The God that forgives my sin will, if I go on to know Him, if I "follow on" to know Him, will deliver me from all the consequences of sin; for the redemption of my Lord is not a redemption for my spirit only, else it would be incomplete. What, do you tell me that redemption is for the spirit and not for the body? Bejoved, the word of God teaches the opposite. The word of God teaches that redemption is co-extensive with sin and its ravages; it is redemption for the spirit, and it is a redemption for the soul. "The redemption of the soul is precious," says the Word. Ps. 49:8. What does it say in regard to the redemption of the body? "The whole creation groaneth and travaileth in pain until now, waiting for the adoption, to wit, THE REDEMPTION OF OUR BODIES." Rom. 8:22, 23. ("Amen," from the audience.) What says the Word? It says, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1.

What says the Word? The Word says, "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God IN YOUR BODY, and IN YOUR SPIRIT, which are God's." 1 Cor. 6:19, 20.

What says the Word? "The very God of peace sanctify you wholly, and I pray God your WHOLE SPIRIT AND SOUL AND BODY BE PRESERVED BLAMELESS unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will

DO IT." I Thess. 5: 23, 24. God says HE WILL DO IT, and how dare any man say that He will NOT?

"If any man thirst," said Jesus, "let him come unto Me and drink. As the Scripture has said, He that believeth on Me, out of his belly shall flow living water. But this spake He of the Spirit, which they that believe on Him should receive." John 7: 37-39. When they received the Holy Ghost, these men and women, on the day of Pentecost, had clear eyes and strong lungs; they were powerful physically as well as spiritually; the Holy Ghost flowed through their veins, and by the laying on of hands multitudes were healed and blessed. "Your bodies are the temples of the Holy Ghost." Do not be content to let them be temples of disease. I say the Word is clear that He that forgives my sin heals all my sickness, restores me to power to work out the purposes for which He sent me here. I am glad that God has given me a strong body, growing ever stronger for His service, since I gave it into His keeping more than twenty-five years ago. I am glad that I can put my right hand, to-day, upon His Word which enables me to pray, "that the *life* also of *Jesus* might be made manifest in our mortal flesh." 2 Cor. 4: 11.

Fourth objection:

"THIS DOCTRINE FAILS TO DISTINGUISH BETWEEN OUR INNOCENT AND GUILTY CONFLICTS WITH THE LAWS OF THIS MATERIAL WORLD. MANY TIMES WITHOUT ANY GUILT, EVEN IN OUR MOST HOLY AND RIGHTEOUS SERVICE TO GOD AND HUMANITY, WE ARE BROUGHT INTO BODILY SUFFERING, AND BODILY MUTILATION, AND EVEN UNTO DEATH, POISONED, CRUSHED OR DROWNED."

My brethren have erred, not knowing the Scriptures in this matter nor the power of God, so far as bodily injuries are concerned; and if death comes it does not follow it is God's will; for in such cases it is man's sin and the devil's work. It was not God's will, but the devil's work, that Lincoln and Garfield should be murdered! But God has given wondrous promises of protection to His people from every kind of danger. I admit that in our most righteous service of God we sometimes get into trouble. I was serving God down at San Jose, last August. I was nearly through with a beautiful Mission in the First Methodist Episcopal Church. I had my satchel in my hand, coming out of Rev. Dr. Jewell's parlors at the church; I had been working all day, and laid hands upon one hundred and thirty-one persons, and I had to come back in less than an hour to conduct the evening meeting, which was the closing Praise and Testimony Meeting. I was hastening away, when some sinful person—possibly it might have been a Christian—caused me to suffer an accident through their having thrown a piece of fruit on the asphaltum pavement. My foot slipped upon it, and I came down with a tremendous crash. I was on my feet almost in a moment, but my arm and my hand hung limp at my side, and I could not move my fingers. The words flashed across my mind, "Many are the afflictions of the righteous; but the Lord delivereth him OUT OF THEM ALL. He keepeth all his bones; not one of them is broken." Psalm 34: 19, 20. I have been in many dangers, but have always been delivered. I said to a person who was with me, "It can't be that any bones are broken; God's words are true." I walked on for a few moments in great agony. Doctor Holmes, of San Jose, and Elder Cadman, of the East Oakland Presbyterian Church, were with me. Elder Cadman, sits here this afternoon. My stenographer, also, now present, saw me a few minutes after, when I got to the St. James Hotel. The perspiration stood in great beads upon my forehead. I took my pain to the Lord. I had to be back in about half an hour to conduct the meeting and before I left the church it had begun to fill with people. The rumor spread rapidly through the place that I was seriously ill, and would not be able to conduct the services. I knew something serious had happened, but I did not tell those around me of my suspicions. I prayed to the Lord that He would give me power to raise that hand, and power came so that I was able to lift it up and hold on to

a button of my coat. But I felt the bone had come right out of its socket, and it was pressing heavily against my side. I said the Lord will put this right. I said to myself, I have no time to tie my arm to that bed-post and pull it in; it would grieve my friends to think I was in agony and pain; and now, Lord give me grace. I went right off to the meeting. I see some bright faces looking up and smiling at me now who were there. I conducted that meeting from a quarter to eight until nearly eleven o'clock, I spoke afterward to the friends who crowded around us to say "Good-by," and it was nearly quarter past eleven when I left the building. As I was about to do so, I turned to my friend, Doctor Bishop, who had testified to the healing of one of his patients; I said, "Come along, Doctor, to my hotel, and pull my arm into its place." "Nonsense," he said, you could not stand here all the evening with your arm out of joint, and appearing so happy and bright; it is impossible."

I said, "Come, and you shall see." I asked Doctor Jewell and Pastor Afflerbach to go with us. Elder Cadman and my stenographer, who is reporting here this afternoon, Mr. G. H. Hawes, also accompanied me. When I got to my rooms Doctor Bishop was not there; there was a misunderstanding; they told him at the hotel I had not arrived and he sat down and waited, while I was waiting for him in my rooms. It was about quarter to twelve when he came to the room. He then examined my arm and said: "Why, this shoulder is dislocated; the ligaments must be seriously ruptured, and there is, of course, great extravasation of blood. How could you stand it to carry that meeting through?" I said: "The Lord was with me; the Spirit of the Lord kept me above the pain. I could pull it into position myself by tying it to something, but for the glory of God I want you should understand just the condition it is in." I laid down upon the floor, and Doctor Bishop placed his foot under the arm, at the shoulder, and gave it a pull, and it went in with a click and a snap. I was on my feet in a moment, and said, "Thank God? Now, Doctor, let me shake hands."

"You can't shake hands; you must be in great pain," he said.

I took a chair and held it in my hand. "It seems incredible," he said; "I feel as though I wanted to put some arnica on it."

I said, "The Lord will do the rest." That night I slept upon that arm, and the next day attended to my duties as usual. My stenographer and others saw me a day or two later in San Francisco, and know that my arm was perfectly sound. From that moment to this that arm has been just as strong about the shoulder as ever it was. What about the extravasation of blood? It never troubled me for a moment. What about the great pain? The Word says, "There shall be no more pain," and I found it even so. If we knew how to rest upon God we would be kept by the power of God from broken bones, and if broken, they can be, and we have seen them, healed. Usually, when an arm is torn from its socket, there are weeks and months of pain and a person is laid up. My healing was immediate, perfect, and permanent.

I do not state this because I am anything. I did not heal myself, God did it.

"Why did you not ask God to put it, without help, into place?" Because if a thorn was sticking in my hand, I should pull out the thorn and ask God to heal the wound. God expects us to use common sense, and gave us hands to be used. I am not a fool, although it may be said I am. I am willing to be a fool for Christ's sake. ("Amen," from the audience). And so I answer that objection about injuries received in Christ's service by this little fact, and did time permit many others could be added.

(Continued in our next Issue.)

DIVINE HEALING HOME

(See Illustration page 80.)

THE Divine Healing Home of which we present a view to our readers on page 80 is personally conducted by the Rev. John Alex. Dowie and Mrs. Dowie.

It is situated in a quiet avenue within a block of Jackson Park, where the World's Fair was recently held, and is close to Midway Plaisance. It is only a few hundred feet distant from the Sixtieth Street Station of the Illinois Central Railway. The central part of the city of Chicago, seven miles distant, is reached by express trains in fifteen minutes. The terminus of the Sixty-first Street Electric cars connecting with the Wabash Avenue and State Street cable lines, is only one block west. The Sixty-third Street electric cars come within two blocks and the Elevated Railway is three blocks south on Stony Island Avenue and Sixty-third Street. Beautiful walks and drives in the parks and by the lake shore drive and pleasant boating in steam launches on the lagoons of Jackson Park are accessible. The location is one of the most convenient and pleasant in the city.

The Home is neither a hospital nor a hotel but just what its name implies, "a home." The President and his family make it their private home and all its inmates are treated as his private guests. Services of praise, prayer and teaching of the Word of God are held twice daily in a large assembly room and private interviews are given as often as possible. In addition to these services, Dr. Dowie usually meets the guests several times in each week for special healing services. No charges are made for his personal ministrations and the rates are only for table board and room accommodation. These rates can be procured on application.

The guests in Divine Healing Home No. 2, which is close to the Tabernacle on East Sixty-second Street, are also invited to all the privileges of the principal Home. It is only two blocks distant from the principal Home.

The Home has been established for the purpose of receiving.

First. The sick children of God who are seeking Him alone for the healing in the name of Jesus and through the power of the Holy Spirit; and

Second. Those who are receiving instruction in God's way of healing as set forth in the Holy Scriptures.

It is desired that those who wish to come should arrange in advance with the President for their reception as sometimes there is not room enough to receive all applicants.

God has very abundantly blessed the Home, which, in the opinion of all who have entered it, is beautifully furnished and adapted for the purpose for which it has been established. It was opened upon the first of May last and has been almost continuously filled, frequently to overflowing, ever since; so much so, that the house next to the Tabernacle has had to be refurnished and is now also at this writing quite full of guests. The furnishing of the Homes are almost entirely new and have cost in all nearly \$8,000 which the Lord has graciously provided to the uttermost farthing.

It may interest friends at a distance to explain that the group in front of the Home consists, first, of Dr. Dowie and his wife, who are seated. Their son and daughter stand immediately behind them in the center and the Rev. S.

J. Harrison, Dr. Dowie's assistant and Manager of the Publishing House, Mr. D. C. Alton, Financial Secretary, Mr. J. J. Carpenter, Private Secretary, and Mr. Chas. Canode, Foreman of the printing office, complete the central group of eight persons. To the right of these are Mr. and Mrs. Cotton, Janitor of the Tabernacle, and Matron of Home No. 2, with housemaids, laundress, cooks and janitor of Divine Healing Home. On the left of the center group are a number of the guests who happened at that time to be in the Home. The first three ladies are from Florida, Illinois and Wisconsin, and as the group is further examined we see persons from Iowa, Kentucky, Canada, Colorado and other parts of America. It is a fair representation of the gatherings in the Home, of those who have come from all parts to seek the Lord for healing. It would not become us to speak in terms of praise of the management and the attractiveness of the Home, further than to say that we have known of none who have not come into it with pleasure and left it with reluctance, expressing their gratitude and desire to again come under its roof. It has been a great joy to us to have been honored by the Lord in establishing so pleasant a retreat for his suffering children.

The experience now being gained by Doctor and Mrs. Dowie in the management of these Homes will be of great value to them in the establishment of more permanent institutions in connection with the work in Chicago and elsewhere. Already it is evident that larger facilities would bring increased blessings and a Home of two hundred and fifty rooms (we have at present about seventy in the two Homes) could be easily filled. The boarding houses in the neighborhood have had large numbers of guests who have been unable to find accommodation in the Divine Healing Home, as many as one hundred have been known to take rooms in the vicinity.

The Morning Talks and the special seasons of prayer are seasons of continuous interest and the many testimonies of those of the guests who have been healed in the Homes and in the Prayer Room of the Tabernacle add much to the enjoyment of the guests.

As we write these words we look once more at the picture and think of the joy connected with many of these cases. The first lady in it, Mrs. Benham, of Crescent City, Fla., who was sick for many years and had not been able to go up stairs in her own home nor go to church once in six years, is now enabled to attend to all the meetings in the Tabernacle, in the Home and to have her room on the third floor of the building.

The second lady in the group, Mrs. John Hayden, of Dixon, Ill., was blind and now sees, was unable to walk, suffering from *locomotor ataxia*, and was instantaneously and perfectly healed in the Home. The lady next to her, Mrs. Maggie Parsons, of Madison, Wis., was also perfectly healed as she testifies, after many years of suffering; and the dear little girl, Ethel Foley, of Chicago, standing upon the garden seat in the center, whose right leg had a large tumor, and was paralyzed, is now perfectly healed and able to run about without crutch or brace. Similar stories might be told of others in the group.

Rejoicing in what has already been wrought by God within these walls, we send forth this little picture on its mission, praying that God may raise up still larger and more suitable buildings for His sick ones and enable us to be more useful in this portion of His service.

ANNOUNCEMENTS.

DIVINE HEALING MISSION

Meetings will be continued in ZION TABERNACLE,
251 East 62nd Street, near Jackson Park,
as follows:

DURING THE MONTH OF OCTOBER

LORD'S DAYS: 10:45 A. M., 2:45 P. M. and 7:45 P. M.

TUESDAYS: 10:30 A. M. and 2:30 P. M.

WEDNESDAYS: 8 P. M.

THURSDAYS: (CHILDREN'S DAY) 10:30 A. M. and 2:30 P. M.

FRIDAYS: 10:30 A. M., 2:30 P. M.

ON LORD'S DAY OCTOBER 7th

DR. DOWIE will deliver his second lecture on
FIVE BEAUTIFUL LESSONS FROM BETHESDA.
Illustrated by a diagram.

THE ORDINANCE OF THE LORD'S SUPPER will be
administered at the close of the afternoon address. All
believers are welcome without reference to denominational
distinctions.

DIVINE HEALING HOMES

Conducted by The Rev. John Alex. Dowie and Mrs. Dowie.

HOME No. 1,

(Where Doctor and Mrs. Dowie personally reside) is situated
at 6020 Edgerton Avenue, close to the 60th Street Sta-
tion of the Illinois Central Railway.

HOME No. 2,

Is situated at 253 E. 62nd St., next door to the Tabernacle.

Applications by intending guests. must be made at HOME
No. 1, to Mr. D. C. Alton, Financial Secretary, in the
case of personal applications, but by letter, to the

REV. JOHN ALEX. DOWIE.

Terms will be forwarded on application.

ZION PUBLISHING HOUSE

6100 Stony Island Avenue

Is situated within a block of the Tabernacle. It is the office
of LEAVES OF HEALING, and has a new and complete
printing and electrotyping plant. Divine Healing Publi-
cations, Hymn Books, Bibles, etc., may be purchased,
and subscriptions for this paper will be received there.
All communications upon business must be addressed to

REV. S. J. HARRISON, Manager.

THE FOLLOWING PUBLICATIONS CAN BE HAD AT

ZION PUBLISHING HOUSE

6100 STONY ISLAND AVE., CHICAGO.

DIVINE HEALING VINDICATED.

....A REPLY....

BY THE REV. JOHN ALEX. DOWIE

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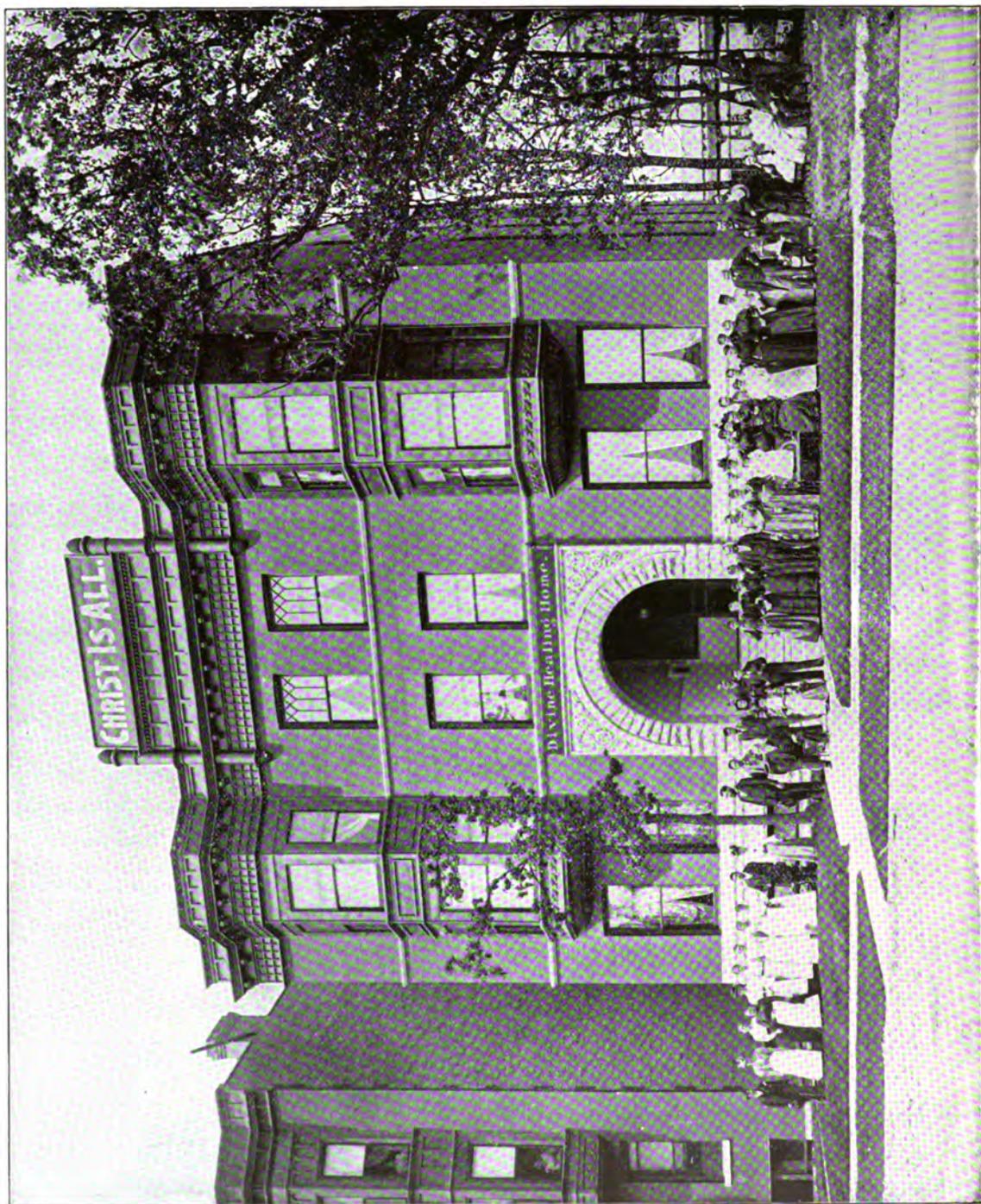
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and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee.

And the leaves of the tree were for the healing of the nations.

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GOD'S WITNESSES TO DIVINE HEALING.

No. 7.

MR. R. F. PALM.

LIKE THE SENTENCE OF DEATH from the lips of a judge to a prisoner at the bar are the words of a physician who tells a patient: "You have a cancer." There is no escape from the impending doom of death and the knife, the cantery, and a long agonizing, fruitless course of so-called "treatment" stretches out before the imagination of the patient. The doctor has a sickening sense of despair and defeat as he looks at the hideous monster which has just been born into his patient's body. It is only a little "tare" planted by the "enemy" in the soil of the human flesh; but its roots are deep, deep down in the springs of life, and are nourished by the warm life's blood. It feeds upon heart, stomach, liver, brain, nerve and tissue, *eating, eating, eating* on its horrid way. It turns the sweet mother's breast before the eyes of her distracted children, to whom that breast was a sacred fountain of life, into a filthy, nauseous mass of corruption from which foul-smelling putridity flows. Who can do other than hate this disease? Surely it is a plant of hell of Satan's own right hand planting, and only demons could gloat over all the miseries it creates. It

spreads itself over all the sky of Home, and creeps up the happy household walls, a dark, dark shadow, until every heart is chilled with fear and filled with grief. It kills hope and weakens faith, and the heavens are starless to those who pray for deliverance. Oh, the bitter tears from the hot springs of burning, burdened hearts, as they see the ravages of the eating, corrupting cancer, as it torments and pollutes before it kills!

How often this disease has oppressed the heart of a whole nation and changed, often for the worse, the entire history of the world in certain generations. The United States wept day and night at the side of its dying hero, Ulysses Grant, great in war but greater still in peace—and it was this plant of hell, CANCER, which gnawed his life away. All that was best in every nation on earth wept in sympathy with Germany as its brightest hope for religious and civil liberty, the Emperor Frederick, who had just succeeded to the imperial sceptre, lay strangling to death in the grip of this demon power, CANCER. And when he died, leaving that power to the feebler hands of his inexperienced son, all Europe felt and in a measure still feels, that the danger of war was, increased, and the prospects



MR. R. F. PALM, 588 West Harrison Street, Chicago.

of liberty and progress were darkened. Napoleon's fierce spirit was fed by the flames of the agonies produced by inward CANCER, and his thirst for victory at no matter what cost of blood, was, doubtless, largely promoted by this disease, especially in his later campaigns. THE SALVATION ARMY lost Catherine Booth, its brightest leader, a spiritual Joan of Arc, a true Christian warrior and yet gentle mother and devoted wife, by that detestable and filthy disease, CANCER. And, oh, why did she, and other good and godly men and women, die? And why did not God answer their cry from the depths? HE COULD NOT: for they all besought Him to heal them in a way He had not chosen, and could not bless. They asked Him to heal by means of medicine, and He had said, "In vain shall ye use many medicines—" Jer. 46:11. They asked Him to use physicians, and He had led Job to see three thousand five hundred years ago, and had caused him to record the fact, "Ye are all physicians of no value," Job 13:4. They asked Him to heal them through human healers, when He had proclaimed three thousand four hundred years ago to Israel, at the waters of Marah, "I AM THE LORD THAT HEALETH THEE"—Exodus 15:26. They prayed as if He had changed, when He had declared two thousand three hundred years ago, "I AM THE LORD, I change not"—Malachi 3:6. They believed that Jesus used to heal but that He had altered His methods and had now handed over the healing to doctors, the greater part of whom are unbelievers, when the Holy Ghost had declared in the inspired Word, one thousand nine hundred and fifty years ago, "Jesus Christ is THE SAME, yesterday, and to-day, and FOREVER"—Hebrews 13:8. God will not; God can not; God dare not answer prayers which deliberately ignore and set aside Himself as the Healer, and which implore Him to work in another way. Whether it be saint or sinner, whether it be rich or poor, or whether it be king or peasant, God does not set aside His law to accommodate Himself to people's prayers for healing in their way. Asa, King of Judah, was a good man, as Kings go; but, after reigning thirty-nine years, he went to "physicians," in his sickness, and between the two he forsook the Lord as his healer, and died, and the "apothecaries" buried him with "sweet odors and spices" to take away the smell of his "diseased feet." Everyone can read the story in 2 Chronicles 16:12-14. The charge is distinctly made against him "Yet in his disease he sought not unto the Lord but unto the physicians." Some seek both the Lord and the physicians; but they fail also, on the same principle which Christ laid down when He said:—"Ye cannot serve God and Mammon." People can serve God or Mammon; and they can have Christ as their Healer or the doctor; but they cannot have both. God says that, and He knows. What any one else thinks is of no consequence, and the expression of their adverse opinion is an impertinence. God has the decision in His own hands; and it is for Him to say how His people shall pray for healing. No one has any right to pray as they choose—they must pray as God directs, or take the consequences, no matter who they are. It is because good people have prayed in *their own way*, not God's way that their prayers are not answered.

But, some may ask, "Have we any proof that God does answer prayer alone to-day in the Healing of CANCER?" Yes, there are many such answers in our own ministry, and doubtless, many of which we know nothing. However, "we speak that we do know, and testify to that which we have seen"—

there we are on safe ground when we write on this subject. In our second issue of this new series of LEAVES OF HEALING we gave the story of a remarkable healing of cancer in the eye and uterus and restoration of sight in our Australian ministry eleven years ago, and which remains to this day—the case of Mrs. Lucy Parker.

In the third issue we present the case of Mrs. Lowrie, of Chicago, and her most glorious deliverance. We also gave the pictures of both mothers and of the children who were not to have been born.

And now, on the front page of this issue, we wave another palm of victory, and lay it at the Redeemer's feet, and we have many more left.

Look upon the strong face of this eagle-eyed man of mature years—look closely at his cheek, and say if there is any trace there now of the large, open cancer which once threatened his life. The face is exactly as Gibson our photographer took it, and as Zeese the photo-engraver prepared it, true to fact and nature without any alteration whatever. God touched him, and made him clean.

Mr. Palm has often told his story in public in Chicago before thousands of witnesses, once in the Central Music Hall and frequently in Zion Tabernacle, the last time on Lord's Day, Sept. 30th, as is recorded on another page of this issue.

We first saw him in our meetings in the old Grand Army Hall, Dearborn and Adams Streets, Chicago (now removed) in the winter of 1892-3. Early in January 1893 he showed us the cancer. It was a little larger than a dollar, stood out from the cheek about half an inch, and was open, discharging a bad-smelling, cancerous fluid, with the odor peculiar to that disease. He told us of how his family physician had diagnosed it as a cancer, and also that he had gone to the operating room of the Rush Medical College in this city, and that the principal surgeon there had declared it was a cancer, and should be operated upon immediately. He said that he went there in order that no one should afterward be able to say that he was mistaken as to the real nature of the disease: for he had meanwhile satisfied himself that Christ alone was the Healer. He surprised the surgeon and the students in attendance at the College with his positive refusal to permit any operation to be performed; and that he had chosen the Lord Jesus as his Healer. They expostulated with him for his "foolishness;" but he was steadfast, and told them that he would come back some day and show them his face, and the "good job" that the Lord had made of healing it. This was the story which he told us when he asked us to pray for his healing. We did so, laying hands upon the cancer in the name of the Lord Jesus. The pain immediately departed, the cancer began to dry up, and eventually entirely disappeared, leaving his face without even a scar. He went to the Rush Medical College, and showed himself to the surgeon, and asked him what he thought about the "good job" the Lord had made. He replied, "All I can say is, praise the Lord." to which good brother Palm responded, "Amen, praise the Lord."

Our brother, as the picture shows, is well-advanced in years; but he is actively engaged in business as a baker. He is a constant attendant at Zion Tabernacle. With him, and with the doctor, we say, Praise the Lord; and we rejoice that He used us to destroy this deadly "tare" which Satan planted in the body of this good man, who witnesses so joyfully for Christ in his daily life.

PRAISE AND TESTIMONY MEETING

Held In Zion Tabernacle On The Afternoon Of Lord's Day,
September 30th, 1894.

Opening Hymn 141. Reading of 67th Psalm and Isaiah 43: 8. After some introductory remarks and the Invocation, Doctor Dowie said:

I is fitting, as God's servant, that I should say a few words in introducing these Witnesses; but I want to make these as few as possible, because I want you to hear as many of them as possible. It is my duty, however, to say to you that, although, they will not witness at length regarding their spiritual life, and how they have been brought to find in Christ their Saviour, yet you must understand that the spiritual work has preceded the spiritual healing. In the next place, you will please to understand these witnesses are all voluntary; that no one has been asked, except by general public invitation, to come here; but that they are here because they are God's witnesses and love to come. Third, please understand that no witness has ever been paid a single cent for testimony at any time, or under any circumstances. Certain vile sheets in this city have said the opposite.

SOME IMPORTANT QUESTIONS.

I will therefore ask here openly in this meeting this question and will abide by the result: Is there a single person in this meeting whom I have ever asked to pay me one single cent at any time for my services in praying with you for your healing? If there is a single person who can say, "I was asked," will you please to stand up and tell us about it. (No one stood up). I will ask you all this further question: Have you ever heard anyone tell you that I ever asked them for one single cent for my services in praying with them for healing? What do you say to that? (Cries of No! No!) Then I will ask this question: Have any of you here at any time been paid a single cent for your testimony to your healing? (Cries of No! No!) Any one who can say the contrary stand up. I will ask, still further: Have you ever at any time heard of anyone being paid one single cent for testifying to their healing through faith in Jesus? (No!) Everybody will now understand the truth. I will give the platform any afternoon to anybody that can prove the contrary. I want to say this, that these Witnesses are voluntary, that they are unpaid, they are here to tell what God has done for them, not what I have done, for "Christ is All."

A PICTURE ON THE WALL.

These crutches and the braces and the high-heeled boots and the various implements of torture that surgeons have devised under the idea of healing poor wretched humanity, (pointing to the entire wall of the Tabernacle behind the platform.) all these things that are displayed here have been given up by those who have been healed. Some of them have histories that would take hours to tell. One of these cruel braces with a steel head-piece was worn by a lady, Miss Long, for twenty-five years fastened around her head and around her body, or things of a similar kind when she was younger. Many of these things have been worn, as you can see, until nearly worn out. They are God's own trophies captured from the enemy, evidences of bloodless victories, no, not bloodless, because all these victories were won through the blood of Christ.

HOW THE HEALING COMES.

Now I want to say a word concerning our own part in this ministry. In the first place, everything connected with this work comes through the teaching. "Faith cometh by hearing and hearing by the word of God." Faith does not come by praying for it, but by hearing. So we have always gone on to teach first. God has honored the proclamation of His word. The people have believed, and have found mercy and healing. The next thing I want to say is this: We have never arrogated any power, or taken any glory, or imagined for a moment that we ever healed anybody. Did any of you ever hear me say I had healed anyone? Did any of you ever

read a word that I wrote in which I said I ever healed anyone? ("No." From hundreds of voices). Who did I say healed? ("God"). Divine Healing is God's healing and being God's work, no man can claim the glory. God will give me grace and He will give me glory; but I will not take God's glory. Let God give me what glory He pleases. God has all the glory. "Thine, oh Lord, is the kingdom and the power and the glory."

I want to say another thing. We have nothing in common with so-called Christian Science. If there is anything anti-Christian and unscientific and hell-born that has ever cursed humanity, it is that diabolical travesty of the truth, mis-called Christian Science. It is not Christian; because it denies the essential divinity of God himself and declares that God is not a person, that the Holy Ghost is not a person, that Jesus Christ Himself is not a person. It declares things absolutely opposed to common sense as well as to the Scriptures. It is anti-Christian, an abomination, and an imposture. We are against it in every possible form. We have no dealings with it, and we are irreconcilably opposed to it. How could we have any fellowship with anyone who will say, as Mrs. Eddy does, she who is the high priestess of this cult, that "man is incapable of sin, sickness or any departure from holiness?" Such an assertion is an anti-Christian lie; for man is capable of sin, man is capable of sickness, and man is terribly capable of awful departures from holiness. Then as to its scientific character, it is entirely unscientific, for the statement which Mrs. Eddy makes, that "man is the product of nothing, or the opposite of something," is the most idiotic definition ever imposed on the world in the name of Science. How can a man be a product of nothing? *Ex nihilo nihil fit*: "Out of nothing, nothing comes." Man is not the product of nothing. Man is created by the Eternal God in His own image and God has made him a tripartite being, with a spirit and a soul and a body, in the image of God Himself, the ever blessed Trinity, who said when He made man: "Let us make man in our own image." God is not "nothing." I want to say too that the statement of Christian Science which says that "man sees and feels and tastes and smells only in imagination and not in reality is a lie. I could take Mrs. Eddy to some parts of Chicago where she would smell in reality.

It is an abominable lie that man does not taste and feel and smell in reality. If we went down into some parts of this city, and some hoodlum flung a big stone and hit her on the nose she would feel in reality. (Laughter). The lie which says you have not any disease because you say you have not is an abominable lie. You don't get rid of disease by saying you haven't got it. That is also pretty near akin to the teaching of certain persons who say they believe in Divine Healing, but who teach that people ought to say they are healed after they have been anointed in faith, when at the same time they know that they are sick. That is another abomination and almost identical with Christian Science. The difference between them is the difference between tweekledum and twedledee. I want to say this: As far as I understand the work in which I am engaged it is an intensely real one. I am a realist. I believe that God is a real being, a real Father, and when I talk to my God and Father, He is a reality, and He hears me. I believe I have a real Intercessor and I believe the Holy Ghost is a real being; I believe that the Bible is a real revelation from God. I believe in a real Triune God, Father, Son, and Holy Ghost. I believe that Jesus Christ suffered and died and arose again for us. I believe in the Holy Ghost. I believe in the Holy Catholic Church, in the life everlasting. I believe that God has made of one blood all men to dwell upon the face of the earth and that Christ is "the Saviour of all men, especially of them that believe." I believe He "tasted death for every man." I believe that every man who is a candidate for salvation is "elected," because he is a candidate; and I believe no man can be damned unless he elects to be damned. If you elect to serve the devil, if you elect to serve your belly, if you elect to serve unclean passions, if you elect to sin and

you will go to hell, and that is the only place you can go to. But if you elect to serve God, God's infinite love will bless you and deliver you from your defilements and give you power to conquer sin and to receive healing from sickness. Disease is the work of the devil, root and branch. There would be no disease in this world were there no sin. Jesus Christ came "to destroy the works of the devil" and therefore to destroy disease; and Peter told the truth when he said in the house of Cornelius the Centurion, "God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil; for God was with him." I believe therefore that nineteen centuries ago every sickness and disease which Christ healed, and He healed every kind, was the work of the devil and I believe that every sickness and disease now is the work of the devil still. I believe that Christ is the same Christ, the same yesterday to-day and forever, and, since He is the same, He is able, He is willing, He is present, He is waiting, He is longing to heal. If He is not the same the Bible is a lie. I do not believe it is. It is true. I believe the Bible. I am not teaching Divine Healing from any other standpoint, except from the standpoint of the New Testament. I believe the gifts of God were never taken away. I believe the statement that the gifts of God were taken away is false, and against Scripture, for the Scripture says "the gifts and calling of God are without repentance." Romans 11:29. The man who says that God has changed His mind concerning these gifts, is in direct conflict with Scripture. I declare we are not teaching a new doctrine. I declare this doctrine is old; that the Covenant of Divine Healing was given by God to Moses, in the wilderness of Shur, 1490 years before Christ came in the flesh, when He said: "I am the Lord that healeth thee," (Ex. 15:26). That Covenant was made 3380 years ago. He who said, "I am the Lord that healeth thee," has also said, "I am the Lord I change not," and the man who says that God changes is in direct conflict with God's word. I also believe that we do not need doctors and do not need medicines, and that God never provided them. I believe that liquid poisons or solid poisons, vegetable or mineral poisons, whether homeopathic or allopathic, are not of God. I believe with Job who said: "You are all physicians of no value," even though I have a good doctor beside me on this platform. I believe that God has no place for medicine. I believe you will not find a passage throughout the whole Bible, covering 4,000 years of human history, in which it was said by God, or can be inferred that God said, "Is any among you sick, let him call for a doctor!"

PROVING THE CASE AGAINST DOCTORS AND DRUGS.

I believe, and I can prove it, that doctors and medicine do not heal. I am going to ask a question to prove it now. Everyone here that has taken medicines and drugs or been to surgeons, put up your hands. Honor bright. (Almost all in the crowded assembly put up their hands). Now I am going to ask everybody in this large audience who has been healed by means of these medicines, put up your hands. None, not even the doctors. (Laughter). Everyone in this audience who has been healed through faith in Jesus Christ stand to your feet. There are one hundred of you or more. Does not that prove my position. I am sure it does. That is logic, the logic of an irresistible fact, and I do not hesitate to say what Dr. Holmes said in an article I quoted in the last issue of the LEAVES OF HEALING in connection with this matter, in addressing the Massachusetts Medical Society:

"I fairly believe that if the whole materia medica could be sunk to the bottom of the sea, it would be all the better for mankind and all the worse for the fishes".

I only quote his own words. I did not create them. My impression is that doctors do a great deal of mischief, that they are responsible for hundreds and thousands of deaths. Some doctors are good men, according to their light. They find themselves in a false position, and do the best

they can for you wretched sinners who will have doctors. Here's Dr. Willing breaking his heart over his patients sometimes. The Lord have mercy on him and you too. I love doctors. A great many get blessing. They have no confidence in their own medicines.

THREATS BY THE DOCTORS OF THE STATE BOARD OF HEALTH.

Doctors have been talking about this ministry lately. In the Chicago daily papers one of the most amusing things I ever read, was a statement which appeared in exactly the same language in three or four journals, and which was evidently given out from the parlors of the Grand Pacific Hotel, where the State Board of Health of Illinois met to discuss among other subjects, John Alex. Dowie. You see, like Demetrius of old, they found "their craft was in danger," because as a Woodlawn doctor said, "We don't have much to do because Dr. Dowie has all the practice." The statement was to this effect: "They hoped that immediate steps would be taken to put down that dangerous man, John Alex. Dowie, and that the State Board of Health had met and after a long debate had come to the decision that they would have an attorney prepare a case against him for the high crime and misdemeanor of practicing medicine without a license." (Laughter). Now I call that the richest joke I ever read. I, who am fighting medicine all the time, who for thirty years have never touched it, and whose children have never tasted it since they were born—I am to be prosecuted for practicing medicine without a license! I fear they had been drinking champagne and got some real pain in their heads. The Lord have mercy upon them.

A CHALLENGE.

I tell the medical critics this, that the very best thing for Divine Healing that could possibly happen would be my prosecution under any law that they have made or may make. I will tell you why. I shall welcome prosecution, because it would enable me to place in the witness box many hundreds and even thousands of persons, who will prove that God has healed them after all doctors had failed. Nothing could do more good to the cause of Divine Healing throughout the United States and the whole earth than such a prosecution. Now, come on you ignoramuses of the Board of Health! Come on! That is all I will say just now.

THIS IS A VERY HAPPY MINISTRY.

I always feel happy as I see people abandon their sins and abandon their doctors and abandon their drugs. I know our good friend here is getting there, (patted Dr. Willing on the back). I have a right to pat him on the back because God used me to his dear daughter when she was dying. Her husband, Mr. Larned, is a medical student. Dr. Willing and his own son, who is also a doctor, gave her the medicine which they thought proper in the grave crisis which had arisen after child-birth; but in vain. They called upon me to help in the name of the Lord. I went and found her in an almost comatose state, she seemed like dead, and the Lord instantly healed her. You see the doctor is my friend. The fact is, he was a minister and became a doctor. Now I trust he will become a minister and cease to be a medical doctor. The Lord bless him. I believe that converted doctors will make a great deal better ministers than fossilized theologians.

CALLING THE FIRST WITNESS.

The first testimony for which I will call is that of a sister who represents a class of cases in which I am very much interested. Let me say that Divine Healing is of four distinct classes, so to speak. First of all, people are healed by direct prayer to God themselves through faith in Christ. Second. Some are healed by intercession in agreement with another. "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." Third. Some are healed by the anointing of the elders in the prayer of faith. Jas. 5:14, 15.

"Is any sick among you? 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 the sick, and the Lord shall raise him up, and if he have committed sins, they shall be forgiven him."

Some one said to me the other day—"But what is the use of calling for elders who don't believe? You can call them but will they come? They remind me of that character in Shakespeare who said, 'I can call spirits from the vasty deep,' and the other said, 'So can I, but will they come, that's the rub.'" And the last form of healing in this ministry is "the laying on of hands:" for which God has chosen us. But there are many healings in our experience in connecting with intercessory prayer. I have a vast number of requests for prayer continually. I will take one. A sister here on the platform wrote to me from Sparland, Ill. She had the same trouble as that of the woman who touched the hem of Christ's garment. I agreed by letter that I would pray for her healing last Sabbath morning at 9 o'clock. I did pray for her and received this letter on Friday which says:

SPARLAND, ILL., Sept. 24th, 1894.

DEAR DR. DOWIE:—

"I received yours yesterday stating that you had laid my request before the Lord. Since Sunday morning I have been up and around. My daughter put my cot away in the evening, and I have not used it since, nor lain down at all this week through the day. My daughter and my husband went to Church on Sabbath morning, and came home at noon and found I had the dinner all prepared and on the table.

When the children went to Sabbath School in the afternoon, and my husband lay down to take a nap, I slipped out and went around to see Mrs. Ruth W—. Some came in to see me (while I was gone) and were surprised to find that I was up. Thanks to the dear Lord for giving me strength of body and stopping the flow.

Faithfully yours in Jesus,

MRS. ANNIE C. MAXWELL.

Now this dear sister was wondrously and instantaneously healed. I never saw her until to-day when she came in. Will Mrs. Annie C. Maxwell of Sparland, Ill., stand up?

HEALED OF HEMORRHAGE AND TUMOR.

Mrs. Maxwell said: I want to give God all the glory for His healing power. He has healed me wonderfully of the hemorrhage and tumor. I suffered for nine months. The Lord healed me instantaneously. Dr. Dowie:—That is a good case. Let all the people praise the Lord. Let all the people say Amen. ("Amens from the large audience in a mighty shout). Dr. Willing will now address us. Just tell what the Lord did in your family. Many have heard the doctor speak early in the year.

A DOCTOR'S TESTIMONY TO THE HEALING OF HIS DAUGHTER WHEN AT THE POINT OF DEATH.

Dr. Willing, of Rupp Avenue, Calumet Hights, South Chicago, said: "Many of you have heard me tell this story so often that it would seem hardly necessary, but a few days ago, not more than three days ago, a gentleman approached me and asked me the question if I was not at Central Music Hall in the spring and if I didn't make a pretty strong statement regarding my daughter; if I didn't overdo the matter a little. I was very indignant at such an idea and replied, 'More than six months have passed, and I have more to say.' You remember when the Queen of Sheba came to see the greatness and hear the wisdom of Solomon, she exclaimed afterwards: 'Not half has ever been told.' So it strikes my heart and mind. Now briefly I will again relate the circumstances. I have nothing to take back, and I do not need to enlarge, but my heart is more full of thankfulness and praise to God than before. On the first day of March my little grandchild was born early in the morning, and that trouble passed very nicely and

easily. My daughter was apparently doing well. I was at breakfast when the terrible news came to me, that my daughter had become convulsed. It is terrible news to any physician of good sense and knowledge, and if there is a physician here to-day I can appeal to him that when you hear at such a time that a patient has fallen into dreadful convulsions, it is terrible news. I immediately repaired to the bedchamber and found this to be the case: that my dear child was in terrible convulsions and unconscious. During the next eight hours or more she had nine convulsions scarcely recovering from one until she went into another. I gave her medicine. We had a council of physicians. We agreed as to what should be done. At four o'clock I went to my office in town with a sad heart. I lived a mile and a half out. I said to my son, who is also a very intelligent physician, "Grace is going to die." "O no, papa," says he, "I guess not." "Well," said I, "I am an old doctor, I have seen a great many such cases, and I fear our Grace is going to die." O the pang, the dreadful pang that went to my heart when I said these words. She was a lovely daughter, a beautiful child, full of compassion and kindness, and to think that she was going to die. I had scarcely uttered the words when my son-in-law came rushing in. I hadn't said "Get Dr. Dowie," I hadn't said anything about it. "Doctor," said he, "I am going after Dr. Dowie." I said, "You can't find him." I had been to the Congregational church in South Chicago where he was expected that day, and he wasn't there. He went again, and I think met him at the door of the church. He asked Dr. Dowie to go out and see his wife, my daughter, and Doctor Dowie and his wife went immediately. I had taken the car out and they came to the same car. I did not know they were coming. They went out, found my daughter unconscious, verging on the comatose state already, quite unconscious. Dr. Dowie laid his hand on her head and prayed the prayer of faith that saves the sick. She opened her eyes. I said, "This is Dr. Dowie." She said, "What is he here for?" The pain she had had in her head for three or four days passed away. She was asked if there was any other pain. She said "In my back." He laid on his hands and prayed that simple little prayer, like "Now I lay me down to sleep," but it was "in Thy Name." O there was a power in that Name. The pain in her back had gone. I think he prayed again. I saw as a physician she was better immediately. I know when people are better. I never was fooled yet. I went back to Church and listened to Dr. Dowie's lecture that evening. About ten minutes after, her mother, my wife, was sitting at her bedside. There was no one else in the room and Grace said, "Ma, I want to get up." "Dear, you can't get up." "Yes I can." "No you can't. You mustn't, you are very sick." "Look here. See my strength, my muscle. I can get up." She got up and walked but soon her mother got her to lie down again. She was quite well, and she rested well all night. Never had another convulsion. Never, and for two or three days she continued well. This was Thursday. On Saturday night, however, I saw there was some fever. I supposed it to be natural, nothing strange, but on Sunday morning I found the fever very high. She had rigors during the night. "O well," said I, [Doctor, turning to Dr. Dowie forgive me, I know what you will say but it is hard to teach an old dog new tricks you know] "I can stop that." So I mixed her up some medicine.

Dr. Dowie: "Backslider!"

Dr. Willing: "That is true. We gave her medicine for two or three hours and the temperature became 104. I went to my office at the usual time. We talked about Dr. Dowie. I would have had him but it was on Sunday and he was already engaged and I said, 'Don't send for him, we can get along without him.' When I reached my office her husband again said 'I am going for Dr. Dowie.' I said, 'You can't get him.' 'Grace is

worse." "You can't get him. He is right in the midst of services." I went home to dinner. But my son-in-law went for Dr. Dowie. I looked out and there came my son-in-law and Dr. Dowie. He had closed his meeting and came down and laid his hands on my dear child again. Her temperature was very high. Immediately after that prayer I felt again those hands that were hot and dry; and the hand was cold and moist, and the pulse ceased to beat so rapidly, and *the fever was gone*. Dr. Dowie went home and pretty soon my daughter said to her mother, "I want something to eat." She partook of this heartily and continued to eat. She continued to improve and she had no more fever, no more convulsions and she is the happy mother of a beautiful child more than six months' old. Now that is why I am not ashamed to tell this story. I think of Jesus when he looked out upon the great multitude and He was moved with compassion for those who fainted by the way. A lady friend of mine sat near Dr. Dowie on this platform this morning. She looked upon these faces, these beseeching eyes turned toward the preacher, and while she looked she thought of Jesus and of that blessed Name by which the multitudes might be reached. She thought of the sick and the dying, the poor mothers, the troubled wives, the needy children, and she said the tears came rolling down her cheeks because "they had no shepherd" in so many places to lead them to the Healing Waters. Jesus is ready, Dr. Dowie is ready to tell them, ready to help, and Jesus is able to save to the uttermost all who come. Will you come? Body, soul and spirit, will you come to Jesus? Just now. O, I want to talk all night but I will quit right now.

The people sang: "All hail the power of Jesus' name."

Dr. Dowie: Now, friends, I will ask for further testimonies.
HEALING OF A FATHER, MOTHER AND FAMILY OF SMALL POX,
DIPHTHERIA, ETC.

Theo. C. Bartholomew, 248 E. 55th St., Chicago, said:— I have over seven years with physicians battled in Chicago and elsewhere with stomach troubles. I had last year seven physicians examine me and I could not get cured. They gave me some medicine which I took. Not all of it. I took some and it gave me such pain I could not take more. I tried again and the pain still grew worse. They were summoned again over in Englewood and by listening very closely, and I understood a little Latin, I found they had given me a little too much arsenic. Now having business at the World's Fair I saw one day the words "Divine Healing." over this Tabernacle. I saw Dr. Dowie and he prayed over my stomach and I found relief right there, and I believe I had cancer because every indication showed the same way. It was only a week afterwards when my boy took sick with croup. My wife said, "get the doctor." I said, "No! Christ is my physician." She had not the faith and it was far over to Dr. Dowie's, and so I knelt down and asked God to heal that boy and next morning the boy was well. That boy was so sick you could see the death palor in his face. My wife spoke to a doctor. The doctor said "It is too late." I said, "God help me here. Prove through my son, that Christ is the Healer." Within the next two days the child was well. But still, the devil was hard at me and was tempting me. My little sister who is now sitting at my side took sick of diphtheria. She could not swallow water or anything to eat for three days and nights. Her mother sat up day and night. I came over and got Dr. Dowie immediately. After prayer he said "Let us test this. Get some bread as hard as you have." She took that piece and ate it. Dr. Dowie says: "Elsie get up and eat;" and from that moment she was well. Not long afterwards she developed sores in her face. I knew very well what it was and I brought her over to the Tabernacle and Dr. Dowie prayed with her and she got quickly well. I took her to a drug store when she was sick, and the druggist said: "What did you bring her in here for." She had small pox. My wife was sick with diphtheria; she had lumps in her throat and outside on her neck. Dr. Dowie said it is a very serious case and must be

stopped at once. My wife hardly recognized me. He laid his hands on her neck and she immediately opened her eyes and turned her neck and there was only one on the left side of her throat, and he laid his hands on again and she recovered immediately. And so on. I can say I haven't used a physician since I knew Dr. Dowie. I have been tempted by the devil to go back to medicine but when it came to the point I couldn't forsake my God. My little boy took cold. My wife was very sick. I knew Christ was the physician and I prayed. The next day they were perfectly well. Christ is the Healer and if everybody who doesn't believe the statement will come to my place they will know what I say is true.

A TESTIMONY FROM SACRAMENTO, CALIFORNIA.

Dr. Dowie said: There is a lady here from Sacramento, Cal., Mrs. E. M. Carly, Sacramento, Cal. She attended our mission there and if she's in the meeting I would like her to stand up. Is she present?

[A gentleman in the audience said she had to go away.] She is living with Mrs. Chas. H. Spencer, 6140 Sheridan Ave. She said to me this morning "I was in your mission in Sacramento, Cal. I want to tell you Doctor about the first case you laid hands on after your arrival from Australia. It was that of Mrs. Brown, which is told in your pamphlet entitled "American First Fruits," an old woman whose foot was to be cut off, sixty-nine years of age. I left Sacramento a few days ago and Mrs. Brown is well still."

HEALED OF A FIVE YEARS' RUNNING ABSCESS

Mrs. Malcolm, 3718 Emerald Avenue, Chicago, said:—I was healed from an abscess in my side which run for five years and was given up by three doctors. I took Hood's Sarsaparilla for two years after quitting the doctors. My side got worse. It used to break and run every three weeks. I heard of this teaching through the *Inter Ocean*. I came here and heard Dr. Dowie's teaching which is most wonderful, and only the truth, and I was healed of the trouble and became quite strong. The second week I went home and did my washing which I hadn't done for a good while. My arm is whole, and I can lift and work it and it is quite strong. I am very thankful to God and to Dr. Dowie's teaching. My husband is in the building and can verify what I say.

Gentleman in audience rising: I can verify that what this lady said is perfectly true.

HEALING OF CONSUMPTION, AND OTHER DISEASES OF NINE YEARS STANDING.

Mrs. Mina Barr, 11234 Indiana Ave., Roseland, Ill., said: In the first part of last April I suffered from tuberculous consumption. I suffered everything imaginable from several diseased organs, heart disease and indigestion. I couldn't eat anything. I suffered most excruciating pain in my chest so I could hardly breathe and I couldn't raise my hands for some days at a time. I kept on suffering. Last April everyone had given me up and thought I could not live much longer. One day reading the *Daily News* I saw that some wonderful cures had been wrought here. I said, "I wonder if it is anything like Christian Science?" I came here and got the four corners of the gospel for the first time in my life. I accepted the teaching immediately; and was healed in a moment just like that (snapping her fingers). I was healed, among other things of an abscess which had been running for nine years; and every day or so for nine years the physicians had attended me until we had spent everything on physicians. We owe them yet, and after about five years I had to give up having physicians attending me. I had still to insert a tube every day from one to three times to open the abscess, suffering everything. I thank God for my deliverance. Some of my neighbors about Fullman and Kensington, are present and can verify what I say about my healing. [Seven neighbors stood to verify the story].

HEALING OF GRANULATED EYELIDS AND DEFECTIVE SIGHT.

Mrs. E. T. Milner, Sycamore, Ill., said: On the 29th day of August, 1890, I went to Western Springs, near this city, and there learned from the lips of Dr. Dowie who had just

arrived from the Pacific Coast, that Jesus Christ came into the world to heal my body. I suffered from granulated eyelids. I just could see. I went to the Lord himself after hearing the teaching and said "Lord open my eyes that have been to these many years afflicted." The eyelids snapped and my eyelids flew open. I said, "Praise God, it is done." They ran for two weeks and then they stopped and all dried up, and I went to an oculist and he turned up the eyelids and he said, "You have had granulated eyelids but, they are all dried up, there is nothing the matter with them now." He said, "You will see better."

HEALING OF CANCER ON THE FACE.

Mr. R. F. Palm, of 588 W. Harrison St., Chicago, said: I want to testify to the glory of God. It was just about two years ago I had a little pimple on my face and it turned out to be a cancer. I had been hearing the doctrine of Divine Healing from the lips of Dr. Dowie in the Grand Army Hall; but in order to be sure about it, I went to the Rush Medical College, and they told me there that it was a cancer and they were very anxious to operate on it. "Oh," I said, "The Lord will get along very well without you." After it was healed I went to them, and they said "Praise the Lord, it is all gone." I was healed by the power of God, and brother Dowie praying with me.

HEALED OF CANCER AND SIXTEEN YEARS' SICKNESSES.

Mrs. N. L. Ames, 4862 Washington Ave., Chicago, said: For sixteen years I was an invalid. Sixteen years ago as some of you will remember, we had a fearful epidemic in Memphis, Tenn. I was the only lady volunteer from Louisville, Ky. I was a Roman Catholic, but I felt they did not give me broad enough work. The doctors always said I was "a lean horse for a long race." I have been a nurse for nineteen years in the sick room. I volunteered and went, and of course contracted a great deal of disease. I had yellow fever and was miraculously healed through prayer and got up and went to work again. I then came away to Louisville and realized that I was a physical wreck. I went to Hot Springs, Arkansas, and placed myself under Dr. LeFevre. The doctor had no belief in giving medicine. He was one of the physicians who has said in my presence that medicine was a failure. I can say I have heard that testimony from a great many physicians. Dr. Gross said in the presence of our class: "Ladies, the sick are in your hands, if they die it is your fault, for we physicians do not know what to do. It is your good sense that will save them and I wouldn't be surprised if some of you saved patients through your instrumentality, and your prayers. As for medicine and surgery, it is a curse." He was President of the Medical College of Philadelphia for many years before his death. I want to say in contracting these diseases I realized the condition myself because I understood a great deal about medicine, in fact, I studied *Materia Medica*. I realized one thing and that was I was certainly suffering from cancer, internal cancer of the brain, and one time I had a sore here on my forehead. I went to a physician, Dr. Lehman. A friend urged me to go with her and he said it was a positive cancer and was caused from internal cancer. I refused to take any of his medicine. I have not believed in medicine for many years and I always prayed when I desired to be healed. I asked God then to take away that sore. I couldn't bear to have a sore on my body. I couldn't bear to have the thought of it. The sore was healed but it left a very ugly looking scar. I prayed for that to be removed. There is a slight scar there but none of you would notice it. I had paralysis of this right arm and suffered great agony in my hand. I was led in a very wonderful manner into this building. As a Roman Catholic I thought very little outside of it in church matters. I never had heard of this place of Dr. Dowie's. One day I had been suffering severely for three days. I believed that God had forsaken me, though I had praised him from childhood up. I felt as though there was no reason why He should forsake me. I arose and dressed myself and walked and walked on the squares

until at last I came to the little tunnel under the railway line near this Tabernacle. I did not realize until then how far I was from home. As I came to this door I found this place nearly as full as now, and crowded, and I had great difficulty in getting in. I was listening for a moment and the first thing that attracted my attention was that beautiful motto over the platform, "Christ is All," in letters of gold. I knew He could heal me. I stayed for a while and Mrs. Dowie was reading from the fifth chapter of Luke. The words came home to me very beautifully. Then I thought, "You are a Catholic, this is not the place for you, get out." But I came up closer, though I was a great deal too weak to stand. A colored girl must have noticed I was weak, and offered me her seat. Before prayer I asked God to give me evidence as to whether it was right for me to come here and receive the teaching. I asked God that He would answer a certain prayer. We all knelt down to pray, and while Dr. Dowie was praying that prayer was answered. My throat had troubled me for years. It was almost impossible for me to speak at all. I had to give it up nearly entirely. I couldn't read aloud in the sick room, which had been a great comfort to the sick. Mrs. Dowie laid hands on my throat and prayed with me herself and I praised God: for I think I should praise God for these things. The cancer in my head, I am confident has passed out through my system. I have never had a particle of pain in my head, since Dr. Dowie laid his hands on my head, and I never had relief previously from pain even when asleep. I think this will suffice. I ask you all to realize that these are not cunningly devised fables.

MANY ARE EAGER TO TESTIFY.

AN ANNOUNCEMENT AS TO FUTURE MEETINGS.

I have had cards handed in to me to the number of about 100 stating cases of Divine Healing from persons who are now present and eager to testify. I will just ask some of these to make brief statements, and at some future time we can hear them more fully, for we shall, God willing, hold a similar meeting to this on the last Lord's Day afternoon of every month.

Mrs. Kate Medbourn, Marmont, Indiana, testified that she was healed of tuberculosis.

Mr. Otto Ninz, 893 N. Lincoln St., City, said: "I was healed of rheumatism, palpitation of the heart, kidney and liver disease, rupture and a lot of other things, also of the filthy tobacco habit. My wife had been sick for eleven years and was operated on twice by Dr. Skyles and Dr. Byford. She is now healed."

Mr. John White, 1146 48th St.: "I was healed of the tobacco habit, and had been using the filthy stuff for thirty-five years."

Dr. Dowie:—"Just think how he must have been saturated with it. Don't you feel clean now? (Very clean). When you go out in the morning your wife hasn't got to throw up the window and say, 'Thank God, he's gone. We can air the house now. Ugh!'"

Mrs. Johanna E. Marsh, 4214 Cottage Grove Ave.: "I have been healed from catarrh in head."

Mrs. E. E. Kettler, 8933 Buffalo Ave., S. Chicago: "I have been healed of salt rheum and rheumatism."

Mrs. Carrie Nelson, 18 N. Peoria St.: "I have been healed of spinal trouble and lung trouble, which I had for six years."

Miss Ruth Keely, 605 65th St.: "I have been healed of hemorrhage of the kidneys and other minor diseases."

Mrs. C. Acres, 7141 Langley Ave.: "I have been healed of heart trouble and inflammatory rheumatism."

Mrs. Ella R. Canary, 1401 70th St.: "I have been healed of nervous disease and heart trouble. My little boy Eddie, five years old, was healed of sore throat and high fever."

Mrs. L. M. Hand, 451 59th St., Englewood, Chicago: "I was healed of spinal, stomach, and bronchial diseases, and piles."

Mrs. David Cowan, 667 Bloomingdale Road: "I was healed of sprained ankle, injured leg, sprained hand, etc."

Mr. David Cowan, lawyer, Unity Building: "I was healed of deafness in right ear of over forty years, piles and other things, and my son Archibald Cowan, was healed in Jackson, Michigan, when dying. Three doctors gave him up. Dr. Dowie visited him with me, and laid hands upon him when all hope was abandoned. I had been summoned by a telegram which said he was dying."

Mrs. Wm. Green, Harvey, Ill.: "I was healed of spinal trouble. I was brought to this Tabernacle on a cot last spring and was raised up and walked and went home. I have never been sick since, now over four months."

Dr. Dowie said:—"There are many similar cases to that of Mrs. Green. We have a brother here from Argos, Ind., who was carried in on a cot here last Tuesday, and was healed instantaneously. This week there have been many other cases of those who have been carried in and who have walked out. That cot (pointing to one on the wall) is the cot on which Miss Amanda Hicks was brought up from Clinton, Ky., when dying of internal cancer in the early part of this year. Dr. Owen of this city and the local physicians and surgeons in Kentucky, could do nothing for her. Miss Hicks is a cousin of the late President Lincoln. She was healed and went back to her College and was received with enthusiasm; but a number of Baptist Ministers of Western Kentucky got together in Clinton, and gave Miss Hicks the option of holding her peace concerning Divine Healing or of resigning the principalship of Clinton College. She resigned her position and went to Europe and is coming back to work for Christ. The Lord have mercy on these ministers—'false shepherds' are they, such as are described in the 34th chapter of Ezekiel; or as Christ said to the lawyers, 'Woe unto you! Ye have taken away the Key of Knowledge, ye enter not in yourselves, and them that were entering in ye hindered.'"

Mrs. Louisa Boldt, 6746 Sangamon St., City, said:—Five months ago I was confined and had an abscess in left side, also had an old hurt on both sides. One of them I have had nearly seventeen years and the other nearly twelve years, received them both in confinement. I had been in bed about eight weeks. Was brought here to Zion Tabernacle, June 13th. Sunday again I went and felt good and was up all day. On Monday morning my doctor called in to see me and examined me, for I had told him nothing. He said with a pleasant smile on his face, "Why that is all gone. I am so glad." When you prayed with me my pain left me instantly and I have been well ever since.

A. G. Myrman, Chicago said:—I was moving a stove and suddenly received the whole weight of it and my back was sprained. Was at Tabernacle Friday night and Dr. Dowie prayed for me and I was healed. I was up at five o'clock next morning thanking the Lord for the healing.

Miss Lottie Bach, 609-32nd St.;—I was healed of stomach trouble.

Miss Minnie Stade, 2944 Parnell Ave.;—I was healed of near-sightedness and backache.

Mrs. Susan Sykes:—I had a severe cold and was for years laid up with rheumatism and for months at a time was not able to put my feet on the ground. Had hemorrhage of the lungs. I am healed of all my infirmities and can praise His Holy Name for His love and light and for many blessings in spirit, soul, and body.

Miss Blanche Neely, 2619 Indiana Ave.;—I was healed of nervousness and have received great spiritual blessing.

Mrs. Janet Hamilton, 3547 Fifth Ave., Chicago, Ill.;—I was sick twelve years with Chronic Diarrhœa, and the Lord has healed me.

Mrs. S. Johnson, 5463 Madison Ave.;—I was healed of trouble with stomach, heart disease and chills.

Mrs. W. B. Young, 6064 Oglesby Ave.;—I was healed of spinal trouble and womb trouble.

DRAWING THE MEETING TO A CONCLUSION.

Dr. Dowie said:—It is now nearing six o'clock, and this crowded assembly has now been in continuous session for fully three hours, very few have left, and many hundreds have been standing within this building and outside. I see many faces at these windows which have not left them for a moment throughout these proceedings. It is now time to close, although "the half has not been told" for there are scores and scores of eager faces around me ready to witness for their Lord and God—that blessed Jesus whose Name is so inexpressibly dear to all who know him:—

"It soothes our sorrows, heals our wounds,
And drives away our fear."

But before we close, I want the verdict of this large assemblage—no larger can ever gather in this Tabernacle. You have heard for yourselves God's Witnesses to Divine Healing, and you have heard our Teaching in Jesus' Name.

I SHALL SUBMIT TO YOU THREE QUESTIONS.

First: Have you heard sufficient testimony to enable you to come to a definite conclusion?

"Yes"—in an instant from the entire audience.

Second: Will all who *now believe* the doctrine that the Lord Jesus Christ is the Healer to-day of his people as nineteen centuries ago, hold up their hands.

(All held up their hands).

Third: Will all who reject that; and who believe that Christ is not the Healer to-day, hold up their hands.

Thank God there isn't an infidel among you.

Here a man in the audience rose and said in a ringing voice: "I used to be one. I am going to send three of the LEAVES OF HEALING to Robert Ingersoll of whom I was a devoted follower. I was converted in this mission, and I rejoice in Christ as my Saviour. I was six years in the United States navy and three in the army. Ever since nine years old I have taken care of myself. I came in here an infidel, but God has taken all my unbelief away.

Dr. Dowie—Hallelujah! That is a fitting conclusion.

Infidelity withers away in the presence of such unimpeachable facts. Send them to Ingersoll, and all like him. They ask for proofs. **HERE THEY ARE.** Now, let the infidels within the churches and outside of them, answer the common American question, "What are you going to do about it?" We shall praise God, and go forward in preaching the Everlasting Gospel.

After the Doxology was sung with great earnestness, Dr. Dowie closed with the following:—

PRAYER.

God of all mercy and compassion, how boundless is Thy grace, how it has reached us, and how our heart rejoices in the saving-health that came to us, and that is going now once more to all the nations. Father in Heaven, bless the testimony that will now go in the LEAVES OF HEALING from this meeting; and, as the story of this gathering is laid upon the dying bed and the weak invalid holds with trembling hands the paper and reads of the wonderful works of God, oh, Holy Spirit, reveal Jesus as standing beside that bed. May the sick touch His seamless robe by faith and be healed where they lie. God bless the wide world. Cleanse us from every stain and grant by Thy grace, by the blood of Thy Son, by the power of the Holy Spirit, we may be at last presented spotless before the throne of our Father with exceeding joy. Meanwhile there are weary and sick and sorrowing ones to help. O God help us to help others for Jesus' sake. Amen.

BENEDICTION.

Beloved, abstain from all appearance of evil and the very God of peace Himself sanctify you wholly, and I pray God your whole spirit and soul and body be preserved entire without blame unto the coming of our Lord Jesus Christ. Faithful is He that calleth you who also will do it. The grace of our Lord Jesus, the love of God, and the fellowship of the Holy Ghost abide in you, and all the Israel of God everywhere, forever, Amen.

LEAVES OF HEALING.

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Editor.

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EDITORIAL NOTES.

A CONSIDERABLE portion of this issue of the LEAVES is devoted to a full report of the Praise and Testimony meeting held in Zion Tabernacle on the afternoon of last Lord's Day, Sept. 30th. May God abundantly bless the testimonies of His Witnesses. We believe they told the truth, and yet not *all the truth*: for the details of the healings are more wonderful than the speakers could find time or words to tell.

It was a wonderful gathering. Zion Tabernacle, with every available foot of standing room occupied, did not hold one third of those who came to hear and see.

Hundreds of men and women stood for three intensely interesting hours in and around the building, happy if they might see through the open doors and windows. Oh, how we longed for a larger Tabernacle, for the sake of these earnest throngs. Truly God has fulfilled His promise to "open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

BUT the best part of the meeting is not recorded in the report. More than 700 persons responded to God's Call to Repentance before the testimonies were given. The flood-gates of grief for sin, and heart longings for God and goodness were opened, and the scene during the prayer which that throng of penitents uttered was most impressive. How can we praise God for these "times of refreshing" as we ought? No harp was ever made that could strike a note so exalted and triumphant as our spirit's praise demands. Only the "joy in the presence of the angels" could express our joy and gratitude.

WE had begun well: for the morning service was attended by marked demonstrations of the Holy Spirit's presence and power. The bright happy testimonies of some of those healed during the previous week was followed by our discourse on the words "In My Name," at the close of which nearly 400 persons responded to the Call to Repentance, and sought openly forgiveness of their sins. So the day began well, and the people were in a state of expectancy.

THE evening saw over 60 added to the above number of penitents—making between eleven and twelve hundred for the day. How the Joy Bells rang in earth and heaven! It

was one of the best days of harvesting in all our ministry, and only exceeded by the Sabbath day in April last when over 2000 persons sought the Lord openly in the Central Music Hall, and in Zion Tabernacle.

"When the Lord turned again the captivity of Zion
We were like unto them that dream.
Then was our mouth filled with laughter,
And our tongue with singing;
Then said they among the nations,
The Lord hath done great things for them.
The Lord *hath done* great things for us;
Whereof we are glad."

MONDAY evening last saw a miracle of healing in the presence of all the guests in Home No. 1, where the friends residing in both Homes had met for special teaching and prayer for healing. A young woman who had not walked for six and a half years rose from her invalid chair and walked. She has improved steadily "in every way" as she said subsequently in Zion Tabernacle.

WE have seen many hundreds of persons in the Healing Room of the Tabernacle, and the resumption of the morning meetings has relieved the pressure somewhat of the throngs attending the week day afternoon meetings. There have been many healings, some of them were very startling and instantaneous and made a deep impression on the people, who "glorified the God of Israel."

THE Business Manager of Zion Publishing House, the Rev. S. J. Harrison, has retired from the editorship of "the *Brethren Evangelist*," and is now giving his entire time and attention to assisting us in various departments of our work.

The *interim* editor says of him:—

"But little has been said of him and of his work, and perhaps little will be said hereafter; but let it be known, that in the name of Gospel religion and Divine truth, his ministry in Chicago is the greatest occurrence in the history of the Brethren cause. Dr. Dowie's ministry is of God, and he has shown himself to be a man of God."

Another writer, the Rev. J. O. Talley, says in the same paper of Sept. 26th:—

"Our retiring editor, Brother S. J. Harrison, has given us an excellent paper this two years that he has conducted the *Evangelist* for us, and he certainly has our best thanks for his untiring efforts in the work to which we called him, and from which he now retires honored and loved by many thousands of Brethren and friends. The indefatigable labors of his noble wife have been felt in the general tone and literature of the paper. I think I voice the sentiment of the Brotherhood when I wish them God speed, and much success in the new field which they will enter; and that God's blessing and the hearty wishes of all His children go with them in their new calling."

IT gives us sincere pleasure to record these well-deserved tributes of esteem for our friend and helper from those with whom he has been so long, and, also, to note the general tone of confidence in ourselves and our work for the Lord. We feel that the unselfish spirit in which his brethren have surrendered him does them honor in these days when there is so much selfishness displayed in denominational life.

LOOKING over a file of the *Evangelist* we find the following in its issue of Oct. 3rd, from the pen of the Rev. C. Forney, of Aurelia, Iowa:—

"I left Ashland for Chicago, Aug. 31, to spend a few days with Dr. Dowie in the Divine Healing Home to see and hear for myself the wonderful things I was told and read about. Now some may ask what did you see and hear, and what do you think of it? I answer, time and space forbid me to write it out. If anyone is not satisfied that God heals people now as when Christ was here in the flesh and as in the apostolic age, go to the Divine Healing Home, 6020 Edgerton Ave., Chicago and see for yourself. Or subscribe for *Leaves of Healing*, and if you believe half what you read, you will be convinced God heals now. "Because I have seen I believe, blessed are they who see not and yet believe" "

THANKS, brethren, for your kind appreciation; and when it is within our power to aid you in your work for the Master, we shall be glad to do so. May God abundantly bless your labors in the extension of His kingdom, and hasten the day of the union of all Believers in a visible Catholic Church—A true representation of the "General Assembly and Church of the First Born whose names are written in Heaven." The only Church Rolls that we recognize as absolutely correct are those written there.

THE M. D.s are still coming to the front in connection with Divine Healing. Our good friend, Dr. Ware, of Staunton, Tennessee, who was for some weeks a guest in Home No. 1, has been sending his friends and patients here, and we have four of them here now. Another Doctor in Kentucky sent his wife and daughter here, and now openly praises God for that daughter's healing. A leading Chicago surgeon whose office is in the Central Music Hall Block warmly recommended one of his patients afflicted with cancer to go to Zion Tabernacle, and she was, with good results, a guest in our Home. Several Christian doctors have made application to be received into the Home to be prayed for, and one high in office as an Examining Surgeon in the United States service has written us a long kind letter approving our teaching.

SOME of the Christian doctors of the city are becoming very much exercised in conscience as to whether they shall continue in medical practice. One very able gentleman writes to us as follows, under date of October 2nd: "Hearing of your work, I went for further light. I saw, and was convinced that the Lord is working gloriously through you. But the question for me is, 'Lord, what wouldst Thou have me to do?'"

I wish to thank you for the great help your teaching has been to me, and will say that both publicly and privately I am proclaiming the great truth that *Jesus heals* spirit, soul and body. Several times I have been told that if I continue to so teach I will undermine my business. I say, 'If speaking to the glory of God will undermine my business, then let the business go. God can care for me and mine in some other way.' I have subscribed for LEAVES OF HEALING and take the papers to my patients, until they show wear already. I am trying to bring to the Lord a man far advanced in phthisis (consumption)."

THESE are noble utterances, and, although our brother is not yet determined fully to abandon medical practice, he is not far from that decision. He is no coward, but still he

"Stands shivering on the brink,
And fears to launch away."

Do not fear, brother, step into the boat, and pull for the shining shore, just across this little sea. The Master stands there beckoning you to come over and help Him: for all around Him are the disease stricken who have crept upward toward His feet from this surging sea of sin, sorrow, and sickness. But you must leave your medicine chest and surgical cases behind you.

Christ never used them, and He never will. He never promised to bless your pills, potions and plasters, and He never will.

Leave the dead to physic and bury their dead. There are plenty of them to do it. Follow thou Jesus only, and fear not. You will make a better minister of Christ's "saving health" than you will a minister 'of man's medical nostrums.' Oh, how weary the people are of these. They say as God said through Jeremiah (46: 11) "In vain shalt thou use many medicines:" or as Job, "Ye are all physicians of no value."

A physician is needed, and God has provided Him in the

person of His Son. Point dying men to Him, and they shall live who look to Him alone in faith, even as they did when Moses lifted up the brazen serpent in the wilderness. Many might have sneered at his unscientific ignorance and insane folly, but the scoffers died and those who looked in faith lived. It is just the same to-day.

WE are informed that many who were expected to testify last Lord's Day came to Zion Tabernacle to do so; but could not get inside the building because of the crowds outside.

Amongst these were the boy and girl whose sight was restored, to whose cases we referred last week. We hope to have these, and many others at our next Praise and Testimony Meeting on Lord's Day afternoon, 28th October. It is our intention to hold such meetings regularly on the last Lord's Day of every month.

OUR paper has been very late in the last two issues. The delay was unavoidable, and was principally due, first, to a want of "power" to move our printing press and other machinery, and, second, to unexpected defects in our engine. The Hyde Park Gas Company worked hard for a week to remove the first, by pumping the water out of their main pipes on Stony Island Avenue, and by giving us a larger service; and the second hindrance was removed by a thorough overhaul of our seven horse power gas engine, and certain alterations to valves. Everything is now in first class condition, and all machinery runs smoothly and quickly.

All hands on board are smiling, and the "forms" of type which hampered our "imposing stones," are now making their impress for God and the good of man, upon thousands of fair white sheets of paper. We do not *apologize*: for we did the best we could; but we feel it due to ourselves and our readers, that we should *explain* the principal causes of the delay.

WE have instructed our photographer to come and take views of Zion Publishing House within and without; and we hope to hand these pictures to our engraver; and have them printed in LEAVES OF HEALING before the end of this month. We take an intense delight in our little printing and publishing house, and we have made many sacrifices in establishing it. Many of our friends have nobly assisted us, and many who say they are our friends have not. We wish both every needed blessing, the latter especially: for they need it most. We shall hope to show this beginning of our printing and publishing work in America in such a way as to enlist the sympathy and co-operation of the many friends who tell us that they ask God to bless us but fail to see that they might do something towards answering their prayers. All is well: God is with us' and Zion Publishing House is an accomplished fact. It now remains for all our friends to help us to use the beautiful tools which God has given us to do our little part in building up the walls of Zion, especially at the place where the "hyenas" of disease have been going in and out at their pleasure.

We desire to "publish Peace" with God, and "War" with Satan.

May God give us world-wide victory through faith in Jesus in this Holy War. Amen and amen.

"BRETHREN, pray for us."

DIVINE HEALING HOME

(See Illustration page 92.)

THE Divine Healing Home of which we present a view to our readers on page 96 is personally conducted by the Rev. John Alex. Dowie and Mrs. Dowie.

It is situated in a quiet avenue within a block of Jackson Park, where the World's Fair was recently held, and is close to Midway Plaisance. It is only a few hundred feet distant from the Sixtieth Street Station of the Illinois Central Railway. The central part of the city of Chicago, seven miles distant, is reached by express trains in fifteen minutes. The terminus of the Sixty-first Street Electric cars connecting with the Wabash Avenue and State Street cable lines, is only one block west. The Sixty-third Street electric cars come within two blocks and the Elevated Railway is three blocks south on Stony Island Avenue and Sixty-third Street. Beautiful walks and drives in the parks and by the lake shore drive and pleasant boating in steam launches on the lagoons of Jackson Park are accessible. The location is one of the most convenient and pleasant in the city.

The Home is neither a hospital nor a hotel but just what its name implies, "a home." The President and his family make it their private home and all its inmates are treated as his private guests. Services of praise, prayer and teaching of the Word of God are held twice daily in a large assembly room and private interviews are given as often as possible. In addition to these services, Dr. Dowie usually meets the guests several times in each week for special healing services. No charges are made for his personal ministrations and the rates are only for table board and room accommodation. These rates can be procured on application.

The guests in Divine Healing Home No. 2, which is close to the Tabernacle on East Sixty-second Street, are also invited to all the privileges of the principal Home. It is only two blocks distant from the principal Home.

The Home has been established for the purpose of receiving.

First. The sick children of God who are seeking Him alone for the healing in the name of Jesus and through the power of the Holy Spirit; and

Second. Those who are receiving instruction in God's way of healing as set forth in the Holy Scriptures.

It is desired that those who wish to come should arrange in advance with the President for their reception as sometimes there is not room enough to receive all applicants.

God has very abundantly blessed the Home, which, in the opinion of all who have entered it, is beautifully furnished and adapted for the purpose for which it has been established. It was opened upon the first of May last and has been almost continuously filled, frequently to overflowing, ever since; so much so, that the house next to the Tabernacle has had to be refurnished and is now also at this writing quite full of guests. The furnishing of the Homes are almost entirely new and have cost in all nearly \$8,000 which the Lord has graciously provided to the uttermost farthing.

It may interest friends at a distance to explain that the group in front of the Home consists, first, of Dr. Dowie and his wife, who are seated. Their son and daughter stand immediately behind them in the center and the Rev. S.

J. Harrison, Dr. Dowie's assistant and Manager of the Publishing House, Mr. D. C. Alton, Financial Secretary, Mr. J. J. Carpenter, Private Secretary, and Mr. Chas. Canode. Foreman of the printing office, complete the central group of eight persons. To the right of these are Mr. and Mrs. Cotton, Janitor of the Tabernacle, and Matron of Home No. 2, with housemaids, laundress, cooks and janitor of Divine Healing Home. On the left of the center group are a number of the guests who happened at that time to be in the Home. The first three ladies are from Florida, Illinois and Wisconsin, and as the group is further examined we see persons from Iowa, Kentucky, Canada, Colorado and other parts of America. It is a fair representation of the gatherings in the Home, of those who have come from all parts to seek the Lord for healing. It would not become us to speak in terms of praise of the management and the attractiveness of the Home, further than to say that we have known of none who have not come into it with pleasure and left it with reluctance, expressing their gratitude and desire to again come under its roof. It has been a great joy to us to have been honored by the Lord in establishing so pleasant a retreat for his suffering children.

The experience now being gained by Doctor and Mrs. Dowie in the management of these Homes will be of great value to them in the establishment of more permanent institutions in connection with the work in Chicago and elsewhere. Already it is evident that larger facilities would bring increased blessings and a Home of two hundred and fifty rooms (we have at present about seventy in the two Homes) could be easily filled. The boarding houses in the neighborhood have had large numbers of guests who have been unable to find accommodation in the Divine Healing Home, as many as one hundred have been known to take rooms in the vicinity.

The Morning Talks and the special seasons of prayer are seasons of continuous interest and the many testimonies of those of the guests who have been healed in the Homes and in the Prayer Room of the Tabernacle add much to the enjoyment of the guests.

As we write these words we look once more at the picture and think of the joy connected with many of these cases. The first lady in it, Mrs. Benham, of Crescent City, Fla., who was sick for many years and had not been able to go up stairs in her own home nor go to church once in six years, is now enabled to attend to all the meetings in the Tabernacle, in the Home and to have her room on the third floor of the building.

The second lady in the group, Mrs. John Hayden, of Dixon, Ill., was blind and now sees, was unable to walk, suffering from *locomotor ataxia*, and was instantaneously and perfectly healed in the Home. The lady next to her, Mrs. Maggie Parsons, of Madison, Wis., was also perfectly healed as she testifies, after many years of suffering; and the dear little girl, Ethel Foley, of Chicago, standing upon the garden seat in the center, whose right leg had a large tumor, and was paralyzed, is now perfectly healed and able to run about without crutch or brace. Similar stories might be told of others in the group.

Rejoicing in what has already been wrought by God within these walls, we send forth this little picture on its mission, praying that God may raise up still larger and more suitable buildings for His sick ones and enable us to be more useful in this portion of His service.

DIVINE HEALING VINDICATED.

A REPLY BY THE REV. JOHN ALEX. DOWIE

To an Attack by The Rev. Dr. Chapman, and the Oakland Pastors' Union.

DELIVERED IN THE FIRST BAPTIST CHURCH, OAKLAND, CALIFORNIA, ON LORD'S DAY AFTERNOON, JAN. 27, 1889.

(Continued from No. 5—page 77.)

Now as to the fifth objection. This is an important objection in our friend's opinion I suppose; but I marvel at educated Christian men sending it forth. The Manifesto says:

"THIS DOCTRINE FAILS TO CONSIDER THE ASCENDING SCALE OF DIVINE DISPENSATIONS,

and applies to the *present exalted period and condition of the church of Christ* that which manifestly pertained to an earlier and lower period and condition. From the Garden in Genesis to the City in Revelation God has been and is constantly leading humanity onward and upward."

Now one word as to the present condition of the church of Christ. Is it now a more exalted church than the apostolic church? ("By no means," replied from the congregation). Will any man say that the church of Christ to-day is equal to the church of the first century? (Replies of "No.") It is the first time that I have heard any Christian minister assert it.

Beloved, the ascending scale of which our brethren speak from Genesis to Revelation does not exist. From the Garden in Genesis man went forth. What became of man in the following seventeen centuries? Did he gradually ascend into a higher spiritual and moral condition from the Garden? No! the inspired record gives another answer. Men descended into such depths or depravity, into such depths of sin and immorality, that the Word says that in the days of Noah, "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Gen. 6: 5. Where is the ascending scale there? Again it is written, "God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth, . . . for the earth is filled with violence through them." Gen. 6: 12, 13. The whole world defied and denied God; and He destroyed it, and there were only eight persons out of all its inhabitants who were saved. Where is the ascending scale to Noah? For one thousand seven hundred years it was a descending scale.

From the time of the flood where is the ascending scale—from the flood to Christ? Did man get better? Man got worse and worse; they built the Babel tower and were scattered abroad, and their language was confused. Did men get better? Did the people of God get better after Abraham? For a while, no; they went down for four centuries to slavery in Egypt. Did they get better after they were brought into the Promised Land? No; they went down into idolatry and immorality, and were largely scattered. Did they get better from the time of Malachi to Christ? They went down lower and lower, so that when the Son of God came to this world which He had created, His own chosen people crucified and denied Him. "He came unto His own and His own received Him not." The masses had sunk into untold depravity. Read the first chapter of Romans, verses 21 to 32, and see how low man had sunk. When Christ came it was the midnight hour of spiritual, moral, and physical depravity; man had gone down; Christ brought him up again. Christ founded a Church, and in less than three centuries heathenism was largely swept away from the Roman Empire. But did the ascending scale continue? No; humanity went down, for the heathen priests

flocked into the church of God. About the middle of the fourth century, the State patronized the church and Constantine became a nominal Christian, persecution ceased, and Christianity became the law of the Roman realm; then the unclean priests flocked in and the Pontifex Maximus of Jupiter became the Pontifex Maximus of Christ. He who wears the Roman tiara to-day is the Pontifex Maximus of Jupiter, an apostate priest, whose claim to apostolic succession is genuine, if it be understood as the spiritual succession of the apostate Judas Iscariot; for the pope still steals Christ's money, and sells Him for gain every day. The enemy came in like a flood; all true faith disappeared, and for more than ten centuries the church of Christ was almost lost in the degradation of the middle ages. Was that an ascending scale, when the popes were adulterers and murderers, and the Vatican was filled with harlots? Was that an ascending scale, when Christians were persecuted and murdered for printing the Bible? Was that an ascending scale, when the church of God went down to the deepest depravity? God raised up Luther, and many great reformers, and then the Word of God went abroad, and the church of God has been rising ever since. The doctrine of salvation by the grace of God through faith in Jesus came back; and now

THE DOCTRINE OF DIVINE HEALING BY GRACE THROUGH FAITH IN JESUS HAS COME BACK AGAIN.

("Praise the Lord," from the congregation). The Lord give us power to help in bringing it back in its fullness to the church of to-day; the "old-time religion," that tells us Jesus Christ is a present healer. ("Amen," from the audience). We want no other "ascending scale" than the restoration of the glorious *old-time religion*. ("Amen," from the people). We want the religion of the first century. I will be content with the religion which Jesus taught and lived, and the power of the Holy Ghost as shown in Paul; let me get back to that and I will give these brethren their "ascending scale." (Laughter, and exclamations of "Hallelujah," "Glory to Jesus," "Praise the Lord"). Yes, praise Him! The Lord is with us!

And so Divine Healing is a "lower plane," is it? Oh, let me get back and see the face of the Healer! Let me get back to see Christ as He was nineteen centuries ago! ("Amen"). Let Him be now what He was then. ("Hallelujah"). I want no higher plane than to "see Jesus," and I can: for He lifts us up to His throne by faith. We hear Him say, "I am the Lord, I change not."

We are also charged with being guilty of

"MANY TRAVESTIES OF GOD'S WORD"

and that is to me a very serious charge, and one which should not be lightly made by my brethren. Now in both the instances attributing this offense to me, they most manifestly err, both as to what we teach, and as to what God teaches, which is much more important.

The first of these charges is that of misrepresenting the 35th chapter of Isaiah, which they say we interpret as typical, except in one portion. This is not the case, as many of you who have heard my addresses on that chapter know. It is always interpreted by us in the most literal sense, and it is our critics who give it the typical and figurative meaning. For instance, we teach that it presents Salvation, verses 1 to 4; Healing, verses 5 to 7; and Holiness, verses 8 and 9; whilst verse 10 shows the Home Coming of the believers, who thus take Jesus for a perfect Saviour of spirit, soul, and body; they "come to Zion with songs, and Everlasting Joy upon their heads." Our Lord applied verses 5 and 6 to Himself when He sent back the messengers from John the Baptist. Matt. 11, verses 1 to 6. We fail to see how we can be charged with a travesty of Scripture, when our Lord applies that chapter to His own ministry of Salvation and Healing.

The second charge is that we misapply the passage in 34th of Ezekiel about the false shepherds of Israel. Now the proof of this charge being a misrepresentation of our teaching lies in the fact that this passage has never once been mentioned in our public lectures, often as we have been reminded of the

chapter by the conduct of some of our brethren towards Jesus as their Healer. But the fact that our Lord himself preached the sermon to the false shepherds in John 10, who had just excommunicated the man born blind to whom He had restored sight, shows that it might be no straining of the passage, if we applied it literally to those shepherds of to-day who arrogantly threaten to expel their people, and demand that their office-bearers in the church shall resign, because they confess Christ as a Present Healer. It is a fact beyond all question that the words in Ezekiel 34: 4 are applicable to many who persecute their people for seeking the Lord as their Healer, and to those of them who hinder the sick from coming to the Divine Healing Streams which are once more flowing through the earth. *"The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them."* It was our Lord's works of Healing which especially "moved with indignation" the shepherds of His day, and it seems as if it were the same to-day; for we are assailed with incredible bitterness by some of our fellow-shepherds, for daring to teach, that there is "Balm in Gilead," and that Christ is still the "Physician" of His people. Why should it be so? Have we no rights, as brethren in the Lord? Should we not be treated with fraternal love? Even if we were wrong, would it be right to assail us as we have been assailed? God forbid that we should bring an unjust accusation against our brethren; but is it not true that we have been spoken against as if we had been evil-doers, when daily we have walked with God in all humility and love towards all men? Whom have we injured? Beyond all question many have been saved and healed in our Missions in and around San Francisco, and no one can say truthfully otherwise.

IS IT FOR BEING USED OF GOD IN BLESSING TO OTHERS
THAT WE ARE PERSECUTED?

Does it not seem as if the words of our Lord were applicable to some in these days: "In them is fulfilled the prophecy of Isaiah, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive; for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their hearts, and should be converted, and I should heal them." Matt. 13: 14, 15. But there is a stirring among the dry bones of the House of Israel, and a new life is breathing upon the sick and the sorrowing who are lying on countless beds of pain. They are hearing the many voices of those whom God is enabling to speak the Word of life; they are seeing the glorious light of the Sun of Righteousness, who has arisen upon them "with Healing in His wings," and soon an "exceeding great army of these will stand upon their feet to witness for Jesus as a Present Healer. Many are looking up, and seeing more and more clearly every day that

"The healing of His seamless dress
Is by our beds of pain;
We touch Him in life's throng and press,
And we are whole again."

Oh! that our brethren in the ministry of our Lord would cease to oppose the Gospel of Divine Healing, and see that they are only fighting against God, and that they cannot prevail.

The sixth objection of the Manifesto is:

THIS DOCTRINE SETS UP AN UNSCRIPTURAL AND FALSE TEST of full and acceptable relationship with Christ. If perfect bodily health is the perpetual privilege of all who believe in Jesus, as the advocates of this doctrine claim, then only those who are in perfect bodily health are enjoying their full privileges in Christ."

We do not dispute the accuracy, and we defend the truth,

of this accusation, if special stress be laid upon the last words, "their full privileges in Christ." But we deny that the assertion which follows is true, viz. "This is not only unscriptural and false but it is abhorrent to human reason, and the human heart."

"Human reason and the human heart," so far as they are honest, are very much on the side of this doctrine, as our friends will, and already do, find; for men of common sense are asking what all this clerical indignation is about, if they who oppose us believe the Bible, which distinctly teaches Christ is the Healer, and that He never changes. Why do our critics not venture, if our doctrine is "unscriptural and false," to give us a single passage of Scripture to prove it so? Such declamations go for a little less than nothing at all, with every reasonable person; for if a charge of that kind is capable of proof, it can be sustained by an appeal to the Scripture. Throughout the whole of the long Manifesto against us, there is only one single passage of Scripture quoted, with the book from which it is taken given. Those who scatter such charges as these should take pains to show wherein we are teaching things which are "unscriptural and false." We have already shown, and are always engaged in doing so, that it is the "full privilege" of the believer to be sanctified in spirit, soul, and body (1 Thess. 5:23) and no one can fairly dispute the fact that this teaching is scriptural, and, therefore, true.

The Pastor's Manifesto further says:

"THE INFLUENCE OF THIS DOCTRINE, IF ACCEPTED AND PROMULGATED, CANNOT FAIL TO BE HARMFUL.

It brings upon the blessed gospel of Christ needless and harmful reproach, by claiming for it that which it was not designed to give. Hence, wherever this standard is set up and this doctrine taught, *thinking men are thereby inclined to scoff at religion*, and these scoffings are not silenced nor weakened by any of *the achievements of this faith*. . . . The claims of the advocates of this doctrine are not vindicated by their achievements. *The alleged healings are far from satisfactory to the spirit of sincere and honest inquiry. They are usually incomplete and temporary, and many times decidedly questionable.*"

Now these are serious charges; but they are not true. We know they are not true, and the proofs of the statement are in this building this afternoon, and are to be found in every place where we have held missions in this State, and throughout Australasia. We point to the facts which are recorded in the little pamphlet which I recently published, not a single one of which has been successfully assailed. That pamphlet is entitled "American First Fruits," and contains the record of our praise and testimony meetings for the first five months of our ministry in this country. Every one of these meetings was reported by Mr. G. H. Hawes, of 320 Sansome Street, San Francisco, and he is a professional gentleman well known in this city, and in this State. Dare anyone deny the accuracy of these reports? The first case of Divine Healing recorded there is as perfect this day as it was the moment she was healed, and that was on June 16 last. She has testified to that fact publicly on December 23, in the Central Presbyterian Church, San Francisco, and will do so, God willing, in Hamilton Hall, Oakland, Monday evening, February 4, at our praise and testimony meeting there. It was a serious case of an aged lady, who had a diseased ankle bone, and

THE HEALING WAS IMMEDIATE, PERFECT AND PERMANENT.

She was saved also in the same hour in which she was healed; but of course the salvation preceded the healing. Can anyone truthfully deny that fact?

Take also the case of Mr. C. H. Lathweson, of San Jose, who is a member of the First Methodist Episcopal Church there.

Will any one dare to deny that he was perfectly, instantly, and permanently healed of thirty years' troubles, when at the point of death, in our mission there last August? He had heart and spinal disease, and a cancer in the stomach. His

own physician publicly testified to his healing, and only last Monday week, January 14, he testified to his perfect recovery in the presence of a crowded audience at the Centella M. E. Church, San Jose.

Are these healings and scores of others which we could name "far from satisfactory, incomplete, temporary, or decidedly questionable," as the Pastors' Manifesto wrongly says? Our "achievements" are nothing; for we have never claimed to heal, and have never healed anyone. We give God all the glory, and it is His work, not our own that we are now defending against these attacks. We do not say, and never did say, that all who are healed retain their healings; for we know of several who have lost faith in Christ as their Healer through the unbelief of their pastors and Christian friends. Some have gone back through falling into sin, and that is in perfect accordance with the word of our Lord, who said to one whom He had Himself healed, "Behold thou art made whole; sin no more, lest a worse thing come unto thee." John 5: 14. Had this man gone back into sin, would it have been a legitimate charge against our Lord's work if some one had found him in a worse condition than before?

No, it would have been in perfect accord with His declaration, and this is still the case; for the retention of every healing is conditional upon continued faithfulness. That which is received through faith is retained by faith. But we only know of a very few cases out of many hundreds who have professed to be healed who have gone back to their sickness. Does it prove that no one is converted because so many who profess backslide? How would our friends, the pastors, like us to apply that test to their churches? Backsliders are too numerous in every church, alas! to doubt what the result of such a test would be.

We are told by our critics also that "the promulgation of this doctrine cannot fail to be harmful." There are scores here to-day who have been healed. Will all who have been healed rise—all that have been healed through faith in Jesus? (About seventy persons stood up).

HAS IT HARMED YOU TO BE HEALED?

(Cries of "No! No!") Has it made you less earnest Christians? (Replies of "Made us better.") Are you less desirous to serve your fellow-men? ("No! More so!") My sister, how many years were you sick? ("Mr. Dowie addressed this question to Miss Wilcox, a sufferer for twenty-eight years, who had been healed on July 2, in the Y. M. C. A. Hall, San Francisco, an account of which is given fully in "American First Fruits," pages 13, 22 and 23).

Miss Wilcox,—"fifteen years."

Nearly seven months ago you found salvation and found healing in the same moment, rose up and was well, and you continue so to this day? "Yes, sir."

Miss Annie Burkman, how long were you blind in one of your eyes?

"Fourteen and one-half years."

And can you see now?

"Yes, sir."

Does it make you love Christ any less?

"Makes me love Christ better."

Are you thankful to Christ?

"Yes, sir." (This case appears in "American First Fruits," pages 55 and 56.)

(Continued in our next issue.)

GOD'S WAY OF HEALING.

BY THE EDITOR.

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

Jesus said, "*I am* the Way, the Truth and the Life," and He has ever been revealed to His people in all the ages by the Covenant Name, Jehovah-rophi, or "*I am* the Lord that Healeth thee." (John 14: 6 and Exodus 15: 26).

The Lord Jesus Christ is still the Healer.

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

Divine Healing rests on Christ's Atonement.

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

Disease can never be God's Will.

It is the Devil's work, consequent upon Sin, and it is impossible for the work of the Devil ever to be the Will of God.

Christ came to "destroy the works of the Devil," and when He was here on earth He "healed every sickness and every disease," and all these diseases are expressly declared to have been the "oppression of the Devil." (1 John 3: 8, Matthew 4: 23 and Acts 10: 38).

The Gifts of Healing are Permanent.

It is expressly declared that the "Gifts and 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 and 1 Cor. 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 Zion Tabernacle, 251 E. 62nd St., near Jackson Park, Chicago, 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 Publishing House, 6100 Stony Island Ave., Chicago.

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WEDNESDAYS: 8 P. M.

THURSDAYS: (CHILDREN'S DAY) 10:30 A. M. and 2:30 P. M.

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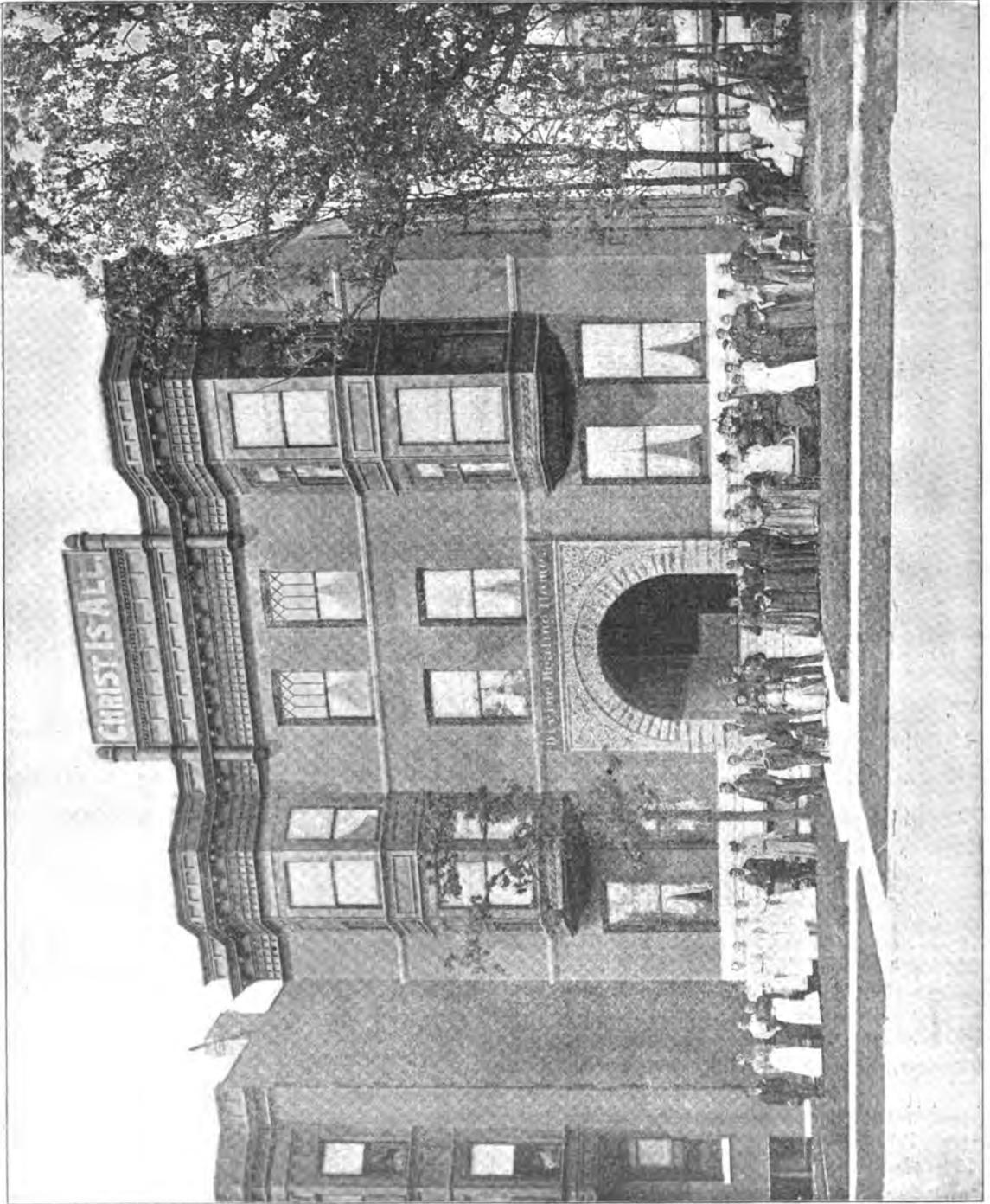
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He sendeth His word  and healeth them.

LEAVES OF HEALING

I am the Lord that healeth thee. And the leaves of the tree were for the healing of the nations.

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EDITED BY THE REV. JOHN ALEX. DOWIE.

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CHICAGO, OCT. 12, 1894.

PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

No. 8.

JAMES A. NICHOLS.

THE MAN "ON WHOM THIS MIRACLE OF HEALING WAS SHOWN" is one of a rapidly diminishing class of citizens in the United States. He wears the bronze badge of the Grand Army of the Republic, and fought to maintain the Union and liberate the slave. We rejoice that God has used us to men who fought on both sides of that terrible conflict. In some of our Missions we have found men sitting beside each other who fought on opposite sides at Gettysburg, singing out of the same hymn book

"We're marching upward to Zion,
The Beautiful City of God."

To such true Christian heroes the war ended when Lee surrendered at Appomattox on April 9th 1865; but to some foolish people, on both sides of the Potomac, it never ends. God pity the men who would tear open old wounds, and revive the old enmities. Let Peace reign.

On the afternoon of Tuesday, August 7th, a little more than two months ago whilst conducting the service in Zion Tabernacle, we noticed the pale, suffering face of this old soldier, as he reclined in the invalid chair shown in this picture. He had been placed with other sufferers immediately in front

of our platform. Throughout our long address he listened with intense interest, and was wheeled into the Healing Room by the kind hands of the sympathetic Grand Army comrades who had brought him there from Harvey, Illinois, a few miles south of Chicago. He had long desired to see us, and we had heard of his case, and had prayed that he might be enabled to

be brought to Zion Tabernacle. He had come fully expecting God to heal him for Jesus' sake, and he was not disappointed. The lower part of his body was paralyzed, and for fully thirty years, from the time he left the army, he had suffered from a long succession of painful maladies. His physicians deposed on their oath about five months ago that he was suffering from nine different diseases and disabilities, and that he could not possibly recover. This sworn testimony is a matter of public record in Washington D. C., and none can honestly or successfully dispute the facts as to his apparently hopeless condition when he sought God for healing at our hands.

We shall never forget, nor will the score or two of men present in the Healing Room, the glorious work of instantaneous healing wrought by God in the Heal-



MR. AND MRS. JAMES A. NICHOLS, Harvey, Illinois

ing Room, the glorious work of instantaneous healing wrought by God in the restoration of Nichols through our hands. We uttered our brief invocation, "In the Name of the Lord Jesus Christ; in the Power of the Holy Spirit, and in accordance with the Will of God our Heavenly Father." Laying hands upon his poor feeble, disease-smitten and pain-racked body, we said "Rise, in Christ's Name!" placing both our hands in his. He was on his feet in a moment, walked without assistance around the room, and left it wheeling his chair in front of him. He returned to his home in Harvey as he describes, and from that time he has been going about in good health, and increasing daily in strength. He frequently attends the meetings in Zion Tabernacle, and in the morning service of Lord's Day, Sept. 2nd, he delivered the following testimony, which was followed by the confirmatory words of his faithful wife. We then asked them both to go to Gibson, our photographer, and get their picture taken so that we might engrave it for the LEAVES OF HEALING. They agreed to do it in the manner depicted. Here is the victorious soldier, so long held in the bondage of disease by the devil, who used to be helplessly wheeled about by his wife. He has asked his wife to occupy his place, and now our readers behold him, with a gleeful look of triumph in his eyes, wheeling her with his stick and crutch thrown in. How could the Victory which Christ has won be better illustrated. He has raised this man up amidst the Valley of Dry Bones which Ezekiel saw (chapter 37) two thousand five hundred years ago, and which we see all around us to-day. And now we muster James A. Nichols, in the Name of the Lord, into "THE EXCEEDING GREAT ARMY" of those upon whom the Spirit breathes, and who are marching onward under the flag of the Cross to the Union of the Church of God, and the Liberation of the entire human race from the oppression of Satan and Sin, Disease and Death, and all the powers of Hell. Comrades, Attention! Put on the whole armour of God! We shall conquer in the Name that is above every Name. Victory is nigh. Forward!

"Like a mighty army
 Moves the Church of God,
 Brothers, we are treading
 Where the saints have trod.
 Crowns and thrones may perish,
 Kingdoms rise and wane,
 But the Church of Jesus,
 Constant will remain.
 Glory, praise and honor
 Unto Christ the King,
 This through countless ages,
 Men and angels sing."

TESTIMONY OF JAMES A. NICHOLS,—

ADDRESS P. O. BOX 223, HARVEY, ILL.

[Delivered at the morning service in Zion Tabernacle, September 2nd, 1894.]

I was here last Tuesday and Brother Dowie requested me to be here to-day and give my testimony. I thank the Lord that I am able to be here.

I have been a sufferer for thirty years with different diseases and I do not know any better way to get at it than to take up each disease separate and tell you how they have been and what has become of them.

Some thirty years ago I contracted RHEUMATISM which has followed me all the way down to the present time, or until just recently. I have either been on my back, on crutches, on a rolling chair or hobbling on a cane the greater part of the time. I have had eleven rheumatic fevers and I have laid on my bed from three to ten months at a time. It would seem like taking my life to walk, I was such a sufferer. I can not explain to you the misery and suffering I have endured. No one can understand it except those who have suffered the same. All pain has gone. I am suffering no pain. My limbs are not quite as free as they used to be, and the joints

are enlarged, and perhaps never will be as small as they were, as it was inflammatory rheumatism, but I am not suffering any, and have not suffered any pain since I was here three weeks ago last Tuesday.

CHRONIC DIARRHEA has been a great trouble to me. It attacks me at intervals, sometimes in two or three weeks and sometimes not oftener than in two or three months. I have had a good deal of trouble from that. Now it has entirely disappeared. Time will tell but I have faith to believe it will not trouble me any more.

HEART DISEASE I contracted some twenty-five years ago, as near as I can remember. This is the result of rheumatism, the doctors claim, and I have suffered a great deal from this disease. I had palpitation of the heart sometimes so severe that it was thought perhaps I could not go through some attacks of it, and I had sluggishness of the beating of the pulse. I had spells so that I have fallen when I was on the street and pitched over when I have been working in the shop. They all thought I could never live out some of these attacks, but I still live. I have not suffered any of the symptoms of that disease since I was here. I hardly ever go one or two weeks without feeling some symptoms of it.

LUNG TROUBLE. That I have had for fifteen years. The doctors claim that my right lung is destroyed, and has been for twelve years or more, and that the left one is weak; and three doctors, in the city of Appleton, a few years ago, on their oath said I had Consumption complicated with asthma and other diseases, and for that I received \$1,000 from the Society of United Friends of New York, of which I was a member. The lung trouble I have no symptoms of, nor any symptoms of asthma nor anything that looked like symptoms of it, since I was healed three weeks ago last Tuesday.

I also have suffered from ULCERS IN THE BOWELS some fifteen years, and it has caused me to suffer a great deal of pain and has caused weakness of the bowels, and for the last eight months I have had to attend to numerous calls of nature from three to eight or nine times a day. On the morning I came here, three weeks ago last Tuesday, I had to attend to nature's calls five times and my wife said, "What in the world will your comrades do with you?" and I said, "We will trust that to the Lord." Since I have returned, nature has called me up one to three times a day, all pain has gone, and I feel no symptoms of that trouble whatever.

SPINAL IRRITATION, result of ulcers, caused sore places in the joints, sometimes in one place and sometimes in another, and afflicted the head in the base of the brain here until it made me wild, almost crazy. I would feel like I would like to run and ram my head against a stone wall, and I would think sometimes my best friends were my worst enemies. I am healed of this trouble also. All this I have suffered and the Lord has done wonders for me on this line, and I am glad to be here this day to testify to what the Lord has done for me.

I had IRITIS, or DEEP SEATED INFLAMMATION OF THE EYES. That I contracted some twenty-two years ago last February, and that was the first attack I had of that trouble. That is very severe to bear. You cannot endure light. I had to be kept in a dark room. My physician could do nothing for me and I was blind for thirty days. They called in a council, and it was decided to send me to Boston to be treated by specialists. I went there and in about six weeks my right eye recovered nearly; but my left eye I never got the sight of perfectly. Until the last five or six years my left eye has almost been totally blind and I could only tell daylight from darkness. That has almost entirely disappeared. On my return home I took up my Bible on purpose to see if it was better. I closed my right eye and could see to read with it closed. I thank God for that. I had not prayed for that. I had prayed God to remove the paralysis, and that He would enable me to get out of that chair, for it was the biggest trial of my life to be there.

PARALYSIS OF THE MUSCLES. or as the doctors called it.

RHEUMATIC PARALYSIS. I was suffering so that I was not able to rise to my feet. I was not able to raise this arm. I could not raise it this way. I have not dressed or undressed without assistance for three years. This trouble first began about six years ago. I could not walk a step or stand up or move my feet, and when I wanted to cross my legs I had to take up my leg this way and lay it over. This trouble has disappeared and I can stand as you see, here before you, which I could not do when I came here three weeks ago last Tuesday. I can use my arms in any shape I choose, just as freely as I ever could in my life. I can pick up my feet and put them down solid and there is no pain from using them in that shape.

I feel like a new man and I walked last Tuesday from my home to the depot in Harvey, and I went across by the post-office which would make it a little over six blocks. They call a block there one-eighth of a mile so I walked six-eighths of a mile without any cane. I got aboard the train and came to Woodlawn, walked here, and, after services, walked back and from the depot to my home again. Besides that I went out of my way a little more than in the morning, to go to the G. A. R. Hall, and walked up two flights of stairs without the use of a cane or taking hold of anything.

I have done some work since about my home. I have done some work around the house and yard, used the spade a little, used the paint brush, etc.

Before I came here I do not know that I have had a good night's sleep three of them in succession for thirty years, on account of pain and aches and suffering. Since I returned from here I have slept like a child. I go to bed and go to sleep. I get up in the morning and feel refreshed.

Before I came here I had no appetite in the morning. I could not eat anything and could not step out of my bed, I would feel so bad. I would feel better in the afternoon but I was poor and lean. After I left here for my home, when I got home I said to my wife, "I am hungry, I want something to eat." I had wanted something to eat for some time. The first thing I ate was a dish of ice cream, at one of my comrade's homes. I got home about 11 or 11:30 and called for something to eat and ate like a man working on the grade. The next morning at 5:30 I called "Belle, get up, I want something to eat." And that is the way I have been eating ever since. I do not look much like a sick man.

My physician took his oath two years ago that I had seven different troubles, and less than three months ago he took his oath that I had nine disabilities, and that he did not see any possible chance to recover. Now I am here on my feet and I believe I could jump if I tried.

Doctor Dowie:—"Jump." Mr. Nichols immediately made a pretty good jump to the great delight of the audience.

Mr. Nichols continued:—The doctor took his oath that he did not think I could recover, and he said some other things which perhaps it is not well to say. These doctors do not like for us to say it; but thank the Lord there is one doctor in Harvey has been convicted—Dr. Franklin. He came up here with a lady to go to the hospital, and instead he came here, and she was just rejoicing in what the Lord had done for her. Dr. Franklin has since then, I understand, had his mother-in-law here. Another doctor said if Nichols had been cured he was coming up here. That was Dr. Starkey. He examined me some years ago and said, "I can do nothing for you." I met him Friday night and he said, "What a wonderful change in you. You do not look like the same man you were." Every body says I do not look like the same man I was. Thank the Lord I can stand on my feet, and I am just full of this work. I am going to visit the sick and try to get them to be sent here and be cured; to try to get them to come to Christ who takes away the sins of the world, and tell them that Jesus is not only the Saviour of the world but the Healer of the body. Friends, this is one of the wonderful things, that we have a blessed Saviour who can take our infirmities from us; and I bless God for what He has done for me.

MANY WITNESSES CONFIRM HIS STATEMENT.

Dr. Dowie then said:—"Before we close we will have this happy wife to tell us about it."

Seven friends of Mr. Nichols then rose up in the meeting and testified that they knew him to be a man of truth and that they could substantiate all he had said.

Twenty persons testified that they had seen him come in in the invalid chair on the last Tuesday three weeks ago.

HIS WIFE'S TESTIMONY.

Mr. Nichol's wife testified that she had been married to him seven years, and that he had been a confirmed invalid most of the time. She substantiated all he had said and stated that since the cure he had eaten a great deal and slept a great deal and was able to dress and undress himself, all of which he could not do before the healing. She further said that when her husband returned and looked so well and was being congratulated at a little social meeting at which were present some of the ministers of Harvey and their families, the ministers held aloof and stood as if they did not know what it meant.

HEALING OF CANCER IN THE TONGUE.

Mrs. King said: "It is blessed to speak for my Lord and Saviour. I can speak for Him to-night. Through His Spirit He does bless me and save me wonderfully."

"I had a bad throat and tongue, with cancer, and He has healed me, spirit, soul and body, and I am grateful to my Lord for it to-night. And He keeps me beautifully saved. If there were not so many doubting Thomases a great many more would obtain this blessing."

"It is a pleasure to speak for my Lord and Saviour, and I have got all confidence to speak, and especially on this Divine Healing. It is a great blessing; its saving power is beautiful, and it just fits us to go on deeper and deeper into the glories of our Lord and Saviour. Praise his name! glory to the Lamb to-night. Pray that I may ever have this testimony; I expect to have it until I pass over there and sleep in Christ my Lord and Saviour, giving Him all glory and all honor."

"I had four doctors who treated me for the cancer. Dr. Darrin, on Stockton St., San Francisco treated me two months; Dr. Miller, our family physician, treated me; and Dr. Dohrman, of New York, he treated me, and a doctor here treated me, and the more medicine I took the worse I got, at last I threw it out, and for six months before Brother Dowie came here I never tasted medicine. I came to this conclusion: that if I was to die with my trouble, all right."

"And so when Mr. Dowie came I received this blessed doctrine, and I am not ashamed to tell it; and through my Lord and Saviour I was healed; and through the aid of Mr. Dowie: and when he leaves this part of the country to go East, may he go with such words and power as he never had before, giving God all the glory. It is not he that heals the body; it is only through depending on and trusting in the Lord and Saviour, Jesus Christ that the body is healed. It is for us all—Christ atoned for all sickness and diseases as well as for all sin and sorrow. He took them on the cross. I am the means of all God's children, and yet I can praise Him. I praise His name and give Him glory."

"Will you kindly answer a question or two? The cancer had destroyed one of your tonsils?"

"Yes, sir."

"It was rapidly eating away the tongue?"

"Yes, sir."

"And there is not the slightest remains of it?"

"No, sir."

"And you have been in perfect health since August, 1888?"

"Yes, sir. It will be two years this coming August since I was healed."—*From Our Second Year's Harvest—page 112.*

"SOUND AN ALARM,"

Or Zion's Present Conflicts With Spiritualism, Papalism, and other Powers of Darkness.

BY THE EDITOR.

IT is of especial consequence that we consider the teachings of the Spirit of God, in the "more sure word of prophecy; whereunto we do well that we take heed, as unto a light that shineth in a dark place, until the day dawn and the day-star arise in our hearts." 2 Peter 1: 19. We shall, for the present, examine principally the New Testament prophecy bearing upon this subject. Let us observe, first

THAT THE LORD JESUS HAS FORETOLD, AND PREPARED HIS FOLLOWERS FOR THIS CONFLICT WITH THE POWERS OF HELL AND DARKNESS.

His own entrance upon His earthly ministry began with that conflict, and although we have not any record of the details of that great struggle for the empire of the human race, yet we have the closing scenes, in which we see that by His use of "the sword of the Spirit"—"it is written"—He gives the great tempter himself, after a forty day's battle, the final blows which put him to flight. Matthew 4: 1-11. His whole course of ministry is beautifully summed up by Peter (Acts 10: 38): "God anointed Jesus of Nazareth with the Holy Ghost, and with power; who went about doing good, and healing all that were oppressed of the devil, for God was with Him." He traced physical as well as spiritual diseases to this cause; and, when healing a woman who could "in no wise lift up herself," and "was bowed together," He recognized in her "a spirit of infirmity;" and, when blamed for casting out this devil on the Sabbath day, He justified Himself by saying, "Ought not this woman, whom Satan hath bound, lo! these eighteen years, be loosed from her infirmity on the Sabbath day?" Luke 13: 10-17. He constantly "cast out devils," and He was accompanied in His journeyings through Palestine (see Luke 8: 1-3) by "the twelve, and certain women which had been healed of evil spirits and infirmities: Mary that was called Magdalene, from whom seven devils had gone out, and Joanna, the wife of Chuza, Herod's steward, and Susanna, and many others who ministered unto Him of their substance." It is also recorded that "He called the twelve together, and gave them power over all devils" (Luke 9: 1); that the "Seventy returned with joy, saying, Lord, even the devils are subject unto us in Thy name;" that He said, "I give unto you power to tread on serpents and scorpions [symbolical words for devils] and over all the power of the enemy" (Luke 10: 17-22); that His last earthly conflict, like His first, was with the devil, when, just before His crucifixion and death, He said, "The prince of this world cometh, and hath nothing in Me" (John 14: 30); and the apostle John, long after, sums up the whole object of Christ's manifestation to be "that He might destroy the works of the devil" (1 John 3: 8), thus showing Him to be the Fulfiller of all Old Testament prophecies, the first of which was given when God said to that old serpent, the devil, in Paradise, "I will put enmity between thee and the woman, and between thy seed and her seed [between devils and sons of God]; it shall bruise thy head, and thou shalt bruise His heel." Now, this work has been begun by Christ, is going on by His Spirit, and will be finished when, in due time, "He hath put all things under His feet." So that the Church of Christ may assuredly rest upon the prophecy of God's word: "And the God of peace shall bruise Satan under your feet shortly." Romans 16: 20. We observe, second, that

CHRIST GAVE "POWER OVER ALL DEVILS" TO HIS PEOPLE BY THE GIFT OF THE HOLY SPIRIT; THAT THIS POWER WAS EXERCISED THROUGHOUT THE APOSTOLIC AGE; AND THAT THE CONFLICT WITH THE SPIRITS OF HELL AND DARKNESS WAS SET FORTH AS THE GREAT WARFARE OF THE CHURCH OF CHRIST.

The promise of Christ was that they were to "receive power

when the Holy Ghost is come upon you" (Acts 1: 8); and this "power," which came at Pentecost, remains now, according to the promise of our Lord, who said, "He shall be with you forever." John 14: 16. The manifestations of this power were shown in the gifts of convincing speech conferred upon believers (Acts 2) which resulted in the immediate conversion of three thousand souls (verse 41). In gifts of healings added thereto, one remarkable case, that of the man lame from birth who sat at the "Beautiful" gate of the temple, resulting in the immediate conversion of five thousand men (Acts 4: 4). In gifts of prevailing prayer (Acts 4: 24-31)—for, "when they had prayed, the place was shaken wherein they were gathered, and they were all filled with the Holy Ghost, and they spake the word of God with boldness." In gifts of discerning evil spirits, as in the cases of Ananias and Sapphira, when Peter said, "Ananias, why hath Satan filled thy heart to lie to the Holy Ghost?" Acts 5: 3. And lastly, in gifts of power to cast out and to control devils, as when Peter healed "every one who was vexed with unclean spirits" (Acts 5: 16) or as when, through the preaching of Philip, in the city of Samaria, many were cast out, "for from many of those which had unclean spirits, they came out, crying with a loud voice" (Acts 8: 4-8); or as when Paul conquered that "child of the devil," Elymas, the sorcerer, at Cypress, who was struck with blindness, and silenced (Acts 13: 6-12); or as when at Philippi, the same apostle, being "sore troubled" with "a spirit of divination" which possessed a certain maid there, "turned and said to the spirit, I charge thee in the name of Jesus Christ to come out of her, and it came out that very hour" (Acts 16: 16-18); or as at Ephesus, where "the evil spirits went out (Acts 19: 12)," at which place, also, when "certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, "We adjure you by Jesus whom Paul preacheth," the "spirits" would not own these hypocrites, and so one "evil spirit answered, and said, 'Jesus I know, and Paul I know, but who are ye?' And the man in whom the evil spirit was, leaped on them, and overcame them, and prevailed against them, so that they fled out of that house, naked and wounded." Acts 19: 15, 16. A warning to all sham Christians!

And these illustrations of the fact that this "power over all devils" was directly exercised throughout the apostolic age by believers in the Lord Jesus, "in the power of the Spirit," are also supported by the inspired exhortations to its continued exercise, and by reminders that it is with these "devils" that the Christian's warfare lies—in every condition, and in every age.

Paul warns the Church at Corinth against those who would "corrupt their minds from the simplicity and purity that is toward Christ," and who act as "the serpent" who beguiled Eve in his craftiness. 2 Corinthians 11: 3. And, in the same chapter (verses 13, 15), he declares that "such men are false apostles, deceitful workers, transforming themselves into the apostles of Christ." This transformation, he says, is a proof of their being under diabolical control, for he argues that they are the "ministers" of Satan, who "himself is transformed into an angel of light." This warning is similar to that of our Lord (Matthew 24: 24), where He says, "For there shall arise false Christs and false prophets, and shall show great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect." And, in addition to these Satan-inspired deceivers, Paul reminds the Corinthian Christians that they must not look upon idols as if they represented nothing, but that the idolaters around them were really "sacrificing to devils," were holding "fellowship with devils," and were drinking, in their heathen feasts, "the cup of devils," and sitting at "the table of devils." 1 Corinthians 10: 16-22.

Here let us, in passing, note that it is within our own knowledge that the principle of diabolical communion and sacrifice is at the present moment fully established amongst Mod-

ern Spiritualists, at what are known as "materialization seances," to which silly men and women bring bouquets of flowers, and other things of more importance, for "the spirits of devils" with whom they meet. But to continue.

Paul warns "younger women," in his epistle to Timothy (1 Timothy 5: 14, 15), of their danger in giving "occasion to the adversary to speak reproachfully; for some are already turned aside after Satan." Peter likewise warns "all of you" to "be sober, be vigilant; because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour, whom resist steadfast in the faith." 1 Peter 5: 8, 9. James speaks of "the devils, also, who believe and tremble" (James 2: 19); and declares that an evil tongue is a fire, a world of iniquity," which is "set on fire of hell"—thus tracing all speech that defiles and hurts the good, to its origin in the "spirits of devils." John writes to "young men" who are "strong," and in whom "the word of God abideth," rejoicing that they "have overcome the wicked one." 1 John 2: 14. He also says, "He that is begotten of God keepeth himself, and that wicked one toucheth him not." 1 John 5: 18. He speaks of those who are "children of the devil" (1 John 3: 10); and warns the "children of God" against lying "spirits," and "false prophets," who deny that Jesus Christ is come in the flesh;" telling them that "this is the spirit of antichrist, whereof ye have heard that it should come, and even now already is in the world." 1 John 4: 1-3.

Again we observe, in passing, this is the sin which makes Unitarianism an open door, and broad highway, into Spiritualism, for the denial of Jesus as the Christ, God's anointed and eternal Son, is a common article of faith with both. As James puts it, in a passage already alluded to, the Unitarians, who say they believe in one God, are in agreement with the Spiritualists, who believe in many devils: "Thou believest there is one God; thou doest well, the devils also believe and tremble." Fatal and false is the acknowledgment of God which rejects faith in the divinity of His Son!

That the warfare of the Christian is to be against the powers of hell, is most surely made clear by these teachings of the Spirit of God.

Paul said, when addressing Agrippa, that it was for that purpose Jesus had sent him forth, giving his commission in these words: "I send thee to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified, by faith that is in me." Acts 26: 14-18. And truly he could say, "I was not disobedient;" for he went forth, from Jerusalem to Athens and from Athens to Rome, he fought in many cities and lands, for thirty years, amidst countless devils, with "the Prince of the power of the air, the spirit that now worketh in the children of disobedience." Ephesians 2: 2. His courage never failed; and although, at the time he wrote these words, he was an "ambassador in bonds," awaiting a martyr's death and crown, in prison at Rome, yet he demanded prayer for "utterance," that he might "speak boldly, as I ought to speak." Ephesians 6: 19, 20. And, although he said, "No man stood by me," when he stood before the heathen tyrant who "sacrificed to devils," yet he could say, "The Lord stood with me and strengthened me, . . . and I was delivered out of the mouth of the lion," the devil who would have fain made his heart to fear by his demoniac roaring. And it is with the divinely-inspired words of that glorious hero, who shortly after "finished his course," and received his "crown of righteousness," that we close this section of our argument. They are the words of the Spirit of God to the Church in this, as in that, day: "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. 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 [the upper air] places." Ephesians 6: 11, 12.

These solemn words must close the proofs in support of our second observation; and we submit that its truth is fully proved from these inspired Scriptures, to whose authority every true Christian owes allegiance.

WE NOW OBSERVE THIRD THAT THE SCRIPTURES DECLARE THAT THIS CONFLICT WITH EVIL SPIRITS IS TO INCREASE IN INTENSITY UNTIL THE LATTER TIMES, WHEN THESE "SPIRITS," WILL PUT FORTH MIGHTIER AND SUBTLER POWERS, AND MAKE A DETERMINED EFFORT TO POSSESS THEMSELVES OF THE WHOLE WORLD, AND OF EVERY SOUL THEREIN.

The prophecies in the New Testament afford, clearly and definitely, conclusive proof of this observation. I quote but three of these, as being sufficient:—

The first is in 1 Timothy 4:1, 2: "But the Spirit saith expressly, that in the latter times some shall fall away from the faith, giving heed to seducing spirits and doctrines of devils, through the hypocrisy of men that speak lies, branded in their own conscience as with a hot iron; forbidding to marry, and commanding to abstain from meats, which God created to be received with thanksgiving by them that believe, and know the truth." This prophecy is fulfilled in Spiritualism in its main features.

Abundant proof of this is to be found in the writings and in the practices of leading Spiritualists. Prominent among these A. J. Davis has distinguished himself by his "specially spiritualistic" attacks upon the sacred institution of marriage, which lies at the foundation of all national virtue, happiness, and progress.

In his "Genesis and Ethics of Conjugal Love," at page 46, he says: "The true plan of correcting the evils in social life is, first, to provide by law for the legitimacy of all children, and for their support and education from public or private funds; second, to restrict marriage and parentage, as far as possible, to competent persons; and third, to let those who make mistakes, in spite of caution and the law, get out as easily and voluntarily as they got into the trouble." Here, then, is distinctly taught a diabolical doctrine, which would destroy the foundation of all morality. If divorce is to be thus easy, the land will be full of vice, family life will be impossible, parental and political obligations will be set at naught, and the utmost confusion and danger must follow. The evil results would defy description and exaggeration.

In proof of the real nature of this attack, we now refer to another work of A. J. Davis, entitled, "The Great Harmonia," Vol. IV, "The Reformer," where, from pages 397 to 425, he is pleased to treat of what he calls "The Rights and Wrongs of Divorce."

A more grossly wicked and immoral chapter was never penned.

He begins with an attack upon the Lord Jesus, and laudation of the Pharisees; and he declares that "the history of divorce is coeval with the history of marriage;" and suggests that "the first idea of divorce occurred in Paradise." He quotes with approval from many enemies of marriage. For instance, at page 409, he says: "In regard to marriage and divorce, he [Mr. Andrews] speaks out like a lover of truth, not intuitionally, but intellectually. He opposes the perpetual or exclusive marriage. He objects to civil marriages, because they make personal property of women, restricting her self-sovereignty, and ultimating in compound selfishness and imperfect offspring. He says, 'The man and woman who do love, can live together in purity without any mummery at all.' Now what this means is clear enough, namely, the abolition of marriage in any form, and all the consequent horrors of such a state. On page 410 he quotes approvingly from another, who writes: 'A love may be genuine and true for the time, and not for all time. The woman who filled my ideal twenty years ago, may have no attraction for me now. There is no

evident reason why the law of variety, which extends to the studies, pursuits, pleasures, tastes, and passions, should fail when it comes to the question of variety in love." What does this "peculiarly Spiritualistic" teaching mean, if it does not mean approval of general immorality and base desertion of wives, especially when advanced in years? Again, he quotes, at page 413, approvingly from Dr. Nichols, who says: "If by marriage is meant an indissoluble monogamy (or union with one), a legal exclusive bond of a civilized institution, I deny that it ever is, or ever can be, right. I assert that the promise of a man to love any woman as long as he lives is wrong. I denounce, therefore, the civilized marriage as a violation of the laws of nature, and the commands of God." Where the "seducing spirits" are now leading men, in "forbidding to marry," as God's word prophesied they would (1 Timothy 4:1-3), is now, we hope, become clear; and, if more proof is needed that it is an abyss of unbridled lust and social chaos, we find it in abundance in the writings and practices of many leading Spiritualists. Such proof may be found at pages 418, 433 of the volume from which we have just quoted, and at pages 65, 66, 100, and 101, of A. J. Davis' book on "Conjugal Love," and in many other "Spiritualistic" works.

But one of the crowing proofs is to be found in the history and person of Andrew Jackson Davis himself, as recorded in the "Magic Staff; or Autobiography of A. J. Davis." He gives, without shame, the story of his two marriages, which shows that he induced both women to get divorces from their husbands in order to marry him; and that, both in law and in fact, he was living in a state of adultery in 1876, when the edition of the book in my possession was published. The proof of this may be seen at page 550, where a decree of the Supreme Court, Erie County, New York, is quoted. That decree grants a divorce to Mr. S. G. Love, on the ground "that the defendant (his wife) is now, and has been for some time, *living in open adultery with the said A. J. Davis*, and that the said defendant, Mary F. Love, now calls herself Mary F. Davis; and it shall be lawful for the said plaintiff to marry again, as if the defendant was actually dead; but *it shall not be lawful for the said defendant, Mary F. Love, to marry again until the said plaintiff is actually dead.*" This decree was obtained in 1856. Hence, in 1876, *A. J. Davis has been living, from 1855, in a state of adultery for more than twenty years*, for Mr. S. G. Love was then living, and may be still. In 1854 Mary F. Love, had, upon her own application, got, in a scandalous way, after an understanding with Davis, a divorce in the State of Indiana; but it was of no avail either to herself or Mr. S. G. Love, who, about two years after, sued for, and obtained the Supreme Court decree we have quoted. The whole story, even upon A. J. Davis' own version of it, is a scandalously bad and immoral transaction, and the story of his first marriage is not a whit better or cleaner—in some respects it is worse.

We give these facts as specially Spiritualistic illustrations of the effects upon leading Spiritualists of the immoral doctrines of Spiritualism; and we have been most careful to assert nothing except that which Spiritualistic works of easy reference in this city, can verify. If we were to state facts within our personal knowledge, we could add most heart-rending illustrations of the misery and ruin which these horrible and detestable doctrines have wrought in breaking up once happy homes, and destroying the precious lives of many persons, after ruining them body, soul and spirit.

Papalism and Spiritualism join hands, and have their common origin in "forbidding to marry," for the former forbids marriage to the nuns and priests, and the latter forbids it altogether. All this diabolical anti-marriage philosophy of Spiritualism may be summed up in the words of Dr. A. B. Child, one of its most advanced teachers. He says:—

"Virtue and vice, a lie and the truth, are taught by the 'spirits' to be of equal value—to be, in fact, not words conveying opposite ideas, but words conveying identical ideas, as in the following expressions: 'WHAT IS CALLED EVIL IS

GOOD; A LIE IS A TRUTH INTRINSICALLY; VICE AND VIRTUE, TOO, ARE BEAUTIFUL IN THE EYES OF THE SOUL; VIRTUE IS GOOD, AND SIN IS GOOD."—*Whatever Is, Is Right, pages 18-27, etc.*

The next passage to which we refer is in 2 Thessalonians 2:3-12, where, after saying that ere "the day of the Lord" comes there must be a falling away first, and the man of sin be revealed, the son of perdition, he that opposeth and exalteth himself against all that is called God, or that is worshiped, so that he sitteth in the temple of God, setting himself forth as God." This has surely been fulfilled in the triumph of the "seducing spirits," who have long ruled the apostate Church of Rome, and who, on July 18, 1870, promulgated the diabolical doctrine, of the Pope's infallibility. By that doctrine, as defined in the Constitution "*Pastor Æternus*," chapters three and four, that infallibility is defined as making the Pope the "one supreme pastor" with "the entire and supreme power of jurisdiction," and "the absolute fullness of this supreme power; and that, therefore, the definitions of the Roman pontiff are unalterable."

Here is the "man of sin" revealed! He has approved of Mgr. Berteaud saying, "The Father and the Pope may have, and probably have, secrets between them in which Christ does not participate, and thus it is practically safer to go to the Pope than to Christ, for, when the Pope speaks it is more than Christ speaking, it is God the father himself." He has allowed Cardinal Manning to say that he, the Pope, may rightly say: "I claim to be the supreme judge and director of the consciences of men; I am the sole, last supreme judge of what is right and wrong." He has allowed a newspaper, published under his own direction, in Rome, the *Civiltà Cattolica*, to say: "When the Pope reflects, it is God who thinks in him." Hence he is seen to be, as prophesied, "sitting in the temple of God, setting himself forth as God."

But, associated with him in these latter days (see verses 8 and 9), there is to be revealed "the lawless one, whom the Lord Jesus shall slay with the breath of his mouth, and bring to naught by the manifestation of his coming; even he whose coming is according to the working of Satan, with all power, and signs, and lying wonders, and with all deceit of unrighteousness for them that are perishing." I suggest that this describes Spiritualism accurately, whilst it also covers Socialism and other forms of political oppression, which desire to bring about a state of *Anarchy* similar to that of the French Revolution, when to be a Christian was to be a criminal in the eyes of the *Lawless One*, whose doom, for instance, was the *guillotine*. These scenes would be repeated instantly did *Infidel Socialism* obtain its longed-for supremacy in the governments of the world. Who shall say it will not?

We would further draw attention to another prophecy, which seems to bear out this interpretation.

We allude to the passage in the book of Revelation, 16:13-16. It is part of that which happens after the "sixth vial" is poured out upon the river Euphrates, which dries up; and which symbol is generally held to apply to our days and the rapid drying up of the Turkish Empire in the East, which is going on daily. Then the inspired vision of "things to come" continues, "And I saw coming out of the mouth of the dragon and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, as it were frogs; for they are spirits of devils, working signs; which go forth unto the kings of the whole world, to gather them together unto the war of the great day of God the Almighty."

As the Dragon represents the direct power of Satan, it is probably here that, amongst other forms of Satanic delusion in these days, Spiritualism is foretold, with all its "spirits of devils." The beast is generally supposed to represent the Romish Church, and other forms of ecclesiastical corruption; and we have already shown that at this very time there is a revival of diabolical pride and imposture. The false prophet, who comes last, doubtless refers to Mohammedanism; and the prospects of a revival of Moslem fanaticism throughout the

East are said to be many—some of them, as in Egypt, are already apparent. Hence, it seems to us that Spiritualism, as one powerful form of this prophesied going forth of "the spirits of devils," was to be expected about this time—and here it certainly is, a most dangerous ally to all the other existing delusions imposed upon men by "seducing spirits."

But, even if our application of these prophecies be incorrect in some particulars, we submit humbly that our third observation is none the less proved, and that a most desperate conflict is lying before the church with "the spirits of devils." The utmost courage, vigilance, wisdom, faith and power are needed at this crisis; and to her Lord the church must turn her eyes and prayers, for only by the "breath of his mouth, and the manifestation of his coming," can these demon hosts be overcome and brought "to nought."

What, then, shall be done? "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him!" Isaiah 59:19. In whose hands shall this standard be placed? "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" Song of Solomon 6:10. 'Tis the church of Christ; and she alone can lift up the royal standard, and carry it on to victory. May every soldier of her army in all lands "put on the whole armor of God," and withstand "the spiritual hosts of wickedness," who are now flooding the nations with every vice, and destroying every virtue.

Lord Jesus, come!

Again this earth by sin oppressed,
By demons from beneath possessed—
Some dark and foul, as hell and night,
And some transformed, like sons of light—
Usurp Thy throne within the heart,
And bid men choose the evil part.

Lord Jesus, come!

Lord Jesus, come!

Thine answer sweet our spirits hear,
It soothes our grief; we cannot fear;
It came to him on Patmos' Isle,
Who loved and lived on earth awhile;
It comes to us,—"I quickly come."
Yea, "even so, Lord Jesus, come!"
Lord Jesus, come.

WESLEY ON THE LIQUOR TRAFFIC.

Those who sell this poison, murder men by wholesale. Neither does their eye pity, nor spare. They drive them to hell like sheep. And what is their gain? Is it not the blood of these men? Who, then, would envy their large estates and sumptuous palaces? A curse is in the midst of them; the curse of God cleaves to the stones, the timber, the furniture of them! The curse of God is in their gardens, their walls, their gloves; a fire that burns to the nethermost hell! Blood, blood is there; the foundation, the floor, the walls, the roof are stained with blood! And canst thou hope, O, thou man of blood, though thou art "clothed in scarlet and fine linen, and farest sumptuously every day"—canst thou hope to deliver down thy field of blood to the third generation? Not so; for there is a God in heaven: therefore, thy name shall soon be rooted out. Like as those whom thou hast destroyed, body and soul, "thy memorial shall perish with thee."

BELOVED friends, let us remember we have all the hosts of Heaven with us. Do you think all these starry heavens above us, our Father's many mansions, are uninhabited? Verily, no! Our God is Jehovah Sabbaoth, the Lord God of all the hosts of heaven. And yet we fear sometimes that we are going to be overwhelmed. Alas, there are many who do not see. Let us pray as Elisha did at Dothan, when his servant cried out in fear as he saw the heathen hosts around the city, "Lord, open his eyes that he may see."

DIVINE HEALING VINDICATED.

A REPLY BY THE REV. JOHN ALEX. DOWIE

To an Attack by The Rev. Dr. Chapman, and the Oakland Pastors' Union.

DELIVERED IN THE FIRST BAPTIST CHURCH, OAKLAND, CALIFORNIA, ON LORD'S DAY AFTERNOON, JAN. 27, 1889.

(Continued from No. 6—page 94.)

Thanks be to God. When the beneficent hand of my Lord condescends to reach from heaven to touch my poor aching body, do I love Him less? I can't understand Christian men talking like that. The Lord may understand them; I don't.

Then the pastors go on to say, "Wherever this standard is set up, and the doctrine is taught, thinking men especially are inclined to scoff at religion." Did you, Brother Craig, scoff at religion when you heard of this doctrine? (Mr. Dowie here addressed a prominent commercial gentleman and manager of an insurance company in San Francisco).

"No, sir."

What has it done—has it brought you nearer to God?

"It has."

And it made you a member of this church?

"Yes, sir."

A worker for Christ?

"Yes, sir."

Will anybody tell me that Mr. Hugh Craig is an unintelligent man, a man to whom the great interests of an important insurance company are given? Will any man tell me that the ministers, business men, lawyers and doctors who have publicly professed to believe the doctrine in this State are ignorant men? Here is one, my friend Dr. Lane, a medical practitioner, a man who scouted Divine Healing and wrote against it; he was healed at Sacramento; received the doctrine there; he is healed now. Doctor, has it made you scoff?

"No, indeed! Praise the Lord."

The facts are against this assertion. A leading lawyer of San Francisco, whose mother-in-law got her sight, (and she was in our meeting yesterday) she had been blind thirteen years—Mr. G., came up to my room at the Palace Hotel to talk to me, and I prayed with him there, and have done so since in his own house. He said, "God used to be so far away; the church has put Him so far away, but somehow, Doctor, you have brought Him near; somehow I can't help feeling to reach out my hand and touch my Lord." Instead of leading him to scoff, it led him to pray.

I tell you that

MEN WHO COULD BE REACHED IN NO OTHER WAY HAVE BEEN SAVED IN DIVINE HEALING MISSIONS.

In our month's mission in the Grand Opera House, San Francisco, in October and November last, some of those saved were ladies in society, and some of them beggars on the street, and also in Central Presbyterian Church. Seven hundred have professed to be saved through our ministry of seven months. Have my brethren had 700 each in seven months? I should be glad to know it; I should be thankful to know it; but I know they have not. When my Lord puts this broad seal of His approval upon the work, let my brethren take care lest they be found to be fighting against Him.

The Manifesto says that our teaching

"GREATLY WEAKENS THE CAUSE AND CLAIMS OF THE GOSPEL, by diverting attention from its wonderful moral and spiritual achievements to what is claimed to be wrought in the lower, material realm."

I will ask all of you who have attended my ministry, Has the doctrine of Divine Healing diverted your attention from the Lord Jesus Christ as your spiritual friend?

(Answers of "No, no, no.")

Did you ever hear of anyone whose attention it did so divert?

"No, no."

Mr. Craig rose and said: "Permit me, Doctor, to say that it has brought Christ to our breakfast table, to our counting house; and that every hour of the day He is with us."

(Fervent exclamations of "Glory to God!" "Thank God!")

I like to hear that. The aged mother of my friend, a saint of the Lord, with her sweet face, crowned with snow-white hair, stood on board the *Mariposa* in the harbor of Auckland, New Zealand, eight months ago, and said: "My son is a good boy; he is in San Francisco but I don't think he is a member of the church; he has lost hold somewhat. Will you help him to get back to Christ?"

I replied, "All I can." There he is telling us that Christ is with him at his desk; that Christ is with him wherever he is. Has it made any of you think less of Christ?

"No."

Divine Healing exalts the moral and the spiritual achievements of my Lord.

(A lady then interrupted, saying: "I would like to say, Doctor, my husband has not looked in a Bible, nor listened to a word of the Bible, for eighteen years, but he let me read the whole of the 12th chapter of Romans to him, and listened with entire respect, and was thankful that I read it to him." The lady was healed in the last Mission in San Francisco.)

The next thing I notice in the Manifesto is, "THAT THE MIRACLES OF JESUS [THIS IS RATHER SERIOUS] HIMSELF DID NOT PRODUCE A DEEP AND WIDE-SPREAD CONVICTION OF SIN.

Rather serious now. What do we read? "Many believed in His name when they saw the miracles which he did." John 2: 23. John 15: 22 to 24 shows that His miracles and words left them no cloke for their sin. When Jesus wrought numerous miracles, recorded in Matt. 15: 29 to 31, after the healing of the daughter of the Canaanitish woman, it is written, "They glorified the God of Israel." ("Amens," from the audience). What was the result when the widow of Nain's son was raised from the dead? It is written (Luke 7: 16), "There came a fear on all: and they glorified God, saying, That a great prophet is risen up among us, and, That God hath visited His people!" (Hearty "Amens"). And so when the people saw His healing grace, they came with their sin-stained hearts and wept at His feet; they believed that the hand that banished the disease was the hand of One who mourned over their sin, and they found pardon and peace in Him.

I regret that such a statement was made by our brethren. What do we read after Christ rose?

Philip went down to Samaria and great miracles were wrought, and the people all turned to God and repented of their sin. Acts 8: 5 to 13. Miracles of healing do produce conviction of sin; for they reveal the love and power of God. If I should speak of the great numbers whom I have seen convinced of sin, when they have seen the work of Christ's healing hand, I should talk for hours.

Then again this Manifesto says:

"BUT THE SPIRITUAL RESULTS OF PENTECOST CAUSED MULTITUDES TO CRY OUT FOR SALVATION.

So they did. But let me remind my brethren that there was a day when more cried out for salvation than at Pentecost. How many cried out for salvation at Pentecost? THREE THOUSAND. A few days later a lame man was healed at the Beautiful Gate of the Temple; a man who had never before walked, leaped and jumped and glorified God. It was the hour of the evening sacrifice, and people assembled around him in thousands, and they wanted to know how it was done? It was done through faith in the name of Jesus. And Peter said, "Now I will preach Jesus." And what does the Word say? The 4th chapter of the Acts of the Apostles, and the 4th verse, says that after that sermon, and on that very day, "Howbeit

many of them which heard the word believed; and THE NUMBER OF THE MEN WAS ABOUT FIVE THOUSAND." Two thousand more than on the day of Pentecost! Five thousand were saved through that miraculous healing; they listened to the gospel, because there was a fact before their eyes which they could not dispute. What was the result of that? The result was the priests wanted to put Peter to death; and they did put him in prison and tried to keep him there, but the angel of the Lord took him out. Many mighty works were wrought. The sick were brought to him in the streets, and the very shadow of Peter was a benediction and a blessing, and multitudes were healed. Acts 5: 15 and 16. And then it says, for the first time, that "a great company of the priests were obedient to the faith." Acts 6: 7. Those very priests who had sneered at Christ and had helped to crucify Him, when they saw the miracles and heard the Word of God, confessed their sin and became obedient to the faith. And one of them, a Rabbi, named Saul, became a very little later one of the mightiest apostles of the church of Christ.

When the gospel of Divine Healing comes back to the church in all its glory and its power, multitudes will press into the temple of the church of God through that Beautiful Gate; and they are doing it even now. The first droppings have come; the shower will follow. ("Glory to God," from the congregation).

Now, the next objection made in the Pastors' Manifesto is,

"THIS DOCTRINE OF DIVINE HEALING AWAKENS AND STIMULATES A SPIRIT OF RELIGIOUS FANATICISM."

It is the old story. Paul is reasoning before corrupt judges on righteousness, temperance, and judgment to come, and Festus, trembling, cries, "Paul, thou art beside thyself; much learning doth make thee mad." Acts 26: 24. It is the old story. It was said of Jesus, "He is a bad man; he deceives the people." Religious fanaticism! The Roman heathen flung that charge in the face of the Christian martyrs. "Why don't you sacrifice to the gods; why don't you deny Christ? Why refuse to pour out a little wine and invoke Cæsar? You are fanatics and fools."

Thank God for such fanatics. Later, in the Roman Catholic times, the cry was, "Why don't you agree with the pope?" John Knox, you are a fanatic! "All right," said John Knox, "I am going to be a fanatic for Christ." "Martin Luther, you are a fanatic!" Every man that ever did anything for God is a fanatic. "John Wesley, you are a fanatic!" "Hallelujah!" says Wesley, "I am a fanatic and I shall continue to be."

How is it to-day? Is it Festus, or is it Paul that is honored? Is it the unclean, blasphemous pope who sat upon the papal throne who is truly honored, or is it Martin Luther? Who is honored to-day? John Knox, or Cardinal Beaton? A few years ago, in Scotland, I stood by the grave of John Knox, and as the setting sun's rays lit up his monument, I read these words, by the Regent Morton—he was Prince Regent of Scotland at that time—"Here lies a man who by the grace of God never feared the face of man!" It was true, and it was the fanaticism of John Knox which brought Scotland to the feet of Christ. As I stood over that grave, I thanked God for John Knox. He was a so-called "fanatic." I hope you will all be such "fanatics." A man who knows nothing about this work calls it fanaticism, and his ignorance is his excuse. A man who only cares for dollars and dimes will call it fanaticism: for it is a gratuitous ministry, and he measures all things by his standard.

Now, the next point is this:

THE PASTOR'S MANIFESTO EXTOLS MEDICINE.

Now I think that the doctors and chemists are greatly indebted to the pastors, and I hope they will pay the debt. They are valiant defenders of pills and ointments, and say, "Their claim that it is more effective and more honoring to God to dispense with medicine and all kindred remedies, when in need of healing, is a sample of the travesty of God's holy

Word." But why, oh, why, do not our brethren give us a text to prove the virtues of nux vomica or digitalis? In my country, Scotland, when a man makes a statement, we say, "Give us a text to back it up." Our critics say that to dispense with medicine is a travesty of God's holy Word. I am going to ask my brethren a question: Will they show me *one word* in the Bible, from Genesis to Revelation, that says the people of God are to be healed *with* medicine? Will they find one word from Genesis to Revelation that commands the use of drugs, and tells the people that they are to use the medical means of the day? What are these means? Why, a little while ago they used to pour hot oil into wounds, and it made the people mad and they died. In one battle there happened to be no oil, and the surgeons deplored this lack, but the result was the wounded got well without it, when with the use of the hot oil they died. So that was given up. Then they bled the poor people until they had scarce any blood or money left. What is the new fashion in medicine? It is Homeopathy or Allopathy? Where does God say we shall be healed by either? Now, if God had left us a revelation to be healed by these means, He would have stated which one. Is it Allopathy? Homeopathy says Allopathy is wrong, and the Eclectic says, "You are both wrong." Hydropathy says, "This is the true way." And then Warner comes along with his "Safe Cure" and says, "Get away, I am the man." Holloway says, "You are all wrong; look at my pills and ointments." He makes a fortune, and when he is dead the world finds that he has left his money to build a lunatic asylum—a very proper thing to do. Who is right? Now listen. Don't mistake. I know many medical men, Christian men, that do the best they can. I knew many of the young men training for doctors at the University in Edinburg, Scotland, where I was educated, and I never met such a lot of careless, reckless youths anywhere in my life. They used to smoke, and drink, and dance and fiddle, and sin. I used to say to some of them, "The Lord have mercy upon the people who get into your hands." Can you think these are divinely appointed agents of healing to God's people? But still I do know many excellent men who are doctors; they do the best they can, and do it tenderly, lovingly, and they often labor without money and without price. God bless the man who is trying to do the best he can. But let me ask the doctors, as I ask them often, "How far can you go?"

"Not far," they say;

"OUR FRIENDS ARE DYING, AND WE CAN'T HELP THEM."

Many doctors ask me to pray for themselves, and to pray for their friends, because they are Christians first, and doctors next. In confidential moments the doctors say, "Take as little medicine as you can; take none if it is possible." Is that right, Doctor Smith? You know it is. He nods his head; I can see he agrees with me. Let me ask this question: "Even if I could glorify God in the use of means, do I not glorify Him more, if I can trust my Lord to heal me without means? But they say it is fanatical and foolish. I will tell you a little bit of personal experience. When I was sixteen years old I was a poor, weak stripling, you could almost count every bone in my body, for I was nothing but skin and bone, as they say. I had been taking medicine all my life. One night I said, "That is not the way to get healing; if my watch went wrong I should not take it to a blacksmith, but I would take it to a watchmaker; my body has gone wrong, and the Lord knoweth my frame, he remembereth that I am dust, and I will go to Him, and I will never take another drop of medicine while I live." Twenty-six years have passed away; I have never taken a drop of medicine; I am a stronger man to-day than ever I was. My children have never taken any medicine. My wife, who has been my dear companion and helper for nearly thirteen years, has never touched medicine during that time. We trust the Lord for everything, and He has never failed us. "But suppose you were sick, sir, and should pray and not get better?" I won't suppose it. ("Amen," from the audience).

You ask me to suppose that I will pray in faith to God,

and that He won't heal me. Brethren and sisters, for twenty-six years I have asked him to heal me, and He has never said, No, once. (Bless His name," from the people). His Word says, "I AM THE LORD THAT HEALETH THEE." Until God cuts that out of the Bible, I am not going to suppose it. Thank God, He has forgiven all my sins, and healed all my diseases, and I will hold on, and hold on, and I reckon my God will hold on to me.

The Manifesto says that our teaching

"DIVERTS FROM THEIR LEGITIMATE AND PROPER WORK OF THE CHURCH OF CHRIST

those who should be engaged in the work of saving souls."

Does it? Will any man dare to say that this ministry of healing has diverted me? Then, in the name of my God, I say it is not true. I have never been diverted for one moment from the work of saving souls. I appeal to all of you, have I not in every address I delivered urged men to quit sin and trust in Christ?

(Replies of "Yes, yes").

And at the close of nearly every discourse, about nine times out of ten, we have an after meeting; and, continually, sinners seek the Lord and find Him as their Saviour in our meetings. It is not true; Divine Healing does not divert from the work of saving souls. Is there one that these brethren of mine can point to who is less earnest for Christ? The fact is they are more earnest than ever.

Now here is another point in the Manifesto which contains a most astounding charge against our teaching, *viz.*

"IT PRODUCES A WEAK AND EFFEMINATE TYPE OF CHRISTIAN CHARACTER

which shrinks from pain and suffering, and craves and seeks bodily ease and earthly good."

Now of myself I am nothing at all. I owe all I am, or ever will be, to Christ. But looking at me fairly, will any man say that the gospel of Divine Healing has produced in me a weak and effeminate character? Do I look particularly weak? (Much laughter). Is my character particularly lacking in backbone? I don't want to vaunt myself; I am nothing. Let me tell you a few facts to the glory of God. I was the pastor of a people in Melbourne, Australia, with whom I am still in fullest fraternal sympathy. There was not one in that church's fellowship, so far as I know, that did not believe in Divine Healing. In all that church I do not know of one who drank alcoholic liquor; and I know of no one who habitually smoked that filthy nicotine poison, tobacco, except one old man, who did so occasionally. Now what sort of Christians are they? We had meetings of some kind every day, every night, and sometimes all day, and occasionally prayer-meetings all night. The members of my church regularly twice, and sometimes three and four times, a week went into the streets and lanes of the city; dark winter nights, and bright summer nights were all the same to them; and they sang their sweet Gospel hymns, and we brought the people out of the public houses and saloons, and brought them into the Tabernacle. In two years we had about three thousand pledges upon the Christian Temperance pledge book. We distributed for a long time every week from six to ten thousand tracts of my own writing. The ladies, accompanied by a small number of men, divided themselves into bands—sometimes seven and eight in number—and visited every public house, that is, every saloon, in a portion of the great city of Melbourne covering a population of 80,000 persons. They went into these dens every Saturday night and they brought out sometimes twenty and thirty young men; and it was not one night, but every Saturday night for a long period. They were sometimes covered with filth, sometimes struck with stones, and always insulted; and they endured all for Christ, and that they might rescue the perishing. All these persons believed the doctrine we are now teaching, and did they "crave bodily ease, and seek earthly good," or were they "weak in their Christian character?"

GOING TO PRISON FOR OBEYING GOD.

There came a time when the Liquor Ring got the upper

hand in Fitzroy, Melbourne; and they passed a municipal by-law that we should not be allowed to go upon the streets and sing, and they also tried to hinder our workers going into the saloons, and bring those who visited them out. I said, "If you pass that by-law I cannot obey it; I must obey my Lord, who said, 'Go ye out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.'" Luke 14:21. They said, "If you persist in doing so, you will go to prison, sir." They fined me; I would not pay the fine; I sold every stick I had on earth; they fined me again, and threatened they would send me to prison. I said "Very well." The day came for trial and I stood before the court; I gave my reasons for my course. The law of God and the law of England was in my favor, but there was a corrupt petty court judiciary; and the infidels had got hold of the Supreme Court. We had been doing this work of seeking the perishing for years: and do you think I was going back one single step? No, the Salvation, Divine Healing and Gospel Temperance work went on all the time. They said, "Why, a gentleman in your position should not go to prison." I said, "I shall pay no fines. I will not give up our street work, I will obey God first, and man next." They hated me; but it was without a cause, unless it was that I had by the grace of God brought thousands out of the dark pit of intemperance. I have worked against the saloon all my life. They hated me. They said, "We obey man first and God after." I said, "Let it be recorded that that is your position; that is the position a godless man would take."

"You are sent to prison for thirty days," was the sentence.

I had my valise packed and I stepped into a cab and went up to Melbourne jail. For thirty days and thirty nights I lay in a stone cell ten feet long, eight feet high, and four and a half feet wide. It was winter, and the nights were dark and cold. I was in that cell sixteen hours out of the twenty-four. I would not accept my liberation except they would set me free without terms. My people followed me to prison; seven strong men left their several homes and went to prison for Christ. Over five hundred men and women stood up in our Tabernacle prepared to follow us there for His sake. I came out and I went on as before, and they sent me to prison again. But I had not been there two days before the whole country had been aroused, and a great pressure was brought upon the Governor, Sir Henry B. Loch, and he said, "I am ashamed; I shall exercise her Majesty the Queen's royal prerogative." And he telephoned at last down to the governor of the jail that I should be sent free instantly, and I walked out of prison. ("Praise the Lord," from the congregation). My companions, beloved brethren in Christ, followed. Many thousands flocked to hear our preaching when we came out of that prison, and many were saved. Were these proofs of weakness and

WERE THESE PROOFS OF WEAKNESS AND EFFEMINACY?

I have lived and toiled for my fellow-men. Do I seek for bodily ease? I have toiled day and night in this Mission for seven months on this coast and never known rest, except for a few brief hours. My dear wife and myself have conducted nearly seven hundred meetings in that time, and seen thousands of persons for healing of spirit, soul and body.

Am I seeking for earthly gain? I have not put a dollar in my pocket; I am poorer for this ministry. Will any responsible Christian person challenge it? Then I will prove it. We make no charge of any kind in this Mission, and we undertake all financial responsibilities. We trust the Lord for all our support, and have long done so. He is Jehovah-jireh (the Lord our Provider) as well as Jehovah-rophi (the Lord our Healer). Do I seek for earthly good? No. I will tell you what I seek,—

"I am living for Christ, who loves me,
For those who know me true,
For the heaven that smiles above me,
And waits my coming too.

("Amens.")

"For the wrongs that need resistance
For the cause that needs assistance,
For the future in God's distance
For the good that I can do."

And because I will so live I am prepared to suffer. If I live godly, I must suffer persecution.

"Weak and effeminate!"—is that the character of the people that have been healed? I will point to the Divine Healing Association in San Francisco that has just been formed with 350 members—elders, officers, and members of all churches, and some ministers. You will not find 350 men and women in all your coast who are less effeminate, who seek less bodily ease, and who care less for mere earthly good. They are foremost Christian workers, and are zealously and prayerfully doing good to others, seeking God's glory. I say this charge is not true.

Now I did not wish to say these things. My critics have compelled me. But I say this, that this doctrine has developed, and is developing, a type of Christian character of which we have no need to be ashamed.

We are told furthermore, in the Manifesto that "The church has always believed and taught that Christ is the dispenser of every earthly as well as heavenly blessing; that he is

HE IS ABUNDANTLY ABLE TO HEAL EVERY BODILY ILL AND
AVERT EVERY EARTHLY WOE."

Then why do they fight Him? After all the talk it comes to this, that He is the Healer still. But they allege He is not always willing to heal His children; and here is their quotation to support that argument: "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." What does that mean? Why, "Whom the Lord loveth He maketh sick," they seem to say is what it means. Is that the meaning of it! If you will come to the meeting tomorrow night, I will give you the answer more fully than I can to-day; for I shall then go fully into that and other points, under the head of "New Testament Difficulties." But I will try to give it in a few words now. That passage is taken from its proper connection in the 12th of Hebrews. The conclusion of the section of which that passage is a part, reads thus: "Wherefore, lift up the hands that hang down, and the feeble knee; and make straight paths for your feet, lest that which is lame be turned out of the way; but *let it rather be healed.*" verses 12, 13. That is the end of that passage. My Heavenly Father loves me, and He chasteneth me; I love my children, and I chasten them. Do you think I shut them up in a dark room. Do I say to my little daughter, "You have been naughty, my Little Queen, and therefore here is a scorpion to sting you, and a serpent to bite you. These will teach you to love me and to be good." Then my child howls and cries in great distress, and I say, "It is good to hear them." Would I be a good father? Why would you want to send me to prison. Can you think of God chastising His children by shutting them up with horrible disease, infinitely worse than if a serpent bit them? The bite of a serpent is merciful compared to the bite of a cancer; a cancer courses on and on, eating out all hope and heart; a serpent's bite ends in death in a few hours. Beloved, that passage has nothing to do with diseases at all. "Whom the Lord loveth He chasteneth." Yes; He loved His own Son, and He was chastened. Had He any diseases? Did He have one single drop of blood in his body that was not clean, one single member of that body that was not perfect? No: for if it had been otherwise, He could not have been our Saviour. The parallel all through that passage is between Christ and the Christian; and, until it can be shown that Christ was diseased, it cannot be that it teaches we are to be. The hand of God never can give us disease. We are to be like Christ, and so

OUR FATHER WILL PERMIT US TO SUFFER IN THE SAME WAY
AS JESUS SUFFERED.

Paul fought a good fight, but they put him to death; they persecuted him, they lied about him. Do you think we are going to escape? Do you think I am going to escape the fangs of the filthy *Examiner*, and the blood-besmeared *Chronicle*? Do you think that the vile Oakland *Evening Tribune* of the Roman Catholics, with its teeth set to do the devil's work, won't fight me? Do you think the *Enquirer*, that prints lies,

and refuses to give any place to the truth, won't fight me? Do you think an unclean press won't fight me? Do you think that the Devil and I can ever agree? (Cries of "No"). I stand to fight for God; but, as for Satan, I hate his ways and he hates me. ("Amen"). I fight for humanity. I live for my God; He is my Judge. I live for men and for God's glory, and to do what good I can. And there I leave it. God will permit me, and all who truly love and serve Him, to suffer as Jesus did; but he was never diseased, and we are to be like Him. I rest upon God's word: "Herein is love made perfect with us, that we may have boldness in the day of Judgment; BECAUSE AS HE IS, EVEN SO ARE WE IN THIS WORLD." I John 4:17.

The Manifesto in its final objection says: "This doctrine as it is being taught would visit the bedside of every suffering believer in Christ, and

ENSHROUD THEM ALL IN THE GLOOM OF DIVINE DISPLEASURE; it would fill them with the terror of the presence and blows of the prince of darkness; it would smite them in the midst of their sufferings with the divine rebuke for their sinful unbelief; it would place the continuance of their suffering at the door of their own lack of faith; it would rob them of that blissful sense of full and unclouded fellowship and communion with the blessed Master, which is to them in this hour of their sorest need, such a source of joy and strength, and would add to the poignancy of every bodily pain, the more dreadful and distressing sense of 'distance from Christ and his displeasure at their lack of faith in Him.'

Beloved, I read this awful calumny, and all I say is this: It is not true. This doctrine has brought joy to many a bedside, and I have never known one whom it brought sorrow. It has filled many a room of darkness with the beauty and light of Christ's presence. It has raised the sick in tens of thousands. Let me give you one story. In the town of Geelong, about sixty miles from Melbourne, Australia, a doctor night after night, listened to the word, Doctor Robinson. He was a Christian man. At last, one night, as he walked home under the silent stars, he thought, "I am a Christian as well as a doctor; that man is right; Christ is the Healer, I must act upon it." The next day he went to one of his patients, a lady that had writhed more than twenty years in pain, for four years utterly helpless, except that she could move a portion of her arm and hand; she had to be dressed and undressed, and was put into an invalid's chair and wheeled about. The Doctor said to her, "Lizzie, Mr. Dowie's teaching is right; go and listen to him, and he will show you God's way of healing." She was in intellect a bright little lady, and a true Christian. She said, "Doctor, he tells the people that disease is the work of the devil, and you know it is not." "Lizzie," he said, "we have been all wrong; it is the devil's work."

She came to hear me the next day, but went home very indignant, because I happened to say that Miss Frances Ridley Havergal was wrong when she wrote:—

"I take this pain, Lord Jesus, from thine own hand,
I take this pain, Lord Jesus, as thine own gift."

She said she would never come again. I had said that Miss Havergal might have lived to-day, if it had not been for her singing that song. The doctor finally persuaded her to come again, and another day she was wheeled in, in her chair. That afternoon I said to the audience, "How do you pray? Do you pray, 'Thy will be done?'" She said, "Yes, I do." I said, "That is wrong; don't pray, 'Thy will be done;' pray what Christ taught us to pray; say, 'Father, thy will be done in me on earth just as it is in heaven.'" Then look up, and behold that in heaven there is no sorrow and no sin. Ask God to take away the sin to-day. He will do it for Christ's sake. Look up, and behold that in the City of God, one thousand five hundred miles long, one thousand five hundred miles high, and one thousand five hundred miles wide, the inhabitants are never sick, because God's will is done there. Then say, 'My Father, let thy will be done in me to-day on

earth, as it is done in heaven;' and as in heaven there is no disease, take it out of me, and set me free; that I may do thy will while I tarry here."

THE SCALES FELL FROM HER EYES.

She said, "Oh, pray with me." I went the next morning to her house; I laid hands upon her in the name of Jesus; in a moment she was upon her feet. It is four years ago, and Miss Lizzie Trickett, of Villamanta Street, Geelong, who for twenty years had lain there in pain, and without power, now walks about doing good, and telling all the sick and sorrowing the story of her healing, and leading them closer to Christ. What did our doctrine bring to that sick room? Not, what is wrongly asserted, darkness, Divine displeasure, rebuke, distance from Christ. No, it brought, as it ever will to all who receive it, health, life, light, the joy of the Lord, and closer fellowship with Him.

Beloved, I want God's will to be done in us on earth as it is done in heaven. I want it to be done in the brethren, the pastors of Oakland; I want it to be done in all God's children; I want the devil's will, and the devil's work, to be destroyed; and disease is his work.

In Dunedin, New Zealand, an old Scotchman, an elder, who heard me speak, was asked, the next morning, how he liked it, and he said, "Losh, man if yon man is richt [meaning me] we will will never dee" (will never die). I said then, and I say now, that is true.

These brethren in their Manifesto say,

"IT IS TRIFLING WITH GOD'S WORD TO SAY THAT A
MAN FALLS ASLEEP."

What said the Master to Jairus, a ruler of Israel, when called to the bedside of his daughter? "The maid is not dead, but sleepeth." Matt. 9: 24. Was that trifling with God's word! The people of that day thought so, and it is written, "They laughed him to scorn." But it is also written, "He put them all out;" and the scorners of to-day are in danger. Did he not know what he was talking about when he said concerning Lazarus, "Our friend Lazarus sleepeth, but I go that I may awake him out of sleep." John, 11:11. Was that trifling with words? Was it trifling with God's word when Stephen, in the hour of his martyrdom, "fell asleep"? Acts 7:60. Was it trifling with God's word when the Christian for three centuries wrote upon their tombs, not "died," but "in Jesus Christ he fell asleep." Beloved, they never feared death, for they never saw it. They lived trusting Christ for Salvation; they lived—when they were faithful—trusting Him for Healing. Then when their work was done, they laid down their heads, and slept on earth to wake in heaven.

If my work is to end to-night, I am willing to lie down in peace to sleep; but I am not willing that the filthy fingers of the Devil shall pollute my body with disease. I say, No, this body belongs to my Lord; let Him possess it, let Him cleanse it, let Him heal it, let Him keep it, and when my work is done, let me lie down in peace and sleep. "He giveth his beloved sleep." Ps. 127:2. ("Glory to God.") Jesus said, "If a man keep my sayings he shall never see death." John 8:55. I believe it; but for saying it the Jews replied to him, "Now we know that thou hast a devil." Jesus said, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. Believest Thou this?" John 11:25, 26. Yea, Lord, yea Lord, we believe that Thou art the Christ, the Son of the living God; that thou didst come to give us life, and life more abundantly; and that Thy life shall be manifested in our mortal body. If all through our lives we have faith in the Son of God as our Saviour, as our Healer, as our Cleanser, as our Keeper, as Intercessor in Heaven, and as our coming King, we shall be ready to meet Him when He comes.

GOD WISHES FOR THE PASTOR'S.

God bless my brethren who have sent forth this Manifesto;

God bless all the pastors of Oakland; and God grant that they may heed the advice of Gamaliel (Acts 5:34 and 35); and keep their hands off this work, for they cannot overthrow it. They may fight against God, but they shall not prevail: and they shall fall in the fight, and lie, as some of them lie to-day, on beds of pain, who smote us with their tongues five months ago. I pray that the Lord will raise them up, and that He will show them His healing power; and that they shall take care not to stretch forth their hands and fight against His truth and those who preach it.

Beloved, a man may say to the rising tide, "Go back!" But the tide continues rising; it will not go back. Let God be glorified; and let "HIS SAVING HEALTH be KNOWN AMONG ALL NATIONS." Amen and Amen!

After singing the hymn: "She only touched the hem of Thy garment," Mr. Dowie offered the following

PRAYER.

Father in heaven, if any word has been spoken amiss, let it have no abiding impression: let it pass away; but let thy mighty Spirit's power rest upon every word that has been spoken these two hours in Thy name, in accordance with Thy glorious will, and in accordance with Thy purposes of love to us.

And now bless the writer of the paper which we have examined, and every member of the Pastors' Union. ("Amen," from the audience). Grant, Lord, that these shepherds of Israel may be kind and tender to the sheep that are seeking the healing waters, and not drive them back. O God, bless them all.

Be with us now and give us the grace that we each need until our work is done, and we lie down in peace and sleep on earth, to wake in Heaven, and to serve Thee through a glorious and boundless eternity of love and light. For Jesus's sake.

BENEDICTION.

And now, beloved, abstain from all appearance of evil. And 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, the fellowship of the Holy Ghost, one eternal God, abide in you, bless you, keep you and all the Israel of God everywhere, forever. Amen.

COUNTERFEITS.

Did you ever see a counterfeit ten dollar bill?

Yes.

Why was it counterfeited?

Because it was worth counterfeiting.

Was the ten dollar bill to blame?

No.

Did you ever see a scrap of brown paper counterfeited?

No.

Why not?

Because it was not worth counterfeiting.

Did you ever see a counterfeit Christian?

Yes, lots of them.

Why was he counterfeited?

Because he was worth counterfeiting.

Was he to blame for being counterfeited?

No.

Did you ever see a counterfeit infidel?

No, never.

Why not?

You answer.

I am through.—*Religious Visitor.*

GOD'S WAY OF HEALING.

BY THE EDITOR.

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

Jesus said, "I am the Way, the Truth and the Life," and He has ever been revealed to His people in all the ages by the Covenant Name, Jehovah-rophi, or "I am the Lord that Healeth thee." (John 14:6 and Exodus 15:26).

The Lord Jesus Christ is still the Healer.

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

Divine Healing rests on Christ's Atonement.

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

Disease can never be God's Will.

It is the Devil's work, consequent upon Sin, and it is impossible for the work of the Devil ever to be the Will of God.

Christ came to "destroy the works of the Devil," and when He was here on earth He "healed every sickness and every disease," and all these diseases are expressly declared to have been the "oppression of the Devil." (1 John 3:8, Matthew 4:23 and Acts 10:38).

The Gifts of Healing are Permanent.

It is expressly declared that the "Gifts and 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 and 1 Cor. 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 Zion Tabernacle, 251 E. 62nd St., near Jackson Park, Chicago, 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 Publishing House, 6100 Stony Island Ave., Chicago.

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

You are heartily invited to attend and hear for yourself.

DIVINE HEALING HOME

(See Illustration page 96)

THE Divine Healing Home of which we present a view to our readers on page 96 is personally conducted by the Rev. John Alex. Dowie and Mrs. Dowie.

It is situated in a quiet avenue within a block of Jackson Park, where the World's Fair was recently held, and is close to Midway Plaisance. It is only a few hundred feet distant from the Sixtieth Street Station of the Illinois Central Railway. The central part of the city of Chicago, seven miles distant, is reached by express trains in fifteen minutes. The terminus of the Sixty-first Street Electric cars connecting with the Wabash Avenue and State Street cable lines, is only one block west. The Sixty-third Street electric cars come within two blocks and the Elevated Railway is three blocks south on Stony Island Avenue and Sixty-third Street. Beautiful walks and drives in the parks and by the lake shore drive and pleasant boating in steam launches on the lagoons of Jackson Park are accessible. The location is one of the most convenient and pleasant in the city.

The Home is neither a hospital nor a hotel but just what its name implies, "a home." The President and his family make it their private home and all its inmates are treated as his private guests. Services of praise, prayer and teaching of the Word of God are held twice daily in a large assembly room and private interviews are given as often as possible. In addition to these services, Dr. Dowie usually meets the guests several times in each week for special healing services. No charges are made for his personal ministrations and the rates are only for table board and room accommodation. These rates can be procured on application.

The guests in Divine Healing Home No. 2, which is close to the Tabernacle on East Sixty-second Street, are also invited to all the privileges of the principal Home. It is only two blocks distant from the principal Home.

The Home has been established for the purpose of receiving.

First. The sick children of God who are seeking Him alone for the healing in the name of Jesus and through the power of the Holy Spirit; and

Second. Those who are receiving instruction in God's way of healing as set forth in the Holy Scriptures.

It is desired that those who wish to come should arrange in advance with the President for their reception as sometimes there is not room enough to receive all applicants.

God has very abundantly blessed the Home, which, in the opinion of all who have entered it, is beautifully furnished and adapted for the purpose for which it has been established. It was opened upon the first of May last and has been almost continuously filled, frequently to overflowing, ever since; so much so, that the house next to the Tabernacle has had to be refurnished and is now also at this writing quite full of guests. The furnishing of the Homes are almost entirely new and have cost in all nearly \$8,000 which the Lord has graciously provided to the uttermost farthing.

It may interest friends at a distance to explain that the group in front of the Home consists, first, of Dr. Dowie and his wife, who are seated. Their son and daughter stand immediately behind them in the center and the Rev. S.

J. Harrison, Dr. Dowie's assistant and Manager of the Publishing House, Mr. D. C. Alton, Financial Secretary, Mr. J. J. Carpenter, Private Secretary, and Mr. Chas. Canode, Foreman of the printing office, complete the central group of eight persons. To the right of these are Mr. and Mrs. Cotton, Janitor of the Tabernacle, and Matron of Home No. 2, with housemaids, laundress, cooks and janitor of Divine Healing Home. On the left of the center group are a number of the guests who happened at that time to be in the Home. The first three ladies are from Florida, Illinois and Wisconsin, and as the group is further examined we see persons from Iowa, Kentucky, Canada, Colorado and other parts of America. It is a fair representation of the gatherings in the Home, of those who have come from all parts to seek the Lord for healing. It would not become us to speak in terms of praise of the management and the attractiveness of the Home, further than to say that we have known of none who have not come into it with pleasure and left it with reluctance, expressing their gratitude and desire to again come under its roof. It has been a great joy to us to have been honored by the Lord in establishing so pleasant a retreat for his suffering children.

The experience now being gained by Doctor and Mrs. Dowie in the management of these Homes will be of great value to them in the establishment of more permanent institutions in connection with the work in Chicago and elsewhere. Already it is evident that larger facilities would bring increased blessings and a Home of two hundred and fifty rooms (we have at present about seventy in the two Homes) could be easily filled. The boarding houses in the neighborhood have had large numbers of guests who have been unable to find accommodation in the Divine Healing Home, as many as one hundred have been known to take rooms in the vicinity.

The Morning Talks and the special seasons of prayer are seasons of continuous interest and the many testimonies of those of the guests who have been healed in the Homes and in the Prayer Room of the Tabernacle add much to the enjoyment of the guests.

As we write these words we look once more at the picture and think of the joy connected with many of these cases. The first lady in it, Mrs. Benham, of Crescent City, Fla., who was sick for many years and had not been able to go up stairs in her own home nor go to church once in six years, is now enabled to attend to all the meetings in the Tabernacle, in the Home and to have her room on the third floor of the building.

The second lady in the group, Mrs. John Hayden, of Dixon, Ill., was blind and now sees, was unable to walk, suffering from *locomotor ataxia*, and was instantaneously and perfectly healed in the Home. The lady next to her, Mrs. Maggie Parsons, of Madison, Wis., was also perfectly healed as she testifies, after many years of suffering; and the dear little girl, Ethel Foley, of Chicago, standing upon the garden seat in the center, whose right leg had a large tumor, and was paralyzed, is now perfectly healed and able to run about without crutch or brace. Similar stories might be told of others in the group.

Rejoicing in what has already been wrought by God within these walls, we send forth this little picture on its mission, praying that God may raise up still larger and more suitable buildings for His sick ones and enable us to be more useful in this portion of His service.

LEAVES OF HEALING.

REV. JOHN ALEX. DOWIE, - - - Editor.

PUBLISHED WEEKLY AT } ZION PUBLISHING HOUSE,
6100 Stony Island Ave., Chicago.

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All communications upon business must be addressed to

REV. S. J. HARRISON, MANAGER,
6100 Stony Island Ave., Chicago.

CHICAGO, ILLINOIS, - - - OCTOBER 12, 1894.

EDITORIAL NOTES

ONCE more we meet our readers with a shout of "Glory to God in the highest."

Zion Tabernacle on Lord's Day, October 7th, presented scenes which made heaven and earth rejoice.

Over 1000 persons openly confessed their sins in the three services of the day. They instantly responded to God's command to "repent and believe the gospel." Hundreds of tear-stained faces looked up to God, and vowed to do that which was right toward man—no matter at what cost. How can we find words to praise Him for these "showers of blessing?"

Our Lord's Table was spread as the sun was setting. Zion Tabernacle was filled with communicants.

A holy awe rested upon all, in the deep silence which followed the stirring scenes of the day. The Ordinance of the Lord's Supper was a feast of love and joy and peace.

When we sang:—

"Keep Love's Banner floating o'er you,
Smite death's threatening wave before you,
God be with you till we meet again."

we felt that God was fulfilling our petitions for His people who are rallying around us in such large numbers in Chicago. We all "went forth" with fresh strength and new courage.

At the close of the Ordinance we held a brief reception, and had the joy of shaking hands and hearing the loving greetings of many hundreds of friends to whom God has used us. This, God willing, will be a fixed practice at the close of the Communion on the first Lord's Day of each month. We regret our time does not permit of our receiving the friends more frequently than is at present possible. There is great truth in Solomon's words:—"Iron sharpeneth iron: so a man sharpeneth the countenance of his friend."

THE week has been full of blessing in the ministry of healing through faith in Jesus. There is no abatement in the crowds of sick ones who come to Zion Tabernacle and to the Divine Healing Homes. But for "the strength which God supplies" we should be utterly worn out with the constant strain of work in this, and in all the other departments of the work. It is difficult to get many of our friends to understand that "we have this treasure in earthen vessels," and that there are certain manifest limitations to such "vessels" as these bodies of clay. Will our friends try to remember this, and let them

also know that we must ourselves determine when God calls and when it is the call of man. We cannot devolve our responsibilities upon those who want to command our attention to their individual appeals. God never made any man our Master.

WE are willing to serve all men to the utmost extent of our power; but in doing so we must be absolutely obedient to the revealed Word of God, and the clear guidance of the Holy Spirit. Our Lord and Master has so commanded.

ON Lord's Day, October 28th, God willing, we shall conduct two Praise and Testimony Meetings in Zion Tabernacle, when many who have been healed through faith in Jesus will testify.

These meetings will be held at 2:45 and 7:45 P. M., but it is desirable for those who wish to get seats to come early, owing to the throngs. We shall arrange for overflow meetings in the Healing Room, and do all in our power to accommodate our friends. Many of those whose portraits and testimonies have recently appeared in this paper will be present, amongst them the brother who appears with his faithful wife on our front page in this issue. We heartily invite the "boys in blue," and the boys who used to wear the grey too. Both will be delighted to see a comrade whom Satan had bound with nine strong chains of disease for thirty years, who was set free by Jesus in a moment. Boys, march to Zion Tabernacle on the last Sunday of this month; but, above all, march to the Zion above, the beautiful City of God!

THE Divine Healing Homes are filled with guests from Canada to Florida, and from New York to Colorado. We realize daily that Christ is the only true Home Physician. No one looking down the long tables in our three dining rooms would suppose these persons to be sick folks seeking healing. Their cheerful countenances, bright conversation, and excellent appetites forbid the thought. Yet some of these have not sat at a table for years until they came here, and some who walk in and out with a quick step, were carried here from their distant homes on beds and couches. It is a delightful sight to us who know something of their cases. Is it not also a joy to angels as well as men, yea to the Christ Himself, through faith in whom they have this joyful experience?

OUR readers will be sorry to know that the assurances given to us as to the "first-class condition" of our gas engine in Zion Publishing House were not justified by its behavior.

It has again broken down and delayed the LEAVES to our deep disappointment, and apparently that of hundreds of our readers, judging from numerous letters and even telegrams. We have now determined to discharge it as quickly as possible; and have purchased a new ten-horse power Lewis engine to take its place, at a cost, with foundations, of nearly \$1,200. A little practical financial sympathy would oil our machinery wonderfully just at present: for we did not expect so heavy an addition to our already large expenditure. Some who have paid two dollars for their year's subscription write as if their money was equal to running the whole Publishing House. Were it not for personal and pecuniary sacrifices, extending to thousands of dollars, it would never have been established, nor could it be sustained.

It takes experience, patience, money, toil and skill, as well as faith, to establish such an institution; and with the good hand of God upon us all is going well. The LEAVES are doing a blessed work, and we shall endeavor to make them still more helpful to God's children amongst all the nations.

"BRETHREN, pray for us."

THE FOLLOWING PUBLICATIONS CAN BE HAD AT

ZION PUBLISHING HOUSE

6100 STONY ISLAND AVE., CHICAGO.

DIVINE HEALING VINDICATED.

....A REPLY....

BY THE REV. JOHN ALEX. DOWIE

To an attack by the Rev. Dr. Chapman and the Oakland Pastor's Union, Delivered in the First Baptist Church, Oakland, California, on Lord's Day afternoon, Jan. 27, 1889. 28 pages, 8vo. Price 10 cents per copy (12 cents posted), or 20 copies for \$1.25, postage included.

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RECORD OF THE

FIFTH ANNUAL COMMEMORATION

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"LEAVES OF HEALING"

A weekly paper for the Extension of the Kingdom of God. Edited by the REV. JOHN ALEX. DOWIE.

PUBLISHED AT

ZION PUBLISHING HOUSE

6100 STONY ISLAND AVE., CHICAGO.

Various tracts and pamphlets on Divine Healing will also be published from time to time.

A stock of Hymn Books, Bibles, New Testaments, Memorandum Books, and Stationery always on hand.

All Correspondence should be Addressed to

REV. S. J. HARRISON, MANAGER.

ANNOUNCEMENTS.

DIVINE HEALING MISSION

Meetings will be continued in ZION TABERNACLE, 251 East 62nd Street, near Jackson Park, as follows:

DURING THE MONTH OF OCTOBER

LORD'S DAYS: 10:45 A. M., 2:45 P. M. and 7:45 P. M.

TUESDAYS: 10:30 A. M. and 2:30 P. M.

WEDNESDAYS: 8 P. M.

THURSDAYS: (CHILDREN'S DAY) 10:30 A. M. and 2:30 P. M.

FRIDAYS: 10:30 A. M., 2:30 P. M.

There are no charges of any kind made. Free-will offerings only are received.

Persons who desire to see Dr. Dowie for healing must apply for tickets to the Rev. S. J. Harrison at the close of the Lord's Day services.

SPECIAL NOTICE.

TWO PRAISE AND TESTIMONY MEETINGS

Will be held in the TABERNACLE on LORD'S DAY OCT. 28th, at 2:45, and 7:45 P. M., when many who have been saved and healed through faith in Jesus will testify. "All manner of sickness, and all manner of diseases" will be represented. The crutches, braces, trusses, boots, plaster casts, cots, etc., represented in the picture, "Captured from the Enemy," will be exhibited above the platform.

Those who desire to testify will assemble in the Healing Room at 1:45 P. M., and meet with Dr. Dowie.

DIVINE HEALING HOMES

Conducted by The Rev. John Alex. Dowie and Mrs. Dowie.

HOME No. 1,

(Where Doctor and Mrs. Dowie personally reside) is situated at 6020 Edgerton Avenue, close to the 60th Street Station of the Illinois Central Railway.

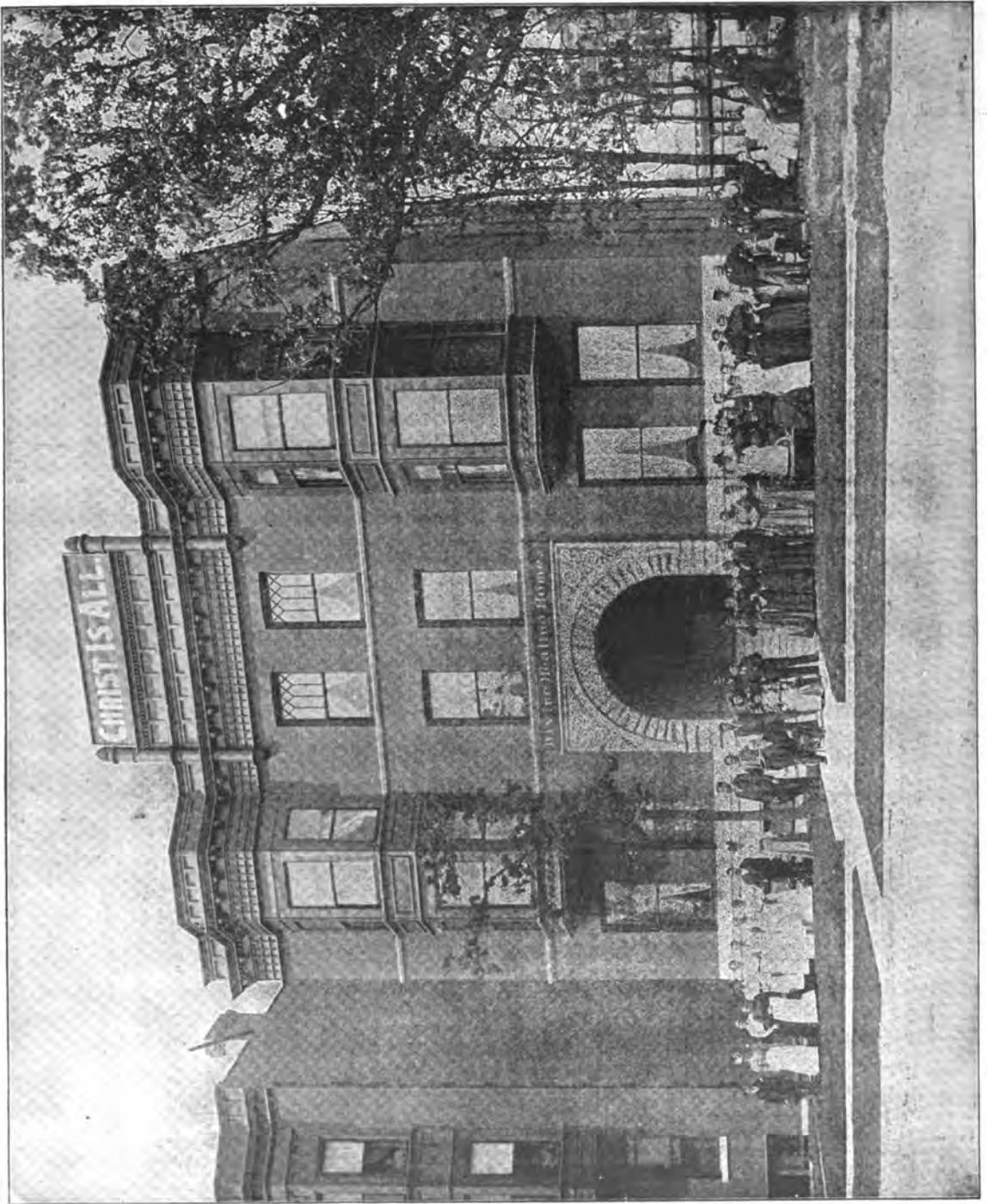
HOME No. 2,

Is situated at 253 E. 62nd St., next door to the Tabernacle.

Applications by intending guests must be made at HOME No. 1, to Mr. D. C. Alton, Financial Secretary, in the case of personal applications, but by letter, to the

REV. JOHN ALEX. DOWIE.

Terms will be forwarded on application.



DIVINE HEALING HOME No. 1, 6020 Edgerton Avenue, near Jackson Park, Chicago

He sendeth His word

and healeth them.



LEAVES OF HEALING

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.

VOL. 1. No. 8. NEW SERIES.

CHICAGO, OCT. 19, 1894.

PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

No. 9.

MISS KATIE KECK.

THE AMPUTATION OF THIS YOUNG WOMAN'S RIGHT LEG was to have been performed by Professor Fenger in Mercy Hospital, Chicago, on July 14th, last. That well-known surgeon came to the conclusion that the operation was the only possible way of saving her life.

God thought differently, and Katie Keck stands here, three months after she was doomed to die, smiling quietly at the clever surgeon and all the world. She is standing upon two very excellent legs; and thousands have heard her testify at various times, in Zion Tabernacle, to her healing through faith in Jesus.

Think of what the consequences of this operation would have been. Think of a young, healthy, happy Christian girl suddenly deprived of her limb, which had been cut off and thrown into the Hospital garbage box, or flung upon a dissecting table for the scrutiny of a class of scoffing young surgical butchers. Think of her weeping there on an Hospital bed with a bleeding stump for a leg; and a blighted, but brief life before her: for Dr. Fenger told her father that "even with the operation she could not live longer than six months." What a dreary prospect to a broken heart,—a mutilated body and a certain, speedy death! Think

of the anguish of her parents' hearts, and of friends dear to her as life.

Now, consider what God hath wrought. A life has been prolonged for His glory; the Name, and deathless fame, of Jesus is exalted; His unchanging love as the Present Healer of His people is once more manifested; and Hope has sprung up, and

will continue to spring, in thousands of trembling hearts over whom the surgeon's knife is dangling by a thread, like the sharp sword over the head of Damocles at the banquet of the cruel tyrant of Syracuse.

How joyful to know that the hand of Christ the Healer is hurling the surgeon's knives after the doctor's drugs, and proving His power and willingness to heal, as of old, "every kind of sickness and every kind of disease amongst the people." How close it brings Him to the heart of burdened, bleeding humanity. No longer does He seem to be "A God afar off;" but standing beside every bed of pain, He shows Himself to be the Saviour and the Healer still, proving His glorious claim to be Immanuel (*God with us*).

Oh, Thou unchanging One, whom not seeing we love, and trust, and adore; bless Thou this simple maiden's story, as we weave it into another garland for thy brow, once crowned with thorns for us. We lay it at Thy pierced feet, Thou Love



MISS KATIE KECK, 396 Second Avenue, Aurora, Illinois.

Divine! "Thine is the kingdom, and the power and the glory."

There is not much to be added to the plain narrative of Katie Keck, which we are about to give in her own words, as taken down by our stenographer in the room at Zion Tabernacle where she was healed.

Our good brother, Mr. Christian Thauer, of 2800 Fifth Avenue, Chicago, called upon us on the morning of Tuesday, July 10th, and in a very touching manner told us the story of this, then suffering girl lying in Mercy Hospital. After prayerful consideration, we agreed to receive her into Divine Healing Home No. 2. She was brought the following day in a carriage to the Home, and was carried into Zion Tabernacle, which is next door, and listened to the address which was delivered by Mrs. Dowie that afternoon.

Without knowing anything concerning Katie Keck's case or even that she was present, our good wife was led to tell the story of the healing of a young man in Sydney, Australia, whose leg was about to be amputated, with but little hope of saving his life. The healing took place in the Protestant Hall, Castlereagh Street, where we were holding our closing Mission in Australia, in March 1888. He had been carried to the Hall from his bed of pain; he found salvation ere our lecture ended; and, at the close, we prayed with him, and laid hands upon him in the Name of the Lord. He was immediately healed, and could walk and even run. His face was one of the last we saw, as the steamship "Mariposa" passed through Sydney Heads into the Pacific Ocean. One of our friends of stentorian voice and considerable stature, shouted from the harbor steamer crowded with our personal friends which accompanied us to the Ocean—"Here is Arthur Grey, (and with that he perched him upon his shoulder) and he wants to say 'Good-bye and God bless you.'"

This was the illustration with which Mrs. Dowie closed her address, and the effect of it upon this sick and suffering girl may be imagined by those who will endeavour to put themselves in her place.

Immediately after the meeting, our janitor, Mr. Frank W. Cotton, carried Katie into the Healing Room, where we found her on our arrival. We found that God had wonderfully prepared her for an immediate healing, and after prayer and the laying on of our hands in Jesus' Name, she rose and walked. In a few minutes without any assistance, or a particle of pain, she walked back into the Tabernacle to the great delight of hundreds who had seen her carried out.

She spent a few weeks in the Home getting further instruction, and the horrible gaping wounds caused by the operations were being rapidly filled up with sound, solid flesh when she returned to her father's home in Aurora.

This story shows that Christ heals the most hopeless surgical, as well as medical, cases.

We are told that it is commonly said, "Divine Healing is all very well for nervous and functional disorders; but where the disease demands the use of the surgeon's knife, it is different." Here is another proof to the contrary, and there are a vast number of similar cases.

The cruelty of the *human vivisection*, which goes on daily in public hospitals under the name of "scientific surgery" is horrible beyond all description. Sensitive and pure women are treated in the most brutal manner, in the operating theaters, whilst under the influence of chloroform and other drugs. In some cases young maidens have, despite their protests, and in violation of the operator's promises, been deprived of internal organs, which reduced them to an unsexed condition too dreadful for words. One of these with bitter tears cried as she told us her story—"Oh, doctor, he confessed it was a useless butchery, and asked my forgiveness. But I cannot forgive him. He lied to me and promised not to do what he did. Oh, doctor, I wish that he had killed me outright." What anguish these "scientific" murderers have wrought. In this case *two* young and noble lives were blighted.

But what care the cruel operators? The *Law* covers all

their blunders, and makes their crimes a necessity. *Society* flatters them, and dandles them on her lap in drawing-rooms. *The Press* extols their "genius," and commends their "skill." But God will make "inquisition for blood," and before His Throne the parchment laws, and silly flatteries of earth will not avail to screen them from Eternal Justice: for, unless they repent, their "damnation will be just."

Let this Witness now speak for herself.

TESTIMONY OF MISS KATIE KECK,
390 SECOND AVE., AURORA, ILL.

[Given in the Healing Room of Zion Tabernacle, Sept. 26th, 1894.]

When this accident happened, I was going to work to the factory in the winter of 1893, and I fell upon the ice. When I first noticed it it was a little spot. It gave me much pain at the time, but did not trouble me scarcely until June last, when it became very much inflamed and began to suppurate. I then went to Dr. Johnson who lives in Aurora and has his office on Fox Street, Aurora. Dr. Johnson told me there was a dead bone in there which would have to be taken out. He treated me for one month and I got no better. I got worse, then I went to Dr. Reder, on Fox Street, Aurora. He treated me, and, after failing to do me any good, said an operation must be performed. He treated me for seven months at my father's home in Aurora. I was placed in plaster of Paris casts for about two months and had electric treatment, and after seven months of suffering, I was worse than before. Then I went after that on crutches for four months and it got worse again and the physicians advised me to go to the hospital. I was then sent to Mercy Hospital by my parents. I was a paying patient. I was treated by the various house physicians, Dr. Roller and Dr. Wurtzley, who acted under the direction of the chief surgeon of the Hospital, Dr. Fenger. I was operated on twice. I went to the Hospital on the third of May. I was operated on twice by Dr. Fenger in person. The flesh was cut out down to the bone and the bone scraped. They informed me a growth had come there and I was taken and operated on the second time, and then Dr. Fenger declared the disease was a cancer. He told my father that it was a cancer; that unless my leg above the knee was taken off quickly I must die. Under any circumstances I would die even with the operation, for I could not live under any circumstances longer than six months. He also said I would require an operation in the hip because he said the hip was diseased. I then heard of the Rev. Dr. Dowie and his mission. My father visited the Rev. Mr. Weinrich, Minister of the German Methodist Church, Portland Ave. Mr. Weinrich said to my father, before he would have my leg taken off he would take me to the Rev. Dr. Dowie, believing that God would use him to save my leg. I was very much impressed with that. The Rev. Mr. Fritz, Minister of the German Methodist Church on Fox Street, Aurora, came with Mr. Weinrich on Tuesday and advised me to be brought to the Rev. Dr. Dowie. I became very earnestly desirous that it should be done. On Tuesday the Rev. Mr. Fritz and Mr. Weinrich visited Dr. Dowie, and Mr. Fritz came back and pressed me to go at once. I was very willing by this time. Mr. Thauer called on Dr. Dowie in his Home, and Dr. Dowie agreed to see me the following day. I was carried out from the hospital, and was brought to Home No. 2 about eleven o'clock and listened to Mrs. Dowie's address in the afternoon, was brought into the healing-room, and saw Dr. Dowie. It was on the afternoon of Wednesday, July 11th, eleven weeks ago, and he asked me several questions and I answered them at the time satisfactorily. Thereupon he prayed with me, laid hands upon me, and in a moment the agonizing pain passed away. I was able to rise and walk, have been walking ever since, no pain in the leg, no evidence of the disease anywhere, and I feel well and strong. I praise God for what He has done for me and thank Dr. Dowie and Mrs. Dowie as God's agents in the healing. Everything I have said is true.

"THE MAN OF SIN REVEALED,"

Or, An Exposure of the Blasphemous Claim of the Pope of Rome to be the Infallible Head of the Church of Our Lord Jesus Christ.

BY THE EDITOR.

IN the front of all we say, let us place "the sure word of prophecy," with its warning voice, which is so much needed, and its awful revelation, which is being so evidently fulfilled, in these latter days:

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thess. 2: 1-4.

We hold that the Pope of the Romish Church is most evidently the "Man of Sin," and that the awful proclamation of the Dogma of papal infallibility at the Vatican Council proves him to be the son of perdition.

Our observations in this and in other countries lead us to lift up our voice in warning to the church of God, and, so far as that may reach, to the nations of the earth. Ministers and accepted leaders of Protestant churches have, for the most part, ceased to protest against the Apostate Church of Rome, and the press, and especially the newspaper press, of America is fast becoming a Jesuit tool. In Chicago, and other great centers of population in America, with a very few decided exceptions, this is most manifestly the case, and we feel it to be our duty to lay the truth concerning this matter before the people, confining ourselves at present to three points:—

1. How the Dogma of Papal Infallibility was formulated.
2. What this Dogma really implies as regards the Pope himself.
3. The effects of the Dogma on modern life, especially in its bearing on civil allegiance.

In presenting these separate points we shall not merely state our opinions, but shall produce facts.

There can be no doubt that the Dogma is new even to the Roman Catholic Church as a formulated article of faith, and, whatever the opinions of isolated persons may have been, until the recent Vatican Council it formed no part of that system,—although there can be no doubt, in our opinion, that it is quite in harmony with its thoroughly anti-christian spirit.

THE DOGMA IS NEW.

Bishop Hefe, the most eminent ecclesiastical historian in the Roman Church, said, when the subject was before the late Council: "The Dogma is not opportune, because it is not true. For thirty years I have searched for infallibility, and have found it nowhere." Archbishop Kenrick, an Irishman, now Archbishop of St. Louis, said regarding it, at the same time: "It is contained in no authoritative book, published among any English-speaking people. In England and Ireland, it was repudiated by the bishops in the most solemn manner; and its repudiation contributed essentially to Catholic emancipation, and to the removal of national prejudices." It is also a fact that a great number of Roman Catholic bishops, either now living or recently dead, took an oath to the British Government, in which the following words occur: "I declare that it is no article of the CATHOLIC FAITH; nor am I required to believe, or to confess, that the POPE is INFALLIBLE." Well, therefore, might Archbishop Kenrick, who had taken that oath, say that for him and others to agree with the dogma, which the Jesuits were forcing on the Vatican Council, would be equal to perjury; for he could not see "how the oath given to the

English Government could be reconciled with the definition of Papal Infallibility." Nor can anyone else.

Bishop Ketteler, of Mayence, also stated: "*The doctrine of papal Infallibility is not only NOT GENERALLY KNOWN, but IS ENTIRELY UNKNOWN in many countries,*" and, he added, "when Lutherans, Calvinists, and others have asserted that Catholics were bound to believe what the Roman Pontiff alone taught them, *this assertion has been everywhere repudiated, both in speech and writing, as a calumny.*"

IT WAS CREATED BY THE JESUITS.

Thus, up to the very time of the council, archbishops, bishops, doctors, and laity in great numbers, were utterly ignorant that the Pope was an infallible voice.

No, *this creation was effected by the clever machinations of the Jesuits*, who, though they were once ABOLISHED as an order by an *infallible* Pope, Clement IV. (1773 A. D.) for the reason that "so long as it exists, it is impossible that the Church can secure a true and lasting peace," were yet RESTORED by another *infallible* (?) Pope, Pius VII. (1814), professedly in answer to the "unanimous prayer of the Christian world."

It has been stated that "every congregation of the Roman Curia, save that of the Inquisition, is in the hands of the Jesuits. And even in the congregation of the Inquisition, they number almost as many members as the Dominicans"—an institution which is by no means considered useless, for a famous Jesuit journal in Rome has declared it to be "a sublime spectacle of social perfection." (a)

This order of the Jesuits, then, which has for some time chiefly directed the papal policy, has, according to the Romanists themselves, brought about, *firstly*, the new Dogma concerning the alleged Immaculate Conception of the Virgin Mary, which, by an *ex cathedra* utterance, was imposed by the Pope in 1854 upon the Roman Catholic Church, an act of assumed infallibility which, being received without widespread protest, prepared the way for, *secondly*, the Encyclical and Syllabus of Dec. 8, 1864, that monstrous production of folly and blasphemy, and, *thirdly*, for that crowning act the Vatican Council, which only defined, or rather accepted, the prepared Jesuit definitions of the doctrine of Papal Infallibility, on July 18th, 1870.

Everything was so arranged that the Jesuit program should, in any event, be carried out.

THE COMPOSITION OF THE VATICAN COUNCIL.

Of the 764 present at the Council, 195 had no churches to represent, 120 of these being bishops *in partibus*, of whom no less than 50 had been consecrated (with Jesuit craft) during the two years preceding the Council. Then 143 of the bishops belonged to the Roman State—all of whom were counted *safe* doubtless. Italy sent 276, or more than one-third of the so-called *Œcumenical* Council, being more than all the other representatives of Catholic Europe; for France, Germany, Hungary, Spain, Portugal, Belgium, and Poland, only numbered 265. The Jesuits had *packed the Council*, as largely as they could, and reckoned, by cunning and pressure, upon crushing out every spark of liberty, and, by a sudden *coup*, to carry the Dogma which should render all Councils, or, indeed, all religious thinking by any but a Pope, forever after unnecessary in the Roman Catholic Church.

HOW THE DECREE WAS IMPOSED ON THE COUNCIL.

Accordingly, after amusing the assembled "fathers," with volumes of "schema," which were never properly discussed nor decided; after hurried debates, which were, owing to defective acoustics, unheard by the majority; after regulations had been imposed which destroyed freedom, against which a protest was made by no less than one hundred bishops, who declared "that the new regulations *restrain and even destroy the liberty of the Fathers*, in a great number of ways;" after the treatment by the Pope and Cardinal Presidents of these and other remonstrances with silent contempt

(a) Civiltà Cattolica, in 1855, Vol. I, p. 55.

—there came, in the language of an able writer, *suddenly, without previous intimation*, a "monitum from the Pope, commanding all to be laid aside, and a new 'schema,' concerning the Primacy and Infallibility of the Pope, to be introduced."

Even in that packed Council, there arose vehement protest and debate. But all discussion was quickly silenced; and 451 servile wretches voted the blasphemous Dogma, which, with appended "anathema" against all rejectors, declares the Pope to be *Infallible*.

What further need was there for the Council? The Pope's Infallibility had been decreed. The Jesuits cried, "It is enough!" the Council was dismissed, and in all probability will never meet again. How can it be necessary that any number of poor, erring mortals, should ever assemble to advise so *divine* (?) a creature as the possessor, according to a celebrated Roman prelate, archbishop Vaughan, of "*an ever-abiding and intelligible Voice*," seated on the "*unmoving Cathedra of Certainty*?" The Jesuits have triumphed. The Pope is all-sufficient. Councils are needless.

When the Abbe Lammenais, less than forty years ago, with a soul filled with reverent awe for everything Papal, visited the Roman Curia, finding it in the hands of those wicked men who now rule it, and seeing that imposture, intrigue, bigotry, and abominations of every kind, were there, the scales fell from his eyes, and he exclaimed, "*At Rome they would, if they could, sell everything; they would sell the father, and they would sell the son, and they would sell the holy ghost.*"

They (the Jesuits) have fulfilled his prophecy, so far as they could; for they have now robbed God of nearly all his attributes, and vested them in a Pope whom they hope ever to be able to rule.

But, having shown how the Dogma of Infallibility was formulated, it now becomes our duty to show, secondly,

WHAT THIS DOGMA REALLY IMPLIES AS REGARDS THE POPE HIMSELF.

Cunning attempts are being constantly made, in free English-speaking countries especially, to induce people to believe that the assumed *infallibility* of the Pope is really a very harmless matter.

We shall hereafter show how the veil is dropped, in the darkness and ignorance which reigns in Romanist lands.

At present we shall only briefly refer to the actual definition itself, and some of its explanations since its promulgation.

The Constitution "*Pastor Æternus*," chapters three and four, contains the Dogma, which at St. Peter's in Rome was declared, in the presence of 535 bishops, by the late Pope Pius IX., to be an eternal truth, and they read as follows—we quote thus fully, lest it should be said we suppressed any material part of them: "Chapter III.—Hence we teach and declare that by the appointment of our Lord the Roman Church holds over all others a sovereignty of the ordinal power (*ordinaria potestas*—power of the Ordinary, who in ecclesiastical law is one having immediate jurisdiction), and that this power of jurisdiction is one which is essentially episcopal, is immediate, to which all, of whatever rite and dignity, both individually and collectively, are bound, by their duty of monarchical subordination, and true obedience, to submit, not only in matters which belong to faith and morals, but also in those that appertain to the discipline and government of the Church throughout the world; so that the church may be one flock, UNDER ONE SUPREME PASTOR, through the preservation of unity, both of communion and of profession of the same faith with the Roman Pontiff. THIS IS THE TEACHING OF THE CATHOLIC TRUTH, FROM WHICH NO ONE CAN DEVIATE WITHOUT LOSS OF FAITH AND SALVATION. . . .

If, then, any shall say that the Roman Pontiff has the office merely of inspection or direction, and not the entire and supreme power of jurisdiction over the Universal Church, not only in things which relate to faith and morals, but also in those which relate to the discipline and government of the Church spread throughout the world; or assert that

he possesses merely the principal part, AND NOT THE ABSOLUTE FULLNESS OF THIS SUPREME POWER; or that this power which he enjoys is not ordinary (*i. e.*, that of an ordinary) and immediate, both over each and all the churches, and over each and all our pastors and the faithful, LET HIM BE ANATHEMA."

"Chapter IV. . . . Therefore, faithfully adhering to the tradition received from the beginning of the Christian faith, for the glory of God our Saviour, the exaltation of the Catholic religion, and the salvation of Christian people, the Sacred Council approving, WE TEACH AND DEFINE THAT IT IS A DOGMA DIVINELY REVEALED, THAT THE ROMAN PONTIFF—when he speaks *ex cathedra*, *i. e.*, when, in discharge of the office of pastor and doctor of all Christians, by virtue of his supreme apostolic authority, he defines a doctrine regarding faith and morals to be held by the Universal Church—BY THE DIVINE ASSISTANCE PROMISED TO HIM IN BLESSED PETER, IS POSSESSED OF THAT INFALLIBILITY with which the divine Redeemer willed that his Church should be endowed, for defining doctrine regarding faith or morals; and that, therefore, SUCH DEFINITIONS OF THE ROMAN PONTIFF ARE IN THEMSELVES, and not by reason of the consent of the Church, UNALTERABLE. But if any one—which may God avert—presume to contradict this, our definition, LET HIM BE ANATHEMA."

It will now be clearly seen how awfully complete is the blasphemy which has been promulgated, and what a terrible range this Satanic assumption takes.

THE DOGMA MAKES THE POPE TO BE AN INCARNATION OF GOD.

It seems to our mind quite clear that this definition implies the deification of the Pope himself, and, therefore, a worship of, and faith in, him as being, we shudder to say it, an incarnation of God.

And we have abundant proof that this is already the result in the Roman Church, as we shall clearly show.

Long ago, Bellarmine and other Jesuits, designated the Pope, "Vice God;" and Professor Faber has actually described the Pope as the *third incarnation of Christ*—the birth at Bethlehem, and "the host" being the other two.

The *Civiltà Cattolica* is a Roman newspaper, which was commended in a Papal Brief, dated February 12, 1866, as being the purest journal of true church doctrine, and its editorship was thereby vested in a kind of commission. Therefore, we may look upon its articles, not only as representing Roman Catholic opinion, but as almost Papal in their authority, seeing it is considered to be the recognized organ of the Roman Curia.

In an article on "The Father of the Faithful," meaning by that term the Pope, it says: "*It is not enough for the people only to know that the Pope is the head of the Church and the Bishops, they must also understand that their own faith and religious life flow from him, that in him is the bond which unites Catholics to one another, and the power which strengthens, and the light which guides them; that he is the dispenser of spiritual graces, the giver of the benefits of religion, the upholder of justice and the protector of the oppressed.*" (a)

And still more recently, it utters the blasphemy in these words,—"WHEN THE POPE REFLECTS, IT IS GOD WHO THINKS IN HIM."

Nor will it ever present any difficulty to these blasphemers, should an utterly ignorant man become "the infallible Pope:" for the Jesuit, Professor Erbermann of Mayence has said, a thoroughly ignorant Pope may very well be infallible, for God has before now pointed out the right road by the mouth of a speaking ass." (b)

THE POPE DECLARED TO BE GREATER THAN OUR LORD JESUS CHRIST.

But one of the most striking proofs of the fact that this Dogma, is, even now, resulting in a deification of the Pope,

(a) *Civiltà Cattolica*, 1867, vol. xii. p. 86 seq.

(b) "The Pope and the Council," by Janus. pp. 46, 47.

is to be found in the following words of Dr. Littledale, who says: "Mgr. Bertheaud, Bishop of Sulle, in a sermon now before me, preached in St. Eustache, Paris, in 1864, and reprinted as No. 95 of a series of tracts published in the '*Bibliothèque Catholique de l'Hopital Militaire de Toulouse*,' sustains the thesis that St. Peter's confession of Christ, as commented on by Christ himself shows THAT ST. PETER DID NOT NEED TO BE TAUGHT BY CHRIST, but was in private and confidential relations with God the Father independently of the Son, and that the like privilege extends to his successors; so that THE FATHER AND THE POPE may have, and probably HAVE, SECRETS BETWEEN THEM IN WHICH CHRIST DOES NOT PARTICIPATE, and thus it is practically safer to go to the Pope than to Christ, FOR WHEN THE POPE SPEAKS, it is more (plus haut) than Christ speaking, IT IS GOD THE FATHER HIMSELF." (a)

Here then, is the clear result of this doctrine, that the Roman Catholic Church has no longer even a formal claim to be called *Christian*. Therefore, since Christ is dethroned in it, and the Pope is now the Intercessor with God who has superseded the Saviour, let us call this system *Papalism or Heathenism*.

The text of the Dogma itself, and these illustrations of its meaning as applied personally to the Pope, must convince all unprejudiced minds that we have in it a claim on the part of the Pope, not only to INFALLIBILITY, but also to DIVINITY; and this claim covers the actions, as well of his predecessors as his successors.

Surely we need not enter into any laboured or lengthened disproof of this infallibility, as a simple matter of historic fact.

HOW SO-CALLED INFALLIBLE POPES HAVE DENOUNCED EACH OTHER.

Popes have, again and again, *infallibly* contradicted each other, and have *condemned* each others bulls and briefs, so that all men, who know anything of history must laugh to scorn their claims.

John XXII. declared *ex cathedra* that his predecessors, Clement V. and Nicholas IV. had promulgated certain principles that were *erroneous and heretical because they*, in his "infallible" opinion, had attributed *unjust and dishonorable acts to Christ and His apostles*.

Innocent III. repealed a Decretal of Pope Celestinus.

Stephanus VII. annulled the acts of his predecessor Formosus, and ordered those ordained by him to be re-ordained.

John IX. afterwards annulled these acts of Stephanus, and confirmed the acts of Formosus, whilst to crown this *infallible* confusion, Pope Sergius III. condemned both John IX. and Formosus, and confirmed the acts of Stephanus!

Many other contradictions, utterly inconsistent with *ex cathedra* infallibility, could be given.

But Popes, have publicly, in many cases, recanted and confessed errors on the gravest matters, which they had published *ex cathedra*, as infallible truths binding on all Christians.

Liberius did this in 357, and Zosimus did the same about seventy years later, when he, under the guidance of Augustine, retracted his errors, at the Council of Carthage. Pope Vigilius condemned his own Constitutions regarding the Monophysite controversy, which he had proclaimed with damnable clauses, and *confessed that he had perverted the faith*, and had been a *tool in the hands of Satan, "the enemy of man."* He thrice contradicted himself, and was the cause of several National Churches breaking off their connection with the Roman See.

VICES OF POPES.

The infamous behaviour and horrible vices of many popes further demonstrate the falseness of the claim set up for their infallibility: for the Dogma without doubt extends to past popes since Cardinal Manning has declared "*that the Vatican Council simply declared AN OLD TRUTH AND NOT A NEW*

DOGMA" (a)—the consequences of which declaration the Papists must accept.

For instance Hefele, a Roman Catholic historian, tells us that *Pope Stephanus VII.*, about the end of the ninth century *caused the corpse of his predecessor, Formosus, to be disinterred, and, clothing it in pontifical robes, placed it before a Roman Synod. This Council then condemned and excommunicated him as an iniquitous Pope, annulled his decrees, and pronounced all his acts of consecration to be invalid.* We are further told, what almost passes the bounds of credibility, were it not only too well attested to be doubted, that THEY HACKED FROM HIS DEAD HAND THE THREE FINGERS WITH WHICH HE WAS WONT TO GIVE THE PAPAL BENEDICTION, AND THEN THREW HIS NAKED, MUTILATED BODY INTO THE TIBER. (b)

Pope Honorius too, in the seventh century, affords an illustration of a striking nature. He was solemnly condemned, anathematized, and excommunicated, by the sixth council, as a *heretic*.

The seventh and eighth Councils repeated the condemnation, and *Leo II* not only confirmed these decrees against Honorius, but *pronounced a special anathema upon him, because he had defiled an Apostolic Church, and by a profane treachery had attempted to subvert the true faith.* And we know, beyond all doubt, that this condemnation of Pope Honorius passed into the confession of faith, of which every Pope, until the eleventh century, had to swear his acceptance, on seating himself in that so-called "unmoving cathedra of certainty," the papal chair.

Can there be stronger proof that the blasphemous assumptions of Papalists are utterly baseless than these facts.

If more was needed, it is only too easy to bring it forth, and we have purposely refrained from further expositions, of what even Archbishop Kenrick of St. Louis spoke of at the Council, as "the scandalous life of infamous Popes," such as Pope Benedict, Sylvester III., Gregory VI., and John XXIV. It is too disgusting a task,—would that the story had never needed to be written. Such wretches as these are said to be the *infallible* transmitters of the Apostolic succession, by virtue of which *Leo XIII.*, claims to be to-day the Infallible Pope, and declares the Dogma to be "the tradition received from the beginning of the Christian faith."

Can we wonder that, in countries where this Infallibility Dogma is presented as Christian truth, men prefer *infidelity* to this false thing?

It is of importance, however, that we should enter upon the consideration of the last portion of our enquiry regarding this Dogma, and briefly review, thirdly,

THE EFFECTS OF THE DOGMA ON MODERN LIFE, ESPECIALLY IN ITS BEARING ON CIVIL ALLEGIANCE.

In considering this, an examination of some of the doctrines of the Encyclical and Syllabus of December 1864 will greatly aid us in arriving at a clear decision, and since the Pope issued, a few days previous to the meeting of the Vatican Council, a bull visiting with the *major excommunication* all who did not fully admit the doctrines of the Syllabus, or who should dispute in the smallest degree a Papal brief, it will surely be conceded that we are dealing with in *infallible* (!) utterance.

LIBERTY OF CONSCIENCE AND OF WORSHIP DENIED.

Following the example of his immediate predecessor, Gregory XVI.—who denounced the freedom of the press, as "that deadly species of freedom of which we cannot entertain too great a horror."—Pius IX., declares in the Encyclical, that it is "madness," an "absolutely false idea," and an opinion "fatal to the Catholic Church and the salvation of souls," for anyone to say that "*liberty of conscience and of worship is the right of every human being.*" (! !)

Since the Pope, therefore, denies "liberty of conscience," it will scarcely excite surprise should we find him interfere

(a) Letter to the New York *Herald* dated Nov. 19, 1874.

(b) *Hefele's* "History of the Councils," vol. iv., p. 307.

with that, and all other lesser liberty, in his infallible *ex cathedra* utterances in the Syllabus. It may be urged by some Jesuit that the Syllabus cannot be considered an *ex cathedra* utterance of the Pope's.

WHAT CONSTITUTES AN EX-CATHEDRA UTTERANCE?

But, Cardinal Manning has given us a distinct and authoritative test by which we can answer that objection.

He says: "We have been lately told by those who desire to hinder the definition of the doctrine, by secular opposition, rather than by theological reason, that there are some twenty opinions as to the conditions required to authenticate an utterance of the Pontiff "*ex cathedra*." *I will therefore venture to affirm that no others are required than this, THAT THE DOCTRINAL ACTS BE PUBLISHED BY THE PONTIFF, AS UNIVERSAL TEACHER, WITH THE INTENTION OF REQUIRING THE ASSENT OF THE CHURCH.*" (a) And yet more simply is expressed by F. Franzelin, Professor of Dogmatic Theology in the Roman College—who is quoted with approval by Cardinal Manning.

He says: "The words *ex cathedra*, express simply A DEFINITE AUTHENTIC PROCLAMATION OF THE POPE'S JUDGMENT. For what is the apostolic *cathedra* save the supreme original teaching office, instituted for the Universal Church."

Now, none can doubt, that in sending forth the Syllabus, with its appended curses against all who even *think* otherwise, Pius IX. "required, as universal teacher, the assent of the Church" to its doctrines, and it is also beyond denial that it is "a definite, authentic proclamation of the Pope's judgment."

What then does this *infallible* Syllabus declare?

Its declarations are in the form of CONDEMNATIONS; and, of course, we are to clearly understand that these involve AFFIRMATIONS of exactly the contrary character to the views condemned.

HOW THE POPE DENOUNCES FREEDOM AND AMERICAN LAWS.

There are no less than eighty propositions on which Pius IX. places his ANATHEMA, and among these are the following:—

"That every man is free to embrace and profess that religion which, according to the light of reason, seems to him to be true."

24th. "That the Church has no right to use compulsion; it has no temporal power, direct or indirect."

54th. "That the Church ought to be separated from the State, and the State from the Church."

74th. "That matrimonial causes and relations belong to civil society."

77th. "That in our time it is useless to regard the Catholic religion as the only State religion to the exclusion of every other *cultus*."

78th. "That the law is right which in certain Catholic countries provides for foreign residents the enjoyment of their own peculiar forms of worship."

80th. "That the Pope might and ought to put himself in accord with progress, liberalism and modern civilization."

Can it be doubted that such monstrous doctrines as these will prove most detrimental to all that is best and most hopeful in modern life?

Wherever Papalism is strong enough to enforce them, the purest and noblest forms of social and national life must be destroyed; and human society must return to deeper depths of moral and spiritual degradation, than was ever seen at any time in Ancient Paganism.

The fierce hatred which burns in these and kindred anathemas, is especially directed against all those institutions which we consider to be the bulwarks of civil and religious liberty.

These doctrines, were we to accept them, would rob us of all liberty, involve us in fratricidal strife, destroy the happiness of our homes, make us the oppressors or the oppressed.

ROME HAS TWO FACES AND TWO VOICES.

From such statements as these, it is clear that, in Rome,

(a) "The Œcumenical Council and the Infallibility of the Roman Pontiff," pp. (a) 71.

they have different methods of expression, from those that Cardinal Gibbons or Archbishop Sattoli, deem it desirable to use in America.

There, American political institutions—such as "the voting urns and parliament,"—are anathematized.

HERE, great respect for "public opinion," is professed, and priests desire it to "be brought to bear on Parliaments and Legislatures."

There, the Pope declares it to be an abomination and accursed that he should "put himself in accord with progress, liberalism, and modern civilization," without making any exception whatever.

HERE the Roman prelates say that Rome is only contending against "the evil" which has been mixed up with Modern Life, and says that "thoughtful men are not to be thus deceived," by those who say that, "the Church condemns legitimate progress, true civilization, and modern ideas."

Oh, no, it is the protector of all these! The wonder is that they do not declare it to be the *originator* of these modern ideas.

Whence this difference? The proud boast of Rome, "*Quod ubique, quod semper, quod ab omnibus creditum est.*"—that which has been believed everywhere, always, and by all,—does not seem to be very clearly exemplified in this contrast.

Yet it is only a seeming, and not a real, difference; for the Priests and the *Civitta* really agree in their mutual hatred of free institutions,—but all Roman ecclesiastics, *everywhere*, and *always* are deeply impressed with the Jesuit creed of "mental reservations," and language is with them, as with Talleyrand, an instrument employed to conceal thought.

Hence, they curse in Rome, what they seem to bless in America and other free countries.

Yet there is no difference. If it be likely to advance their interests, or impose upon their followers, they will curse, with the same lips the very things they blessed.

POSSIBILITIES OF THE DOGMA.

But, it is not merely what the so-called "supreme and infallible doctor the Pope," has decreed, there is the further question, *as to what he may decree* to be binding upon the consciences of all Papalists.

It has been argued that the Pope's infallibility is limited to the "domain of faith and morals," in such a way that it does not prejudicially affect civil allegiance."

But we see that Chapter III. of the Vatican Decree, already quoted, expressly declares, that the "*absolute fullness of supreme power, NOT ONLY in things which relate to faith and morals, but also in those that appertain to the discipline and government of the church spread throughout the world,*" belongs to the Pope.

There is no guarantee whatever therefore, that he may not require his subjects in this land—who owe him, he has infallibly declared, "MONARCHICAL subordination and true obedience," to refuse to obey laws which are made by anathematized "parliaments," who have enacted measures directly contrary to the Syllabus, which is binding on the conscience of the "Universal Church," according to the decree.

Then, seeing that this Papal power, absolute and full, is believed to extend to "each and all our pastors," what guarantee have we, that a private missive may not arrive from Rome absolving Cardinal Gibbons from all former oaths, and from obedience to the laws which govern this land?

Now we are not merely conjuring up abstract possibilities of *what might happen* under certain circumstances; but, we shall show that these are more than possibilities, they have become facts.

FACTS WHICH PROVE THE REAL NATURE OF THE DOGMA IN ITS BEARING UPON CIVIL ALLEGIANCE. THE POPE DECLARES A MONARCHICAL CONSTITUTION NULL AND VOID.

We shall take only three illustrations of the effect of the infallibility Dogma upon the constitutions of modern States—

two shall relate to recent acts of Pope Pius IX., and one to an unrepealed act of Innocent III.

In a Papal Allocution of June 22, 1868, the late Pope uttered the following words concerning the new Austrian Constitution:—

“By our Apostolic Authority we reject and condemn the above mentioned laws in general, and in particular all that has been ordered, done, or enacted in these and in other things against the rights of the church, by the Austrian government or its subordinates; by the same authority we declare these laws, and their consequences, to have been and to be for the future NULL AND VOID” (*nulliusque roboris fuisse ac fore*). “We exhort and adjure their authors, especially those who call themselves Catholics, and all who have dared to propose, to accept, to approve, and to execute them, to remember the censures and spiritual penalties incurred *ipso facto*, according to the apostolic constitutions and decrees of the Œcumenical Councils, by those who violate the rights of the Church.”

Concerning this action an able and learned writer has observed: “By this sentence the WHOLE LEGISLATURE AND EXECUTIVE OF AUSTRIA IS PLACED UNDER BAN, with the Emperor Francis Joseph at its head, and the Austrians may be thankful that the whole territories of the empire are not placed under interdict, according to the earlier precedent put in practice the last time against Venice (1606).” (a)

THE POPE DECLARES A REPUBLICAN CONSTITUTION
NULL AND VOID.

Our next case relates to the Republic of New Granada, now the United States of Colombia, which fell under Papal displeasure, through its having dared to adopt a constitution contrary to the Pope's wishes.

On the 27th of September, 1852, Pius IX. delivered an allocution on the subject, which, acting on Cardinal Manning's and Professor Franzelin's principles, we are bound to consider an *ex cathedra* utterance. It strikingly illustrates the 78th article of the Syllabus already quoted; and were the Protestant majority in America to act upon a similar principle, Cardinal Gibbons, and his co-religionists, would be forbidden all “public exercise of their own peculiar form of worship.” He, and they, ought to be grateful that they live in a State where such intolerant principles are utterly repudiated.

In this allocution, the Pope declares it to be abominable, “that immigrants” to New Granada should be permitted to enjoy “the public exercise of their worship whatever it was;” and he also condemned the constitution because that in it, among other things, “the right of free education is defended, and liberty of all kinds is given unto all, so that each person may even print and publish his own thoughts, and all kinds of monstrous portents of opinion, and profess publicly and privately whatsoever worship he pleases.” He further declared to the assembled Cardinals: “You assuredly see, venerable brethren, how horrible and sacrilegious a war is proclaimed against the Catholic Church by the rulers of the republic.” And then, he closed this precious piece of infallibility, by proclaiming the following final utterance—no doubt one, in his opinion, strictly within the limits of “faith and morals,” and as such, therefore, it is worthy of our special notice, viz:—

“We, raising, with apostolic liberty, OUR PASTORAL VOICE in this your most illustrious assembly, do censure, condemn, and DECLARE UTTERLY NULL AND VOID, all the aforesaid decrees which have been there enacted by the CIVIL POWER.” (b)

Such daring words as these show for what uses the so-called *infallible* power may be employed; and no reasonable man can doubt that it is only crafty expediency which prevents the use of similar words concerning the free institutions of America or England, where the circumstances are, (alas for Rome!) unfavorable.

Papalists may say, as the pervert Dr. Newman has already

said, concerning this, that this *censure, condemnation, and abrogation* of the New Granada laws was one in which “the Pope *merely* told the Government that that act, and other acts which they had committed, gave him very great pain; that he had expected better things of them; that the way they went on was all of a piece; and that they had his best prayers.” (!!) (a)

But surely such juggling as this will be despised by every man of ordinary sense, since nothing can be clearer than that the curses attached to the 78th article of the Syllabus were all incurred by the New Granadians, so far as the Pope is concerned, and, if these are “his best prayers,” then we may well wonder what his worst curses can possibly be.

Here we have only a repetition in our own day of the blasphemous assumptions of Pope Boniface VIII. in his Bull, “*Unam Sanctum*” issued about 1301 A. D., wherein he says: “There are two swords, the spiritual and the temporal. . . . The spiritual sword is the priest's; but the material sword belongs to kings and soldiers, who are to use it at the command, and by the permission, of the priest. . . .

Wherefore, to every human creature we declare, assert, define and pronounce, that it is *entirely essential to salvation to be subject to the Pope of Rome.*”

Cardinal Manning says that this Bull “contains no more” than Ultramontaniam, and, therefore, we are dealing with an *ex cathedra* declaration, supposed to be true for all time—consequently true to-day.

We doubt not, though, that if Pius IX. were to address to us words such as those which Boniface VIII. addressed to Philip, King of France—who, by the way, *publicly burnt* this said Bull—we should very probably return him a similar reply to that which his corrupt predecessor received. The King wrote: “Philip, by the grace of God, King of the French, to Boniface, who claims to be the Pope; little greeting, or, rather, none at all. *Let thy consummate folly know* that in temporal matters we are subject to no man.”

THE POPE DECLARES MAGNA CHARTA NULL AND VOID.

But we must hasten to our *third* instance, and show the effect of the Infallibility Dogma on the British Constitution, by an unrepealed Bull of Pope Innocent III. This is perhaps the most important point in this connection.

On June 5th, 1215, the Barons of England extorted from King John at Runnymede that greater Charter of Rights, which established the supremacy of the laws of England over the caprice of the monarch, and which is known in history as MAGNA CHARTA.

It is the foundation-stone of the present Constitution of the British Empire; and if it be undermined, the whole legal structure falls—if it be invalid, then no laws based upon it are binding.

What is the present infallible Pope's relation to it? Simply that it is NULL AND VOID, VILE AND BASE, ILLICIT AND WICKED; for it was so declared by Pope Innocent III., in his Bull of August 15th, 1215, who also excommunicated the Barons, and suspended the Archbishop, who had procured it from King John,—and that Bull has never been withdrawn, or rescinded, by any of his successors. Hence, this foundation being *infallibly nullified*, it becomes, to all believers in the Dogma, abundantly clear that they are under no obligation to obey a single law in the British Empire, so far as their spiritual guiding star is concerned.

How useless then for Papalists to quibble over “oaths of allegiance to the Queen,” or questions of true “loyalty,” on the “word of an English Gentleman!”

Innocent III., Boniface VIII., and Pius IX., all combine, with their Bulls and decrees, to free him from all obligation to obey either British laws, or to give allegiance to the monarch; for the Bulls of the first two, and the principles established by the last named, are more than sufficient to accom-

(a) “The Pope and the Council,” pp. 28, 29.

(b) See “*Tablet*,” November 6th, 1852.

(a) Letter to the Duke of Norfolk, p. 87.

plish this. MAGNA CHARTA is void, therefore no laws, regularly enacted, can exist; and a Roman prelate is only the subject of a foreign potentate, to whom he owes "monarchical subordination and true obedience," since the Pope has "the absolute fulness of supreme power" over him, and "the faithful."

This is the only logical result deducible from the facts before us.

CARDINAL MANNING'S ATTEMPTS TO EXPLAIN PROVED
TO BE FALSE.

An attempt, however, has been made to escape from this conclusion by Cardinal Manning, who is the ablest defender of the Man of Sin and his blasphemous Dogma of Infallibility.

In an article on "The Pope and the *Magna Charta*," contributed by him to the *Contemporary Review* for December, 1875 (vol. 27, pp. 1-20), we find a curious defense of Pope Innocent III., and a most Jesuitical attempt to make out that the Bull, though admittedly condemning the Charter, and the Barons who wrested it from John, yet, "did not condemn the contents of the Charter." This silly stuff is really amazing—it makes words and acts utterly meaningless, and to believe it we shall not only need to construct new histories, but a new language. Surely if a document is described, as Cardinal Manning does this, to be "vile and base, illicit and wicked, and in derogation of the right and honor of the King," there is implied a condemnation of its contents. Moreover, the Pope expressly says that by it "the King was deprived of his rights," and therefore he must have intended to *condemn the contents of the Charter*, which claimed that these very rights were not the King's but the People's.

But the arguments by which Cardinal Manning justifies Innocent III., are not merely a curious mixture of inconsistencies they seem to be serious also—as affecting this question of the Pope's relation to the British Constitution. They are, so far as we can summarize them, as follows:

1. That England belonged to the Pope, as feudal Lord, by John's surrender of his crown and kingdom to Nicholas, the Pope's Legate, in 1213; and therefore, since the Barons and King had no right to act independently of the Pope, he was entitled to nullify the Charter, and excommunicate the Barons, who he said, "being vassals, had conspired against their lord." *Query*—Have the people any rights now, or is the Pope still their feudal lord?

2. That the Pope was tricked by John and "deceived" into granting this Bull of condemnation against the Charter and the Barons. *Query*—Why did he not withdraw the Bull then, and see that the Charter was re-enacted, instead of continuing to side with John against the struggling people?

From the whole article four things seem to us clearly deducible, even from Cardinal Manning's own facts and reasonings:—

1. England belongs to the Pope, as feudal lord.
2. *Magna Charta* was pronounced null and void by Innocent III.
3. The Pope was deceived; and ought not to have done it.
4. The condemnation of the Charter was never withdrawn.

THE POPE CLAIMS TO BE THE SOLE SUPREME JUDGE OF
WHAT IS RIGHT AND WRONG.

But in order that we may summarize the dangers arising from the Dogma of Infallibility, we shall take Cardinal Manning's own words, when, speaking as for the Pope, he causes him to say:—

"I acknowledge no civil power; I am the subject of no prince; and I claim more than this—I CLAIM TO BE THE SUPREME JUDGE AND DIRECTOR OF THE CONSCIENCES OF MEN—of the peasant that tills the fields, and of the prince that sits upon the throne; of the household that lives in the shade of privacy; and the legislator that makes laws for kingdoms; I AM

THE SOLE, LAST SUPREME JUDGE OF WHAT IS RIGHT AND WRONG." (a)

Surely, it is impossible for blasphemy and arrogance to go further than this; or for any more daring attempt to be made against all liberty. No oppressor ever equaled this, unless it were Satan himself, who claimed on a famous occasion to be the possessor of "all the kingdoms of this world and the glory of them."

But even he, with all his sublime impudence, never dared to claim an empire equal to the Pope's, who commands all men to obey him as the "supreme judge and director of the consciences of men," and "THE SOLE LAST SUPREME JUDGE OF WHAT IS RIGHT AND WRONG."

We can only reply to this, in the words which the Lord Jesus addressed to the great deceiver and tempter of men,— "Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and HIM ONLY shalt thou serve."

Nay, O Pope, thou art no second or "third incarnation of Christ," as thy vile servitors would fain describe thee; if thou art an incarnation of any spirit, it is of that "proud spirit" which, fallen from Heaven to hell's dark realm, was still fired with passion to rule o'er the hosts whom he had dragged down in his fall, and

"In whose choice

To reign is worth ambition, though in hell.

Better to reign in hell than serve in heaven." (b)

For is it not all too clear that we have here an adversary of God and man, who would fain usurp God's prerogatives, and destroy man's liberties?

CONSCIENCE IS ONLY AMENABLE TO GOD.

If there be one power within us that is beyond all human control, and still remains, as "God's vicegerent, in the spirit," it is Conscience; and yet here too the Pope claims supreme power to judge and to direct; but to admit for a moment such a claim, is absurd in the extreme, repugnant as it is to all Divine revelation, human reason, experience and convictions: for Conscience is—

" . . . that sole monarchy in man
Owing allegiance to no earthly prince;
Made by the edict of creation free;

* * * * *

An individual sovereignty, that none
Created might, unpunished, bind or touch;
Unbound, save by the eternal laws of God,
And unamenable to all below."

To this inward witness of "conscience" Paul appealed, when he wrote to the Romans, in the first century of the Christian era; and, speaking of "the day when *God shall judge* the secrets of men according to my Gospel," he declared that men would be judged in accordance with the "law written in their hearts," concerning which "conscience," God's witness in the spirit, always testified. (c)

But modern Roman papalists, like many of their ancient ancestors, "hold the truth in unrighteousness," and though "they knew God, they glorified him not as God;" but "professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man." Nay, more, the spiritual parallel is complete, when we quote Paul's further words, "*They changed the truth of God into a lie, AND WORSHIPPED AND SERVED THE CREATURE MORE THAN THE CREATOR, who is blessed forever. AMEN.*" (d)

SIX IMPORTANT CONCLUSIONS.

And now, in closing our examination of this claim of the Son of Perdition, who sits in the Church of St. Peter at Rome, "showing himself that he is God," we briefly recapitulate the positions which we think have been established by

(a) Sermon in the Pro-Cathedral, Kensington, *Tablet*, Oct. 9th. 1864.

(b) *Paradise Lost*, Book 1.

(c) *Romans*, chapter 2, verses 14-16.

(d) *Romans*, chapter 1, verses 18-25.

the facts and forces of our argument. These are six, viz.:—

1. The Dogma of Papal Infallibility is NEW as a formal article of faith, though it is the necessary outcome of so antichristian a system of religion.

2. The Dogma results in a Papalist deification and worship of the Pope, since it has already been declared that he is not only equal to, but greater than, the Saviour, and thus confirms Paul's prophecy in 2 Thessalonians 2:1-4.

3. The Dogma has been, in its operation, proved to be inconsistent with, and opposed to, civil and religious liberty, is utterly at variance with all that is best in modern progress, education and laws, and renders it impossible for Papalists, who sincerely believe that the Pope is their "supreme judge and director," to be loyal citizens of any State, since their civil allegiance is dependent entirely upon the will of a foreign prince, to whom they have sworn, or admit they owe, "monarchical subordination and true obedience."

4. The papal power has already, as far as it could, abolished the Constitutions and Governments of several modern States; and, by a natural interpretation of its past edicts, which are supposed to be of force in the present, does not need to recognize, except for its own convenience, any, validity in the Constitutional laws and government of any nation on earth.

5. There are no human limits placed to the application of this Dogma in the future, since it claims for the Pope absolute power over the consciences of all men, and declares him to be "the sole, last, supreme judge of what is right and wrong."

6. That these claims are founded on falsehoods, supported by frauds, disproved by history, contrary to Scripture reason and experience, inimical to freedom, dangerous to civil order, opposed to true national progress, likely to produce war and civil strife, would fain rob God of the honor and worship due Him, and destroy man's dearest possessions—liberty and conscience—and, therefore, the Dogma should, on account of its blasphemous assumption, its degrading attempted tyranny, and its utter absurdity, be rejected with universal indignation and scorn.

THE ABSURDITY OF THE DOGMA.

If, in the triple crown of blasphemy, tyranny and absurdity which compose this regal ornament of Papal Infallibility, there is one component more striking than another, it is the absurdity.

Absurdity?—no term such as that can adequately express the preposterous folly of the Dogma, nor any words of ours describe so screaming a farce—which, if men were wiser, would be laughed out of existence. Only think of a Council composed entirely of admittedly fallible bishops, making another infallible, or defining his infallibility even, by the united consent of their very reverend fallibilities! How can the fallible create, or define, the infallible? And what is the value of an infallibility which rests upon a basis of fallibility?

It is ridiculous beyond measure, and reminds us, of an illustration which seemed to us as wise as it was witty.

GAVAZZI'S ILLUSTRATION.

Just after Victor Emanuel's troops had entered Rome, and put an end to the Pope's temporal dominion, we heard a speech, in Edinburgh, by the great Italian orator and evangelist, Alessandro Gavazzi, who had been once a Romish priest and a favorite orator of the Vatican. He was then on the eve of leaving for Rome, where he labored for many years as a faithful minister, and a noble-hearted, wise, and devoted leader in the Free Churches of Italy, and recently "fell asleep in Jesus."

A large and highly intelligent audience was before him, in one of the principal halls of the city; and, after arguing, with eloquence and impressiveness, concerning the Dogma of Infallibility, he spoke of its extreme absurdity, with inimitable Italian vivacity and gesture, somewhat as follows:

"Suppose," said he, "that in this great hall there is not

a single *male man*; but that everyone in it is a *female woman*; and, therefore, that the president is a female woman!

"Well, we shall now suppose, that this female assembly are met to confer the greatest honor possible upon the lady president; and that some one present makes the astounding proposal *that she should be declared to be a male man!*

"Do you think," he continued, amid roars of laughter, "that, even if they were all unanimous, the votes of ten thousand women could make her, or anyone, a male man?"

"No; and if thousands of women could not by their votes make one man in this hall, then neither can six hundred fallible bishops make, or decree, another bishop to be an infallible Pope in the Church of St. Peter at Rome; for it were as easy, and as reasonable, to do the one as the other!"

Yes, we believe Gavazzi was right. The idea of *infallibility* being *voted* into existence by several hundred *fallibilities!*

"Who can bring a clean thing out of an unclean?—Not one." Job 14:4. Certainly, neither the Jesuits of the Roman Curia nor all the Œcumenical Councils that ever sat can bring an infallibility out of the mass of uncleanness which constitutes the Romish Church.

JUSTIFICATION OF OUR COURSE IN THIS EXPOSURE.

It may be thought by some to be somewhat strange that we should devote so much space to the discussion of this matter, but such a thought would only serve to show the necessity for our action. The claim of the Pope to be the head of the church must be not only denied but disproved, and all his wicked power and that of all his servants throughout that apostate church, must be utterly shattered ere the countless spirits imprisoned within the dungeons of papal spiritual darkness can be set free. It is only when the absolute wickedness of a religious system is proved that the *diabolical origin of the alleged miracles* in that system can be proved also, and, while the blessed Gospel of Divine Healing through Faith in Jesus Christ has to encounter the false pretensions of Spiritualism, and that modern anti-christian imposture falsely called Christian Science, it has also to contend, on the other extreme, with *diabolical manifestations* of the miraculous in the Church of Rome, where "lying wonders" have for centuries found their home. Having proved the sinfulness of the foundation on which the Church of Rome rests, there is no need to prove that its alleged miracles are simply Satanic manifestations; for "a corrupt tree cannot bring forth good fruit."

PROPHECIES BEING FULFILLED.

Living, as we are, in the latter days, when many "depart from the faith, giving heed to seducing spirits and doctrines of devils" (1 Tim. 4:1), the Sixth Vial of the Book of Revelation of Jesus Christ (chapter 16: 12-16) is being manifestly poured out, and the results are as were therein revealed, viz., "I saw three unclean spirits like frogs come out of the mouth of the Dragon (the devil), and out of the mouth of the Beast (the Pope of Rome), and out of the mouth of the False Prophet (Mohammed); for they are the spirits of devils working miracles which go forth unto the kings of the earth and the whole world to gather them to the battle for the great day of God Almighty." The preparations for that awful battle, with all the forces of evil in combination against the true church of God, are being heard on every side. It behooves, therefore, that the "wise virgins" should take heed to the warning voice of the Lord (verse 15). "Behold, I come as a thief; blessed is he that watcheth, and *keepeth his garments* lest he walk naked and they see his shame." The garments of the flesh are being defiled by large numbers of Christians because they are not watching, and these Papalist, Spiritualist, Christian Scientist, Theosophist, Materialist, Sensualist, and other demon Robbers, are, like the thieves on the way from Jerusalem to Jericho, falling upon the unwary travelers, stripping them of their raiment, wounding them, and leaving them half-dead by the way-sides of life.

AN APPEAL TO THE CHURCH OF GOD; AND A WARNING TO FALSE SHEPHERDS.

Oh, that the church of God would, in the spirit and power

of the Lord, go forth in compassion to deliver the spirits, souls, and bodies of the perishing, binding up their wounds and pouring in the oil of the Spirit and the wine of the gospel of salvation and healing! But until these "thieves" are recognized as such, and driven by the Sword of the Spirit, which is the word of God, from their prey, the Church can never fulfill her blessed mission. The priests and the Levites are "passing by on the other side," leaving the travelers Zionward in their agony. Denying that the mission of the Lord is still to heal, they are leaving the sick to be the prey of the "robbers." Against these false shepherds in Israel the word of the Lord is ringing forth: "Woe be to the shepherds of Israel that do feed themselves! Should not the shepherds feed the flocks? Ye eat the fat and ye clothe you with the wool, ye kill them that are fed; but ye feed not the flock. THE DISEASED HAVE YE NOT STRENGTHENED, NEITHER HAVE YE HEALED THAT WHICH WAS SICK, NEITHER HAVE YE BOUND UP THAT WHICH WAS BROKEN, NEITHER HAVE YE BROUGHT AGAIN THAT WHICH WAS DRIVEN AWAY, NEITHER HAVE YE SOUGHT THAT WHICH WAS LOST; BUT WITH FORCE AND WITH CRUELTY HAVE YE RULED THEM." These words, repeated with such terrible emphasis by our Lord to the false ministers in the church of God in the days of his flesh, may be well applied to the false ministers throughout not only the Romish, but the Protestant churches of Christendom to-day.

"Therefore, O ye shepherds, HEAR THE WORD OF THE LORD; thus saith the Lord God: Behold, I AM AGAINST THE SHEPHERDS, and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them. For thus saith the Lord God: Behold I, even I, will both search my sheep, and seek them out.

I will feed my flock, and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and bring again that which was driven away, AND WILL BIND UP THAT WHICH WAS BROKEN, AND WILL STRENGTHEN THAT WHICH WAS SICK; but I will destroy the fat and the strong; I will feed them with judgment." Eze. 34: 1-16.

The day has come for burning words, even as Malachi prophesied (4: 1), for until the true church of God is truly purified, the blessings foretold by the same prophet (verse 2 and 3) cannot be given. O that the Sun of Righteousness might arise "with healing in His wings, and that the church of God should "go forth and grow up as calves of the stall, TREADING DOWN THE WICKED," and this *shall* be. God's word has said it: "For they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." That day is drawing nigh;" the night is far spent, the day is at hand." O ye weary, tempest-tossed and not comforted, "Lift up your heads, for your Redemption draweth nigh."

"Lord, come and reign o'er every land;
Let Satan from his throne be hurled;
All nations bow to thy command,
And grace revive a dying world.
Yes; thou wilt speedily appear;
The smitten earth already reels,
And *not far off* we seem to hear
The thunder of thy chariot wheels.

THE PRESS.

COWPER in one of his poems, "The Progress of Error," thus apostrophises 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 befell,
Diffused, make earth the vestibule 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."

GOD'S WAY OF HEALING.

BY THE EDITOR.

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

Jesus said, "I am the Way, the Truth and the Life," and He has ever been revealed to His people in all the ages by the Covenant Name, Jehovah-rophi, or "I am the Lord that Healeth thee." (John 14: 6 and Exodus 15: 26).

The Lord Jesus Christ is still the Healer.

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

Divine Healing rests on Christ's Atonement.

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

Disease can never be God's Will.

It is the Devil's work, consequent upon Sin, and it is impossible for the work of the Devil ever to be the Will of God.

Christ came to "destroy the works of the Devil," and when He was here on earth He "healed every sickness and every disease," and all these diseases are expressly declared to have been the "oppression of the Devil." (1 John 3: 8, Matthew 4: 23 and Acts 10: 38).

The Gifts of Healing are Permanent.

It is expressly declared that the "Gifts and 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 and 1 Cor. 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 Zion Tabernacle, 251 E. 62nd St., near Jackson Park, Chicago, 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 Publishing House, 6100 Stony Island Ave., Chicago.

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REV. JOHN ALEX. DOWIE, Editor.

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CHICAGO, ILLINOIS, OCTOBER 19, 1894.

EDITORIAL NOTES.

THE very success of our work for the Lord perplexes us. God has "poured out a blessing" that "there is not room enough to receive it."

First, as to Zion Tabernacle.

For many months it has often been far too small to accommodate the crowds who attend the meetings during the week days. On the Lord's Days, especially in the afternoons, many thousands must have gone away, unable to find even standing room. This condition continues and increases.

Second, as to the Divine Healing Homes.

We are often full to overflowing in Homes Nos. 1 and 2, and we need a third Home for the winter. If we do not open such a Home soon we shall be compelled to turn away many guests who have come long distances. We have sometimes had to do that already.

WE are asking God to lay these needs upon the hearts of His stewards, to whom He has entrusted the talents of silver and of gold. They could be speedily supplied if God's people who read these lines would pray and give. The establishing of ZION PUBLISHING HOUSE, and of LEAVES OF HEALING, is taxing our financial resources to their utmost, and special help for these matters is required.

SOME may say, "Why do you not appeal to God for the resources?"

We have, and we think we hear Him say, as He did to Moses:—"Wherefore criest thou unto me? Speak unto the people that they go forward!" Hence these words.

WE wish all our readers to know that they can order back numbers of this new series of LEAVES OF HEALING in any numbers they please. We have an electro-typing department, and by means of that beautiful process we preserve a complete *fac-simile* of every page we print. One of our issues, No. 2, was recently exhausted, and we printed 2,000 copies from the electro plates to supply the demand. Other issues are running low; but we can supply any demand at short notice. We hope soon to be able also to announce a supply of tracts and lectures reprinted from the LEAVES in a convenient form for general distribution.

WHEN our afternoon service of last Lord's Day had closed, amidst a blaze of heavenly glory, an excellent brother who was on the platform grasped our hand and said a most sur-

prising thing. "I am praying God to keep you *humble!*" he exclaimed. "Why do you say that—where is my danger of being proud?" we asked. "Think of the overwhelming scene we have just witnessed, that vast array who responded to your call, and rose to confess their sins to God," he answered. "But, what have I to do with that?" we replied, "all that is the work of the Holy Spirit blessing the Gospel of Jesus Christ the Son of God. I did nothing, God used me, He might have used any other, and it humbles me often to think of how He condescends to make me an instrument of such blessing. It never enters into my head to be proud. But I do rejoice, and I will rejoice in the Lord."

YET we thank our brother for his kindly meant word. No grace shines so beautifully in the Christian as humility: for it is one of the most resplendent jewels in the Crown of Christ Himself. He said:—"I am among you as one that serveth;" and we cannot rise higher in the Divine life than by serving for Christ's sake in the lowliest place, and the lowliest person, we can find. The first healing in which the Lord used us, in this country, took place in a room of the Palace Hotel, San Francisco, when we knelt at the feet of a poor, illiterate old woman, whom we had just led to find salvation in Jesus. Her foot was terribly diseased, and the surgeons in Sacramento had wished her to allow them to cut it off in order to save her life. Kneeling at her feet, and taking the diseased limb in our hands, we prayed for her healing—and got it instantly. We were recently informed that she retains it fully. We have similar experiences daily: for we have to get to the feet of sin-stricken, and disease-smitten humanity, when we serve the Lord in the ministry of Divine Healing.

MANY years ago we read somewhere the following lines:—

"He that would rise to be the highest,
Must first come down to be the lowest,
And then ascend to be the highest,
By keeping down to be the lowest."

We have desired to fully exemplify them in our life, and have taught them to tens of thousands: for they in their sublime simplicity embody the words of Jesus,—"He that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted."

BUT just as Paul writes of a "true holiness," so there is a *true* and a *spurious* humility. We have never felt that a Divinely wrought humility transformed us into a feeble *mouse*: for God made us a *man*. The Holy Spirit has taught us to "humble ourselves under the MIGHTY HAND OF GOD." This is a very different thing from putting ourselves under the puny hand of man; and being so "humble" that we permit the devil to kick us hither and thither like a football. There are some "ministers" that profess to be Christ's servants, who are engaging in that little pastime. They had better cease, or else one of these days we shall feel it incumbent upon us to let them know that God never made us wind bags in a covering of pig skin. We think we can prove our divine birthright and our allegiance to Christ, as His minister, by a very vigorous use of the "whip of small cords" upon the backs of these brutal clerical footballers, who are trampling our name and ministry beneath their feet. We hope we shall use the "whip" humbly, should occasion demand. Meanwhile, we venture to say to some clerical "full-backs"—stop! in Christ's name, stop! Do not hinder where you cannot help.

ZION TABERNACLE—that "little wooden hut," as one of the persons above alluded to called it—continues to be filled and overflowed with the thousands who come from all parts of Chicago and from Canada and every State in the Union. "The signs following" are manifested constantly.

From 1,500 to 2,000 persons weekly respond to God's Call to Repentance. We pray with about an average of one thousand sick persons every week. Large numbers declare

they have found Salvation and Healing through faith in Jesus. We can only say, "The Lord of hosts is with us." We ascribe all glory to Him and to Him alone.

WE have now sent forth seven issues of this new series of the LEAVES OF HEALING—this is the eighth—and we praise God for what He has permitted us to know of the blessing which He has brought to many homes through its pages. We could fill this entire issue with "compliments" which have reached us from all sources. Professional men, writers and printers, lawyers, doctors and ministers have in scores sent us greetings and words of hearty commendation. We are thankful to all, and hope to be more worthy of so much approval. We feel that the work has been very imperfectly done; but we have done all that was possible amidst our many other duties, and the very limited time at our disposal.

HERE is a letter from the "Great Western Type Foundry," whose copper-mixed type is used in these pages.

183, 185 AND 187 MONROE ST., CHICAGO,
Sept. 29th, 1894.

REV. JOHN ALEX. DOWIE:
6100 Stony Island Avenue, City.

Dear Sir:—We are in receipt of the LEAVES OF HEALING, and want to commend the handsome typographical appearance of the paper.

Our professional pride is interested, and we hope you will continue to do the same good typographical work as heretofore.

Yours truly,

BARNHART BROS. & SPINDLER.

THIS is high praise from competent judges as to the outward beauty of our LEAVES, and we appreciate it highly; but, oh, how poor the results would be, if we had only attained beauty of form without divine power. We have only made that a means to a nobler end, and we are grateful that we have many tokens that it is being attained.

HERE is a letter, and it is one of many such, which we would rather receive than gold or gems. It tells of how the Holy Dove is bringing Leaves of Healing from the Tree of Life to many a home of sorrow and sickness, and proving our Message to be from God.

421 CASS ST., JOLIET, ILL.
October 19th, 1894.

REV. JOHN ALEX. DOWIE, Chicago, Ill.

Dear Sir:—Last Monday a copy of your LEAVES OF HEALING was brought to my home by a Christian lady, and since that time my wife has been healed of a chronic disease of five years standing in answer to our prayers. We praise the Lord, and are lifted into a higher plane of living.

Yours in Christ,
J. C. GARDINER.

HERE is yet another which we cannot forbear giving. It is from Peoria, Illinois, and says:

"I wrote you two weeks ago concerning my husband who was then very ill. The doctors said he was suffering from Consumption. My sister, Mrs. E. J. Rowley, of 6322 Champlain Ave., sent me some of your LEAVES OF HEALING, and two blank forms of request for prayer. I filled one of them at my husband's dictation and sent it to you. We read the LEAVES, and laid hold of the promises of God. To-day my husband is able to eat, sleep, and rest, and his cough has left him.

I know and tell every one that he has been healed through faith in Jesus, and we give God all the glory now, and evermore. Amen.

About a week after we wrote to you, a doctor friend from Chillicothe called, and as he had heard of my husband's hop-

less case, he wished to examine him. He did, and said his lungs were all right, and that all he needed was good food.

We quit the medicine when we wrote to you the first time. With nothing but loving wishes for you and your's, we remain, your brother and sister in Christ,

Mr. and Mrs. C. E. Rowley, 607 Franklin St., Peoria, Ill.

THESE are some of the "olive leaves" our little messenger brings back, like Noah's dove, from the wide sea of human sorrow and sin across which we send it every week.

Truly "the waters are abating," and God is bringing back "times of refreshing" to many sorely stricken sufferers—is it not the harbinger of "showers of blessing" in every land?

SOME of the friends attending Zion Tabernacle subscribed in one evening for 2,000 copies of our last issue of LEAVES OF HEALING to be sent to the "boys in blue," in the Old Soldiers' Homes throughout the Northern States, and to the "boys in grey," too, who are found in similar institutions in the South.

We are glad that the "miracle of healing" which God wrought on James A. Nichols will be read by the old men who fought on both sides. Christ is willing to heal on both sides of what was once called Dixie's line; and we have been used to those who were once enemies, but who are now brothers in Christ, and loyal fellow-citizens.

MANY friends also subscribed to send many copies into Hospitals and Public Institutions of various kinds, and at the same time a number of annual subscriptions were given for Young Men's Christian Associations in many parts of the United States, Great Britain, Ireland, and the Continent of Europe.

Do some of our readers not remember where they can find the following dialogue?—

Jesus:—"Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?"

A certain Lawyer:—"He that showed mercy on him."

Jesus:—"Go, and do thou likewise."

WE shall be glad to hear from friends who want to send the LEAVES to Hospitals, Asylums, Jails, Public Reading Rooms, Ministers, Missionaries, Theological Students, Young Men's and Women's Christian Associations, etc., etc. To all who order 50 copies of any of the LEAVES, we will supply them at two and a half cents per copy and will mail them to any address. We shall send the LEAVES for one year to any of the public men or institutions named at the special rate of \$1.50 per annum. Now, who will say, "And who is my neighbor?"

AT even, as the sun is declining, on Lord's Day, Nov. 4th, the Lord's table will be spread in Zion Tabernacle for all His children, without respect to denominational distinctions.

The Ordinance of the Lord's Supper is not a "private little affair of our own." All who do truly repent of their sins, and who trust in Jesus Christ alone for salvation are heartily invited and will be heartily welcome. Some may be "weak in the faith," and they need the Ordinance most. We shall "receive" them, as the Apostle Paul commanded; "but not to doubtful disputation." Christ supped in Paradise with a thief who repented when suffering for his crimes. How many Churches, who say they are Christ's, would sup with ex-thieves at His table whose conversion was of so recent a date as that of the same morning? We know at least of one, and we are glad to know of it—it is the True Church everywhere which always imitates the acts of love her Lord wrought all the way from the stable in Bethlehem to the Cross of Calvary.

"Brethren, pray for us"

A QUESTION WHICH GOD CANNOT ANSWER.

BY THE REV. JOHN ALEX. DOWIE.

Is there such a question? Can any enquiry of man be beyond the power of the infinitely wise God to answer?

Yes there is one, and, so far as I can see, only one, which even God cannot answer. It is this:—"How shall we escape, if we neglect so great salvation?" (Heb. 2: 3) The Saviour cannot answer it: for He has said, "No man cometh unto the Father but by Me." (John 14: 6).

It was a dark and cold winter evening, in a great city. Crowds of eager feet were passing over the street, and, "homeward-bound" the tired and weary toilers were returning from thousands of busy shops, warehouses, and factories. There were no lingerers: for the keen, cutting wind drove them onward to seek shelter. Amongst the multitudes, was a certain rich merchant, who had chosen to walk to his home that evening. Suddenly he stopped, as he heard a voice near him say, in a plaintive tone, which touched his heart, "There is none other name." He stepped aside, to the sheltered nook from whence the words came. There, in a doorway, he saw a blind man sitting, with a book in raised letters upon his knees, from which he was evidently reading. But his fingers were benumbed with the cold, and he had evidently lost the place: for he repeated the words, "None other name," over and over again, until he found the spot. The gentleman's curiosity was aroused, and he listened, as the blind man, going a few words further back, now read out in clear but tremulous tones, "Neither is there salvation in any other: for there is none other Name under heaven given among men, whereby we must be saved." (Acts 4: 12). "Ah, it is the Bible," said the merchant, as he resumed his walk. Yes, it was the Bible, the eternal truth of the eternal God, and it proved itself once more to be "the sword of the Spirit:" for it entered into his hard and worldly heart, and gave him no rest from that moment, night nor day, until he found rest and salvation in Christ. Kind reader, "There is none other Name," through which you can find salvation. No saint, however holy, can bring salvation: no works, however good or many, can purchase salvation: for only Jesus can save.

"One offer of salvation,
To all the world made known;
The only sure foundation
Is Christ, the Corner Stone."

"No other name is given,
No other way is known;
'Tis Jesus Christ the First and Last;
He saves, and He alone."

But reader, bethink thee, how shalt THOU escape, if thou dost neglect so great salvation?

REMEMBER HOW GREAT A WORK SALVATION IS. It took the power of the Highest to accomplish it; and when He cried, "It is finished," it was in the moment when, on the Cross, He poured out His life unto death, in His infinite love for thee and me. On a white marble tomb-stone over a soldier's grave, in a South American cemetery, these four words are chiseled: "He died for me." They are a memorial of gratitude, engraved there by the man for whom the soldier died as a substitute twenty years ago. May thy heart be a tablet on which thou dost engrave the name of "Jesus," who loved thee, who gave Himself for thee, who pleads for thee as thine Advocate above, and who now pleads by His Spirit with thy heart, wooing thee to yield to His boundless love and be forever saved. Oh, listen to His voice, as He once more stands knocking at thy heart's door.

"I should not plead with thee in vain;
Remember all My grief and pain;
I died to ransom thee from sin;
May I come in? may I come in?"

REMEMBER THAT DELAY IS ALWAYS DANGEROUS,
AND OFTEN RUINOUS.

"Rabbi," said a young man to the famous and wise Rabbi Eliezer, "What time is soon enough for a man to repent of sin, turn to God, and be saved?" Looking earnestly upon him, the Rabbi replied, "One day before death," and went on his way. The next day, after an anxious, sleepless night of thought, the young man came to the good old man, and said—"But, Rabbi, how shall a man be sure which is the day before death?" "Therefore," rejoined the faithful teacher, "thou shouldst repent and seek God's mercy to-day." And so, kind reader, I beseech thee, do not delay, lest death overtake thee, and repentance come too late.

Twenty-three years ago, in Whitefield Chapel, Carrubber's Close, Edinburgh, I was earnestly urging instant decision for Christ upon a deeply impressed audience. Just in front of the platform, a woman's white and eagerly anxious face attracted my notice, and, as I pleaded, she wept, much to the annoyance of her husband at her side. I appealed, at the close of the service, to all the anxious, to remain to an after-meeting. I heard her say to her companion, "John, let me stay;" to which he angrily whispered, loud enough for me to hear, "Come away, Jessie woman, come away: dinna make me ashamed." A few nights later, I saw the same man again; but he was alone this time. He seemed very earnest, and remained to the after-meeting. Going up to him, I said, "Where is your wife to-night?" I will never forget the look of agony on that man's face, as he said with tears "Oh, sir, if I only was sure; she's dead—she's dead—and I am to blame, if her soul is in hell: for she died the very last night she was here, and I widna let her stop." Yes, where was her immortal spirit? I trust that He who sees the heart, saw that she loved Him, and that like the woman who bathed His feet with tears of repentance and faith, she too was forgiven. But, oh, what a memory for any man, that he barred his wife's pathway to the Saviour's feet. Reader, art thou not hindering some one dear to thee from being saved? Thou art ashamed of Christ, but thou art not ashamed to sin, and drive other souls into hell before thee. Oh, reader beware. How shalt thou escape, when the world in a day, like a cloud rolls away, and eternity opens to view? How shalt thou escape, if thou art amongst those who cry, "Mountains and rocks fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the Great Day of His wrath is come; and who shall be able to stand?" (Rev 6: 16, 17).

"Should the death angel knock at your chamber,
In the still watch of to-night,
Say will your spirit pass into darkness,
Or to the land of delight.

"Say, are you ready? oh, are you ready,
If the death-angel should call?
Say, are you ready, oh, are you ready?
Mercy stands waiting for all!

TRUE FAME.

"I have no desire that my name shall be enrolled amongst the famous of earth.

"Not myself, but the words that in life I have spoken,
"Not myself, but the deeds that in Christ I have done,
"Shall pass on to ages, all about me forgotten,
"Save the truth I have spoken, the things God hath done."

"I do not want any carved memorial. I want the memorial of all that I have done to be written where no hand can blot it out—written on the pages of the fadeless 'book of life.' When I get there and meet the great Jehovah I want to meet those gathered from the East and from the West, from the North and from the South, who shall be praising our God. I want to see that. God give me grace to see it."—From *Our Second Year's Harvest*.

DIVINE HEALING HOME.

(See Illustration Page 16)

THE Divine Healing Home of which we present a view to our readers on page 16 is personally conducted by the Rev. John Alex. Dowie and Mrs. Dowie.

It is situated in a quiet avenue within a block of Jackson Park, where the World's Fair was recently held, and is close to Midway Plaisance. It is only a few hundred feet distant from the Sixtieth Street Station of the Illinois Central Railway. The central part of the city of Chicago, seven miles distant, is reached by express trains in fifteen minutes. The terminus of the Sixty-first Street Electric cars connecting with the Wabash Avenue and State Street cable lines, is only one block west. The Sixty-third Street electric cars come within two blocks and the Elevated Railway is three blocks south on Stony Island Avenue and Sixty-third Street. Beautiful walks and drives in the parks and by the lake shore and pleasant boating in steam launches on the lagoons of Jackson Park are accessible. The location is one of the most convenient and pleasant in the city.

The Home is neither a hospital nor a hotel but just what its name implies, "a home." The President and his family make it their private home and all its inmates are treated as his private guests. Services of praise, prayer and teaching of the Word of God are held twice daily in a large assembly room and private interviews are given as often as possible. In addition to these services, Dr. Dowie usually meets the guests several times in each week for special healing services. No charges are made for his personal ministrations and the rates are only for table board and room accommodation. These rates can be procured on application.

The guests in Divine Healing Home No. 2, which is close to the Tabernacle on East Sixty-second Street, are also invited to all the privileges of the principal Home. It is only two blocks distant from the principal Home.

The Home has been established for the purpose of receiving.

First. The sick children of God who are seeking Him alone for the healing in the name of Jesus and through the power of the Holy Spirit; and

Second. Those who are receiving instruction in God's way of healing as set forth in the Holy Scriptures.

It is desirable that those who wish to come should arrange in advance with the President for their reception as sometimes there is not room enough to receive all applicants.

God has very abundantly blessed the Home, which, in the opinion of all who have entered it, is beautifully furnished and adapted for the purpose for which it has been established. It was opened upon the first of May last and has been almost continuously filled, frequently to overflowing, ever since; so much so, that the house next to the Tabernacle has had to be refurnished and is now also at this writing quite full of guests. The furnishings of the Homes are almost entirely new and have cost in all nearly \$8,000 which the Lord has graciously provided to the uttermost farthing.

It may interest friends at a distance to explain that the group in front of the Home consists, first, of Dr. Dowie and his wife, who are seated. Their son and daughter stand immediately behind them in the center and the Rev. S.

J. Harrison, Dr. Dowie's Assistant and Manager of the Publishing House, Mr. D. C. Alton, Financial Secretary, Mr. J. J. Carpenter, Private Secretary, and Mr. Chas. Canode, Foreman of the printing office, complete the central group of eight persons. To the right of these are Mr. and Mrs. Cotton, Janitor of the Tabernacle, and Matron of Home No. 2, with housemaids, laundress, cooks and janitor of Divine Healing Home. On the left of the central group are a number of the guests who happened at that time to be in the Home. The first three ladies are from Florida, Illinois and Wisconsin, and as the group is further examined we see persons from Iowa, Kentucky, Canada, Colorado and other parts of America. It is a fair representation of the gatherings in the Home, of those who have come from all parts to seek the Lord for healing. It would not become us to speak in terms of praise of the management and the attractiveness of the Home, further than to say that we have known of none who have not come into it with pleasure and left it with reluctance, expressing their gratitude and desire to again come under its roof. It has been a great joy to us to have been honored by the Lord in establishing so pleasant a retreat for his suffering children.

The experience now being gained by Doctor and Mrs. Dowie in the management of these Homes will be of great value to them in the establishment of more permanent institutions in connection with the work in Chicago and elsewhere. Already it is evident that larger facilities would bring increased blessings and a Home of two hundred and fifty rooms (we have at present about seventy in the two Homes) could be easily filled. The boarding houses in the neighborhood have had large numbers of guests who have been unable to find accommodation in the Divine Healing Home, as many as one hundred having been known to take rooms in the vicinity.

The Morning Talks and the special seasons of prayer are seasons of continuous interest and the many testimonies of those of the guests who have been healed in the Homes and in the Prayer Room of the Tabernacle add much to the enjoyment of the guests.

As we write these words we look once more at the picture and think of the joy connected with many of these cases. The first lady in it, Mrs. Benham, of Crescent City, Fla., who was sick for many years and had not been able to go up stairs in her own home nor to go to church once in six years, is now enabled to attend all the meetings in the Tabernacle, in the Home and to have her room on the third floor of the building.

The second lady in the group, Mrs. John Hayden, of Dixon, Ill., was blind and now sees, was unable to walk, suffering from *locomotor ataxia*, and was instantaneously and perfectly healed in the Home. The lady next to her, Mrs. Maggie Parsons, of Madison, Wis., was also perfectly healed as she testifies, after many years of suffering; and the dear little girl, Ethel Foley, of Chicago, standing upon the garden seat in the center, whose right leg had a large tumor, and was paralyzed, is now perfectly healed and able to run about without crutch or brace. Similar stories might be told of others in the group.

Rejoicing in what has already been wrought by God within these walls, we send forth this little picture on its mission, praying that God may raise up still larger and more suitable buildings for His sick ones and enable us to be more useful in this portion of His service.

THE FOLLOWING PUBLICATIONS CAN BE HAD AT

ZION PUBLISHING HOUSE

6100 STONY ISLAND AVE., CHICAGO.

DIVINE HEALING VINDICATED.

....A REPLY....

BY THE REV. JOHN ALEX. DOWIE

To an attack by the Rev. Dr. Chapman and the Oakland Pastor's Union, Delivered in the First Baptist Church, Oakland, California, on Lord's Day afternoon, Jan. 27, 1889. 28 pages, 8vo. Price 10 cents per copy (12 cents posted), or 20 copies for \$1.25, postage included.

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FIFTH ANNUAL COMMEMORATION

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Held in the Free Christian Tabernacle, Fitzroy, Melbourne, on Lord's Day, Dec. 4th and Monday Dec. 5th, 1887, containing Testimonies from the healed and Ebenezer Addresses. 39 pages, 8vo. Price 10 cents per copy (12 cents posted) or 20 copies for \$1.25, postage included.

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A weekly paper for the Extension of the Kingdom of God. Edited by the REV. JOHN ALEX. DOWIE.

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A stock of Hymn Books, Bibles, New Testaments, Memorandum Books, and Stationery always on hand.

All Correspondence should be Addressed to

REV. S. J. HARRISON, MANAGER.

ANNOUNCEMENTS.

DIVINE HEALING MISSION

Meetings will be continued in ZION TABERNACLE,
251 East 62nd Street, near Jackson Park,
as follows:

DURING THE MONTH OF OCTOBER

LORD'S DAYS: 10:45 A. M., 2:45 P. M. and 7:45 P. M.

TUESDAYS: 10:30 A. M. and 2:30 P. M.

WEDNESDAYS: 8 P. M.

THURSDAYS: (CHILDREN'S DAY) 10:30 A. M. and 2:30 P. M.

FRIDAYS: 10:30 A. M., 2:30 P. M.

There are no charges of any kind made. Free-will offerings only are received.

Persons who desire to see Dr. Dowie for healing must apply for tickets to the Rev. S. J. Harrison at the close of the Lord's Day services.

On LORD'S DAY November 4th DR. DOWIE will deliver an address at 2:45 P. M. on

THE PARABLE OF THE TEN VIRGINS

WITH ESPECIAL REFERENCE TO

OUR LORD'S SECOND COMING.

THE ORDINANCE OF THE LORD'S SUPPER will be administered at the close of the afternoon address. All believers are welcome without reference to denominational distinctions.

DIVINE HEALING HOMES

Conducted by The Rev. John Alex. Dowie and Mrs. Dowie.

HOME No. 1,

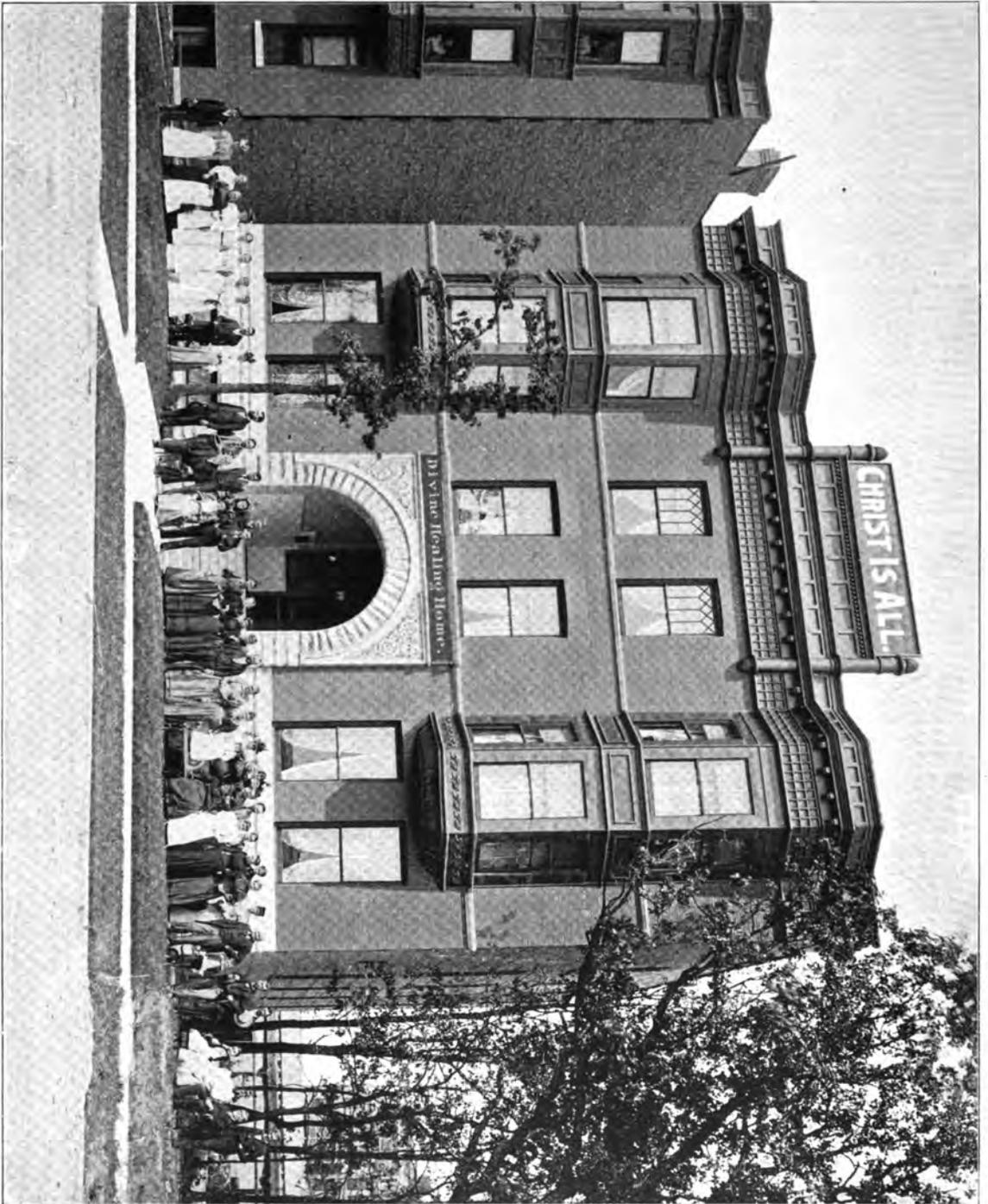
(Where Doctor and Mrs. Dowie personally reside) is situated at 6020 Edgerton Avenue, close to the 60th Street Station of the Illinois Central Railway.

HOME No. 2,

Is situated at 253 E. 62nd St., next door to the Tabernacle.

Applications by intending guests must be made at HOME No. 1, to Mr. D. C. Alton, Financial Secretary, in the case of personal applications, but by letter, to the
REV. JOHN ALEX. DOWIE.

Terms will be forwarded on application.



DIVINE HEALING HOME No. 1, 6020 Edgerton Avenue, near Jackson Park, Chicago.
(See Description page 126.)

He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

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.

VOL. 1. NO. 9. NEW SERIES.

CHICAGO, NOV. 9, 1894.

PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

No. 10.

MISS MAY LOHMAN.

PARALYZED FROM THE HOUR OF HER BIRTH in her right leg and foot, this maid of nineteen years comes before the Church and the World, as a Witness for God.

In June, 1893, whilst thoughtless crowds hurried past Zion Tabernacle into and from the World's Fair, this young girl, day after day, for more than a month, was diligently seeking to know God's Way of Healing. She found Him: for Jesus is that Way; and now she stands with the proof of His Victory at her right hand, seeming to say "He is just the same to-day."

Her story has just been told in our presence and taken down by one of our stenographers in our private office, only a few minutes before we write these introductory lines. It will follow our words, and speaks for itself, and will continue to speak over all the earth until Jesus comes. It will bring glory to His Name. It will inspire Hope and Faith in the hearts of paralyzed sufferers in every land and every tongue. It will melt Christian hearts and flow out in streams of Love and Praise.

Broken-hearted mothers will look at the paralyzed limbs of their little babies and their sons and daughters, and then at this picture and this steel brace and high-soled boot.

They will stretch out their imploring hands, they will pour out their sorrow-laden hearts, and with streaming eyes they will look up into the face of our Immanuel; and He will hear and help. They will seek to learn His Way; and they will lay at His feet the fetters of iron and steel and brass in which they have bound their children to please the Moloch of Modern Surgery. And Jesus will prove His presence and power as the unchanging Healer of His people. Songs of loudest praise will ring from multitudes of hearts,

"Oh I'm glad, so glad, to tell you
 Christ is just the same to-day."

But demons will howl with rage, and they will cry, Fraud! Lie! Hypnotism! Conspiracy! Imagination! etc., etc., in all sorts of papers and places.

Critical devils will creep into the envious hearts and conceited heads of "religious" editors; and will cause them to sneer in excellent English and with sardonic wit. Then these foolish men will sit down to write "able articles" on "Miraculous Cures" and "the Cure of Faith," the sum total of which will be that we are impostors or fools, and the aim and purpose of which will be to *cure their readers of the foolishness of faith in a living and unchangeable God.* This is what the *New York Independent* has been endeavoring to accomplish in its leading



MISS MAY LOHMAN, 5936 Union Avenue, Chicago.

columns of October 11th and November 1st in articles with these very headings. They will grow mad over the sight of that brace and boot, and will liken us, as they have done, to "the devils of Gadara's swine," because we dare to be God's instruments in such wonderful miracles of healing in Jesus' Name. They will prove their apostolical succession in direct spiritual lineage from Judas Iscariot, who sold his Lord for silver and betrayed Him with a kiss; they will prove their priestly office from Caiaphas, the high priest, who counselled the murder of Jesus; they will prove their right to the goodly fellowship of the scribes of whom Jesus said, "Ye are as graves which appear not, and the men that walk over them are not aware of them;" they will prove themselves to have inherited the skill of the lawyers of whom Jesus said, "Woe unto you! for ye have taken away the Key of Knowledge: ye enter not in yourselves, and them that were entering in ye hindered."

But, oh, brother editors, a word in your ear, "What will the harvest be from such sowing?" Let me tell you that unless you repent, you will reap it as they did long ago, "in the outer darkness, in weeping and wailing and gnashing of eth."

Another word, brother editors. You are too late. Divine healing has come once more to God's beautiful earth, and to His true Church; and, listen closely, it has come to stay. The Witnesses are rising up on every side, and soon they will be "an Exceeding Great Army." Awake! awake! ye dry *independent* bones! It is time ye got some flesh upon you, and that ye took your place in the Body of the Lord—your *independence* is your curse. We know it well, for we were born in "the Valley of Dry Bones," and but for the grace of God we would be lying there beside you still. Musty, fusty, fleshless bones are ye, living on memories of heroic fathers, whose Gospel ye have turned into a play upon words, denying the Power which made it mighty. Awake! awake! your garments are moth-eaten, and ye try in vain to feed yourselves and flocks on dishes compounded of dead men's brains, jingling rhymes, tawdry metaphors, and soap-bubble brilliancies. Awake! awake! come up out of the Valley, or you will rot away until all that is left of you is as the dust of a mummy. Awake! awake! ye shall mummify God's children no longer—your day is going, yea it is gone, for ye are like withered trees from which the sap of life has departed. Only the Eternal Spirit's breath can make such dry bones live.

But we have kept this little maid who has a message to God's Israel in the Valley of Weeping waiting too long. Her story will live when all the sneering criticisms it may excite are buried in an ocean of eternal oblivion.

That Carnival of the World, the Flesh, and the Devil, properly enough called the World's Fair, was opening out into its blood-stained summer when God healed her.

Zion Tabernacle was situated within a few hundred feet of its central entrance gates. Buffalo Bill was booming along in front of us, on the south, with the yelling of Indians who tried to look savage, and with the cries of tamed Cossacks, etc., etc., *ad nauseam*. Stony Island, on the east, near at hand, was alive with thieves, harlots, fools, cheats, patent medicine vendors, gamblers, and police who protected them. Midway Plaisance, within two blocks of us on the north, with the filth of Cairo, and the vices of Egypt and the Orient generally, was breeding a moral pestilence deadly enough to destroy a nation.

The Illinois Central Railway, with the ceaseless roar of its traffic day and night was just west of us. And so we were surrounded.

But Zion Tabernacle floated its flag, "Christ is All," and opened its doors continually.

Comparatively few cared to enter, but, as in Bunyan's allegory, there were some who did, even in Vanity Fair. Towards the end there were many, and the foundations of the present work there were laid at the time the Fair closed in blood with the assassination of the Mayor; the work grew as the flimsy, white-plastered palaces went up in fire and

smoke; and now that the last vestiges of the dream city are disappearing, Zion Tabernacle, the despised, is shining forth in the glory of God.

God has rewarded our work of faith and love. We sowed in tears; but we reap in joy, and this maiden's story is a sheaf which we lay at the Master's feet. We gathered it at the World's Fair Gates amidst the scenes we have described, and it will live long after the Dream City is a forgotten dream.

She gave her testimony publicly in the Central Music Hall, Chicago, on April 14th, last, before thousands of people, and it is reported fully in the *Inter-Ocean* of the following day, and in other Chicago dailies. Her father and uncle were on the platform, and confirmed her statements. She has also given her testimony frequently in Zion Tabernacle, and in various city Churches. The facts are indisputable, and no person dare challenge them.

Giving all the glory to the Eternal Triune God, the Father, the Son, and the Holy Ghost, we now give the story as she told it on the day we write these lines.

TESTIMONY OF MISS MAY LOHMAN

5936 UNION AVE., CHICAGO, ILL.

(GIVEN IN DR. DOWIE'S STUDY, NOV. 8TH, 1894, AND REPORTED BY HIS STENOGRAPHER.)

I am nineteen years of age and I was healed through faith in Jesus on the 30th day of June of last year, 1893. From my birth I had various sicknesses, and when I was able to walk it was found that my right leg was paralyzed from the knee down. Throughout the whole of my life until the day of my healing, I had no feeling in it whatever, and the leg was very much withered compared to the other. I had no feeling whatever in the leg even when a needle was put into it until it touched the bone, when I would feel a very slight sensation, but not any pain, because the doctors tried it and all I said was, "I feel it."

As I grew in years I was treated by many physicians. When I was a little baby I wore a brace on my leg and foot. My leg shrank up until it was an inch and a half shorter than the other. I was treated by many physicians in Addison, Ill., and in Chicago. On the 5th of June, 1890, my father, Mr. John Henry Lohman, now living in the Soldiers' Home at Milwaukee, took me to the Cook County Hospital, accompanied by a Mr. Fiene, of Lombard, Ill. There I was examined by Prof. Marcusson, who first examined my leg and foot and then operated upon me by cutting the main heel cord so as to let my foot down, and a plaster of Paris cast was immediately put upon my leg. The cast was changed once every week and I wore it for ten weeks. When these doctors were through with me at the hospital I went to Messrs. Sharp & Smith, 73 Randolph St., where a brace was made for me by the orders of Prof. Marcusson, and attached to a high-heel boot. I wore this, which is in my photograph, for three years, until the day of my healing. I suffered almost constantly from paralysis and had often to walk upon crutches even with the brace.

About a year after the operation I was taken by my father to see Dr. W. T. Gray, corner Lake St. and Lincoln Ave., the examining surgeon for the United States Pension Department, in order that my father might prove to the satisfaction of the government that I was permanently incapacitated by paralysis. Dr. Gray examined me in the presence of my father and he put a needle into my leg and I did not feel it until it reached the bone, and then without any sensation of pain. He showed my father and myself how deeply the needle was buried and I did not feel it until it touched the bone. He reported my condition to the authorities at Washington and it was the means of my father getting an increased pension. He measured it and said it was an inch and a half shorter and that I was permanently incapacitated. He did not give me any hope whatever of my ever getting the natural use of my leg. He said that the less I would use physicians and doctor with it the better it would be, and I would lose my foot entirely if I wouldn't use electricity and hot salt water to keep

the blood in circulation. I tried the rubbing for a whole week every day, and the more I rubbed the worse it got, and I would rub the skin off and there would not be a single sign of blood. I got discouraged then and gave that up.

After that I did not see any more doctors and did not have any hope of ever getting the right use of my leg. I even feared that I would lose my foot, for in the winter it was just as cold as ice and I would have it wrapped up with flannels and cottons, and at night I could never have that limb touch the other one because it would wake me up, and it was just as cold as ice. My cousin, who slept with me, May Wellman, would also wake when the limb touched her, it was so deathly cold. I continued in this condition until I heard of the Divine Healing Mission, conducted by Dr. Dowie in Zion Tabernacle. I heard of it through Col. C. E. Wyman, of the Unity Building, Chicago, who told my father, who was one of his clients, that his son had been perfectly healed of consumption. Col. Wyman kindly drove out to see me and told me all about his son's healing, and I was encouraged by that to go over to the Tabernacle and attend Dr. Dowie's meetings. I attended the meetings four or five weeks before Dr. Dowie prayed with me, and on the day that he prayed with me, the 30th of June, 1893, I was accompanied by my cousin, Mrs. Andrew Blum, of 5932 Union Ave.

At this time and for some time previously I was living with my aunt, Mrs. Wellman, at 5936 Union Ave. She had attended Dr. Dowie's meetings, with her husband and family. On the day of my healing Dr. Dowie and Mrs. Dowie saw me in their private room at the rear of the Tabernacle. After a conversation Dr. Dowie laid his hands upon me and prayed in the name of the Lord. When he laid his hands upon my leg, as he moved them down towards my foot, I could feel the blood trickling into the veins quite distinctly, and when he had reached the toes of my foot I had perfect sensation. I found that I could move the toes immediately, and the heel at the joint, and I was able to stand at once upon my foot when he bade me to do so in the name of the Lord, and walked about the room without any support whatever. During prayer he pulled my leg, but so gently that I did not feel it, and my leg at once lengthened to an equality with my left leg, in fact, it was just a very little longer, and it so remains.

When I returned home on the evening of the day in which I was healed I had omitted to take any notice of the condition of my heel cord, which had never united from the time that Dr. Marcusson had cut it, my foot feeling as if it were separated from the leg at the heel, but that night, when going to bed, my aunt examined my leg and found that the cord was perfectly united. Up to that time she had been able to place two of her fingers between the severed ends. We all found upon examination that they were perfectly united, and they have remained so ever since. From that day I was able to walk about on boots of the same size and without any brace. About four or five days after my healing, I visited the World's Fair, which was then being held, and walked several miles about the grounds, and the same day visited my mother's grave at Maywood cemetery, walking in all about ten miles without any fatigue, and was able to go about the next day feeling strong.

I visited Dr. Gray several months after my healing in company with my father and Col. Wyman. Dr. Gray examined my leg and declared that it was now well, and measured it and expressed great astonishment at the fact that it was not only as long, but a slight shade longer than the other. Then he had me stand up, and then he saw that the limb was all flushed and red. Until then my father had not been in the room, and when he saw it was all red and flushed he called my father and he said, "That's more than anybody could prove. It is proving itself that it is healthy. As long as it has life there's no doubt of its being well." The doctor examined my ankle and expressed great surprise that the cord, which he had seen a year after it had been cut, when it was not united, was now perfectly united. Col. Wyman heard the

doctor say these things. My father introduced Col. Wyman to Dr. Gray and the Colonel asked the doctor what he thought of it. He replied, "There is no doubt she's perfectly healed," and then Col. Wyman told him about how the healing had been wrought through faith in Jesus, telling the doctor about the healing of his son. Dr. Gray expressed his unbelief in God's having wrought the work, but said that I was healed, and he "wasn't at all jealous whether from God or the devil."

Since my healing I have been enabled to go about freely, and I frequently walk many miles. Last Thursday I walked from Elmhurst to Addison and back, fully four miles. And I was able to take a situation and work as chamber maid in Divine Healing Home No. 1 for nearly three months, taking the third floor and having to go up and down two flights of stairs many times in each day. During all that time I suffered no inconvenience, nor do I at this time, the healing being, so far as I can tell, absolutely perfect, and the leg has now grown to be nearly as large as the other.

INSTANTANEOUS HEALING OF DISEASED THIGH BONE NINETEEN MONTHS' STANDING.

ARTHUR FREDERICK GRAY, aged 18, of No. 9, Terminus Street, Sydney, was ill with a diseased thigh-bone about nineteen months, and was in three hospitals,—the Sydney Infirmary, Macquarie Street, the Little Bay Hospital, and the Prince Alfred Hospital; the last named for the longest period, being an inmate there for about three months. He was attended there by Dr. Goode and Dr. MacAlister. In this hospital he was subjected to a chloroform operation, and a tube was put through the diseased thigh, but he came out of the hospital worse than when he went in. He was attended at home by Dr. West and Dr. Boshman. About six or seven weeks before he was healed, Dr. West informed his parents that it would be necessary to take off the leg or it would poison his blood. He marked the place above the wound where it would have to be amputated. His mother replied, "No, Doctor, he came into the world with two legs, and he will go out with two."

On Monday, March 12th, 1888, he was very ill and suffering agonies of pain. He had heard of Mr. Dowie conducting a Divine Healing Mission in Sydney, and determined to go. He was assisted out of bed and dressed by his parents, and brought to the meeting in the tram. He was assisted from the tram to the Protestant Hall by his father on one side and a stick on the other. He sat through the meeting in great pain, and at the close of it he went and spoke to Mr. Dowie, who asked him if he had faith to believe that the Lord would heal him then. He replied in the affirmative, and Mr. Dowie took him into the vestry and prayed for him, and he was healed instantaneously and all pain left him. He came out of the vestry in about three minutes and walked rapidly round the Hall without the assistance of a stick, to the great joy of his parents and friends who had stayed behind after the meeting to pray for him, of whom I, Henry Weatherburn, of No. 10, Myrtle Street, Sydney, who wrote this testimony, was one.

We hereby testify that this testimony which has been written in our presence, and at our request, is every word correct.

ARTHUR FREDERICK GRAY,

MARY JANE GRAY, Mother of the above.

—From *Leaves of Healing* (Australasian Edition) July 1888.

"O GIVE thanks unto the Lord, for He is good; for His mercy endureth forever. Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy; and gathered them out of the lands, from the east, and from the west, from the north and from the south."

GOD'S WAY OF HEALING.

A Series of Lectures by the Editor, presenting the Gospel of Healing through Faith in Jesus Christ, as taught by him during his many years of ministry in many lands.

LECTURE THREE.

THE GOSPEL OF DIVINE HEALING AND HOW I CAME TO PREACH IT.

An address Delivered at the Afternoon Service in Zion Tabernacle, Chicago, on Lord's Day, Aug. 12, 1894.

"And He began to say unto them, This day is the scripture fulfilled in your ears." (Luke 4: 14-32).

THE Gospel of Healing, and, incidentally, how I came to preach it, is my subject to-day. Of course, by far the most important part of that is not how I came to preach it; but what the gospel of healing is. Yet there are many who have asked us in many lands that I will tell something of how I came to preach this gospel, and I have felt that if the telling of that story would in any degree help others, I ought to tell it.

First of all,

WHAT IS THE GOSPEL OF HEALING?

It is not new or it would not be true. One of the most absurd charges against this ministry is that we are teaching some new thing. I marvel that the charge should be made by Christians or even professing Christian men. I marvel that any persons who profess to believe the Bible to be God's Word should so exhibit their ignorance as to say we are teaching something new when we are teaching Divine Healing. That Book covers 4,000 years of Divine Revelation, and from one end of it to the other teaches Divine Healing; and there is no other kind of healing that is spoken of with any favor whatever within its covers. The revelation of God to man began with the promise of salvation and healing. The first Covenant which God made with Israel was the Covenant of Salvation, followed three days later at the waters of Marah by the Covenant of Divine Healing which you will read in the 15th chapter of Exodus, 26th verse. God healed the bitter waters of Marah, and healed them in a remarkable manner. The people were dying under the hot, burning sun in the desert of Shur by the margin of the Red Sea, and having come to water found it undrinkable. It was brackish, probably, and it might have become poisonous by reason of being mingled with decayed vegetable or animal matter, and, therefore, in a condition that the word Marah represents. The people cried out Marah, Marah—"bitterness"—and thirsty though they were, having been without water for three days and three nights, they could not drink that utterly undrinkable and poisonous water. They "cried out against Moses," and Moses "cried unto the Lord," and the Lord showed him a tree, perhaps a poor stunted thing in that wilderness, and he cut it down and cast it into the waters at the Divine command. The waters were instantaneously made sweet, and there God gave them

THE COVENANT OF DIVINE HEALING

1490 years before Christ came in the flesh and said these words, (15 Exodus and 26 verse), "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and will give ear to his commandments, and keep all his statutes, I will put (or permit to be put) none of these diseases upon thee, which I have brought (or permitted to be brought) upon the Egyptians; for I am the Lord that healeth thee."

That was the covenant of God to his people three days after they were brought out of Egypt, and yet some will talk about Divine Healing being a new thing. The covenant of

Divine Healing is 3380 years old. That is not a very new thing and all through the scriptures the same covenant continues. And the Covenant still abides. It did not belong only to the ancient dispensation: "for (as the Apostle Paul declares) *all the promises of God in Jesus Christ are Yea, and in Him Amen, unto the glory of God by us.*" 2 Corinthians 1: 20. He who said "I am the Lord that healeth thee," and "I am the Lord, I change not," preached the Gospel of Salvation and Healing in the synagogue of Nazareth, and He "is the same yesterday, to-day and forever."

DOCTORS AND DRUGS NOT APPROVED OF BY GOD.

There is no other kind of healing spoken of with any commendation in God's Word. You may take the Bible and search it from Genesis to Revelation and you can not bring me a passage where it is written "If any of you is sick, let him call for a doctor."

Dr. Belfield publicly said at a dinner of the Sunset Club, that the doctors of Chicago were divided into three classes, "liars, damned liars and experts." This terrible statement was made by a doctor himself.

Job said "they are all physicians of no value;" and Matthew, Mark and Luke all said of the woman who touched the hem of Christ's garment, that she "had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse."

The things said in the Bible are like what Dr. Oliver Wendell Holmes said before the Massachusetts Medical Society that "it would be all the better for mankind and all the worse for the fishes, if the whole *materia medica* could be sunk to the bottom of the sea." Sir James Johnson, formerly editor of the *Medical Chirurgical Review*, London, England, has also said:—"I declare, as my conscientious conviction, founded upon long observation and experience, that if there were not a single physician, surgeon, chemist, druggist or drug on the face of the earth, there would be less sickness and less mortality than now prevail."

And can any honest Christian man in the face of these declarations in God's Word, and by doctors themselves, still maintain that God intended medicines for man, and that it was his purpose to supersede Divine Healing by the pernicious so-called science of medicine?

Some persons seize upon that expression of our Lord in which he says, "They that are whole need not a physician but they that are sick." But it manifestly referred to Christ himself. He is the Good Physician, and in effect He says, "I come as the good physician to give repentance, salvation and healing." He is speaking of himself as the physician, and no other mode of healing is ever referred to by Him or by the apostles with commendation.

So now, first of all, the Gospel of Divine Healing is not new. It is old, and very old. It is true and very true; but it is not new.

DIVINE HEALING IS A DIVINE LAW.

Our Lord Jesus Christ when He came to this earth unfolded His own mission in a very systematic and orderly manner; and God is a God of infinite order and of precise order. A God of infinite love, and although

"There's a wideness in His mercy that is wider than the sea,
"There's a kindness in His justice which is more than liberty."

In the precision of God's law and in the absolute justice of God's law there is a kindness and a love which is the very essence of Divine mercy. I hesitate not to say that the attribute of God's love which makes Him just, and yet the justifier of the ungodly, through the sacrifice of His Son which makes Him just, and yet provides a way by which the banished may return, which maintains His justice and at the same time exalts His mercy, is the most glorious of all God's attributes—it is the attribute of Divine justice. It is love in its highest and noblest form; Love that elevates God to the point of infinite beauty and glory and power and majesty. His law magnifies itself, makes it honored and honorable: for "The

law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple; the statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes; the fear of the Lord is always clean, enduring forever; the judgments of the Lord are true and righteous altogether. More to be desired than gold, yea than much fine gold, sweeter also than honey and the honeycomb. Moreover, by them is thy servant warned; and in keeping of them there is great reward."

He that would make one man to think less of God's law has sinned against God. "Whosoever shall break one of the least of these commandments and shall teach men so," Christ himself said, "shall be called the least in the kingdom of heaven, but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." The law of the Lord is perfect; and I believe it from my heart.

Now this gospel of healing does not set aside any law of God. It is in perfect accord with the highest expression of Divine law, that "the Law of the Spirit of Life in Christ Jesus" should "set us free from the law of sin and death," which is Satan's law.

It is in accord with the operation of a holy and just and perfect God, in accordance with His holy and perfect law. Divine Healing is the operation by the Spirit of Life through faith in Jesus in the destruction of sin and disease and death and hell, the destruction of the devil's law. There is nothing disorderly about the Law of Divine Healing. It is in perfect accordance with the law of God. It is the Law of God.

HOW CHRIST PREACHED IT.

When our Lord came here to this earth, the first recorded sermon that He preached is that which is before us in this fourth chapter of the gospel according to St. Luke. It was preached in the synagogue of Nazareth where He had been brought up.

Let me try to put before you that scene.

THINK OF HOW CHRIST APPEARED TO THESE NAZARENES.

You must remember that they knew little or nothing about his birth. He had not been born in Nazareth. He was brought up in Nazareth and probably brought up there from about His 10th or 11th year. He had been born in Bethlehem. His birth was to those around Him involved in total obscurity. Joseph of Nazareth had disappeared with his young wife from Bethlehem at the time of the "taxing" in the reign of Cæsar Augustus. Joseph with Mary his wife had gone down to Bethlehem at that time, and there he had disappeared. Probably for ten years or so they know nothing about him. Think of what had happened in these years. The holy, sinless child, Jesus Christ, had been born. The wise men of the East had worshipped at His feet, Herod had sought to destroy His life and Joseph, warned of God, by an angel in a dream, had taken the infant child and His mother from Bethlehem by night, had gone down into the deserts between Palestine and Egypt and was hidden in that land of mystery for ten years or thereabout, until Herod was dead. They did not go back to Bethlehem because there were so many that knew of the birth of Christ. The shepherds were there who had worshipped Him in the manger, and heard the angels sing the Advent Song. There were those who knew Simeon and Anna who had blessed Him. So he went around by Perea, not passing through Judea, and came away up the other side of the Jordan, and passing by Samaria and coming into Galilee at its north-east point had quietly gone up into Nazareth and there he had staid with Mary and their children. After this Joseph died and all that these Nazarene people knew about Jesus was that there was some mystery connected with His birth. Still He was greatly beloved: for He grew up in favor with God and man. At twelve years of age in the Temple He had asked wondrous questions and spoken wondrous things. He was obedient to all the requirements of the law of God. These Nazarenes did not understand the mystery of His incarnation and that He had no earthly father. Probably there was not much talk about things. Christ

did not talk. He had that wonderful power that so few of us have; that wonderful self abnegation which can wait and is in no hurry to go forward until orders come. The patience to wait until the hour is struck for doing the thing, until the fullness of time has come. So many of us want to pluck the fruit before it is ripe; so many of us want to anticipate and have not the grace to wait God's time. Jesus waited through the long years with His mother Mary, with His brothers James and Joseph and Simon and Judas, and His three sisters, and as the head of that family, bore the responsibilities and cares of the widow and the fatherless. It was an obscure life, the life of a village carpenter making the simple little things required by these Nazarenes. He quietly attended the synagogue listening to these filthy hypocritical rabbis, and silently biding His time, until He was thirty years of age.

All these things have to be taken into account when you remember His first sermon.

THESE NAZARENES HEARD

That He had been suddenly proclaimed as the Christ at the Jordan by the mightiest prophet that had ever stood on the earth. John the Baptist, who had declared that He was the Lamb of God that taketh away the sin of the world; and when He had come up out of the water after He was baptized the Spirit of God had descended upon Him like a dove and the voice of the Eternal Father came out of the heavens saying, "This is my Beloved Son in whom I am well pleased." Then Jesus again suddenly disappeared. He went down into the wilderness, and was tempted of Satan for forty days, and was with the wild beasts, in the solitudes of a desert valley that is more than 1000 feet below the level of the Mediterranean Sea. In that dark, strange country away down there in the vast, howling wilderness, He had met face to face that awful, mighty, malicious demon that had lead astray multitudes, Satan, the prince of hell. In that terrific conflict lasting forty days and forty nights He had come out Victor. Pale, calm, strong, conscious of all His divinity, the Son of God, resisting every temptation, He began to enter upon His ministry.

THERE HE STANDS IN THE SYNAGOGUE OF NAZARETH.

What a strange thing is His appearance. He is strangely altered. He is the same gentle, quiet man as before; but there is an atmosphere of divinity about Him. The Holy Ghost is in Him with immeasurable power. He has passed through the conflict, and has become a victor, and as He stands upon the earth He stands upon it as the Conqueror. Quietly He entered into the synagogue upon the Sabbath day and He did what He had never done until these days. He was now thirty years of age, and it was His right to open the word of God. Taking, from the servant who was attending, the scroll of the book of the prophet Isaiah, He read to them in that thrilling melodious voice which made even His enemies say, "Never man spake like this man." The words he read were: "The spirit of the Lord is upon me, because He has anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

CHRIST'S FIRST SERMON.

And there he closed the roll. He did not read the last words "and the day of vengeance of our God," but He said "This day is this scripture fulfilled in your ears." This was as much as to say, "I am the Saviour, the Healer, the Cleanser and the Keeper of Humanity; I am the Wonderful, the Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." They were amazed to hear Him. Then there was a voice in that synagogue that said "Is He the Christ? Do we not know that he is the son of old Joe the village carpenter? Are not his brothers and sisters here with us, and this fellow says he's the Christ." Some said "Well if you are the Christ, let's see some miracles." Christ looked at them and he said "You want me to perform miracles. You have not any faith. No mighty miracles can be wrought here."

{Continued in our next Issue.}

LEAVES OF HEALING.

REV. JOHN ALEX. DOWIE, Editor.

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CHICAGO, ILLINOIS, NOVEMBER 9, 1894.

EDITORIAL NOTES.

"BELOVED, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth"—*The greeting of the apostle John to Gaius, and of the editor to his readers.*

LIFE without spiritual and physical health is a mere existence scarcely worth the living. Sometimes it is an intolerable burden. The genial spirit of the aged "disciple whom Jesus loved" desired material prosperity and bodily health for his well-beloved Gaius, and John was then probably over ninety years old. He had lived over half a century from the time of the re-ascension of His Lord, and he knew that poverty and sickness were not helpful to the Christian's usefulness. Gaius would be able to help "brethren and strangers on their journey" all the better if he had money and health.

IT is a mere affectation of a spurious piety to say that grinding poverty and painful sickness are God's appointed ways of developing spiritual life. Such pretences are often mere hypocrisy, and Christians endeavour to school themselves into believing false teachings on that subject. Oh, for more Johns and more Gaiuses—the large-hearted apostolic guide, and the fervent servant of the servants of God and of "strangers."

The Lord increase their number everywhere and give them money and health to do His work.

HERE is a pleasing letter which has just come into our hands whilst writing these editorial notes:

BELVIDERE, ILL., Nov. 7th, 1894.

REV. JOHN ALEX. DOWIE.

DEAR BROTHER: I studied for the ministry but was unable to preach on account of ill health. I not only lost my health, but spent a fortune in trying to regain it. I never heard of your work till late this spring and have since been studying the Bible to know the mind of the Spirit concerning Divine Healing. About four weeks since I was fully convinced that it is for all who would accept it. I then threw away my crutches and all medicines, and have continued to gain ever since. My study for the past few

weeks has been a continual funeral service for the dogmatics learned in the best theological seminaries in this country.

Your paper has been a great source of pleasure and strength to me, and many in this place are being blessed and helped by your teaching. Those fortunate enough to attend your home have been wonderfully healed.

I would like to spend a few weeks in your Home to complete my theological course before going out to preach a whole gospel.

I should have to earn my board while there, and if you have any use for me, even for sawing wood, I would be glad to accept it. Your Brother in Christ,

H. W. F.

Remember me in your prayers.

Now, brother Gaius, or whatever your modern name may be—please help us to pray for this young brother, who has been engaged in such a happy series of "funeral services" for the absurd "dogmatics" which kept him so long in a state of poverty and sickness. Don't you hear "well beloved" the merry tune which this dear young minister is beating with his crutches on the coffin containing these rheumatics and dogmatics which he is burying, without hope or desire for their resurrection? And then, brother Gaius, can you not help him on his journey to the Divine Healing Home in Chicago, and give him the few weeks he covets "to complete his theological course" in Zion Tabernacle? Gaius, my brother, won't you hurry up and help him. Send it to us, and he shall be here in short order. But, Gaius, do it quickly.

AND writing of the Divine Healing Homes reminds us that we want once again "to sound the loud timbrel o'er Egypt's dark sea." Praise the Lord with us.

God has enabled us to secure two large, handsome white stone and pressed brick houses at 6034 and 6036 Edgerton Avenue; and we are busy connecting them together and furnishing them throughout, for DIVINE HEALING HOME, No. 3.

THE New Home is within three doors of Home No. 1 where we reside, and is a little nearer Zion Tabernacle. It will make a most delightful winter residence, and stands in a considerable open space, with many windows to the south and east, overlooking Jackson Park. We could not have wished a better place for the accommodation of God's sick children, who are flocking here from all parts of the country.

SATAN does not love Divine Healing Homes, and that fact gives us joy. He has tried to prevent our securing Home No. 3; but he has been badly beaten, almost as badly as the Democratic hosts last Tuesday.

HOMES No. 1 and 2 are filled to overflowing; and we have many applicants from various parts of Canada, as well as the States, who are waiting for the opening of Home No. 3, before coming to the city. We are looking to God to justify this onward step, for which we have assumed, in Jesus Name, the entire responsibility—financial and otherwise. We have no fears; for it is undertaken in faith, and is a labor of love. But thousands of dollars are required. Pray for us.

WE may inform our friends that Home No. 2 is being thoroughly heated for winter use, and that we shall receive there a limited number of transient guests after Home No. 3 is opened—say in about a week. We have many friends who desire to attend the Lord's Day services, and who wish accommodation from Saturday to Monday. Home No. 2, is next door to Zion Tabernacle, and is very suitable for this purpose. In the other Homes we do not receive guests for a shorter period than one week.

IT will be observed that the office of Mr. D. C. Alton, our financial secretary, who has the entire charge of all arrangements for the location of guests in either of the three Homes, is now removed to Home No. 3, 6034 Edgerton Avenue. Personal and written applications should be made to him, and to him alone. Circulars will soon be ready describing the new arrangements, and, meanwhile, our friends who wish to enter either of the Homes must kindly communicate with him as to terms and conditions. It is usually best to do this by letter before coming to Chicago.

WE have placed Zion Publishing House under the management of the Rev. S. J. Harrison, and we desire all business correspondence and monies connected with LEAVES OF HEALING to be sent to him. Let all Money Orders, Checks and Drafts be made payable to John Alex. Dowie.

ZION TABERNACLE has been the scene, since our last issue, of great manifestations of Divine Power, and has been, especially on the Lord's Days, far too small to accommodate the earnest throngs.

Within the past two weeks more than two thousand persons have responded to God's Call to Repentance; and we have prayed for healing with about the same number. Many have been instantaneously healed in the presence of scores in the Healing Room. It would take a large volume to record even one week's work in detail. We cannot find words to praise the Lord as we desire. We can only say, "The Lord hath done great things for us whereof we are glad."

THE Divine Healing Homes have been the scenes of much blessing, and at our various special gatherings for prayer in Home No. 1 especially. On Monday week evening, seven were healed during prayer by the laying on of our hands.

A young lady from Belvidere, Ill., had her leg instantly lengthened in the presence of all, and returned to her home the next day. The following paragraph in "*The Daily Northwestern*," of Oct. 31st refers to that, and to another previous case. It is good to see some secular papers are courageous enough to record the works of the Lord. They bring blessing, thereby, to themselves and to their readers.

Of course "the Rev. Dr. Dowie" did not heal, although God graciously wrought the work through his agency. The report reads thus:—

ANOTHER WONDERFUL CURE.

MISS FANNIE YALE INSTANTLY HEALED BY REV. DR. DOWIE.

Last night information was received that Miss Fannie Yale, who went to Chicago some days ago and placed herself under the treatment of Rev. Dr. Dowie, had been cured of an infirmity of many years' standing. Miss Yale, from some misfortune, the nature of which the NORTHWESTERN is not advised, has suffered from the painful and embarrassing deformity of having a short limb, and the consequent necessity of wearing a high-heeled and thick-soled shoe to preserve a natural walk or position while standing. The information given is to the effect that Miss Yale was instantly healed and at once put on an ordinary shoe and to all appearances is as well and perfect in foot and limb as any other person.

This is the second cure that has been performed by Dr. Dowie, that seems indeed miraculous, upon residents of our city. Mrs. Giles a few weeks ago had her sight restored, and now comes the undoubted evidence of the healing of Miss Yale.

Dr. Dowie claims nothing for himself; it's faith cure, pure and simple—the results are indeed marvelous, and the cures effected are almost beyond belief.

A NUMBER of ministers and doctors have been, and some are now, guests in our Homes. Some of these have returned to their homes, two in Ohio, rejoicing. We hope to give many of their testimonies ere long.

AND then the earnest Christian doctors keep on saying good things of us, and are writing most appreciatively of LEAVES OF HEALING, and are pushing our literature with great zeal. We praise God for these doctors, and have good hope that they will yet be all doctors of divinity in the best sense, even if we have to establish Zion College in order to qualify them for the degree.

AMONGST our valued doctor correspondents is an eminent brother in Boston, Mass., (ex-president of a great medical Society) who is well and widely known in the Eastern States. Sending to our Publishing House an order for \$10 worth of LEAVES and other literature, he also writes the following highly appreciated words of cheer:

178 COMMONWEALTH AVE.,

BOSTON, MASS., NOV. 4th, 1894.

MY DEAR BROTHER DOWIE:—

I want to thank you most heartily and cordially for your article, "The Man of Sin Revealed." It is most timely.

It is very sad to me to see so many who look for the Lord's coming, holding and teaching so much about a future personal Antichrist, and neglecting and almost denying the proper interpretation of the great prophecies concerning *the Harlot*.

All this just suits the wicked Man of Sin, and the Jesuits, with whom the "futurist" teaching originated. I want to express too my most loving fellowship with you and your work, and great satisfaction with the whole tone and trend of your teaching in the LEAVES OF HEALING.

I enclose some subscriptions for the same etc., with check. May the Lord most abundantly bless, sustain and use you and your dear wife, is my prayer in the Lord Jesus.

JAMES B. BELL.

AND still they come!

We had just finished the above note, and touched our *bell* for our secretary, to have it sent over to our printers who were hungrily waiting for "copy." The first words he said, after he received his instructions, were, "Dr. C—of G—, Ohio, has just come into the Home accompanied by his wife and mother."

Oh, it is joy to see the doctors fling their medicines and surgical knives into the fire which is burning up the Modern Moloch of Medicine and Surgery. The monstrous image is doomed, and all the liquid vegetable and mineral poisons its priests have brewed cannot save it from its well deserved doom.

Down with the Allopathic-Homeopathic-Hydropathic-Psychopathic-Electropathic-Patent Medicine-Pill-pimpled-Disease breeding-Death producing JUGGERNAUT! Down with Juggernaut!

Up with Jesus! Lift Him up, oh, Church of the Living God, and He will draw *all men* unto Him! Lift Him up, as the Healer of His people, ye ministers of His that do His pleasure! Lift Him up, as Moses lifted up the Brazen Serpent in the wilderness; and bid the dying serpent-bitten, disease-stricken look to Him in faith and they shall live!

Up with Jesus; and down with Juggernaut!

We are late with this issue, largely because we have been delayed in getting "power" into Zion Publishing House: for our new, heavy engine had been put by the builders on an unstable foundation, and we could not use it. But we are getting *foundations* strongly laid in Zion, and all will be well soon.

We are issuing this as No. 9, on even date, omitting dates of Oct. 26th, and Nov. 2nd. But our subscribers, God willing, will get their full year's paper.

"BRETHREN, pray for us."

A WONDERFUL STORY.

The Restoration to Sight of a Little Boy who had been Born Blind.

DR. DOWIE said: "Here is the little boy" (presenting to the audience, a bright, intelligent little fellow, whose opened eyes were looking around in every direction with keen interest upon the meeting). He is a fatherless little boy. Is it not written of our God, "He is the father of the fatherless?" This little fellow attended the meetings; he was blind. Dr. Barcon said he was blind from birth. I did not know he was here; he sat and listened to the word and received it. The good doctor had operated upon his eyes three years ago; he had done the best he could; he is a kind man and had taken a great deal of interest in the lad. The little fellow listened earnestly to the teaching, and heard me say to the people,

YOU MUST BE SAVED FIRST.

Then he told us that he heard us say in the after meeting, "Those who want to find salvation, stand up!" He said, "What does it mean, mother?" And she said, "As near as I can tell you, Georgie, it means that you are to give yourself wholly to Christ." He said, "That is just what I will do." And he did it.

So the next day he came into the meeting rejoicing in Christ. It was July the 4th, your great fireworks day; my attention had been drawn to him, and I promised to see him that afternoon. When he came into the Healing-Room with his mother (who is now present) we said after prayer, "Now, Georgie, are you sure that you are saved?"

"Yes, sir," he replied, "I am."

"When were you saved?"

"Yesterday," he said.

"How were you saved?"

"Well," he said, "I had been *trying to trust Jesus* all my life, and yesterday *I did it*, sir."

"Well, that is all right. Now do you expect Jesus to give you sight?"

He said, "I am sure he will, sir."

I laid my hands upon him and we prayed. When he opened his eyes, the little boy who had been blind from birth could see. Here is the result: the boy is now looking upon you with the power to see. Let me read the written testimony that his mother has placed in my hands to be read to this meeting, and she will afterwards herself rise and confirm the words:—

"My little boy Georgie was afflicted from birth with blindness. Three years ago an operation was performed by Dr. Barcon of this city. The boy was able to distinguish day from night, and sometimes bright colors, red and blue. For ten years he has been unable to walk, until now, without being led by the hand, when outside the house. He never saw an object, so far as we know, during these ten years, not a single object to know what it was. Jesus has now, through Mr. Dowie's agency, restored his sight almost entirely; he can now walk alone, see houses, chimneys, and small objects very readily. He can also see print of large size, and it is read by him; something I never expected to see him do. My little boy is bright and happy now, and gives God all the glory. Praise his name forever."

"I was also," adds the writer, Mrs. Lula Ritchville, of 1241 Mission Street, San Francisco, "instantly cured of internal hemorrhage of some weeks' standing without any laying on of hands, at the first meeting I attended."

This letter having been read, we turned to the boy and said:—

"Now, Georgie, let us see you." (The boy was sitting on the platform behind us, and rose and came forward). "What have you got to tell the people, dear?"

"I don't know, sir."

"Were you blind?"

"Yes, sir, I was blind."

"Can you see?"

"I can see very good."

"Who gave you sight?"

"Jesus."

"Well, now I do not know how to talk to the boy," continued Mr. Dowie, "he is only beginning to understand objects. Come now, when do you say it was you got your sight?"

"July the 4th, sir."

(This is Independence Day in America, and fireworks in the public streets and everywhere are continually going off).

"Did you see the fireworks?"

"Yes, sir."

"Were they very beautiful?"

"Yes, sir." (Spoken very emphatically).

Mr. Dowie said: "His mother told me that evening that he said to her, 'Don't you think, mother, God will forgive me if I do not go down to the meeting to-night; I do want to see these fireworks; they do look beautiful.'"

We showed him in the presence of the audience our watch, which he was able to distinguish at a distance, telling the people which side was turned to him, the open face or the back. We took a bouquet of flowers from the hands of one in the audience and asked him to point out the various colors; he described their colors without hesitation, distinguishing each color, and even shades of color. We showed him a little pair of peculiarly constructed folding nail scissors, which we use, which he at once recognized, and other objects, amongst which were coins, of which he told us the value. The last one that we held up was a silver dollar, and we said, "If you guess right you shall have it." He did so, and got it. We told the people also of how on the afternoon of that day in our rooms at the Palace Hotel we sent him upon a voyage of discovery, and how he went to every part of the rooms, and looked at unfamiliar objects, and made very remarkable observations concerning them. Amongst these was a certain round cylindrical black object, and he said, "Oh, ain't that a funny box." I told him to lift the box and put it on his head. He did so and found it was my silk hat, which completely covered his face.

Mrs. Ritchville, the mother of the boy, then gave personal testimony. She said: "He was about a year old when I discovered he was totally blind, although the doctors all said he was born blind. He has been very busy learning the names of things, and is learning by feeling and sight together; he feels and sees and then distinguishes objects, and after he has seen an article he knows what it is. He has to learn to see.

"When I was coming here tonight on the horse cars, it was the first time he ever saw a horse. He amused the ladies and gentlemen in the car talking about it. He said, 'Mamma, the horse's tail is made of hair, I thought it was like a dog's tail. And look, mamma, he has a moustache on his head.'"

At this point the people laughed almost until they cried, and we closed that testimony, saying that it had often amused us to note the peculiar observations of those who had just received their sight. For instance, I had asked Georgie to say what the color of my hair was on the top of my head, and he said, "You have none, you are bald." We believe Elisha was bald-headed, and so we are, at least in that particular, like one of the prophets. We have sometimes been mocked for this baldness; but we have never found it to be an infirmity. Those who reproved the ancient prophet at Bethel (2 Kings 2: 23, 24) found that mocking a man of God was a serious matter; and there are still 'she-bears' about, and 'he-bears' also for that matter.—*American First Fruits pp. 10-12.*

"O GIVE thanks unto the Lord; call upon His name: make known His deeds among the people. Sing unto Him, sing psalms unto Him; talk ye of all His wondrous works. Glory ye in His holy name: let the hearts of them rejoice that seek the Lord."

"WHAT THEN?" A QUESTION FOR ALL MEN,

BY THE REV. JOHN ALEX. DOWIE

AN 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 determined 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 philosopher. 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 good old 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 vileness 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."

How anxious men are to insure their dying bodies, which is so absurdly styled "life assurance;" how anxious to build houses, by the aid of "permanent (!) building and land investment societies," or other means; and, yet, their soul's safety is not only unheeded but scorned, and a "house above" in the sinless land is a beautiful myth reserved for Sundays and Church Services, which, on the chance of its reality, they imagine they secure by some paltry subscriptions, which they are pleased to call "giving to the Lord"—a giving akin to that which supplies a beggar at the back kitchen door, with the scraps of a sumptuous dinner. What an unutterable sham is all this insulting hypocrisy which passes for "religion" and Christianity so commonly to-day. Be thou true, true in treading beneath thy feet each deed of shame: for—

"All these must first be trampled down
Beneath our feet, if we would gain,
In the bright fields of fair renown,
The right of eminent domain."

Young men, to you, I especially appeal. As when He raised from the dead the widowed mother's only son at Nain long ago, so to-day Christ says to each of you who are dead in trespasses and sins—"Young man, I say to thee, arise!" Bethink you of the harvest time when thou shalt reap in corruption what thou art now sowing to the flesh. 'Tis said that the infatuated Mark Antony dissolved pearls in the wine-cup of the voluptuous and infamous queen of Egypt, Cleopatra. Be not thou a worse fool than he. Do not dissolve the priceless pearls of thy future peace and present safety in the cup of pleasure. Thou mayest now arise and follow Christ in a life of joyous, self-denying love—a life of faith in the Son of God—which ten thousand voices on earth proclaim is a life of perfect liberty; and the redeemed host above re-echo in a nobler strain our songs here, as they chant the pæan of glorious and endless victory. But, if thou wilt not choose this better part—**WHAT THEN?**

"After the joys of earth,
After its songs of mirth,
After its hours of light,
After its dreams so bright,—
What then?
Only an empty name,
Only a weary frame,
Only an aching heart,
Only a conscience smart.

"After that empty name,
After that weary frame,
After that aching heart,
After that conscience smart,—
What then?
Only a sad farewell,
To a world loved too well;
Only a silent bed
With the forgotten dead.

"After that sad farewell
To a world loved too well;
After that silent bed,
With the forgotten dead,—
What then?"

Yes, "What then? Oh then, thou shalt stand self condemned before the judgment seat of Him whose gifts thou hast used to His dishonor and thy disgrace. Unfitted for purity and true happiness, how canst thou hope to enter a heaven of bliss? Whither, ah miserable spirit, canst thou then flee? Shalt thou depart into the darkness from God's presence then, or wilt thou enter into "the inheritance of the saints in light?"

There is yet time, and "now is the accepted time" for thee to seek thy Father's mercy seat; so shalt thou not fear when thou standest before Christ's judgment seat, in that day when every man shall see the face of the Saviour whom he has either rejected or accepted.

THE DRAMA. HEATHEN, ANTI-CHRISTIAN, IMMORAL.

From Two Lectures on THE DRAMA, THE PRESS AND THE PULPIT, delivered by THE REV. JOHN ALEX. DOWIE, in the Victoria Theatre, Sydney, N. S. W., on Lord's Days, March 16th and 23rd, 1879.

THE subject of our Lecture has been announced publicly as "the Drama, the Press, and the Pulpit." But, as I am in the habit constantly of taking for all that I utter here some word of God as a direction, a motto, or an exhortation, I shall take to-night, with your permission, three passages of Scripture, and direct your attention to them as containing the basis of our thought.

The first of these is in the 15th chapter of the gospel according to St. John and the 11th verse, where Jesus speaking to His disciples says, "these things have I spoken unto you, that my joy might remain in you, and that your joy might be full." Then that passage where Paul, in his grand argument respecting the kingdom of God, speaks of it in this wise, in the 14th chapter of the epistle to the Romans and the 17th verse, "For the Kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." Then, as the last passage, let us take that in one of the beautiful epistles of the loving apostle John, in the 3rd chapter and 8th verse, wherein he sets forth the purposes of the manifestation of Christ, the Eternal Word, in the flesh, in these words, "For this purpose the Son of God was manifested (made manifest in the light, made to stand out of the darkness, literally) that he might destroy the works of the devil."

These three passages shall be our apology for all that we have to say, and ere we enter upon the subject proper, let me say something about that which rings through them all, that divine word "Joy"—"Joy." "I am come that my joy might remain in you, and that your joy might be full." "The kingdom of God is . . . righteousness, peace and joy in the Holy Ghost." And, in order that that joy might reign, the very purpose for which the Redeemer came is manifestly set forth in those words where the Apostle says, that He was made to stand out in the light, in order that He might destroy the works of darkness, "that He might destroy the works of the devil."

THE WORLD'S FOUNDATIONS WERE LAID IN GLADNESS, and all the orchestra of the heavens pealed forth the Oratorio of Creation. In that which is probably the oldest book ever written under the inspiration of God, perhaps the very oldest piece of literature extant in the world, (I mean the book of Job) this great scene is most beautifully expressed when the poet, listening to God's voice, hears Him say, that when "the foundations of the earth" were laid, "the morning stars sang together, and all the Sons of God shouted for joy." And, when in due time man appeared in this beautiful world which God had prepared for him, with such wondrous skill, and such inimitable patience—if we dare use any such word as that respecting God—he was welcomed by all Creation. "Day unto day uttered speech to him" that he could understand. Everything rejoiced, as nature owned its Lord. And since then, though man has fallen, though man, who was made to rejoice, has learned how to lament, yet let me tell thee that no song of sadness ever was inspired from heaven. That kind of music is unknown to heaven. The sadness of earth has no place in the joyful songs above. Sin has caused the sorrow, which cannot enter where sin is not, therefore it is that Love has always been, throughout the ages, pointing the way to joy.

Hence the prophetic songs all speak of the Messiah as bringing "joy and gladness, thanksgiving and the voice of

melody" to earth again, and causing "sorrow and mourning," forevermore to "flee away." And He could only do that by bringing the righteousness that man had lost, and the peace that he had forfeited; for without righteousness and peace there can be no joy. When, therefore, He appeared, "joy-bells" rang in heaven, and resounded on earth over that Bethlehem plain. It was joy that woke the sleeping shepherds to hear the strain of the heavenly host. And, when He re-ascended, canst thou not think that Heaven rejoiced to see its Lord again, and dost thou not know that there He is, among the angels of God, rejoicing? Know that there is joy in the presence of the angels (for Christ rejoices, and that makes heaven glad) over one sinner returning home again.

Joy! Is there a note of sadness in true Christian thought? Though Paul and Silas are in the deepest, darkest dungeon at Philippi, yet they must sing. They cannot help it. Their backs may be smarting from the lash, but they sing praises that shake the prison, shake it until God comes and delivers them from it. And throughout the whole word of God (understand that, ye who perhaps have thought otherwise) "joy" from beginning to end is the song, until at last thou dost hear Hallelujah Chorus beside that great sea, the Boundless Ocean of Eternal Love. And there the ransomed hosts lift their voices, and heaven and earth conspire to sing "Hallelujah! for the Lord God Omnipotent reigneth! Hallelujah! Hallelujah! For the kingdoms of this world have become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever."

Songs of praise the angels sang,
Heaven with hallelujahs rang,
When Jehovah's work begun;
When He spake, and it was done

Songs of praise awoke the morn,
When the Prince of Peace was born;
Songs of praise arose when He
Captive led captivity.

Heaven and earth must pass away;
Songs of praise shall crown that day;
God shall make new heavens and earth;
Songs of praise shall hail their birth.

From creation until restoration,
EVERY ACT IN THE GREAT DRAMA OF THE WORLD'S STORY
IS USHERED IN WITH SONG.

Understand, therefore, to-night that, whatever I may speak, I have no other thought than this,—not to diminish one single joy which thou possessest, but to increase it; not to take one note of gladness from thy life; but, that God would set thy heart to a nobler, diviner music, leading to higher thought and yet more beautiful expression in the life which thou hast yet to live on earth. But let us not mingle in the cup of joy (and that is the thought to-night which causes me chiefly to speak on this matter) the poison of lust. Let righteousness and peace be wedded together, and let joy be the off-spring of a righteous life, and of a heart at peace with God. Then shall we have that which will make every engagement pure, we shall have clear eyes to discern between the good and the evil, and no uncertain power to express ourselves regarding both.

Now, to the Church of the Living God, to the Church of Christ the Lord, is given the great mission of spreading the joyful tidings of salvation throughout the world. I do not mean that Church written upon any human rolls; not that Church called by the name of any man, however holy or successful a minister of the Lord Jesus he may have been; not that Church which arrogates to be the whole, when it is only a section; not any Church that places the name of a Christian ordinance or of a form of Church government above its doors. And yet, I do not exempt any of these, so far as their members are united to Christ the Head. I mean that Church which God has the rule of, which is registered in heaven with unerring accuracy, and is known on earth by its devotion, not to creeds, not to names, not to men, but its devotion to God.

and its following in the footsteps of Christ. To that Church is given the great mission to go out into all the world and preach a gospel that shall come straight into antagonism with the darkness, that shall, in the name of the Lord of Hosts, marshal all its forces, and, storming the fortresses of darkness, shall destroy them, and let the captives go free.

There is another host on the other side, of which I can not help speaking to-night; for that is the host with which we are in conflict when we touch such questions as these. It is the host of evil doers. At their head stands "the world," with all its fashion and vanity; "the flesh," with all its enticements; and "the devil," commander-in-chief of all the forces of evil, who, with every means that he can devise, and every power that he can employ, leads on his battalions with deadly intent to destroy man, and to thwart the purposes of God.

"It marches to the drum-beat roll,
The deep-mouthed clarion's bray,
And bears upon a crimson scroll,—
Our mission is to slay."

We shall make no mistake about it, though it come in all the voluptuousness of the army of beautiful harlots who accompany Dionysus or Bacchus, the god of drunkenness, in his efforts to extend his sway throughout the earth. We shall make no mistake about it, please God, though it come in all the pomp of those who are crowned with wealth, and are bowing down basely at Pluto's shrine. We shall make no mistake about it, though it come with joyous song in the train of that passion mis-named Love, which is but another name for lust as the word is now employed on earth. This host, wherever and however employed, in apparent amusement or in deadly earnest, ever hates all that is good, and is but one host, with one aim. Many in number, different in attire, but one banner is above it, and on that flag is inscribed, "Our mission is to slay."

But on the other side, wending along through the ages, sometimes apparently reduced to but a few, but ever victorious, with "Faith in God" in every heart, I see another host, of which I have already spoken, and in which I believe that many here to-night are true soldiers. That army, clad in the panoply of God, sings as it fights,—

"Along our ranks no sabres shine,
No blood-red pennons wave,
Our banners bear one single line,—
Our mission is to save."

To save! To save! At whatever cost to save our fellow-men from the awful miseries of bondage to sin, from the malice of the powers of hell, and to tear from their eyes the veil of darkness which hinders them from seeing the light of "the gospel of the glory of God." Yes! That is the mission of those whom God has sent into the world to extend the kingdom that is righteousness, and peace, and joy in the Holy Ghost, and by the power of that Spirit to destroy the works of the devil.

On March 5th, 1879 at the Annual Meeting of the Young Men's Christian Association of Sydney, the following expressions were attributed to Mr. J. in a speech which he had been requested to deliver upon "The temptations of large cities," the correctness of which report he has never questioned. These were the words:—"He confessed he had a sympathy with the views of the Bishop of Melbourne with regard to Theatres. If such plays as those of Sophocles and Euripides, or such plays as some of the earlier English Dramatists could be produced without the accessories there were, then, we as Christians could give in our adhesion to theatres."

This was indeed confident language as to the purity of the ancient drama; but it was completely eclipsed by yet more confident assertions, made after his views on the drama generally had been boldly and ably challenged by the Bishop of Sydney, a few days later at the Annual Meeting of the N. S. W. Auxiliary to the British and Foreign Bible Society—one

of the grandest of Christian enterprises, let me say, in passing. Mr. J. in replying to Dr. Barker's criticisms on that occasion, said that he would take an early opportunity of setting his views on the drama more fully and carefully before the public than he had yet been able to do. This he did on Sunday evening last, in a lecture which is fully reported in the *Herald* of Tuesday, March 18th, and which should, therefore, have been in every part well considered. No one, consequently, can blame me for dealing with it as containing his settled conclusions with reference to the question as to what the Ancient Drama really was.

In this then, his third deliverance on the subject, he said:—"The tragedies of Æschylus and Sophocles contain high moral and religious teaching. They represented men as they ought to be, not as they were. But the theatrical assemblies of the ancient Greeks were no more satisfied than theatrical audiences of modern Englishmen with ideal pictures of a noble life."

Here then are definite issues, and, if these assertions can be proved, we have only to revive the ancient Drama to find a theater to which "we as Christians could give in our adhesion."

The claims here made for the plays of Euripides, Sophocles, and Æschylus are three—

- 1.—"They contain high moral and religious teaching."
- 2.—"They represented men as they ought to be, not as they were."

3.—"They contain the "ideal pictures of a noble life."

Each and all of these claims I declare to be wholly unwarranted, and will prove that these plays are of precisely opposite a character—that they are grossly immoral, that they are utterly irreligious because of their degrading polytheism, that they represent the greatest men as blind tools of fate, are most horribly polluted by awful crimes, and present ideal pictures of as ignoble lives as the human mind can conceive. Apart from the display of poetic skill and elegance of composition in these dramas, they are utterly without redeeming qualities, except it be for here and there a noble thought, which has alone preserved them from utter extinction long ago—such thoughts, however, being far better expressed in the yet older and nobler, because infallible, writings which have been inspired by God.

I shall now, in proof of my assertions, refer to some of the principal plays of these three writers, sorry as I am to do so, for I can scarcely but refer to crimes and scenes of a most repulsive nature. The responsibility must rest with him who renders such a course necessary. I shall go as little as possible into details, which would alone take hours to set before you.

Let us first refer to the works of Euripides, the later of the three tragic writers mentioned by Mr. J. in terms of such unbounded admiration. He was born 480 years before Christ, and died about 406 B. C. He lived contemporaneously with Sophocles, and about half a century later than Æschylus. Without doubt he employed elegant Greek, and a high style of composition, in his works—qualities which only increased their degrading power: for vulgar vice in all its degrading loathsomeness is not so dangerous as when it is elegantly attired in robes of a misapplied genius.

Aristotle, in his "Poetics" (46) when criticising Euripides, distinctly charges it upon him, that in his works "men are represented not as they ought to be, but as they are," which is precisely the reverse of Mr. J.'s dictum. I wonder who knew best, Aristotle who lived about 30 years later than Euripides, and who had probably all his works before him when he wrote, or Mr. J., who lived over 2,300 years later, and who, it is a charity to suppose, has never read them? It does not seem to be known to Euripides' modern admirer, that even among the ancients, most of his writings were held to be demoralizing, with the single exception perhaps of the *Alcestis*.

(Continued in the next Issue.)

DO THYSELF NO HARM.

BY THE REV. JOHN ALEX. DOWIE.

MANY hundreds of years ago, in Philippi, an ancient city of Greece, there was a great earthquake at midnight.

At this time two Christians, named Paul and Silas, were confined in the city prison, their sole offence being, that they followed their Master, in teaching truth and doing good. The earthquake was God's answer to their midnight prayers and praises. The prison foundations were shaken, every door was opened, every prisoner's fetters were broken, and the keeper of the prison in despair drew his sword and was about to kill himself, supposing the prisoners had escaped. But, with a loud voice, Paul cried—"Do thyself no harm: for we are all here." The jailer heeded the cry, and it not only saved him from a violent death by his own hand, but led to the salvation of his eternal spirit.—(Acts 16: 16-34).

Should these lines be read by one whose life seems so burdened with care, and so hopeless, that thou art tempted, in despair to destroy thyself, then, in God's name, I cry to thee, "DO THYSELF NO HARM." How darest thou to rush unbidden before God's judgment seat, a self-murderer? God has never abandoned thee or thou wouldst not now be alive. He loves thee still, and His tender mercies are over thee. Oh, turn to Him thou self-banished one, and, like the prodigal of whom Jesus spake, thou wilt find a warm welcome home. Man may scorn thee; thy Saviour will in no wise cast thee out.

But Paul's words have wider application. Self-destruction is not always a sudden taking away of life. It is more often a gradual, life-long suicide, not only of the body, but of the soul and spirit. Men are destroying themselves, alas, in many ways. I can only mention some of these.

DO NOT HARM THYSELF BY EVIL ASSOCIATIONS. Thou hast a choice of roads, and a choice of companions. Hear God's voice—"My son, if sinners entice thee, consent thou not." (Proverbs 1: 10). They will say, "A man ought to see life." Very true, but their way is not life, it is the path of death. "Life," with them means shameless scenes of degrading vice and folly. They will further say, "Oh, but a man will not know what's what, unless he sees these things." 'Tis false. Thou needest not to stir up cess-pits to know that filth is noxious, much less needest thou to wallow in the mire of sin to know its abominations. They only consult to cast thee down, to tear the crown of manhood from thy brow, and to destroy thee. Shun evil companions, both in business and in social life, if thou wishest to be safe. "Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away." (Proverbs 4: 14-15). Men's evil courses are more often the result of their first bad associations, than of their inclinations. "If thou wouldst not wreck thy life, beware of evil associates," is a cry which comes from haunts of shame, from dreary prisons, from the murderer's gallows, from dying beds, and from the countless silent graves whose epitaph is, "A WASTED LIFE."

DO NOT HARM THYSELF BY EVIL READING. The world is full of a poisonous literature, more dangerous than if broods of deadly vipers were let loose in every home. "Evil communications corrupt." These words are divine and true. Evil words pollute the springs of life; they defile the mind and heart. "Can a man take fire into his bosom, and his clothes not be burnt?"—(Proverbs 6: 27). Verily no. Neither can one take mental putrefaction into the mind, and not be corrupted. The unclean novel, with its filthy, sensual passion, miscalled "love," is leaving behind the maggots of lust to feed on the hearts of thousands of our young men and fair women. Generations yet unborn shall mourn the sins of those who are now destroying themselves through the intoxication of evil passions, produced by unclean reading. There are good books in abundance, which can lead thee into the palaces and treasures of God's truth, and make thee wise and good. Why

then, when thou canst gather honey from a thousand flowers, wilt thou extract poison from the deadly poppies of fiction and impure suggestion, which will do thee incurable harm?

DO NOT HARM THYSELF BY EVIL SENSUAL INDULGENCE. Of the "enemies of the cross of Christ," it is said, "their God is their belly."—(Philippians 3: 19). Surely that is the basest of gods. Yet, it is the most universally worshipped god in this city to-day. Satan is driving countless souls to destruction by enslaving their five senses, and setting up that god for them to serve—aye, and entralling mind and spirit too in the same service. One of the noblest men who ever lived, wrote,—"I keep under my body, and bring it into subjection."—(2 Corinthians, 9: 27). Do this, and God shall aid thee. Make thy body and spirit alike subject to God. One of the most wide-spread indulgences of to-day is the inordinate vanity shown in personal adornment, and it is a fruitful source of social misery.

"What ardour do they show,
Who deck the sensual slave of sin;
Yet leave the free-born soul within
In weeds of woe."

"Oh, foolish race,
'Tis God can clothe the soul with light,
And make the glorious spirit bright,
With heavenly grace."

DO NOT HARM THYSELF BY DRINKING THE INTOXICATING CUP. This evil is one of the most widespread and fatal of all our ills. "Where am I?" cried a miserable man, not long ago. He was told that he was in a prison cell. "And why am I here?" he enquired. Poor man, he knew not that when mad with drink he had stabbed a comrade to the heart, and when he was told, he fell down with the awful cry of horror and despair, "Am I a murderer?" Yes, these drinks dethrone thy reason, and thou knowest not what may follow. "Wine is a mocker." "At the last it biteth like a serpent and stingeth like an adder."—(Proverbs 23: 32). If thou wilt yield to their power, strong drinks will destroy thy brain, burden thy heart, empty thy pocket, disgrace thy name, ruin thy home, curse thy children, steal away thy friends, drive thee into every sin, kill thy body, and damn thy spirit.

DO NOT HARM THYSELF BY LIVING ONLY FOR THIS WORLD. The great tempter offers to give to every young man a flashing jewelled sword, as he enters upon the active duties of life. He praises its power and recounts its victories. What is its name? On one side of the blade are the words, *I will be rich*, and on the other, *The love of money*. But what will it do for me? "It will make thee rich and great," the tempter replies. Oh, thou original liar, it never made any rich, but has pierced millions "through with many sorrows, and drowned men in sin and perdition!" A wealthy and yet poor man was dictating his will upon his dying bed. His little daughter was there, and, when he willed away his house and estate, she said, "Father, have you any home in the land where you are going?" As in a moment he saw what a fool he had been. He had squandered his life, and was going out homeless into the darkness. Christ once wrote an epitaph in two words over such a man's grave—"THOU FOOL."

DO NOT THEN HARM THYSELF BY LONGER REJECTING THY SAVIOUR'S MERCY. It is full, it is free, it is open to thee. Pardon, comfort, strength, and peace await thee. "All power in heaven and earth," is wielded by Jesus. He is able to keep thee from falling.

"Return, O wanderer, return,
Thy Saviour bids thy spirit live:
Go to His mercy seat and learn
How freely Jesus can forgive."

"O SING unto the Lord a new song: sing unto the Lord, all the earth. Sing unto the Lord, bless His name; shew forth his salvation from day to day. Declare His glory among the heathen, His wonders among all people."

DIVINE HEALING HOME

(See Illustration page 144)

THE Divine Healing Home of which we present a view to our readers on page 144 is personally conducted by the Rev. John Alex. Dowie and Mrs. Dowie.

It is situated in a quiet avenue within a block of Jackson Park, where the World's Fair was recently held, and is close to Midway Plaisance. It is only a few hundred feet distant from the Sixtieth Street Station of the Illinois Central Railway. The central part of the city of Chicago, seven miles distant, is reached by express trains in fifteen minutes. The terminus of the Sixty-first Street Electric cars connecting with the Wabash Avenue and State Street cable lines, is only one block west. The Sixty-third Street electric cars come within two blocks and the Elevated Railway is three blocks south on Stony Island Avenue and Sixty-third Street. Beautiful walks and drives in the parks and by the lake shore drive and pleasant boating in steam launches on the lagoons of Jackson Park are accessible. The location is one of the most convenient and pleasant in the city.

The Home is neither a hospital nor a hotel but just what its name implies, "a home." The President and his family make it their private home and all its inmates are treated as his private guests. Services of praise, prayer and teaching of the Word of God are held twice daily in a large assembly room and private interviews are given as often as possible. In addition to these services, Dr. Dowie usually meets the guests several times in each week for special healing services. No charges are made for his personal ministrations and the rates are only for table board and room accommodation. These rates can be procured on application.

The guests in Divine Healing Home No. 2, which is close to the Tabernacle on East Sixty-second Street, are also invited to all the privileges of the principal Home. It is only two blocks distant from the principal Home.

The Home has been established for the purpose of receiving.

First. The sick children of God who are seeking Him alone for the healing in the name of Jesus and through the power of the Holy Spirit; and

Second. Those who are receiving instruction in God's way of healing as set forth in the Holy Scriptures.

It is desired that those who wish to come should arrange in advance with the President for their reception as sometimes there is not room enough to receive all applicants.

God has very abundantly blessed the Home, which, in the opinion of all who have entered it, is beautifully furnished and adapted for the purpose for which it has been established. It was opened upon the first of May last and has been almost continuously filled, frequently to overflowing, ever since; so much so, that the house next to the Tabernacle has had to be refurbished and is now also at this writing quite full of guests. The furnishing of the Homes are almost entirely new and have cost in all nearly \$8,000 which the Lord has graciously provided to the uttermost farthing.

It may interest friends at a distance to explain that the group in front of the Home consists, first, of Dr. Dowie and his wife, who are seated. Their son and daughter stand immediately behind them in the center and the Rev. S.

J. Harrison, Dr. Dowie's assistant and Manager of the Publishing House, Mr. D. C. Alton, Financial Secretary, Mr. J. J. Carpenter, Private Secretary, and Mr. Chas. Canode, Foreman of the printing office, complete the central group of eight persons. To the right of these are Mr. and Mrs. Cotton, Janitor of the Tabernacle, and Matron of Home No. 2, with housemaids, laundress, cooks and janitor of Divine Healing Home. On the left of the center group are a number of the guests who happened at that time to be in the Home. The first three ladies are from Florida, Illinois and Wisconsin, and as the group is further examined we see persons from Iowa, Kentucky, Canada, Colorado and other parts of America. It is a fair representation of the gatherings in the Home, of those who have come from all parts to seek the Lord for healing. It would not become us to speak in terms of praise of the management and the attractiveness of the Home, further than to say that we have known of none who have not come into it with pleasure and left it with reluctance, expressing their gratitude and desire to again come under its roof. It has been a great joy to us to have been honored by the Lord in establishing so pleasant a retreat for his suffering children.

The experience now being gained by Doctor and Mrs. Dowie in the management of these Homes will be of great value to them in the establishment of more permanent institutions in connection with the work in Chicago and elsewhere. Already it is evident that larger facilities would bring increased blessings and a Home of two hundred and fifty rooms (we have at present about seventy in the two Homes) could be easily filled. The boarding houses in the neighborhood have had large numbers of guests who have been unable to find accommodation in the Divine Healing Home, as many as one hundred have been known to take rooms in the vicinity.

The Morning Talks and the special seasons of prayer are seasons of continuous interest and the many testimonies of those of the guests who have been healed in the Homes and in the Prayer Room of the Tabernacle add much to the enjoyment of the guests.

As we write these words we look once more at the picture and think of the joy connected with many of these cases. The first lady in it, Mrs. Benham, of Crescent City, Fla., who was sick for many years and had not been able to go up stairs in her own home nor go to church once in six years, is now enabled to attend to all the meetings in the Tabernacle, in the Home and to have her room on the third floor of the building.

The second lady in the group, Mrs. John Hayden, of Dixon, Ill., was blind and now sees, was unable to walk, suffering from *locomotor ataxia*, and was instantaneously and perfectly healed in the Home. The lady next to her, Mrs. Maggie Parsons, of Madison, Wis., was also perfectly healed as she testifies, after many years of suffering; and the dear little girl, Ethel Foley, of Chicago, standing upon the garden seat in the center, whose right leg had a large tumor, and was paralyzed, is now perfectly healed and able to run about without crutch or brace. Similar stories might be told of others in the group.

Rejoicing in what has already been wrought by God within these walls, we send forth this little picture on its mission, praying that God may raise up still larger and more suitable buildings for His sick ones and enable us to be more useful in this portion of His service.

**“WHENCE CAMEST THOU? AND WHITHER
WILT THOU GO?”**

BY THE REV. JOHN ALEX; DOWIE.

THESE are the questions of the “angel of the Lord.” They were first addressed to Hagar, when He found her by a fountain of water in the wilderness, on the borders of Egypt, into which country she was fleeing from her home, which was with Abraham in the Promised Land. Her heart was hot with anger, and yet filled with regret; she proudly resented what she deemed were injuries too grievous to be borne, and yet she could not but sorrow to return amongst the heathen who knew not Jehovah. Advised by God himself, then, speaking kindly to her in angelic form, she returned home again to friends reconciled—a home which she should never have left.

And now to-day, “the angel of the Lord” addresses these questions, kind reader, to thee—“Whence camest thou? and whither goest thou?” They are of deepest importance to thee.

Where does the loving Shepherd find thee to-day? Art thou a weary sheep far astray in the wilderness; or art thou found to-day safely and joyfully on the King’s highway of holiness, where all the paths are peace and pleasantness?

Wherever you are, remember, I beseech you, whence you came. You came from God. He is “the Father of spirits,” and we are all “His offspring.” Alas, many who have sold their birth-right, have forgotten their noble birth. But God never forgets, and in asking the first of these questions to-day, He reminds thee that thou art still His child, and the object of His tenderest love.

Like the prodigal of whom Jesus spake, let the remembrance of thy Father’s home lead thee to return and seek His mercy, if thou art far away in the wilderness, vainly trying to feed thy deathless soul on the world’s empty husks, amid the swinish filth of brutal sinful passions. “Come to thyself,” as he did, and then obey the loving voice which points thee to the Way by which thou mayest “go to thy Father,” which way is Jesus, and thou shalt, almost before thou knowest, find thyself, as he did, in the embrace of an infinitely compassionate God, and the Heavens will resound with joyful music, because thou hast come home again. Let no one deceive thee as to whence thou hast come. Cleave firmly ever to the truth that thou art the offspring of God, not of blind chance; that thou hast a Home for thy spirit, even when heart and flesh fail, and art not a mere material atom which returns to its kindred atoms.

But “whither wilt thou go?”

Thou art going onward in the path which thou hast chosen. No blind Fate, no cruel Necessity compels thee to walk in the path in which thy spirit is going; for thy Will alone appoints thy path. Look well, I beseech thee, at the path into which that will has driven thee. Thou hast a choice of roads. There are but two. They are both through the wilderness of this life, and conduct thee to widely different gates, at death, into the life beyond.

Thou mayest know these paths by many infallible marks.

First, **THEY COMPANIONS** in the road shew thee where thou art. Their conversation, their objects, and their desires will be very plain to thee, if thou art honest to thy soul; and thou canst not mistake as to whether they are seeking the treasures of Egypt, or treasures in the Heavens—thou shalt know where their hearts are, when thou hearest them tell thee where their treasure lies.

Then **THEIR END** will often show thee on what path they travelled: for death makes plain to every eye the realities or the shams on which they set their hearts. The faithless, at death, are full of fear: for they leave all their heart’s treasure behind them, whilst those who have trod the path of faith in God, see their end approach with rapture, as they behold their

treasures above, shining in all the dazzling glory of God’s eternal light and love. The worldling says with Cæsar Borgia—“Alas, I have prepared for everything except death; and now that at last I have to die, I am entirely unprepared.” The Christian shouts a song of victory over the grave, and a welcome to stingless death, with the great Christian hero, Paul, or, as Bunyan beautifully expresses it in his *Pilgrim’s Progress*, he says with Mr. Standfast—“I see myself now at the end of my journey, my toilsome days are ended. I am going now to see that head which was crowned with thorns, and that face that was spit upon for me. I have formerly lived by hearsay and faith; but now I shall go where I shall live by sight, and shall be with him in whose company I delight myself. I have loved to hear my Lord spoken of; and, wherever I have seen the print of His shoe in the earth, there have I coveted to set my foot too. His name has been to me a civet-box; yea, sweeter than all perfumes. His voice has been to me most sweet; and his countenance I have more desired than they that have most desired the light of the sun. His word did I use to gather for my food, and for antidotes against my faintings. He has held me, and has kept me from my iniquities; yea, my steps have been strengthened in His way.” And then, whilst thus in discourse, his countenance changes, the strong man bows under, the last words are spoken, “Take me, for I come to Thee,” and he ceases to be seen any more below. “But,” as Bunyan adds in his affecting allegory, “glorious was it to see how the open region was filled with horses and chariots, with trumpeters and pipers, with singers and players on stringed instruments, to welcome the pilgrims as they went up, and followed one another in at the beautiful gate of the city.” And canst thou not add with the author,—“which when I had seen, I wished myself among them?”

Then where art thou going? Art thou going on the broad road of sin and destruction, away out into the darkness, self-banished from thy God and Saviour? Or, art thou going Home where thy Father waits to bid thee welcome.

I met a man, some years ago, who was in deep distress, both of body and spirit. He wept bitterly as he said,—“Oh, sir, ’tis not my being hungry and friendless that most troubles me, sore though that trouble is. It is, sir, that I am dying and I have no hope beyond. My father, my mother, and my only sister are all dead, and *they knew where they were going to. But I am dying, and oh, I do not know where I am going.*” ’Twas sad to see his grief over a wasted life; but glad was I to point the way to God.

Now, reader, let me lovingly entreat thee not to neglect the questions which thy Lord addresses to thee even now—“Whence camest thou? and Whither wilt thou go? And set forth this day to return to thy Father, under his loving leadership who now waits to receive thy sinful soul, that he may cleanse it and renew it by His Spirit of Love, and prepare thee for ‘the inheritance incorruptible, and undefiled.’” Then, as thou journeyest, thou shalt sing in thy heart, with thy heaven-bound companions:—

“We’re going home, no more to roam,
No more to sin and sorrow;
No more to wear the brow of care—
We’re going home to-morrow.”

“For weary feet awaits a street
Of wondrous pave and golden;
For hearts that ache the angels wake
The Story sweet and olden.”

“Oh, joyful song! oh, ransomed throng!
Where sin no more shall sever;
Our King to see, and, oh, to be
With Him at home for ever!”

“BLESS the Lord, O my soul; and all that is within me,
bless His holy name.”

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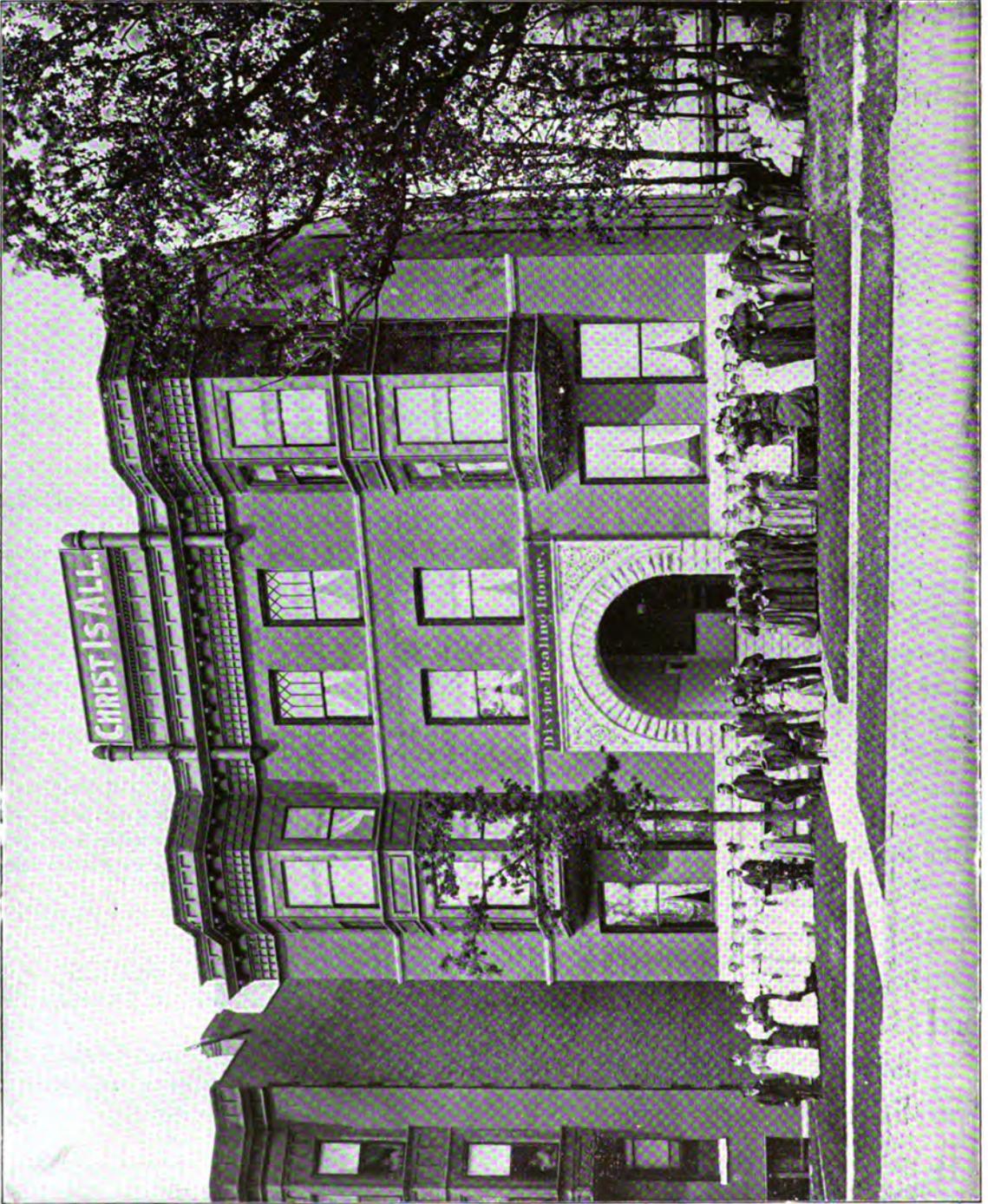
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were for the healing
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An address Delivered at the Afternoon Service in Zion Tabernacle, Chicago, on Lord's Day, Aug. 12, 1894.

(Continued from No 9, page 133.)

There were many lepers in the days of Elisha but there was not a single Israelite who had faith for healing. The only one that could be healed was Naaman the Syrian. In the days of Elijah there were many widows and there was but one unto whom the prophet was sent, and that was a widow of Sarepta a Canaanite who was about to make a little cake for her dying son out of her last bit of meal and the last drop of oil. Elijah came to her and said "I need that for I am starving and I say to you as Jehovah God lives the barrel of meal shall not waste nor the cruse of oil fail;" and she did as she was told. There was not a widow in Israel who would dare to do that. That widow did that and she never wanted." Then they began to get angry. That was

HOW IT WAS RECEIVED

for when you tell people the truth, as Jesus told it, then they begin to get angry.

I told some folks here the other day that the man who filled himself up with tobacco was a dirty stinkpot and there was one man who said, "When you first told me that, Doctor, I felt like punching your head," and then he said, "The next thing was that I said to myself, 'Don't be a fool, the Doctor is right, I am a stinkpot and I am a dirty stinkpot at that.'" But he said "The first impulse was to punch your head: for there was my best girl sitting along side of me and she looked at me, and I said, 'What do you think of that?' and she said, 'What do you John?' Don't you think he was right?" He said "I could not smoke any more after that. I knew you were right." So it was with the Nazarenes. Their first impulse was to go for Christ, and they went for Him. They were stirred up and said. "We will put an end to your Messianic pretences. We are going to throw you down from the precipice and throw stones upon you and kill you and stone you to death. That was what they intended to do with the Christ, and Jesus simply passed through and went down to Capernaum. His first sermon had like to have been His last. No one yet ever preached this gospel in all its fullness but what the world wanted his life's blood. I have heard the bullet whiz by my ear, I have left my room just five minutes before dynamite has blown up the floor on which I had been sitting and smashed everything to pieces.

THIS WAS THE GOSPEL

Christ declared in the synagogue at Nazareth, that He came not only for the purpose of saving, but of healing. All through His ministry He set forth His two-fold purpose. He came to this earth not only to save men from sin, but from the consequences of sin, of which disease is one. He came to destroy the works of the devil, of which disease is one. He went about doing good and healing all the oppressed of the devil, and declared He had come for that purpose.

When He sent out the twelve apostles He gave them power over unclean spirits, to cast them out and to heal diseases. He said to them "Preach the gospel, heal the sick, cleanse the lepers, raise the dead, cast out the devils; freely ye have received, freely give."

When he sent out the seventy He gave them precisely the

same commission, with the exception of raising the dead, and He told them to heal the sick. When He sent forth His gospel, in the closing moments of His earthly life He sent forth *the same gospel*. When his apostles preached that gospel at Pentecost, it was the gospel of salvation which that day saved *three thousand* people. A few days later God healed through them the lame man at the beautiful gate of the temple and that man who had never walked, over forty years of age, was instantly healed. That same day *five thousand men* were saved: for it is written in the fourth chapter of the Acts of the Apostles, 4th verse: "Many of them which heard the word believed: and the number of the men was about five thousand."

So they went on preaching the gospel, and the Acts of the Apostles is full of Divine Healing. There were many healings immediately after the Beautiful Gate of Divine Healing was opened at the Beautiful Gate of the Temple in Jerusalem, especially through the ministry of the Apostle Peter: "Inasmuch that they brought forth the sick into the streets, and laid them on beds and couches, that at least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits; and they were healed, every one." And not only through the ministry of the apostles, but through the ministry of Stephen, one of the seven deacons, for it is written: "And Stephen, full of faith and power did great wonders and miracles among the people." Many also were healed through the ministry of the Apostle Paul and some of the manifestations of Divine power through that holy apostle were of the most remarkable character, as in Acts 19: 11, 12, where it is written: "And God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick, handkerchiefs or aprons, and the diseases departed from them and the evil spirits went out of them." Demons also in that city were cast out, and it is added: "And many that believed came, and confessed and showed their deeds. Many of them also that used curious arts, brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the word of God and prevailed." And the very last chapter of the Acts of the Apostles gives a marvelous account: First, of the deliverance of Paul himself when stung by a viper; Second, of the healing of the father of Publius, the chief man in the island; and then it is added: "When this was done, others also, which had diseases in the island, came, and were healed," indicating practically the conversion of the whole island, known by the modern name of Malta, to the gospel. But alas for the professed people of God, the Acts of the Apostles closes with the stern rebuke of the Apostle Paul to the Jews who came to listen to him, but who did not believe. Paul said: "Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying, Go unto this people, and say, hearing ye shall hear, and shall not understand; and seeing ye shall see and not perceive; for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it." Alas, alas, that this spirit should be so continuously repeating itself in the church that to-day we are compelled to look in the faces of professed Christian ministers and say similar words, for many of them will not "hear it." Throughout the whole of the apostolic period these signs continued, and far into the 4th century, until Christianity became corrupted by association with state-craft and heathenism, and the last book of the Bible, the Revelation of Jesus Christ, which He gave unto St. John, closes with the beautiful revelation of the "tree of life, the leaves of which are for the healing of the nations" and with the blessing from the Alpha and Omega: "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." These facts therefore prove my assertion that the Gospel of Healing is set forth in the scriptures and that unless God has given a new revelation there is no other healing but Divine Healing approved by God. It is not, therefore, we who have made an innovation, it is not we that are preaching another gospel, but our adversaries who falsely so charge us are those who are teaching another gospel, the gospel of pills and squills, and vegetable and mineral poisons, and surgeons knives and plasters and other abominations at the bidding of the Moloch of modern medicine and surgery, a very Juggernaut, beneath the wheels of which humanity casts itself and permits gangs of medical students and doctors to crush them beneath the car of this horrid idol which they are dragging through the world behind them. The brethren who maintain another kind of healing are simply preaching allegiance to this horrid monster. This gospel of healing, the gospel of healing as set forth in the scriptures, teaches first of all that disease is the work of the devil, and second, that healing is the work of God, for Christ came to "destroy the works of the devil," and in that way do the work and will of God. Has he changed? Is Jesus Christ the same yesterday, to-day and forever? If He is the same, He is the Cleanser, He is the Keeper of His people, and if He is not the same, then the Bible is a lie and we have no Christ and no Redeemer. The assertion is sometimes made that the gifts of healing have been taken away, but the gospel of healing as set forth in the scriptures denies this allegation of an apostate church. We do not take our religion from the church; we take our religion from God and from His word. The church has been in error thousands of times. In this land it has taught within the memory of living men from thousands of pulpits that slavery was a divine institution and that the black man or woman was made to be the slave of the white man who had the right to sell him as he would a cow, and to sell even their own children by black mothers, and the selling of their own flesh and blood was maintained by ministers from many pulpits as in accordance with the word of God. It was the church that led the Confederate states and invoked the blessing of God upon the devil's work, and ministers laid aside their pulpits and took up the sword to fight for a diabolical lie; and it was not only the church south, but the church north, for living men have told me that they were driven out of fellowship and office in northern churches because of their praying for the abolition of slavery. This is an illustration of how far the church may err, for I do not suppose there is one man; north or south, to-day, who would pray for the foundation of a state, the corner-stone of which was to be slavery. The church has often been wrong. When Martin Luther protested against the iniquity of the pope in selling indulgences to sin, he was reproving the church for its apostasy, and doing the work of God when he trampled upon the confessional box and the indulgence box, and denied the right of a corrupt priesthood to forgive sins or to give permission to sin. The Church of England solemnly cursed from many of its pulpits, the apostolic John Wesley, George Whitfield, Rowland Hill, and the same church imprisoned John Bunyan, whose immortal allegory of the Christian Pilgrim's Progress has been the joy and delight of millions who have been helped by it on their way heavenward. We dare not listen to the church when it teaches something that is not contained in the Bible, and that is manifestly opposed to the Bible. We dare not listen to the church when it teaches that Christ has changed, that God has repented of His gifts and that the gospel has been emasculated, and that instead of Divine Healing we have to go back to Juggernaut and Moloch. It is not what the church says nor what the pope says, but it is what God says, and the religion of a true man of God can only be found in the word of God. To those who say the gifts of healing have passed away we reply: prove it. Prove it from the Bible and prove it from the history of the church. We will under-

take anywhere and at any time to prove the contrary. There are nine gifts of the Spirit and you may read of these in 1 Cor. 12. The word of wisdom; the word of knowledge; faith; gifts of healings; workings of miracles; prophecy; discernings of spirits; tongues; and interpretation of tongues; and the scripture declares: "All these worketh that one and the self-same spirit, dividing to every man severally as He will." The 11th chapter of the Epistle to the Romans and the 29th verse declares that "the gifts and calling of God are without repentance." How dare any one then say that God has repented of His gifts. Is not the Holy Ghost in whom all these gifts are found, still in the church? When was He, or when were they, taken away? The burden of proof that the gifts of healing have been removed lies upon the persons who declare that they were taken away. It is a wicked and blasphemous statement that they have been taken away, when God says that they have been given without repentance. The words in the original mean apart from any possibility of change of mind. John Wesley declared that the gifts were in the church. Martin Luther declared that they were in the church; great and good men have declared that they were in the church, and the church has departed from the teachings of its great leaders, even in comparatively modern times, as well as from the word of God. I declare the church, and I declare the minister who denies the perpetuity of God's gifts, to be apostate, and to be most displeasing to God. We are standing by the old time religion and believe that the word of God is true, that every word of God is pure, and that that word liveth and abideth forever. We shall not enter further upon this subject to-day, because we shall deal with the whole question very minutely and fully in the lecture on the "Two Chains" and also on the "Gifts of Healings; a present day reality." This is only the third lecture in a series of thirty. But now we must turn from the Gospel of Healing and what it is, to set forth something of the way in which I came to preach it.

[Dr. Dowie then at considerable length gave the story of his conversion when a child and his own personal experience in being directly healed in answer to prayer thirty years ago. After outlining the way in which God had led him in his ministry he said:]

I will now tell you the story of the incident which led me into this ministry of healing and which

COMPELLED ME TO PREACH THE GOSPEL OF DIVINE HEALING.

Jesus Christ is the same to-day as when He trod the Holy Land, blessing the fainting, scattered, burdened sheep of God with words of life. And still He journeys over all the earth and never wearies of His loving task. He binds up still the broken, bleeding hearts, He still delivers from the tyrant's fetters, and from Himself, the Fountain, healing virtue still is flowing. With outstretched hands He stands, quick to respond to thine appeal and banish all thy woe. Unseen, but "with us always," as He said, He stands beside thy bed of weary pain. Loved ones bend over thee, and minister with sympathetic care; but nearer than all beside is Jesus, thy Saviour and thy Healer still. The Hand that cleansed the foulness of the leper's flesh and made it sweet and clean; the Hand that made the deaf to hear, the blind to see, the lame to leap, the dumb to speak; the Hand which raised the dead to life is here, no vanished Christ have we. Oh, wherefore doubt, and wherefore seek at other hands, from surgeon's knife or poison draught, the healing which He died to bring to thee, to me, to all mankind, in every age, in every land, in every clime? Christ changes never.

At noontide, eighteen years ago, I sat in my study in the parsonage of the Congregational Church, at Newton, a suburb of the beautiful city of Sydney, Australia. My heart was very heavy, for I had been visiting the sick and dying beds of more than thirty of my flock, and I had cast the dust to its kindred dust into more than forty graves within a few weeks. Where, oh where was He who used to heal His suffering children? No prayer for healing seemed to reach His ear, and yet I knew

His hand had not been shortened. Still it did not save from death even those for whom there was so much in life to live for God and others. Strong men, fathers, good citizens, and more than all, true, faithful Christians sickened with a putrid fever, suffered nameless agonies, passed into delirium, sometimes with convulsions, and then died. And oh, what aching voids were left in many a widowed orphaned heart. Then there were many homes where, one by one, the little children, the youths and the maidens were stricken, and, after hard struggling with the foul disease, they too, lay cold and dead. It seemed sometimes as if I could almost hear the triumphant mockery of fiends ringing in my ear whilst I spoke to the bereaved ones the words of Christian hope and consolation. Disease, the foul offspring of its father, Satan, and its mother, Sin, was defiling and destroying the earthly temples of God's children, and there was no deliverer.

And there I sat with sorrow bowed head for my afflicted people, until the bitter tears came to relieve my burning heart. Then I prayed for some message, and oh, how I longed to hear some words from Him who wept and sorrowed for the suffering long ago, the Man of Sorrows and of Sympathies. And then the words of the Holy Ghost inspired in Acts 10: 38 stood before me all radiant with light, revealing Satan as the defiler and Christ as the Healer. My tears were wiped away, my heart was strong, I saw the way of healing, and the door thereto was opened wide, and so I said, "God help me now to preach that word to all the dying round, and tell them how 'tis Satan still defiles, and Jesus still delivers, for 'He is just the same to-day.'

A loud ring and several loud raps at the outer door, a rush of feet, and then at my door two panting messengers who said, "Oh, come at once, Mary is dying; come and pray." With just such a feeling as a shepherd has who hears that his sheep are being torn from the fold by a cruel wolf, I rushed from my house, ran hatless down the street, and entered the room of a dying maiden. There she lay groaning, grinding her clenched teeth in the agony of the conflict with the destroyer, the white froth, mingled with her blood, oozing from her pain-distorted mouth. I looked at her and then my anger burned. "Oh," I thought, "for some sharp sword of heavenly temper keen to slay this cruel foe who is strangling that lovely maiden like an invisible serpent, tightening his deadly coils for a final victory."

In a strange way it came to pass; I found the sword I needed was in my hands, and in my hand I hold it still, and never will I lay it down. The doctor, a good Christian man, was quietly walking up and down the room, sharing the mother's pain and grief. Presently he stood at my side and said, "Sir, are not God's way mysterious?" Instantly the sword was flashing in my hand,—the Spirit's Sword, the Word of God. "God's way!" I said, pointing to the scene of conflict, "how dare you, Dr. K——, call that God's way of bringing His children home from earth to Heaven? No, sir, *that is the devil's work*, and it is time we call on Him who came to 'destroy the work of the devil,' to slay that deadly foul destroyer, and to save the child. Can you pray, Doctor, can you pray the prayer of faith that saves the sick?" At once, offended at my words, my friend was changed, and saying, "You are too much excited, sir, 'tis best to say God's will be done," he left the room. Excited! The word was quite inadequate, for I was almost frenzied with Divinely imparted anger and hatred of that foul destroyer, disease, which was doing Satan's will. "It is not so," I exclaimed, "no will of God sends such cruelty, and I shall never say God's will be done to Satan's works, which God's own Son came to destroy, and this is one of them." Oh, how the word of God was burning in my heart: "Jesus of Nazereth went about doing good, and healing *all that were oppressed of the devil*: for God was with him." And was not God with me? and was not Jesus there and all His promise true? I felt that it was even so, and turning to the mother I inquired, "Why did you send for me?" To which she answered, "Do pray,

oh pray for her that God may raise her up." And so we prayed. What did I say? It may be that I cannot now recall the words without mistake, but words are in themselves of small importance. The prayer of faith may be a voiceless prayer, a simple heartfelt look of confidence into the face of Christ. At such a moment words are few, but they mean much, for God is looking at the heart. Still, I can remember much of that prayer unto this day, and asking God to aid I will endeavor to recall it. I cried:

"Our Father, help! and Holy Spirit teach me how to pray. Plead Thou for us, oh, Jesus, Saviour, Healer, Friend, our Advocate with God the Father. Hear and heal Eternal One! From all disease and death deliver this sweet child of Thine. I rest upon The word. We claim the promise now. The word is true, 'I am the Lord that healeth thee.' Then heal her now. The word is true, 'I am the Lord, I change not.' Unchanging God, then prove Thyself the Healer now. The word is true, 'These signs *shall* follow them that believe in My Name, they *shall* lay hands on the sick, and they *shall* recover.' And I believe, and I lay hands in Jesus' name on her, and claim this promise now. Thy word is true, 'the prayer of faith *shall* save the sick.' Trusting in Thee alone, I cry, oh, save her now, for Jesus' sake, Amen!"

And, lo, the maid lay still in sleep, so deep and sweet that the mother said in a low whisper, "Is she dead?" "No," I answered in a whisper lower still, "Mary will live, the fever has gone. She is perfectly well and sleeping as an infant sleeps." Smoothing the long dark hair from her now peaceful brow, and feeling the steady pulsation of her heart and cool, moist hands, I saw that Christ had heard and that once more, as long ago in Peter's house, "He touched her and the fever left her." Turning to the nurse I said, "Get me at once, please, a cup of cocoa and several slices of bread and butter." Beside the sleeping maid we sat quietly and almost silently until the nurse returned, and then I bent over her and snapping my fingers said, "Mary!" Instantly she woke, smiled and said, "Oh, sir, when did you come? I have slept so long;" then stretching out her arms to meet her mother's embrace, she said, "Mother, I feel so well." "And hungry too?" I said, pouring some of the cocoa in a saucer and offering it to her when cooled by my breath. "Yes hungry too," she answered with a little laugh, and drank and ate again, and yet again, until all was gone. In a few minutes she fell asleep, breathing easily and softly. Quietly thanking God we left her bed and went to the next room where her brother and sister also lay sick of the same fever. With these two we also prayed, and they were healed. The following day all three were well and in a week or so they brought to me a little letter and a little gift of gold, two sleeve links with my monogram, which I wore for many years. As I went away from the home where Christ as the Healer had been victorious, I could not but have somewhat in my heart of the triumphant song that rang through Heaven, and yet I was not a little amazed at my own strange doings, and still more at my discovery that

HE IS JUST THE SAME TO-DAY.

And this is the story of how I came to preach the Gospel of Healing through Faith in Jesus.

That very day I went to the cemetery and laid in the grave the bodies of three who had died two days before, but I rejoice to add that in the more than twelve years of ministry in Australia which followed I only buried five, although ministering to many, many thousands. And yet it was not all at once that I could discover how to teach the lessons that I learned that day. Not until six years after did I fully enter upon the ministry of healing as a part of the ministry of the Gospel of our Lord Jesus Christ, to preach which I was duly ordained twenty years ago. In these ten years I have prayed, and in Jesus' name have laid my hands upon a vast number of sick ones, probably more than 30,000 persons in the present year alone. Those who have been healed have testified in thousands and the

record of their testimonies has gone forth to many lands. We have left our friends and home to carry Leaves of Healing from the Tree of Life to every creature in every nation we can reach. We have never proclaimed this Gospel in any city or country where God has not confirmed the word with signs following, although in some places it is still true as nineteen centuries ago, "He could not do there many mighty works because of their unbelief." We bring this message to this city, and to all who may read these words. It will give us joy to tell it to all who will come. Salvation and Healing are FREE, for God never sells His gifts. "Come, buy wine and milk without money and without price."

The mission opens its doors to all. It is the old time religion and no new gospel that is preached. 'Tis the gospel of Jesus' Redemption for spirit, soul and body, bringing salvation from sin, healing from sickness, and cleansing from every defilement of the flesh and spirit.

Let the words abide in thy heart,

HE IS JUST THE SAME TO-DAY.

And if thou wilt believe Him, first for Salvation and then for Healing, thou wilt go onward in the King's Highway of Holiness singing the familiar words with a new meaning, as thou goest along the way through earth to Heaven:

"Thou, O Christ, art all I want,
More than all in Thee I find.
Raise the fallen, cheer the faint,
Heal the sick, and lead the blind."

THE FIRST HEALING IN OUR AMERICAN MISSION.

BY THE REV. JOHN ALEX. DOWIE.

On the morning of Saturday, 16th of June, 1888, the seats in the corridor in the Palace Hotel, San Francisco, Cal., near my room were crowded with persons desiring interviews with me. We had only arrived in the S. S. Mariposa from Australia on the previous Saturday. Amongst these was an aged woman from Sacramento, who came in leaning upon a crutch, and in great pain. She was accompanied by her daughter. After a few words of prayer I found she was a most interesting character. She was a tall, gaunt-visaged, weird-looking person, abrupt in manner, without imagination, conscious of her ignorance, and doubtful of her standing in Christ. She presented a most peculiar study as the conversation proceeded. She said, "Doctor, I am a hard case; my husband is a much harder case; we are very poor, and I am very ignorant; he read about you yesterday in Sacramento, the capital of this State, about 100 miles distant from this city. He said, 'that is the old-time religion, or else it is all a lie; go down and see if the doctor is what they say he is, and if he is,

YOU WILL COME BACK CURED.

I stared at him in astonishment, for he was not a Christian man, nor given to believe in such things. But he was very pressing, and said, "Go!" So I have come."

"But you are a Christian?" I said.

"I don't know," she said; "I want to know; I do not believe in saying I am, unless I am sure."

And then in a few minutes she burst out, "O Doctor, I want to be sure of salvation; you do not know how ignorant I am; I can't read or write; I don't know a B from a bull's foot; I am *poor white trash*; do you know what that means?"

I said, "Yes, you were born in the South, were you not?"

She said, "Yes, they talk of slaves—black slaves—but I have been a white slave all my life, and I am a slave now as regards work. They sent me out when I was only four years old to gather sticks in the woods; I was beaten, half starved and cruelly treated by a drunken step-father; I grew up ignorant; I do not know how to talk even now to such a gentleman as you; oh! tell me how I can be sure of salvation."

I was deeply moved, for she was speaking with a natural,

or perhaps I should say a supernatural eloquence, that was irresistible. I gladly responded to her cry, and it was not long before I had the joy of seeing her led into a simple trust in Christ as her Saviour; the Holy Spirit had already wrought in her conviction of sin and a fervent love for Christ the Righteous, and she was ready to yield her heart to Him. I realized that Satan was condemned, and she was set free. She looked at me with tears in her stony face, and when I said, "Now will you just trust Jesus as your Healer?" she again replied, "Show me how."

I said, "If Jesus were to enter this room now and present Himself to you, would you ask Him to heal you, believing that He would?"

"Oh, yes, Doctor," she said, "and I believe he would."

"Then," I replied, "He is present."

She looked around. I said, "Invisibly present, for He has said, 'Lo, I am with you always.' If that is true He is here now in spirit and in power."

"Doctor," she said, "I believe He is."

Without another word I knelt at her feet, and asked her to put the diseased foot in my hand. She did so. I took off her slipper, and, holding the foot in my hand, I prayed that God would use me by the Holy Spirit in Jesus' name, and for His sake, in her healing. When I had finished praying I looked up and saw that she was softly crying. I think my attitude at her feet had deeply touched her; but she was looking upward lost in reverent prayer. I rose and said, "In Jesus' name, rise and walk!" She looked for the crutch, which I had placed beyond her reach. I repeated the words, "In Jesus name, rise and walk!" She arose, she walked several times across the room.

I SAID, "YOU ARE HEALED!"

She could not speak for emotion, which she tried hard to restrain, but at last gave way, and falling on Mrs. Dowie's neck, kissed her warmly, and also embraced her daughter, whom she had told me she had not kissed for many years. It was a very affecting scene. The daughter was a backslider, but ere she left the room she was restored to God. As they were going away, I said to the old lady, "You have left something which belongs to you."

She said, "What?"

I said, "Your crutch."

"Oh," she said, "I don't need it any more; I am healed."

I said, "What do you intend to do with it then?" holding it in my hand.

She said, "Oh, Doctor, if you would like to take it, I will leave it with you."

I said, "Very well; put it in the corner." And in the corner it was placed, and she walked more than eight blocks to her daughter's home.

In two days, on Monday, the 19th of June, she came back rejoicing, saying she had walked about quite well. She told me that she had not for two and a half years rested upon that foot without a crutch, and that for ten months she thought she had not slept one "solid hour." I asked her how she slept now, and she said, "Like a baby." And then she told me she was going home. I said, "What are you going to do when you get home?"

"I will tell all," she said, "that

JESUS SAVED AND HEALED EVEN ME."

This incident I have thus narrated in detail, because it is the first case of Divine Healing which I have been permitted to witness, and to be instrumental in, on this great continent. I could not have desired a better. Ignorant, almost without hope, she was one of those common people who, in the days of Jesus' earthly ministry, heard Him gladly, and received Him fully, not only as their Saviour, but as their Healer. I pray that she may be the representative of multitudes who shall thus, like the poor of old, have this gospel preached unto them, and who shall receive all its saving, cleansing, healing and uplifting power.—From *American First Fruits*.

THE DRAMA. HEATHEN, ANTI-CHRISTIAN, IMMORAL.

From Two Lectures on THE DRAMA, THE PRESS, AND THE PULPIT, delivered by THE REV. JOHN ALEX. DOWIE, in the Victoria Theatre, Sydney, N. S. W., on Lord's Days, March 16th and 23rd, 1879.

(Continued from No 9, page 139.)

And among modern critics I can only refer to two, whose special knowledge fits them for the task of judging Euripides, viz., Mr. Grote, and Mr. T. A. Buckley, both Greek scholars of the greatest eminence. In his *History of Greece* (vol 1, pp. 363-4), Mr. Grote says that "he put into the mouth of his unprincipled dramatic characters, apologetic speeches which were denounced as ostentatious sophistry, and as setting out a triumphant case for the criminal. His thoughts, his words, and the rhythm of his choric songs, were all accused of being deficient in dignity and elevation. . . . And he incurred still greater obloquy on another point, on which he is allowed even by his enemies to have only reproduced in substance the pre-existing tales,—the illicit and fatal passion depicted in several of his female characters, such as Phædra and Sthenobœa. His opponents admitted that these stories were true, but contended that they ought to be kept back, and not produced upon the stage."

Can this be the author of whom Mr. J. says,—“If such plays . . . could be produced . . . then, we as Christians could give in our adhesion to the stage?” Why, even the heathen of ancient Athens thought they, as Mr Grote says, “ought not to be produced upon the stage.” Can it be that this modern critic of the drama is of the opinion that the Christians of Sydney are so degraded as to find entertainment in dramas which were pronounced to be unfit for the heathen stage?

But Mr. Buckley, an Oxford scholar of eminence and the translator of Euripides' extant works, shall tell us his opinion, an opinion worthy of consideration. He says, in his Introduction to the *Tragedies of Euripides* (pp. 7-10), “As if he took a delight in the black side of humanity, he loves to show the strength of false reasoning, of sophistry antagonistic to truth, and of cold expediency in opposition to the natural feelings of humanity. . . . His exaggerations in the minor characters are scarcely to be surpassed by the lowest writers of any period. . . . Under Euripides, the stage began gradually to approximate more closely to the ordinary and, at that time, debased character of Athenian society. . . . An attempt to depreciate the social influence and position of the weaker sex, forms the most unamiable features of this change. . . . His excellent reasons for doing right or wrong, as the case might be, must have been inestimably delightful to the accommodating morals of the Athenians.” But it is not only for their immorality that Mr. Buckley denounces these plays, which Mr. J. praises, it is for their bestiality and cruelty. He says (p. 10), “So great is the prodigality of slaughter throughout his Dramas, that we can but imagine morbid cruelty to have formed a considerable ingredient in the disposition of Euripides. Even his pathos is somewhat tintured with this taste for painful images. As we have beheld in our own times a barbarian alternately glut his sight with executions, and then shed floods of tears, and sink into idiotic despondency; so the poetry of Euripides in turn disgusts us with outrageous cruelty, and depresses us with the most painful demands upon our compassion.”

However, that my exposure of the real nature of Euripides' plays may be complete, I will lay before you, shorn of some of its disgusting details, one of his best productions—*The Bacchæ*. I say the best, meaning the least abominable; for such plays as his *Hippolytus* are too immoral to be referred to at length, setting forth as they do the horrid crimes of gods and men who are famous in ancient mythology.

The plot of *The Bacchæ* is somewhat as follows:

Bacchus (or Dionysus) appears first upon the scene, and claims to be the son of Zeus (or Jupiter), the supreme god of the Greeks, by an earthly woman, Semele—the said Jupiter being just a supreme bestial conception. Bacchus being introduced, makes a long speech claiming to be a real god; and setting forth the great impiety of his native city, Thebes, where he then is, in rejecting him, and especially expresses his resolve to punish the king, Pentheus, who refuses to worship the god of drunkenness, being a worshipper of Minerva (or Athenæ) the goddess of wisdom. Bacchus declares—“I will show Pentheus, and all the Thebans, that I am a god;” and the whole object of the play is to manifest how he proved his divinity beyond question. He drives the sisters of his own mother out of the palace, filling them with frenzy, so that they dwell in the mountains in a state of insanity; and madens also Agave, the mother of Pentheus, beside many other women of Thebes, who engage in the vicious actions, and orgies, which formed part of the worship of Bacchus. When this is fully accomplished, and the women are all raving mad drunk in the hills near the city, Bacchus appears in disguise, as a man, to Pentheus, who is filled with indignation, having found that his nearest relatives are worshipping the god whom he abominates. Bacchus pretends to sympathize with Pentheus in his fierce anger and persuades him to disguise himself in woman's attire, and go out among the women in the mountains, so that he may be able to decide how to punish them. To this Pentheus agrees, and no sooner has he attired himself like a female worshipper of Bacchus, than he too, becomes mad. When they arrive at the scene of debauchery and revelry, where the women are, Bacchus contrives to make Pentheus appear like some horrid beast to the maddened creatures; whereupon, led by Agave, his mother, who has become a priestess, they seize him and with the most cruel tortures, kill him, tearing him from limb to limb, whilst the chorus sing these words—“Ye have accomplished a glorious victory, illustrious, yet for woe and tears: for it is a glorious contest to plunge one's dripping hand into the blood of one's son.” Then Agave takes his bleeding head, and placing it upon the top of a thyrsus, she bears it along in triumph through the city of Thebes, until she meets Cadmus, her father, whom she invites to prepare a banquet to celebrate her victory, and bids her servants to summon her son Pentheus also. Cadmus, horrified, bids her look up into the sky, whereupon her Bacchic frenzy leaves her, and she forgets much of what she has said and done in it. Then Cadmus says—“Whose head is that you have in your arms?” She replies, “That of a lion, as those who hunted him said.” He bids her look again, and she starts back in horror exclaiming, “What do I see? What is this that I bear in my hands?” Cadmus rejoins, “Look at it, and learn more closely—Does it seem to you to be like a lion?” The miserable Agave then exclaims, “No; but I, wretched, hold the head of my son Pentheus—Who slew him, how came he into my hands?—Tell me, since delay causes a quivering at my heart.” To which the weeping Cadmus answers, “You and your sisters slew him;” and then goes on to explain at length, how Bacchus had caused her to slay him, because he had insulted the god, by denying his divinity and refusing to worship him. Cadmus closes his narrative by saying, “But if there is any one here who despises the gods, looking on this man's death, let him acknowledge the gods.” Then Bacchus himself appears again upon the scene, and dooms Cadmus, Agave, and the whole royal family to banishment and worse. Cadmus beseeches the god to have mercy, which prayer Bacchus refuses. Cadmus says, “You press upon us too severely.” Bacchus answers, “Ay, for I, being a god, was insulted by you.” Cadmus replies, “It is not right for gods to resemble mortals in anger.” Bacchus then closes all further discussion by saying, “My father, Jove, long ago decreed this.” Then, finally, the Chorus closes the drama by singing, “There are many forms of divine things; and the gods bring to pass many in an unexpected manner: both what has been expected has not been accomplished, and the god has

found out a means for doing things unthought for. So, too, has this event turned out."

And now, I ask you if this representation contains "high moral and religious teaching," and is just the thing which will cause you who are "Christians to give in your adherence to theaters?" Is Mr. J. desirous of formally re-establishing the worship of Bacchus? I never thought him a very active foe to the temples of Bacchus which curse this city; but surely he cannot mean to teach this as the newest thing in divinity. And, if these plays represent "men as they ought to be," does Mr. J. really mean us to understand that we are to learn from Pentheus, and, instead of worshipping the Eternal God of Wisdom, are we to become worshippers of Bacchus, the god of cruelty, vice, and drunkenness; and are all Christian mothers to get drunk like Agave, and murder their sober-minded, wisdom-loving sons, as she did?

And then, will Mr. J. be pleased to point out "the ideal pictures of a noble life," contained in this, or any of Euripides' plays? Does the human impersonation of divinity in the person of Bacchus, who proves himself throughout the play to be a liar, a murderer, a lustful monster, and a most atrociously cruel and merciless wretch generally—I say, does that impersonation contain the "ideal picture of a noble life;" or, if not, in which of the characters can it be found?

But let us turn to the writings of Sophocles, and see if they will bear the admiration which Mr. J. has so repeatedly bestowed upon them.

Sophocles was born about 496 years before Christ, and died in the same year as Euripides, 406 B. C. Admitting all that might be said truthfully as to his undoubted genius, and that there are fine passages here and there in his writings, and passing by his vices of sensual indulgence and love of money, we need only glance at his seven extant tragedies to see how utterly debasing the representation of them must have been, and how monstrously wicked it would be for them to be enacted on the stage in these days.

The *Ajax* sets forth the details of the madness, murder designs, and suicide of its subject, one of the Grecian heroes of the siege of Troy, who lost both his reason and his life through jealousy, because that the dead hero Achilles' armour was bestowed upon a better man, Ulysses.

I fail to see anything very "noble" there.

The *Electra* represents, principally, the successful murder by Electra and her brother, Orestes, of their own adulterous and murderous mother, Clytemnestra, and her paramour, Egisthus.

I do not see anything very "noble" in that.

The *Philoctetes* is a shade better than the two preceding plays; but principally represents Ulysses' unsuccessful attempt to steal from Philoctetes the arrows of the god Hercules, whose descent from the skies puts everything straight.

Where is the nobility, etc., of such mythical rubbish as that?

The *Antigone* represents how two wretched brothers quarreled about their respective claims to the throne of Thebes, how they brought about great slaughters in many contests, how they at last slew each other in a single combat, how their uncle who became king denied one of them the rites of burial, how his sister Antigone did bury him despite the king's orders, how she was sentenced to die from starvation in a cave, how the king's own son slew himself because of Antigone's doom, how his mother Eurydice also committed suicide because of her son's sad end, and how poor wretched Creon, the king, is left a prey to fruitless remorse, with only this consolation, by the Chorus, that the whole affair is decreed by the gods, in these words:—

"Forever are the boastings of the proud
By the just Gods repaid, and man at last
Is taught to fear their anger, and be wise."

It may be my blindness, friends, but I fail to see "the high moral and religious teaching," etc., of this horrible drama, which Mr. J. would have on the stage for "Christians"

to admire, and be "taught to fear the anger" of the heathen gods, and thus at last "be wise."

Then the *Trachinæ* represents the doings of the god Hercules when in human form upon earth, who murders a man because he cannot marry his sister, and then marries another whom he forsakes for the former woman, but at last perishes miserably through wearing a garment sent to him by his jealous wife Dejanira, which ends in her destroying herself when she hears of Hercules' death, all which abominations, mark you, the last words of the play bids us to "remember are all decreed and all the work of Jove."

Again, I say, where in all this lies the "moral and religious teaching" of which we are told?

And now, we come to the last two plays of Sophocles, the *Œdipus Tyrannus* and the *Œdipus Coloneus*, which were accounted his greatest efforts in tragedy, and which should contain, if it is to be found in any of his works, the justification for Mr. J.'s extravagant praises and recommendations.

But, what do we find in them?

Why, tenfold worse abominations than in any of those at which we have glanced.

This will be seen by an examination of their plot—they are but one story—an examination which shall deal only with its outline; and which, I venture to affirm, will be enough to settle forever, in every candid mind, the value which is to be attached to the public teachings of one who dares to represent these plays as models of purity.

I have no pleasure in this most manifestly unpleasant task of what a famous modern writer has called "a job of buck-washing;" and, were it not for the imperious demands of truth, and because of my sworn allegiance to the Lord Jesus Christ, whose honour is at stake in this attempted revival of heathenism from the pulpit of a professedly Christian Church, I would have nothing more to do with the task. But servants of God cannot choose their path, when the voice of conscience, and the finger of providence, clearly point the way. Believing that way to be this which I now take, I shall offer no apology for the painful exposures which I have already made, and the, perhaps, yet more painful ones which are to follow. In many directions, I perceive a subtle movement towards a revival of Paganism, and this is but one of these, which would revive it first under dramatic forms. It is a strange, and suggestive spectacle, to see Dr. Vaughan, representing Papalism, and Mr. J., representing Congregationalism, working on the same lines; the one to bring us back to Paganism by the gross idolatries of the Roman system, and the other to bring it back to us, by restoring the heathen Drama. Extremes, in humanly devised systems, often meet. This seems to me to be an instance. Hence the pains I am now taking to show the pitfall which lies before those who blindly follow the lead of a purblind Press, and, in this matter at least, a wofully blind Pulpit. "If the blind lead the blind, both shall fall into the ditch."

But now, to return from this long digression, let us finish with two last plays of Sophocles, to which I have referred above, the *Œdipus Tyrannus* and *Œdipus Coloneus*.

Œdipus, the central figure in both these plays, is the son of Laius and Jocasta, king and queen of Thebes, a city of ancient Greece.

Before he is born, the oracle of the god Apollo declares that he is doomed to commit the most awful crimes, namely, to murder his father, to marry his mother, and bring dreadful sufferings upon his descendants. Accordingly, Laius and his wife determine to destroy this infant when it is born. They give the child to a shepherd, with orders to expose it on Mount Cithæron, so that it may die from neglect, or be destroyed by wild beasts. Instead of doing this, however, the servant gives the child to a shepherd whom he meets on the mountain, who filled with pity, rescues it from death, and carries it to Corinth, where it is adopted by Polybus, the king there, who knows nothing about its birth, and trains it as his own son. When Œdipus reaches manhood, he is greatly beloved for his wisdom

and goodness, and renowned for strength. He consults the oracle of Apollo, and learns to his horror, that he is doomed to be a parricide and to commit incest with his own mother. Horrified, he vows never again to return to Corinth, and never again to look upon Polybus and Merope, the king and queen, whom he supposes to be his father and mother. As he journeys, he meets in Phocis, where three ways met, his real father, Laius, and, a quarrel arising, Laius is slain by Œdipus in the fight, who is ignorant wholly of the name, rank, or relationship of the person he has killed.

He continues his journey to Thebes, where a horrid monster known as the Sphinx is at that time destroying the principal citizens who cannot answer the riddles she propounds, and, in consequence of this, proclamation has been made that whoever will read the riddles shall become the king, and receive the widowed queen, Jocasta, for his wife.

Arrived at Thebes, Œdipus solves the problems, marries Jocasta, becomes king, and reigns for many years in great prosperity, four children being born to him in the royal palace. At length a terrible plague, by device of the gods, desolates the land, and the oracle of Apollo declares, that it will cease when the murderer of Laius is banished from Bœotia. The most minute investigation follows, the dreadful secret is discovered, it is found that Œdipus himself is the murderer, and that the awful decree of the gods has been fulfilled by him in every part.

Jocasta, filled with horror and despair, with terrible cursings and ravings enters her room in the royal palace, and there hangs herself over her bed. Œdipus finds her there, an awful scene ensues, he plucks from off her robe a golden buckle which she wore, and buries in his eyes the sharpened point, crying he ne'er will look on her nor on his children again, whilst the blood streams down his cheeks, and over the dead body of the wretched Jocasta. The citizens rush in, and ask "What madness drove thee to this desperate deed? What god inspired?"—to which Œdipus replies, "Apollo was the cause: he was, my friends! the cause of all my woes." He is then sent out into banishment, attended only by his daughter Antigone, and Creon, who becomes king, declares to him, "Thy hapless fate should teach us to believe and reverence the gods,"—which ends the first play.

And then the dreadful story goes on in the *Œdipus Coloneus*. Œdipus has been cruelly treated by his sons, he curses them in awful language, pronounces the terrible doom that they shall slay each other in a struggle for the throne of Thebes, which actually happens, and finally dies at Athens, where he had lived in his last days, under the protection of Theseus.

Now these plays were written by Sophocles undoubtedly to convey "religious teaching,"—plays of which I have felt shame even to give you the outlines;—but of what kind is that teaching? Is it "high and moral" as Mr. J. informs us? Let the outlines I have given answer. Do you feel disposed "to believe and reverence the gods" who planned all these abominations? For, do not forget that Sophocles teaches these things to honour and exalt the gods, and holds Œdipus to be personally innocent, as appears from many passages; notably that in which Œdipus blames Apollo in the passage which I quoted; and also in that where in reply to Creon, who reproaches him with his crimes, he says:—

"Thou, who upbraided me thus for all my woes,
"Murder and incest, which against my will
"I had committed; (SO IT PLEAS'D THE GODS,
"OFFENDED AT MY RACE FOR FORMER CRIMES;
"BUT I AM GUILTYLESS) canst thou name a fault
"Deserving this! For tell me was it mine,
"When to my father Phœbus did declare
"That he should one day perish by the hand
"Of his own child? WAS ŒDIPUS TO BLAME
"WHO HAD NO BEING THEN? . . . NO,
"FOR I WAS DROVE TO ILL BY THE ANGRY GODS."

And again where he says, —

"'Tis not in mortals to avoid the crime
"Which Heaven hath pre-ordained."

And, in further proof of this, if such be needed, that Sophocles taught that these horrors were rightfully inflicted by

the gods, in return for some fancied insult to these fabulous monsters whom he worshipped, take the last three lines of the last play of the two with which I am dealing, and there you will find that the consolation offered to Œdipus' two wretched daughters when their father dies, and leaves them exiles and wanderers doomed to life-long misery, is thus expressed,—

"Remember, virgins! to repress your sorrows,
"And cease your fruitless grief; FOR KNOW 'TIS ALL
"DECREED BY FATE, AND ALL THE WORK OF HEAVEN."

This then is what a prominent teacher of Christ's pure and soul-quickenng truth, desires us to receive as "high moral and religious teaching,"—namely, that blind Fate decrees human crime and misery; that brutal Lust, and not a Father's Love rules eternally above; and that the work of Heaven is to execute fiendish and cowardly revenge upon innocent mortals, the details of which prove it clearly enough to be the work of the Devil! Is it not monstrous?

But Sophocles should, according to Mr. J., picture in his heroes "the ideals of a noble life," and show to our astonished gaze "men as they ought to be," which we had supposed this critic had found in the life of Jesus Christ alone long ago. Surely then the innocent, wise and good Œdipus, who innocently suffered for the guilt of others, should present the "ideal," and the "real," picture of a "noble" man. But, what do we find? Does Sophocles represent him as patiently enduring his sufferings, and dealing nobly with those upon whom he had unwittingly brought shame and sorrow? Far from that. Look at his conduct to his two sons, or brothers, for they were both. They offend him, but does he dream of forgiving them? Nay, though he has so cruelly wronged them, by affixing to them an awful stigma of shame, he openly becomes their enemy, even in his exile, as is shown, when he says to his daughter Ismene,—

"Whilst to my sons
"A throne was dearer than a father's love,
"BUT THEY SHALL NEVER GAIN ME FOR THEIR FRIEND,
"Nor ever reign in Thebes."

And then, when Polynices comes to beg his father's forgiveness and blessing upon his endeavour to wrest by force of arms the Theban throne from his brother Eteocles, he not only refuses his petition, not only fails to warn him against his crime and danger, but curses them both with awful vehemence, and predicts, with evident fiendish pleasure, their approaching ruin. He says,—

"Though Heaven hath spared you long,
"Death will overtake you; when thy forces come
"To Thebes, which shall not fall before thy arms,
"THERE SOON SHALT THOU AND THY VILE BROTHER DIE,
"LONG SINCE MY CURSES DID DECLARE THY FATE,
"WHICH HERE I DO REPEAT, that you may learn
"The reverence due to parents, and no more
"Reproach a sightless father."

And then, this "ideal father, this "noble" picture of what "men ought to be," goes on to administer his parental love, and manifest his greatness and goodness, by saying to his own son, who kneels a suppliant at his feet,—

"Meantime, thou worst,
"Thou most abandoned of the race of men!
"BE GONE! AWAY! AND WITH THEE BEAR THIS CURSE,
"Which here I do pronounce: to Argos ne'er
"Mayst thou return! never may Thebes be thine!
"SOON MAYST THOU PERISH BY A BROTHER'S HAND,
"SLAYING THE SLAYER! MAY DARK EREBUS
"RECEIVE THEM BOTH! And now on you I call,
"Ye goddesses revered! and thou, O Mars!
"Thou who hast raised the strife between
"My impious sons, bear witness to my words!
"FAREWELL! NOW GO, AND TELL THE THEBANS, TELL,
"THY FAITHFUL FRIENDS, HOW FAIR AN HERITAGE
"YOUR ŒDIPUS HATH HERE BEQUEATHED HIS CHILDREN."

Surely, for intense bitterness, unnatural animosity, malignant fiendishness of delight, and unmixed hatred, no curse was ever more awfully wicked. And yet, this is Sophocles' ideal of a noble nature—an ideal which, Mr. J. tells us, only needs to be presented on the stage to-day, and, straightway, "Christians could give in their adhesion to theatres!"

And now I turn to Æschylus' writings, the last of the three ancient dramatic works praised by Mr. J.

Although Arion, who lived about 580 years before Christ, is said to have been the inventor of tragedy, yet Æschylus—who was born in 526 B. C., produced his first drama in 500, and died about 456—is generally considered to be the father of Greek tragedy. Most writers are, however, agreed that he is inferior to Sophocles, and it is said that Sophocles' repeated victories over him in the competitions of dramatists at Athens, led to his self-banishment to Syracuse, where he lived under the protection of the king, Hiero. There is abundant evidence too, that the Greeks of his day considered him to be impious, and that for a time his life was in great danger. His dramas were of a more directly religious nature (in the heathen sense of the words) than those of Euripides and Sophocles, and he made them also the vehicle for conveying political teaching—a teaching full of contempt for democratic principles, which were obtaining the ascendancy in Athens during the administration of the government by Pericles and others: for Æschylus was the poet of the conservative party of that day.

As to the source of his dramas, Æschylus himself said that his tragedies were but "made-up dishes" from the great Homeric banquet—the *Illiad* and *Odyssey*.

Consequently, he deals largely with the gods, and heroes, and the disgusting mythology of Greek legendary history. His dramas were rather *spectacles* than *plays*; and it is said that these representations by dresses, masks, and scenic effects were so successful that when, in the *Eumenides*, he introduced "a chorus of the avenging Furies, fifty in number, with masks of unequalled and horrible ugliness,—serpents twisted in their hair, blood dripping from their eyes, a red tongue projecting between their lips, the spectators were so startled, that children went into fits, and women were very seriously injured by fright."

Is it desired to introduce once more upon the stage these horrid Furies as messengers of Heaven? So Mr. J. declares by his endorsement of these plays.

As to the "high moral and religious teaching" of his dramas, the very mention of such a thing existing in them for the nineteenth century of the Christian era, is a screaming farce.

Æschylus starts with "a firm belief that the myths of Greece represent the facts of Divine history," and, when the filthy abominations of these are known, there can be no question as to what that teaching must be. Zeus the supreme god, is represented as cruel and lustful; as hating all progress in knowledge, power, and culture among men; as punishing by a penalty, which was to last forever, a great being named Prometheus, who was man's friend and helper; and yet as being himself, though nominally supreme, so subject to Fate or Necessity, that it should yet drive him from his throne. All the imaginary monsters, whom the Greeks called gods and goddesses, were for him real beings, and he gave special prominence to the infernal deities who rule in the dark abodes beneath, such as Pluto, of whom he says,—

"In Hades, as men relate, a second Zeus
"Judges men's evil deeds, and to the dead
"Assigns their last great penalties."

And speaking of him again, he says,—

"The Avenger terrible,
"God that destroyeth, who not e'en in Hades
"Gives freedom to the dead."

Then too his conceptions of Zeus, or Jupiter, sometimes represent him as anything but pure in his morality—indeed he says,—

"From a just fraud God turneth not away."

And again his disregard of truth appears where he says,—

"There is a time when God doth falsehood prize."

Will Mr. J. be pleased to point out "the moral and religious" elements in the nature of such a patron of liars?

But Æschylus is not consistent with himself, and there are passages where instead of polytheism, he seems to teach

monotheism of an elevated kind, whilst in others he seems to believe in pantheism, as in the following lines,—

"The air is Zeus, Zeus earth, and Zeus the heaven,
"Zeus all that is, and what transcends them all."

Mr. Grote, in his *History of Greece* (vol. 1, p. 370), remarks upon the attempts made by many critics to bring out Zeus in Æschylus' *Prometheus Bound* as "a just, wise, merciful, and all-powerful Being," and says that in doing so "they distort the figures, alter the perspective, and give far-fetched interpretations of the meaning of this striking drama, which conveys a meaning directly contrary." And how any one can take the whole representation of Zeus in that and other plays, where he is so constantly the enemy of man, dealing with them as with miserable slaves or brute beasts, but never as with children whom he loved, is beyond my comprehension. Æschylus carries out, in his conception of the divine government, the ideas which underlie his proud overbearing contempt for the great body of the people in Greece, whom he seems to think are born to be slaves or tools to the few, of whom he was one. Hence we have in his conception of Zeus, a brutal autocrat; and not, as in Christianity, a Father of eternal love who delights in mercy.

There are but seven plays now extant, out of the seventy which were said to have been written by Æschylus; and a very brief examination of their plots will show, that they are at least equal in vileness to those of the two authors, with which I have already dealt at some length.

The *Agamemnon Chæphori* (or Libation Pourers) and the *Eumenides*, form what is called the trilogy of the *Oresteia*, and refer to the same events as the *Electra* of Sophocles, of which I have already spoken. The only difference between them is that great prominence is given by Æschylus to the Erinnyes or Furies, who appeared to Orestes after he murdered his adulterous mother, Clytemnestra, and drove him from land to land, making his life miserable by their curses and other modes of revenge.

These monstrous beings are described as more ancient than even Zeus himself, and, therefore, as not being under his rule. Their bodies covered with black, serpents twined in their hair, and their eyes dripping with blood, they pursue the criminal and urge him on to despair. And although they become the Eumenides, or Gentle Ones, at the end of Æschylus' trilogy of the *Oresteia*, yet, as Dr. Leonard Schmitz remarks, "it is a mere euphemism, because people dreaded to call them by their real name, and it was said to have been first given them after the acquittal of Orestes, by the court of the Areiopagus, when the anger of the Erinnyes had become soothed."

The best that can be said for them is that they were worthy of their company among the brutal gods and goddesses, and bad men and women, which these plays describe.

The *Persians* is a mere military and naval spectacle describing the defeat by the Greeks, aided by their gods of course, of Xerxes' great host at Salamis.

The *Seven against Thebes* deals with events which have been already referred to in *Ædipus Coloneus* of Sophocles, and sets forth the siege of Thebes by Polynices, son of Ædipus, aided by six other great captains, who were each stationed with one of the divisions of the army, at the seven gates of the city.

The play describes the awful carnage of the battles, and at last the single combat between the two brothers, in which they slay each other. This horrid fratricide is set forth as the result of the God Apollo's anger, of Ædipus' dying curse upon his sons, of the Furies' hatred, and of Destiny: for the sisters of these two self-murdered brothers chant over their dead bodies,—

"Ah me, thou Destiny,
"Giver of evil gifts, and working woe,
"And thou dread spectral form of Ædipus,
"And swarth Erinnyes too,
"A mighty one art thou."

Will Mr. J. be kind enough to point out "the high moral and religious teaching" in that play? Does this combination of horrible furies, father's curses, god's anger, and relentless Destiny, working out death to thousands, and fratricide to these wretched brothers, seem to be "moral," or "religious," or "noble" from a Christian stand-point? I leave you to answer.

The *Prouetheus Bound* is another eminently "religious" play; and, as I have already said, degrades the idea of the supreme God, to inconceivable depths of lust and malice. The story of Io, daughter of Inachos, king of Argos, whom Zeus (the supreme monster worshipped by Æschylos) is represented as having "loved," is abominable in the extreme.

It is introduced into this play. If you can conceive anything "moral" in the supreme god basely destroying the purity of a woman; if you can imagine anything "religious" in that supreme god permitting his wife, the goddess Hera, or Juno, to transform that poor betrayed maiden into a cow, and then torture her by sending a gadfly constantly to sting her and drive her over many lands; if you Christian men and women can get "moral and religious teaching" there, it is more than I can think. No! this play, albeit there are beautiful passages in it describing the unmerited sufferings of Prometheus, and indications of the heathen world's longing for a Redeemer,—I say this play is, perhaps, the most degrading of all Æschylos' dramas.

The *Suppliants* seems to be a stupid play, setting forth the flight of the fifty daughters of Danaos, who flee for refuge to Pelasgos, king of Argos, from the fifty sons of Ægyptos, who desire to marry them. But it seems likely that in a lost play, the *Danaïde*, the story was carried on, showing, as was the common version of it, that the fifty daughters of Danaos married the sons of Ægyptos, but that, by the advice of their father, they all murdered their husbands, with but one exception, on the wedding night.

And that is the last play extant of Æschylos.

Do you find any improvement in morals between it and the first? Is this to be the "religious" teaching of the future? Is murder to be the goal of a "noble life?" And is Mr. J. prepared to place upon the stage a play which "teaches" forty-nine out of fifty future brides to murder their newly wedded husbands? "Of course not," is the reply. Well, but why did he thrice repeat words which identifies him with such abominations, and forces upon him such conclusions? He owes a retraction to the people of this country, as public as was his foolish declaration; and I sincerely hope he will make it speedily.

But now, having reached at last, the end of this most unpleasant task of examining these three ancient Greek tragedians' works, Euripides, Sophocles, and Æschylos, I claim your verdict on every count against the utterly unmerited laudation of their dramas in which Mr. J. indulged,—I claim (1) to have proved my assertion that the statements made were compounds of ignorance and arrogance; I claim (2) to have proved that they cannot be considered as either "moral" or "religious" in their teaching; I claim (3) to have proved that they do NOT represent "men as they ought to be," but the opposite—namely, *men as they ought not to be*; I claim (4) to have proved that they do not set before us "ideal pictures of a noble life," but pictures which should cause us to loathe and fight against any revival of the ancient heathen drama in our days; and, finally, I claim (5) to have proved that "if such plays were produced, we, as Christians," so far from giving in "our adhesion to the theaters," would have a more awful conflict before us in destroying the theater's demoralizing effects, than any now confronting us, terrible as is the contest awaiting us with the Modern Drama.

And it is precisely that last consideration which compels me to deal so seriously with, and to give such lengthened refutations of, Mr. J.'s dictum concerning the ancient Greek drama. If it had not been proposed to revive Paganism yet more fully by the restoration of that drama, I for one should have left his reckless rhetoric where I found it,

as I have done with so much more of the same kind, in the kindly dust bin to which the *Herald* daily hastens.

But, when the Church of the Living God was called upon to create a stage upon which the abominable gods and men of heathen times should flaunt their horrid crimes and vices, it seemed to me quite time for some one to step forward, and slightly lift the curtain, and show you, my fellow citizens generally, and Christians in particular, the horrid abyss which lies in that direction.

That being done, it is time to drop the curtain, and let us each in our own way learn the lesson which these investigations have taught us.

In my next lecture I shall consider the origin of the Drama, somewhat of its history in modern times, its present condition, and the attitude which we ought to take respecting it.

But ere I close this night, let me entreat you my fellow men who are not yet on the Lord's side in destroying the devil's works, in extending His glorious kingdom, and in spreading abroad "the joy" which He longs to impart—I say, let me entreat you this very night to be wise, to rise and go to your Father's Mercy Seat.

Oh, young man, if you want to be a man worthy of the name, if you want to follow the blameless King and enter into His rest, I beseech you, in the name of God, as you value the eternal spirit that is in you, to put down your fool's cap and bells. Thou hast played the fool too long.

Oh, man, with the snows of winter on thy brow, hast thou destroyed thy peace in the wine-cup of folly? Then find peace to thy weary heart, and joy in thy sorrow, in Christ thy Lord.

Young man, if thou wantest to be happy, good, noble, true and god-like, do not say, "How close can I sail to the rocks?" but say, "How far, by the help of God, can I keep on the safe track, so that I may be able to help others, and enter into that life for which God has destined me."

Yet one word more.

Frederick the Great, ere he was king, was a dissolute prince. It is said, that one night he was in the midst of his boon companions, engaged in their usual folly and drunkenness, when a messenger entered, and whispered something in his ear. He started up at once, and threw down his mountebank paraphernalia. His companions laughed at him, thinking it was a part of his fun. But turning to them, with his face white as death, and his form drawn up, he impressed upon them a deep silence and said, "Stop your fooling! I am King! The King is dead! I am King!" And, from that moment he laid aside his folly, and became, if not good, at least outwardly a moral and capable prince.

But I have a greater message than that to speak to thee.

I want to whisper in thine ears to-night, "God calls thee to be a King!" Put down thy cap and bells, trample under foot the lusts and passions that would destroy thee, let God give thee the crown of His forgiveness and clothe thee in the impenetrable armour of His truth, and fill thy heart with the sweetness, purity, light and joy of His perfect love. Behold, 'tis not I, but thy Lord, the Captain of our Salvation, who calls thee. If to-night He inspires thy heart with sorrow for sin, and with longings for a nobler life, then do not I pray you resist the strivings of His spirit.

"Quench not the holy fire within thee,
Though temptation's darts shower down upon thee;
Gird thine armour on: Fight well;
And thou shalt see, after these wars,
Thy head wear sunbeams, and thy feet touch stars
Above the heavens, where God's mercy dwells."

And may "the Lord bless thee and keep thee" in this day of temptation.

(Continued in our next issue.)

ZION TABERNACLE.

(See Illustration on page 1.)

ZION means strength, or a fortress. Truly God has manifested His strength in a very remarkable way in this little frame Tabernacle, and has made it a spiritual fortress. Since the beginning of this year more than twenty thousand sick persons have been prayed with, accompanied by the laying on of hands, in the name of the Lord Jesus, within its walls. Of these, a vast number have been healed. Many thousands have been led to sincere repentance for sin, and, through faith, have found salvation and peace. Christians witness that it has also been to them a place of blessing, where they have been led into the King's Highway of Holiness. Many a weary pilgrim in "the valley of weeping" has found in it the "well" of consolation and refreshing. Joyful songs of loudest praise have rung forth from its courts, and, by the agency of the secular daily press, Zion Tabernacle and God's wonderful work therein have been made known in all parts of this country and in many other lands.

We have thought that a picture of this humble headquarters of our work in Chicago might be appreciated by the tens of thousands who have visited it, and by the still larger number of our distant friends, in all parts of the world, who have never seen it.

It was built by the Chicago Branch of the International Divine Healing Association, for a World's Fair Mission, and was opened on the first Lord's Day after the opening of the Fair, May 7th, 1893. But it attracted very little attention at that time, although vast multitudes of pleasure seekers passed its doors. Still it was open, for the greater part of the time, every day save Saturday; and gradually, toward the end of the Fair, many began to attend the meetings. A severe winter, and wide spread depression and destitution in the city and country followed the shameful scenes of wasteful extravagance, unbounded licentiousness, and inordinate vanity of that Vanity Fair. Our Tabernacle stood silent guard at the gates of the deserted "White City," and all through the winter the services were patiently continued, in the once thronged, but then deserted, region around the Fair Grounds. It was sometimes weary work; but we waited for the morning, and it came. We knew the Tabernacle had not done its work. Yes, it came, a steadily rising tide of blessing, until long ere the snow and ice had disappeared, thousands and tens of thousands, not only from Chicago, but from distant cities and states were thronging it, and all the surrounding buildings, almost to suffocation. Multitudes gathered far beyond its capacity and were glad to get a place outside a window, or within hearing distance, whilst hundreds stood within the Tabernacle, crowded the platform, the prayer-rooms, etc. Wave after wave of Divine power swept over these throngs, and God was glorified in thousands of conversions and healings through Faith in Jesus Christ. Great downtown and suburban meetings were held to ease the pressure upon the Tabernacle. Meetings in the center of the city were held for many weeks every Lord's day afternoon in the Central Music Hall and continued, until midsummer, in Battery D. The first downtown meeting was thus described by the *Daily Inter Ocean* in its issue of Monday, April 16th: "Central Music Hall was packed from floor to ceiling yesterday afternoon with persons drawn either by necessity, sympathy or curiosity to hear the Rev. John Alexander Dowie and the testimonies of those who had been cured of their diseases through his ministry. If the hall had been twice its size it could have been filled easily by the crowds that were turned away. For three hours, from 2:30 to 5:30, those who were fortunate enough to obtain admission were content to sit and drink in the proceedings, and the few empty seats left by those who went out during the service were speedily filled by others

from the outside." It was estimated that there were about 4,000 persons in the Hall at that service.

The meetings in the suburbs of South Chicago and Englewood were also attended by great crowds of persons, especially in the First Baptist Church, South Chicago, and in the Covenant Baptist Church, Englewood, into which buildings hundreds were unable to obtain admission week after week. The meetings still continue to be very largely attended, there being seldom a vacant seat in the Tabernacle. On last Lord's day, August 26th, after crowding every inch of standing and sitting room, many were content to stand at the window, or to remain in their carriages outside on the street, or in the prayer-room behind the Tabernacle, within hearing distance.

The spectacle which the Tabernacle presents is always intensely interesting from a philanthropic point of view. Thursday is denominated Children's Day, and Dr. Dowie resolutely refuses to see any grown up people, excepting in cases of extreme emergency, on that day. Then the children of all ages have complete possession of the Tabernacle and all its surroundings. Arriving early in the morning they take their seats, or sit upon the floor or the platform piling up and piling up on mothers' knees, and often two in a chair, until the place is completely crowded. In addition to these, several rooms off the prayer-room are set apart for insane and feeble-minded children. The exercises are of the most simple and entertaining character, Dr. Dowie aiming to adapt himself to the comprehension of the youngest. Shortly after the opening of the service he frequently calls upon many whose little legs have been lengthened, deaf and dumb who can now speak and hear, some who have never walked from their birth who can now walk and leap and run, and all sorts of children to testify to their healing. Their mothers stand up with them and tell the simple story. On that day there are children everywhere, and oftentimes Dr. Dowie lays hands upon over five hundred children, seeing them in the prayer-room in well-ordered and quiet companies of eighty to one hundred. As many as twenty different nationalities are sometimes represented on Children's day.

We shall give in an early issue a sketch of the Children's day.

The earnestness of the throngs who gather is seen in the fact that oftentimes they will take their places in the Tabernacle hours before the beginning of the service, and will wait even until nearly midnight in the hope of being seen. Oftentimes the platform in the Tabernacle during a service will be surrounded by many persons lying upon cots and invalid chairs, some of whom have been brought in that condition for many hundreds of miles.

On the last page of this issue some of these cots are seen in the picture entitled "Captured From the Enemy," which is a photograph of the back of the Tabernacle platform. One great feature of the Tabernacle and other services is the large number of persons, who at the close of Dr. Dowie's addresses will rise when he utters what he calls "God's Call to Repentance." As many as two thousand persons have risen at one time in the downtown meetings and have openly professed their repentance toward God and their faith in the Lord Jesus Christ, following Dr. Dowie audibly in an impressive penitential prayer. The spiritual always precedes the physical work in the Tabernacle. Repentance for sin, and faith for salvation always precede the ministry of healing.

Our hearts are filled with praise as we think of what God has wrought in Zion Tabernacle, and, although it may be that He will give us a larger building and a more permanent structure, we shall ever remember with unceasing joy, the things that "God hath wrought" within these sacred walls, where we have so often read the words, (Psalm 20: 1, 2),

"The Lord answer thee in the day of trouble,
The name of the God of Jacob set thee up on high,
Send thee help from the sanctuary,
And strengthen thee out of Zion."

LEAVES OF HEALING.

REV. JOHN ALEX. DOWIE, - - - Editor.

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EDITORIAL NOTES.

"THE TEACHERS [*old version 'they that be wise'*] shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." Daniel 12:3.

OH, for TEACHERS in the Church of God.

"MANY shall purify themselves, and make themselves white, and be refined; but the wicked shall do wickedly, and none of the wicked shall understand; but THE TEACHERS SHALL UNDERSTAND." Daniel 12:9.

THESE words were to be "shut up and sealed" for many centuries, "until the Time of the End."

THERE is a deep heart hunger in the hearts of the people everywhere for teachers who "understand" what they are teaching, and for the *demonstration* of the teaching. Proof beyond the possibility of doubt is rightfully demanded from these Teachers. Christ gave such proofs, the apostles gave such proofs, and the primitive Church commanded victory all along the line of battle, because "they went forth and preached everywhere, the Lord working with them, and confirming the Word by the Signs that followed."

OH, for DEMONSTRATORS in the Church of God—men who not only teach and preach, but men who HEAL in the Name of the Lord.

THEY are coming: for God is putting into the hearts of many of His Ministers a longing for "speech and preaching, NOT with enticing words of man's wisdom, but in Demonstration of the Spirit and of Power," such as Paul had.

A GENERATION of ministers is arising who are seeking for a Faith of which Theological Seminaries are entirely "out of stock" for the most part. They are seeking a "Faith which does not stand in the wisdom of men, but in the power of God." And they are not seeking in vain: for "everyone that seeketh findeth."

WE think it would astonish some of the theological pundits, if they knew the extensive dissatisfaction in the hearts of their graduates and under graduates. Their dry-as-dust teachings, and denominational mummies are poor "stock" for a living man in a wide awake age of the world like this. Our correspondence, and an occasional peep into Zion Tabernacle, and our three Divine Healing Homes, would convince them of the truth of these words. Many of their students are, like the brother whose letter we quoted in our Notes last week, having "a continual funeral service for the dogmatics learned in the best theological seminaries in this country."

WITHIN the last ten days, at least twenty ministers and students have asked us to form them into a Class for Special Instruction on Divine Healing and True Holiness. A brother who was for many year's editor of the principal paper of his denomination writes us this week, saying: "I desire to spend a few days within the influence of your divinely appointed work. I want to see you and get your prayers after a conference with you, and would like to come into the Home."

Does it not look as if Zion College was almost in sight?

WE do not want to go before the Lord: for "when He putteth forth His own sheep, He *goeth before them*, and the sheep follow Him: for THEY KNOW HIS VOICE."

Our labours are already it would seem all that flesh and blood can endure; but, if God is speaking, and requires us to establish ZION COLLEGE, then, in the Name of the Lord, it shall be done. The Lord will provide.

THERE seems to be no other way in which this "EVERLASTING GOSPEL" can be preached than by opening as early as possible a School for Teachers. We invite suggestions on this subject from our ministerial brethren and *sisters*: for we recognize the ministry of women, both as deaconesses and elder-women. Our desire is to do this work, if God is calling us to it, at such time and in such manner as will be according to His will. Therefore, we shall not act in haste, but only after prayerful consideration and an exchange of views with those who are seeking this help. It may be best to have a Private Conference of all such friends.

THE "*New York Independent*" says in a leading article in its issue of Nov. 1st:—

"Jesus did not make a business of going about healing diseases, but of teaching."

Brethren, "ye do err, NOT KNOWING THE SCRIPTURES, nor the power of God."

Matthew says:—"Jesus went about all Galilee, *teaching* in their synagogues, and *preaching* the gospel of the kingdom, and *healing* all manner of sickness and all manner of disease among the people." Chapter 4: 23.

Healing was His business, brother Editor.

Matthew says again:—"Jesus went about all the cities and villages, *teaching* in their synagogues, and *preaching* the gospel of the kingdom, and *healing* every sickness and every disease among the people. Chapter 9: 35.

Looks like as if healing were His business, brother.

Matthew says again:—"And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and He healed their sick." Chapter 14: 14.

It was quite extensively His business, brother.

Matthew says again:—"And great multitudes came unto Him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet: and He *healed them*." Chapter 15: 31.

It looks as if He did a *tremendous business* in healing, poor foolish brother.

Matthew says again:—"And great multitudes followed Him into the coasts of Judea beyond Jordan, and He healed them there."

They knew it was His *business*, poor ignorant brother, so they followed Him quite a distance; and He did a *good business*—His Father's *business*.

Matthew says again:—"And the blind and the lame came unto Him in the Temple; and He healed them." Chapter 21: 14.

Just think of it, poor erring brother, He actually carried this *business of healing* into the very Temple of God, on the same day that He drove out those that did another kind of business, *with a whip of small cords*. Don't you feel His strong hand laying it upon *your* back to-day?

Mark says:—"At even, when the sun did set, they brought unto Him all that were diseased, and them that were possessed with devils. And all the city was gathered together at the door. And He healed many that were sick of divers diseases, and cast out many devils"—Chap. 1: 32 to 34.

What a *business* of healing, when "all the city" gathered at the door of the Lord! Poor erring brother, how strange that you never knew of such scenes. When did you last read the Gospels?

Luke says:—"Now when the sun was setting, all they that had any sick with divers diseases brought them unto Him; and He laid His hands on every one of them, and healed them"—Chap. 4:40.

Truly it was making a *business* of it to lay hands upon all who came in faith and heal them all. And yet you say, miserably ignorant editor, that you did not know it. Are you telling a wilful lie, or has your sinful hatred of our work completely destroyed your memory?

John tells of many healings and says:—"But though Jesus had done so many miracles before them, yet they believed not on Him"—Chap. 12: 37.

Do you not see he made a *business* of doing such wonders—poor blind editor, read and apply the following verses, 38 to 41.

Peter says that Jesus "*went out about doing good and healing* all that were oppressed of the devil." Acts 10:38.

But what did all these know compared to the Editor of the *New York Independent*?

He says:—"Jesus did not, make a *business* of going about healing diseases, but of teaching."

Matthew, Mark, Luke, John, Peter and many others say He did go about healing, and it was a great part of His daily life's business.

Surely there is no question as to whether we shall believe Apostles and Evangelists, or the Editor of the *Valley of Dry Bones Independent*.

Oh, poor ignorant editor, well does the Lord say of such as you, "Ye do *err, not knowing the scriptures nor the power of God*."

"Art thou the Teacher of Israel, and understandest not these things?"

Let us then teach you that Jesus went about doing three things: First, Teaching; second, Preaching; and third, Healing. In thus fulfilling His ministry He was "leaving us an Example that we should follow in His steps." We, therefore, do all three, as He enables us. "Go, and do thou likewise."

THE work in Zion Tabernacle is at floodtide all the time, and no words can describe it. In the past week not less than one thousand persons have sought God openly, repenting and confessing sin, and casting themselves in simple faith on Jesus' Atonement for mercy, and regeneration. "Every one that asketh receiveth." The Holy Spirit is preparing a people in our "wooden hut" who will be heard of on the battle-field where Satan is having things very much in his own way.

THE HEALINGS of the week have been numerous and especially among the children. Many answers to prayer for persons at a distance are also reported.

In our next issue we will give full reports of two great Praise and Testimony Meetings held in Zion Tabernacle on Lord's Day, Oct. 28th. His Name is "Wonderful," and so

are His works—wonderful! wonderful! wonderful! How can we praise Him?

"Oh, for a thousand tongues to sing
My great Redeemer's praise,
The glories of my God and King,
The triumphs of His grace.

"Hear Him, ye deaf: His praise, ye dumb,
Your loosened tongues employ,
Ye blind, behold your Saviour come:
And leap, ye lame, for joy."

And they are doing all three in Zion Tabernacle. Praise be to God for ever and ever.

THE Divine Healing Homes are being greatly blessed. Homes No. 1 and 2 are quite full; and No. 3, which has just been opened as we go to press, was half filled the first day.

We did not have it ready a moment too soon. From all the States and from Canada, God's sick children are pouring in upon us; and they find Jesus is the Home Physician in these Homes which His love has provided. Our new Home is beautiful within and without, and we are happy to see how happy Christ's guests are within its walls. May it be a very Bethany and Bethesda as the others have been and are.

LET our readers within reach remember our Thanksgiving-Reception as announced on page 159 of this issue. We want as many as can to visit the three Homes and Zion Publishing House on that afternoon from 3 to 5, and to be present at the Thanksgiving Service in Zion Tabernacle at night. "It is a good thing to give thanks unto the Lord."

"BRETHREN, PRAY FOR US"

THE CHRISTIAN SOLDIER.

BY JAMES MONTGOMERY.

"SERVANT of God! well done,
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy."
The voice at midnight came;
He started up to hear:
A mortal arrow pierced his frame,
He fell, but felt no fear.

Tranquil amidst alarms,
It found him in the field,
A veteran slumbering on his arms,
Beneath his red-cross shield;
His sword was in his hand,
Still warm with recent fight,
Ready that moment at command,
Through rock and steel to smite

It was a two-edged blade
Of heavenly temper keen,
And double were the wounds it made,
Where'er it smote between:
'Twas death to sin; 'twas life
To all that mourned for sin;
It kindled and it silenced strife,
Made war and peace within.

Oft with its fiery force,
His arm had quelled the foe,
And laid, resistless in his course,
The alien-armies low;
Bent on such glorious toils,
The world to him was loss;
Yet all his trophies, all his spoils,
He hung upon the cross.

At midnight came the cry,
"To meet thy God prepare."
He awoke, and caught his Captain's eye,
Then strong in faith and prayer,
His spirit with a bound,
Burst its encumbering clay;
His tent, at sunrise, on the ground,
A darken'd ruin lay.

The pains of death are past,
Labor and sorrow cease,
And life's long warfare closed at last,
His soul is found in peace.
Soldier of Christ! well done;
Praise be thy new employ;
And while eternal ages run,
Rest in thy Saviour's joy."

CAPTURED FROM THE ENEMY.

(See Illustration Page 160)

THE remarkable picture on our last page is an exact engraving of a photograph of the center of the back and a portion of the sides of our platform in Zion Tabernacle. Many of our friends who knew that we had a collection of trophies captured from the enemy, suggested that we should have them photographed, and we at once decided that the best position in which to place them, if this were to be done, would be under the motto which for years has been inscribed above our head in letters of gold, "CHRIST IS ALL."

Here are to be seen the crutches of little children and very tall men and women, the trusses worn, some of them, for forty years by sorely afflicted people advanced in life, and the little brace worn by a boy of four years old; the plaster of Paris casts, the cruel braces with their steel collars and steel head-pieces, the heavy leg braces and the high-heeled boots, some of them with steel spring soles, etc. Here are also to be seen a few of the cots on which the sick and dying were brought to the Tabernacle, which they left behind when they were healed immediately and walked out. On the right of the picture, nearest the wall, is the little canvas cot upon which Miss Amanda M. Hicks, a cousin of the late President Lincoln, was brought from her home at Clinton College, Kentucky, of which she was principal, a distance of about four hundred miles. Her case was considered absolutely hopeless except for a most perilous operation. She was carried into our Home on the cot mentioned, and the same night arose and walked. She returned to her college, finished the year, and is now on her way to Europe, a happy, healthy woman. On the extreme left is the cot on which Mrs. Lane, of Washington Heights, who had been afflicted with inflammatory rheumatism for six years, was carried to the Tabernacle, which she left behind when she walked out. The most interesting, perhaps, of all the exhibits, is the peculiar one of a bright steel revolver with silver-plated mountings, just under the crutches on the right of the picture. This revolver was given to us by a man converted in our meeting some years ago, who is now a most respectable citizen. He had been a safe-blower and burglar for thirty-five years and the revolver had been the property of his uncle who fell dead with it in his hand when engaged in a battle with the police in Kentucky. The strange looking instrument below it is a burglar's jimmy of the finest steel, and the implements below that are a portion of a safe-blower's outfit. The story of this man is one of the most wonderful in all our experience, and we shall give it in due course, in detail, in the LEAVES. He and his family, and men at one time desperate criminals, have been converted and baptized since we came to Chicago.

It would take a large volume to write the story of all these things. They represent centuries of suffering in the aggregate, and are but a few ocular demonstrations of thousands who have been healed.

May God bless the little picture as we give the glory to Him whose name is over all. By Him alone these deeds of mercy and of love have been wrought. Amen.

GOD'S WAY OF HEALING.

BY THE EDITOR.

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

Jesus said, "I am the Way, the Truth and the Life," and He has ever been revealed to His people in all the ages by the Covenant Name, Jehovah-rophi, or "I am the Lord that Healeth thee." (John 14:6 and Exodus 15:26).

The Lord Jesus Christ is still the Healer.

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

Divine Healing rests on Christ's Atonement.

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

Disease can never be God's Will.

It is the Devil's work, consequent upon Sin, and it is impossible for the work of the Devil ever to be the Will of God.

Christ came to "destroy the works of the Devil," and when He was here on earth He "healed every sickness and every disease," and all these diseases are expressly declared to have been the "oppression of the Devil." (1 John 3:8, Matthew 4:23 and Acts 10:38).

The Gifts of Healing are Permanent.

It is expressly declared that the "Gifts and 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 and 1 Cor. 12:8-11).

There are Four Modes of Divine Healing.

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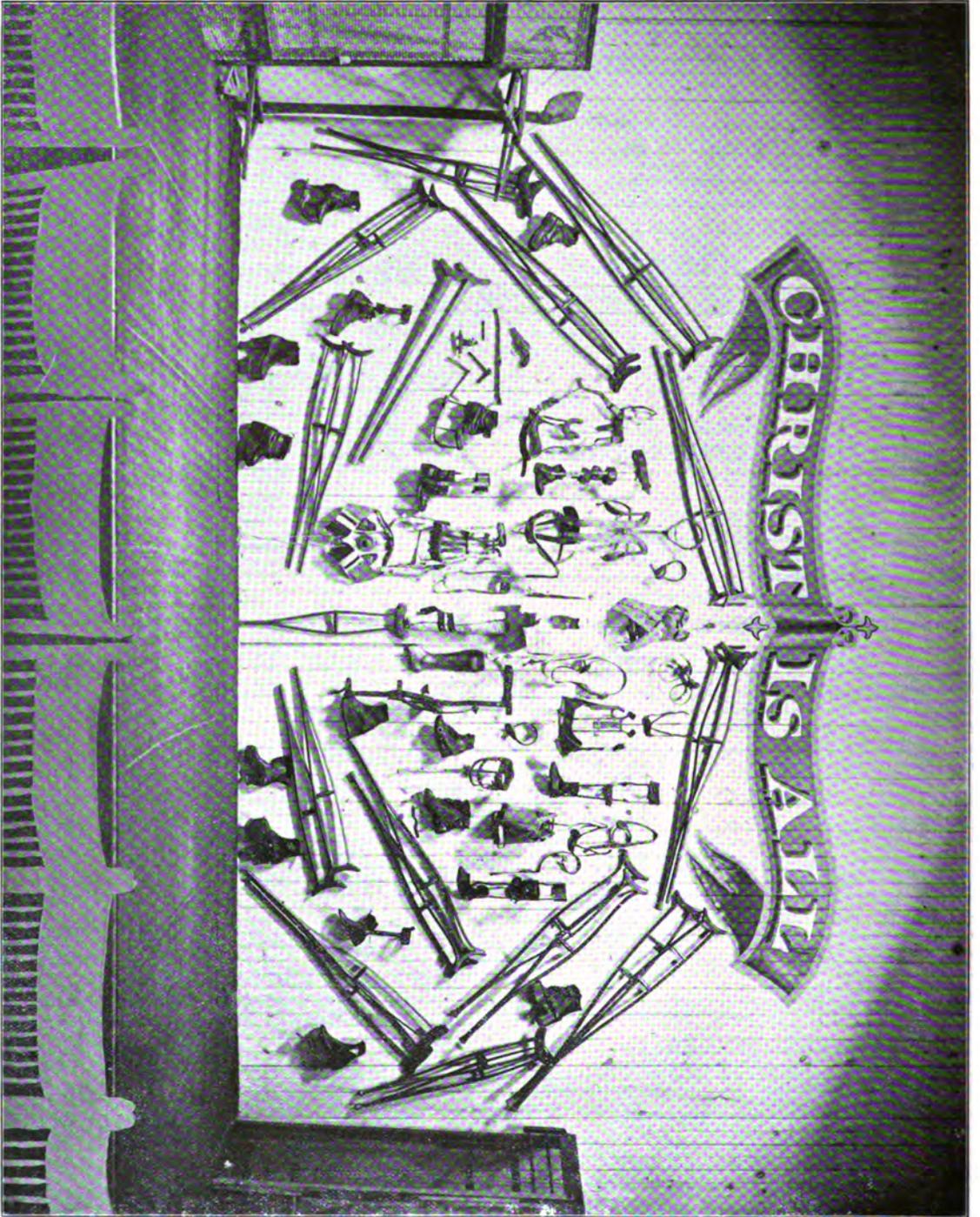
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[See Page 7, 58.]

He sendeth His word



and healeth them.

LEAVES OF HEALING

I am
the Lord that healeth thee.

And the leaves of the tree
were for the healing
of the nations.

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(See Description No. 9, page 141.)

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From Two Lectures on THE DRAMA, THE PRESS AND THE PULPIT, delivered by THE REV. JOHN ALEX. DOWIE, in the Victoria Theatre, Sydney, N. S. W., on Lord's Days, March 16th and 23rd, 1879.

(Continued from No 10, page 154.)

SECOND LECTURE.

I continue to-night the subject of last Sabbath evening, and, as I then took a portion of the inspired Word of God for our direction, I will again invite your attention to another portion of the sacred Scriptures, in the first epistle to the Corinthians 15: 33,34, "Be not deceived; evil communications corrupt good manners. Awake to righteousness, and sin not: for some have not the knowledge of God: I speak this to your shame." Read also verse 32 to get the connection.

The word translated "communications" may be equally, if not better rendered "associations," and the words translated "good manners" may in like fashion be translated with equal appropriateness, "useful, wise, or good habits." The 33rd verse would then read, "Be not deceived; evil associations corrupt good habits."

And then in the 34th verse that expression, "awake to righteousness," in the original is a very emphatic rendering, which can scarcely be done in English. It would read something like this if it could be done, "sober out rightly"—that is it, "sober out rightly, and sin not: for some are ignorant of God, I speak this to your shame."

You will see what use bye and bye can be made of this text. Meanwhile I take it, and place it in the front of all I say this evening, believing I shall be able to justify the application of it in the fullest sense of the words to the associations of the Drama, not only as they now exist, but as they have always existed.

It seems to me that it will be wise for me to-night to go back a little, and remind those who are present of the course of our argument in our last address, and those who were not here may get, in some degree at least, the drift of that argument.

(Mr. Dowie here recapitulated the principal points of his previous lecture.)

I have shown then in my previous lecture that the ignorance which the Pulpit and the Press have hitherto displayed in this city on this subject, has been most extreme.

And now we turn to consider for ourselves the Drama as it was, as it is, and our rightful attitude as Christians towards it.

What is the origin of the Drama?

It is not to be found in the Hebrew literature of any period, and it is not to be found in the whole range of Eastern literature, previous to its connection with Greece.

It is absurd to talk, as some have done, of the book of Job as a drama. It is a dramatic poem; but it is not a drama, with a stage chorus, with players in disguises taking unnatural parts, and all the necessary attention to details of construction, so as to fit it for the "business" of a theater.

And who would dare to say that the book of Job was ever written, that man might make it a play, to be acted upon the boards of a theater? Who would dare to call it a drama in the sense of a drama for the stage?

For whom did God intend the part which he takes in that strange story, and who would in these days dare to represent by the aid of stage carpenters, theatrical costumes, and gas-lights, the unspeakable glories of the Heavenly Court, at which "the sons of God, came to present themselves before the Lord?"

It must be ignorance that talks like that! An inspired dramatic poem is one thing, a dramatic work for production on the stage, is essentially another.

Now when, and where, and wherefore, did the Drama originate?

Every authority that I have been able to consult is agreed that the Drama proper had no existence prior to about 600 years before Christ, and that "it is to Greece alone that we must look for the invention of the Drama." Before that period, it is true that, at the great festivals, there were recitations by poets of verses recounting the "glorious" deeds of gods and heroes. But these poems were not dramas, they were rather songs, sometimes choral songs, in praise, generally, of particular divinities. From these poems or songs the Drama arose.

Arion, about 580 B. C., and Phrynicus, in 512 B. C., still further carried out the design of Arion; and Epicharmus, about 485 B. C., produced comedies, and introduced numerous actors, whom he had trained himself. But it is not until the time of Æschylos, whose plays we have already considered, that Greek tragedy properly begins; and it is from that period the Drama proper originates, so that its birthplace was Athens.

The enquiry, however, as to the "wherefore" is by far the most important, and to that I have recently given a considerable degree of attention: for therein lies the whole question as to the capabilities of the Drama. No stream can rise higher than its source; and we are on the safe ground in estimating the purity of a river's waters, when we analyze these waters at the fountain head.

The original purpose and character, therefore, of the Drama will, when ascertained, enable us to speak with some confidence as to its essential nature.

Now, I here deliberately make the assertion, that the Drama was originated entirely as a principal portion of heathen worship; and that, in consequence, it is impure in thought, debasing in morals, productive only of evil, destructive of social order, and dishonoring to God from its very origin.

If this can be proved, the way is perfectly clear to enable us to form a more correct estimate of the Modern Drama than we could by merely comparing conflicting statements as to its present condition. Knowing the stream at its sources, we shall be sure of its true nature, by whatever specious names it may be called, wherever it flows.

I shall ask one of the highest, if not the very highest authorities respecting Greek literature, Mr. George Grote, F. R. S., to come forward, and give us his dispassionate account of its origin.

You will find he treats this subject at great length in chapter 57 of his *History of Greece*; and it is most suggestive to note the circumstance in connection with which he branches off from his main work to write concerning the philosophical and literary character of that particular age.

That circumstance was "the trial, condemnation, and execution of Socrates," perhaps the greatest thinker of ancient Greece, and one whose philosophy has exerted an influence only second to the inspired Scriptures upon the best writers and thinkers of every age since his death. His influence upon Plato and Aristotle, who were his pupils, was of the most marked character, and indeed the principal works of the former are those wonderful dialogues wherein Socrates is represented as taking the principal part—that dialogue called the *Phædro*, on "The Immortality of the Soul," is of the sublimest and most convincing nature.

Now, why was Socrates put to death? Mr. Grote answers,—"The state of dramatic literature will be seen to be one of the causes directly contributing to the fate of Socrates." And there cannot be the shadow of a doubt, but that the plays of Aristophanes very largely brought about his destruction, because his teaching was too noble for the base conceptions of men and gods upon which the Drama was founded. So we see, that, like its infamous author, the Drama was "a murderer from the beginning, and abode not in the truth, because there is no truth in [it]."

Mr. Grote then says (vol. 8. p. 119), "*the tragic drama belonged essentially to the festivals in honour of the god Dion-*

ysus; being originally a chorus sung in his honour, to which were successively superadded—first, an Iambic monologue,—next, a dialogue with two actors,—lastly, a regular plot with three actors, and the chorus itself interwoven with the scene. Its subjects were from the beginning, and always continued to be, persons either divine or heroic, above the level of historical life, and borrowed from what was called the mythical past."

Then I shall bring another recognized authority, Mr. J. W. Donaldson, B. A., the author of a most learned work on "The Theatre of the Greeks."

Writing in his introductory chapter "On the origin of Dramatic Exhibitions, in general" he says,—"*The dramatic art especially wherever it has existed has always been connected in its origin with the religious rites of a polytheism, and, generally, with those of an elementary worship. That such was the case with the Greek Dramas we shall see presently; the same is stated of the Indian plays, and the mummeries and mysteries of the middle ages were not very different, either in their origin or in their character. True it is that the Drama of modern Europe contains little or no 'religion,' This, however, is no argument against its 'religious' origin.*"

Again, the learned author of the article "Drama" in *Chambers' Encyclopædia*, says, "There can be no doubt that the origin of the Drama is to be sought for in the enthusiasm attendant upon the worship of the god Bacchus."

Here then, we see a general agreement, that the origin of the Drama is entirely heathen, and is chiefly connected with the basest form of heathenism, the worship of the god of drunkenness, who was called Dionysus by the Greeks, and Bacchus by the Latins.

In my previous lecture, I gave you an outline of the *Bacchæ* of Euripides, a play composed in honor of that god, which set before you clearly the abominable character of the worship of Bacchus during the fifth century before Christ.

That worship was most abominable and shamelessly indecent—so obscene indeed, that it is impossible to enter into minute details of even the things which are known concerning it. The orgies carried on became so dangerous, that they had to be suppressed at last in Rome, with the utmost severity, by the Senate, and the account which Livy gives of them is most disgusting and repulsive. Nor were they in earlier ages ever pure or good.

It will be sufficient, if I bring forward but one authority to support my assertions regarding that heathen form of worship, at which the Drama originated, and of which it was a part.

Dr. Leonard Schmitz, in his able article "Dionysia," in *Smith's Dictionary of Greek and Roman Antiquities*, has entered fully into the nature of these festivals in honor of the god Dionysus or Bacchus. I will quote a few passages, which are by no means the worst that could be spoken of that awfully degrading worship. He says, (p. 413.)—"At a very early period of Grecian history, *Bacchic festivals were solemnized with human sacrifices*, and traces of this custom are discernible until very late. In Chios this custom was superseded by another, according to which the Bacchæ were obliged to eat the raw pieces of flesh of the victim which were distributed among them." Again, in regard to these festivals in Rome, he writes,—"*The initiated indulged in the coarsest excesses and the most unnatural vices. . . . All modesty was set aside. But the crimes did not remain confined to these meetings: their consequences were manifest in all directions; for false witnesses, forgeries, false wills, and denunciations proceeded from this focus of crime. Poison and assassination were carried on under the cover of the society. . . . It was a principle of the society to hold every ordinance of god or nature in contempt. . . . Men who refused to take part in the crimes of these orgies, were frequently thrown into dark caverns and despatched, while the perpetrators declared they had been carried off by the gods.*" And, referring again to the earliest periods of Bacchanalian worship in Greece, Dr.

Schmitz tells us of horrid practices, and obscene customs observed then; and St. Augustine, writing so late as the fifth century of the Christian era, (*The City of God*, Book 7: 21), gives us an account of precisely similar wickednesses being observed, as acts of worship, in many parts of Italy in his own time. You will see, therefore, that in every age these horrid festivals of Bacchus were abominable in the extreme.

The whole secret of these vices may be found summed up in Dr. Schmitz's words, "*Drunkenness . . . was common to all Dionysiac festivals. . . . The indulgence in drinking was considered by the Greeks as a duty of gratitude which they owed to the giver of the vine; hence in some places it was thought a crime to remain sober at the DIONYSIA.*"

And now, my friends, let me ask you, what good thing can you expect to find in the Drama which had its origin in connection with such a form of worship as this, when every one present "thought it a crime to remain sober," when "every ordinance of God and nature was held in contempt," when filthiest vices and cruel murders were considered rightful associations—I say again not "what good can you expect to find;" but what evil will you not find arising quite naturally from the Drama, which was born more diseased and foul than words can express?

I should imagine that it is only people who get most "religiously" drunk, like the ancient Greeks—and I have known not a few such persons—who could see any good in the Ancient Drama, after becoming acquainted with these facts.

That it was connected with these rites, and originated from them, is beyond dispute.

I have not stated merely my own opinions, but the testimonies of the highest authorities; and I have dealt in this matter not with fancies, but with historic and provable facts, which are beyond all question.

That then is the origin of the Drama. It originated in the desires of the sensual worshippers of the god of drunkenness.

And can you wonder that ever since, it has been connected with that base worship?

Venus, and Bacchus, and the Drama are, in a trinity of deviltry, destroying this city, and I for one shall not hesitate to say it.

There is a story told by Plutarch in his life of Solon, one of "the seven sages" of Greece, who flourished in the sixth century before Christ, the time when Drama had its origin, which is very suggestive of the effect which he wisely prophesied dramatic performances would have upon the people, and he lived to see his prophecy fulfilled. Plutarch says,—"*Solon, who was always willing to hear and to learn, and in his old age more inclined to anything that might divert and entertain, particularly to music and good fellowship, went to see Thespis himself exhibit, the custom of the ancient poets was. When the play was done, he called to Thespis, and asked him, If he was not ashamed to tell so many lies, before so great an assembly? Thespis answered, It was no great matter if he spoke or acted so in jest. To which Solon replied, striking the ground violently with his staff, If we encourage such jesting as this, we shall quickly find it in our contracts and agreements.*"

And verily the prophecy has been fulfilled with a vengeance in these days of ours when the Drama has so much power. Many people seem to make such things as truth and honesty, self-denial and mutual helpfulness, matters for jest rather than for practice. There seems to be little disgrace attached to falsehood, so long as the lie is successful, in business and in political life—aye, and throughout life generally. We may trace much of this to the unashamed way with which crowds of people every night flock to the theatres, to hear and see lies performed for several hours. Living in this manner, truth becomes hateful to them, and so they carry the jesting and untruthfulness quite easily into all kinds of contracts and agreements, even into the marriage contract only too often, upon the purity of which depends our place and work as a people.

Remember my friends the warning of our Christian poet,—

"He that hates truth shall be the dupe of lies;
 "And he that will be cheated to the last,
 "Delusions strong as hell shall bind him fast."

Having examined at considerable length the origin of the ancient Drama, I do not need to deal very largely with its later history.

It is admitted on all sides that, during the period of the Roman Empire, not to speak of the Roman Republic, the Drama was very generally despised. During a considerable portion, indeed, of the Roman Republic it was prohibited, and in the time of Julius Cæsar and later, and for a long time before, any person who was an actor, or connected with the Theatre, lost his rights as a citizen, and any person of noble birth, in any degree officially mixing up with it, became at once degraded. An instance of this is found when Cæsar, wishing to insult a certain senator, made him act upon the boards of a Theatre. The senator by-the-way took advantage of it to ridicule the administration of the government by Julius Cæsar. But though that senator was subsequently restored to his rank, the people of Rome would never look upon him as having his previous honour, and though he had been compelled to do this to save his life, yet so great was the detestation of theatrical performers, that he was never thereafter looked upon as a man fit to occupy a senatorial chair.

When the pagan Empire of Rome fell, and Christianity came fully upon the scene, we are met by a remarkable fact. The Drama, not in some part of it, not merely in comedy, not merely in what may be akin to opera, not merely in burlesque, but the Drama in every department of it, fell with the idols of the Roman Empire, and fell utterly.

The Drama never rose again until the sixteenth century of the Christian era.

And it only rose again in the west, because of the corruption of the Christian Church, which having become a revived form of paganism, most properly reverted to the vices connected with paganism.

A certain sort of "religious" Drama, therefore, was put upon the stage of the middle ages, consisting of miracle plays, and things of that kind, which prepared the way for the bringing in of the abominable Drama, which for wellnigh twelve centuries had almost disappeared from the earth,—I mean from western civilization.

The Drama did not dare to revive polytheism; for polytheism was dead in Europe. It came upon the stage, therefore, not any longer to degrade God in the same way that it had done in ancient times; but to minister still to the lowest passions of men, and to degrade God by destroying and defiling His creatures.

Hence arose the Drama in Italy, and it crossed, after a struggle, to Great Britain. It did not appear in America until the year 1752, so slow was its progress.

What then, was the effect of the revival of the Drama in Great Britain?

I do not hesitate to say, that nine-tenths of the social corruption and degradation of the United Kingdom, at the present day, is as much traceable to the Drama, as it is to any other one cause.

So abominable was the Drama in England, during the reign of the Stuarts, that the puritans were backed by the voice of the nation in crying, shame upon it; and when Oliver Cromwell rose, it was crushed for the time being, but crushed by military power, and that always provokes reaction: for the sword has never yet settled any question or quarrel.

When Charles the Second came to the throne, then it was that the Drama really revived in England. And what was the result of that? I do not hesitate to affirm as historical truth, provable by any man who will at all attentively examine the question, that the worst national evils with which we have to cope to-day, received an intensity of power through the revival of the Drama in the reign of Charles the Second. Subsequent changes of dynasty, and careful, progressive legislation have

done much to minimize these evils, yet they are still eating like a cancer into the heart of the British Empire, and a brief reference to the Drama of two centuries ago, and of the present day, will prove this.

Nell Gwynne, a prostitute of the streets of London, born in base circumstances, if not of base birth, appeared upon the stage, and, in the very presence of the insulted Queen of England, she was publicly commended by that dissolute monarch, Charles the Second.

She, as publicly, subsequently appeared at Whitehall, and, to the unutterable shame of the monarch, she became the vile paramour of that wretched being. And from her, and another theatrical harlot, sprung two ducal families, with many branches, who own much of the people's land, and monopolize the honours which rightfully belong to the men who have made England what it is, and not to the illegitimate offspring of a dissolute King. In consequence of that shameful example, many of the aristocracy of England, and the people generally, began to imitate their monarch, and this theater-born lust spread through every class of society, until England was filled with the most horrid debaucheries.

The first fruits then of this fully revived Drama was to produce a Nell Gwynne, and to hinder the progress, and facilitate in every way the degradation of England.

From that time to this, the Drama has been most intimately connected with what has been called the "governing class" of England, and the consequent degradation of that class, despite brilliant exceptions, has become very great. Even lately, to prove to you that the Drama has not changed its power over Royal princes, and that the Ethiopic aristocrat has not changed his skin, the newspapers have given publicity to the alleged fact, that the Heir apparent to the throne of England has defiled and disgraced the name of man, much less of prince, by vile association, or by vile approbation, of one of the low play-actresses of the Parisian Theater, who performed in certain plays which were so indecent that the Lord Chamberlain, the British censor of theaters, would not allow them to be introduced upon the London stage.

It is, therefore, evident that the Drama of to-day is essentially a lineal descendant of the Drama of the days of Charles the Second. May God forbid that the like consequences should follow.

And now, I have to say of the Modern Drama, that *from its very constitution it is essentially immoral, and that scenes of lust, drunkenness and crime are inseparably connected with it.* Is that provable?

I will appeal to dramatic authors, to dramatic performers, and to the indisputable facts which surround us for the proof.

I take, first of all, the testimony of Dumas, the famous French author, whose plays are being acted to-day throughout Europe and America.

In replying to one of his critics, he has recently given a very clear statement as to the character of the Modern Drama.

This critic wrote to him that he was exceedingly sorry that his plays were, despite their genius, so immoral and so vile that he could not take his daughter to the theater to see them performed.

Dumas replied:—"You would not take your daughter to see the play? You are right. But let me say, once for all, that you must not take your daughter to the theater. It is not merely the work that is immoral, it is the play. Whenever we paint man, there must be a grossness which cannot be placed before the eyes, and whenever the theater is elevated and loyal, it can only be by using all the colors of truth. The theater being the picture or the satire of social manners, it must ever be immoral, the passions and social manners being themselves immoral."

And Dumas is right as to the fact that, if the Drama is to hold the mirror up to human nature as it is chiefly manifested in the predominant habits of modern society, then it must reflect villainy, hypocrisy, and uncleanness to a very large extent.

But it is precisely the opposite which should be done. Instead of fixing thousands of mirrors around scenes of vice, so as to increase their debasing effects, everything should be done to suppress vice, and not to display it for the entertainment and imitation of the giddy crowds, who have an outrageous appetite for lies and impurity.

There, however, you have in these words of Dumas, a candid confession as to the principles which guide modern dramatic authors; and he is but one of many who have made similar confessions, besides which I believe I can without fear of contradiction say, that the most successful dramatic authors of this century have depended chiefly for the interest of their works upon the grossest immorality.

If these then are the principles which guide the creators of the Drama, is it to be wondered at that the effects are beyond contradiction most lamentably unclean, and dangerous to society?

But I shall turn from play-writers to play-actors; and among the most reputable performers of the present day, it will be admitted that Macready stands in the first rank.

And what does he say? Writing of the stage after he retired to Sherbourne, England, he says:—"None of my children, with my consent, under any pretence, shall ever enter the theater, nor shall they have any visiting connections with play-actors and actresses." And do you think Macready would debar his children from what was good? Does not his denunciation prove that his experience had proved the theater to be bad?

But why does such a man put off this confession until he has got all he could from the stage, and has retired from it?

He reminds me of a little child who, when it was getting dark at night, came to her mother very affectionately, and said, "I love you very much." And then she got round her mamma, and got her to forgive all her little faults; and when everything was put right she went to bed. But presently the little thing said, "Ma, do you know why it is that I came to you just now?" "No dear." "Oh," she said, "I always become good when it is getting dark: for then I get afraid when I think of the naughty things I have done."

Yes, and though Macready's old age testimony is good, yet I had rather fifty times that a man would be good in the light, and manhood, and strength of his life, than be good "when it comes dark." When days are dark, when man has spent the strength of his manhood in consciously doing evil, it is the meanest of things to give the dregs of life to God, and try to cheat the devil by coming to God in the last hours of life.

Young men, do not I beseech you contemplate this abominable course. Live to God now.

"I would not come when I am old
Presenting unto God a withered life,
A heart whose energies are waxing cold,
And powers unmeet for noblest strife."

"Now in the blushing morn of youth,
Help me, O Christ, my little all to give,
To consecrate my every force to Truth,
And live supremely while I live."

Besides Macready, I might quote many actors of eminence, who have denounced the theater,—indeed it may be said that their numbers are legion.

Many managers of theaters bear similar testimony. In fact the manager of a theater, I will not say in what city, and I will not say under what circumstances, made a most damaging assertion to me with the utmost gravity, and with a pained sincerity that I knew sprung from real conviction of the truth of what he was saying. I was speaking to him about the Drama generally, and remarked,—“I suppose your actors are by no means all bad; some of your stars, for instance, as you call them, are really, I suppose, often people of good life?” “Well,” he said, “I thought much of so-and-so, naming a distinguished actor and actress, “but I don't know what to say now.” “But this I will say to you sir,—If you ask me where I am to find behind the scenes a woman in whose virtue, in whose personal purity, I have confidence,

sir, though I have been many years director of a theater, I do not know, I am sorry to say, where I would be sure to find her.”

I was grieved beyond expression, I had not thought that such a statement could be made by a man in a position such as this gentleman occupied.

And, let me here say, I do not want you to connect that statement with any man's name: for you are most likely to be wrong in your suppositions. I connect it with no name and implicate no one. It might have happened in a remote place just as easily as in Sydney. But, if you have any curiosity to gather similar testimony in that matter, you have only to refer to Alfred Bunn's, "Before and behind the Curtain," the work of a man who was for many years director of Drury Lane, Covent Garden, and other London theaters, and there you will get more than confirmation for what that manager stated to me.

Do not, however, let my repetition of that sad statement cause you to imagine that I have any personal antagonism to such persons as players, etc. I am conscious of the fullest desire to set down naught in malice. For myself I can have none.

God knows that it is the thought of my heart when I say,—If there be a man or woman in this theater tonight who has sometime acted on these or on other boards, let me tell thee that I would as soon grasp thy hand and say a kindly word of manly, brotherly sympathy, as I would grasp the hand of any man or woman in this city. If there be any that need such sympathy as man can give, it is you my brother, you my sister, who have fallen into the toils of the destroyer, and have become a professional fool to please a set of fools.

And now, I propose, that ere I close these lectures, we shall consider two questions, which will enable me to summarize the conclusions fairly to be derived from the facts and arguments which I have laid before you.

These questions are,—

1. What do we consider the Drama to have been?
2. Can the Drama be purified or restored?

In answering the first of these questions, I submit that we have already proved three things concerning the Drama, namely,—

1. The Drama has never been pure.
2. The Drama has been a destructive element always.
3. The Drama has been condemned by its own history.

It would be useless for me to further argue just now with those who, notwithstanding the facts advanced in proof of these conclusions, deny their truth. Unless the facts differ from my representation, the conclusions are logically indisputable.

And, as to the first, I only say that I will immediately recant this, as publicly as I state it, if any man can give to me proof of, or in any public way show me, a single year in which the Drama has been pure.

Then, as to the second. Will anyone tell me what it has constructed? I have heard some persons say, that the plays of Shakespeare have constructed a great national sentiment in England, and imparted a sound knowledge of English history to the great body of the people in all Anglo-Saxon lands.

Now, as pieces of literature, I have a profound admiration for Shakespeare's work, as what man has not who values genius?

But I am bound to say, that in my opinion there is very little grandeur in the "national sentiment" of England at the present time, and the want of it, and the presence of so much bullying and blustering in England to-day, is in no small degree due to the glorification of foreign wars to be found in Shakespeare's plays. And as for English history being taught by Shakespeare, it is all nonsense and clap trap. You might as well, from a few scraps of distorted fact, sit down and evolve a history of England out of your own unaided imagination, as take your history from Shakespeare. His characters are nearly all imaginative creations in the main, and he has not written a single play which is historically correct.

They are mostly romances built upon romances; and Shakespeare no more believed them to be correct history than does that very ingenious and elegant weaver of historical deceptions in this city, Dr. Vaughan, Roman Catholic Archbishop, believe in his inventions, when he from time to time spins an elegant, rhetorical, historical essay upon the dignity, purity, infallibility, etc., of Papalism, for the purpose of imposing upon the ignorant multitudes whom he systematically deceives. The difference however is here, that Shakespeare produced his as romances, but Dr. Vaughan pretends that his romances are facts. However, Dr. Vaughan apart, Shakespeare's plays can not rightly be held to teach history.

No, the Drama has never elevated the national sentiment, but degraded it often. It has also in every direction been a destructive agent of all that is best in religion and in morals.

And as to the third conclusion, I claim to have proved, that from its origin until now, the Drama has been condemned by its own history. It is condemned by its own best exponents. It is condemned by those who have to deal with it from day to day. Some have approved it, even as they have approved the wine-cup which has been digging their graves, and destroying their honour. But whilst the actual facts of its history condemn it, it is idle to talk mere false unsupported sentiment as to the good it has done. Who can produce the good results? No one. We can, and have, set before you the evil results recorded in its history.

And now we come to the second question which I proposed that we should consider—namely,—Can the Drama be purified or restored?

How can you, I say first of all, make pure that which is essentially impure? How can you restore that which is essentially corrupt?

Look, I have a glass of clear water here in my hand. I believe it is good water and I will drink it on faith—I do a great many things on faith—and I shall not imagine for a moment that anybody has put poison into it. But somebody comes up here now, and says, "Wait a minute, Mr. Dowie, before you drink it, I have something here which I should like to put in the water. See, here it is, sir, a nice little paper, with just the smallest pinch of arsenic in it, about the quarter of a teaspoonful. Do you object to my putting it in?" "Oh, no," I reply. He does put it in, and then hands the glass to me, saying,—“Drink this now, sir?” “No indeed, no indeed!” I reply. “But why,” asks this gentleman, “nine hundred and ninety-nine parts of what is in that glass are pure water, and I only put ever so small a pinch of arsenic in it, which you cannot even see now.” “No matter,” I answer, “although I cannot detect the arsenic in the water, I know it is there; and, although the water is 999 to 1, the poison which you dissolved in it is so powerful, that it would be certain death to drink it. The arsenic has permeated the whole water, and rendered it impure and deadly. If I drink, I die.”

That glass of poisoned water represents the Drama.

I do not say that there are no noble sentiments uttered from the stage of the theatre, to say that would be simply absurd. The devil is far too great a master of his very ancient profession of telling lies, not to know that he must mingle a good deal of truth, if the lie is to go down. And, therefore, we have minute, choice pickings from the Drama, stolen jewels from nobler treasuries of thought, which the Drama has misappropriated. And when these are exhibited, we are proudly asked, “Is not that noble? Is not that grand? Is not that majestic?” We have gentlemen flooding the papers with literary productions, which are a crude abortion, somewhere between Shakespeare, and Dion Boucicault, Thomas Carlyle, Ruskin, and I don't know who, telling us in tones of thunder that the Drama is an “elevating” thing. Yes, perhaps it is from their point of view. I also know a good many “elevating” things which are very bad things: for instance, I have been told that whiskey, brandy, etc., are very “elevating,” though I have no personal experience of their exalting power. I am sceptical about the fact, however: for I have seen persons

who were said to be thus “elevated,” lying in the gutter in a very degraded position.

There are a good many “elevating” things belonging to Bacchus, which I intend to spend my life in trying to bring down from the thrones which they usurp—and the Drama is one.

In God's name, I say to the Drama. Thou whited sepulchre, come down! Thou hast a countenance outwardly beautiful, as that of the fairest woman; but thou hast also, like the destroying Sphinx, in Grecian fable, the claws of a vulture, the body of a lion, the soul of a liar, and the bosom of a seducer. Would God the earth were quickly, and forever, rid of thee.

Now, since you cannot purify or restore the Drama, what should be done with it?

First of all, I say to all Christians whom my voice can reach, entirely discountenance it, and never imagine that you can have any rightful compromise with it. The Divine word, which is your law-book has said, “Abstain from all appearance of evil.” Or, if you prefer it, you may translate the instruction, “Abstain from every form of evil.” For if you want to be divine, in the sense that God can make you the “partaker of the divine nature,” thou shalt have to be clean from the polluted touch of the Drama. There can be no question that it is a “form of evil” entirely opposed to the kingdom of God.

And as for compromise, let me say, I never heard of a Christian compromise that was not a lie—and, remember, I am speaking from the Christian's standpoint entirely for the moment. Whoever may compromise with evil, my brother, my sister, you and I cannot. We stand in a position where we proclaim that we will have no compromise with sin. We are followers of Him who came, not to mitigate, but to destroy the works of the devil.” Ah! there is a great deal of the spirit of compromise among some Christians, which savours of a certain kind of piety of which I heard among certain American negroes, though I will not guarantee the story. “Pompey,” said one professing Christian negro to another, “I have been greatly tempted.” “Yes, what was it by, Sam?” “I have been greatly tempted to steal; but I have been delivered. I compromised the matter.” “How did you do it, Sam?” “Well, I was in a store, and I reckon I saw a pair of boots there, the finest I ever saw in my life; and I thought I better have those boots. But my Christian profession and conscience said, No that would be stealing, that would be doing a great sin. Ah, but they were the most elegant pair of boots you ever saw, Pompey.” “Well, what did you do, Sam?” “I compromised the matter; *I took a shabby pair.*”

That is in effect the result of all Christian compromise,—it ends in the commission of some sin.

'Tis with these as Cowper has written,—

'Renounce the world' ! the preacher cries,
'We do,' a multitude replies,
While one as innocent regards
A snug and friendly game at cards,
And one, whatever you may say,
Can see no evil in a play.
Revelled and loved, renounced and followed,
Thus bit by bit the world is swallowed;
Each thinks his neighbour makes too free.
Yet likes a slice as well as he;
With sophistry their sauce they sweeten,
Till quite from snout to tail 'tis eaten.

I tell you this, my fellow-men, I would rather be an infidel to-day, standing out and saying the whole thing was a sham and a lie, than I would be like some of these men, who profess a Christianity which they make no serious attempt to practice, and who are the curse of the Church, and the greatest hindrance to the conversion of the world.

Seeing now, therefore, that the Drama cannot be purified, and that it is impossible to restore a thing that never was good, some other way of dealing with it must be found.—

The way to improve a nuisance, is to abolish it—to improve it off the earth as speedily as possible; and that is the only right way to deal with the Drama, which has proved itself to be a public nuisance and danger. I would improve it off the

face of the earth, and say to it,—Begone! thou hast a bad origin; thou hast had a bad history, thou art corrupt utterly; God has no part in thee; thou vile thing, sprung from the devil and nursed by sin, get thee into the darkness from whence thou hast come; begone, begone, and let this world quickly see the last of thee!

And how is it to be done? Now, first of all, rest assured that it shall be done. I will not live to see it, perhaps; but I will tell you how it is going to be done,—Christ will do it by a purified people: for He "came to *destroy* the works of the devil." As one then of His disciples, how do I propose to set about this work?

Would I begin by pulling down this theater? No. It is about the best place in which to speak in the city. Yet if I could lead the host of God tomorrow, I would sweep down upon these theaters, and, in the name of God, I would consecrate to His service every stage, and in the name of God consecrate their green-rooms, and in the name of God consecrate every part of them. Pay fairly every penny of the money for them, and then take possession in the name of the Lord God Almighty. Make them places where true Christian joy shall ring, where God shall be owned, where man shall be happy, where women shall get purity, and where iniquity, and the sad misery that are the consequence of the Drama, shall never, never, never again appear.

Young men, I am glad to see so many of you to-night, and to you I desire to address myself especially ere I close.

I say to you, young men, Be men in this matter. Take up a firm attitude of resistance to the numerous forms of evil, of which the Theater is only one, which would drag you down, and bind you in fetters of lust, in dungeons of despair. Tread these down, or they will tread you down in the mire.

"All thoughts of ill; all evil deeds,
That have their root in thoughts of ill;
Whatever hinders or impedes
The action of the noble will;—

All these must first be trampled down
Beneath our feet if we would gain
In the bright fields of fair renown
The right of eminent domain."

Do not sell your birthright in the heavens for a mess of pottage on earth. I have read that some one has recently said that you must have amusement such as the theater alone affords. An assertion is no reason. I think there are scores of employments for your time, which will afford you real and pure joy and leave no poison sting behind.

There are few bigotries like that of the pleasure seeker, who considers every one to be his enemy who will not eat from his unclean dish. There is

"No blinder bigot, I maintain it still,
Than he who must have pleasure, come what will.

* * * * *
He finds the modish manners of the day,
Though loose, as harmless as an infant's play.

Young men, if our city is to be truly great, you must make it so.

Greatness is only great, when it is good, not merely when it is rich.

Good men make a great city, and of such it may be said as was said of the citizens of ancient Sparta, its men were its walls. Goodness is a better fortress than forty-ton guns can make. Wealth has often destroyed, but Virtue has always built up a great people.

"Ill fares the land, to hastening ills a prey,
Where wealth accumulates but men decay."

I have read somewhere a story, which is somewhat as follows:

On one occasion a student came to the eminent and wise Christian philosopher, Philip De-Neri, a well known friend of young men, who lived at Rome, in the sixteenth century.

The young man laid before the philosopher his plans, and sought for advice.

De-Neri said, "Well, suppose you succeed in your studies, and finish your course with honour—What then?" The young

man replied, with eager interest, how he was determined, 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 philosopher. Again the ambitious youth replied, setting forth the possibilities of high renown and honour 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 position of comfort 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 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 good old 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 him how he was providing for things which only "might be," since he could not assure himself of either health, or wealth, or life itself, whilst he was neglecting to provide for death or judgment, which "must be."

Oh, then, I say to each of you, remember thou hast to stand before thy God. And *What then? What then?* Then thou shalt be required to give an account of the deeds done in thy body—thou shalt give an account too of this night.

Now thou mayest choose the "better part," and find in thy Lord the "one thing needful" to make thy life pure, beautiful, and true. With the Lord there is mercy to forgive, there is power to save. He can keep thy feet from falling. Thou dost need a Saviour, and thou shalt find Him in Jesus alone—called JESUS: *for He shall save His people from their sins.*" And He is willing to save thee from thine.

How shall I persuade thee of His love? Let me entreat thee to seek to know its power, and the joy of its presence in thine heart. This God's Spirit can alone impart. Then, when thou hast the Comforter within, thou shalt be blessed indeed. Purer joys, holier employments, glorious prospects will then unfold before thee even in this life, and lead thee to the unspeakable glories of the sinless life beyond.

Thou shalt not so much as think then of the poor, sickly, gas-light pleasures of the Drama. Temptations lose their power, when the Holy Spirit possesses the heart.

I stand to-night before you, pleading with you as an ambassador for Christ, but, ere long, this body must decay, these lips moulder in the dust, and this tongue lie silent in the grave,—*What then?* Oh, then, I must stand before my God, and give account of these opportunities He has given me. And I want to say in that day, that I warned thee of thy danger, and pointed thee to "the way everlasting," to Christ who alone can save thee. Do not then reject the condescension of thy God's forgiving love. It is like no other love. He welcomes thee without reproaches, and blesses thee without limit.

"Kind hearts are here, yet would the tenderest one
Have limits to its mercy,—God has none;
But man's forgiveness may be true and sweet,
But yet he stoops to give it; more complete.
Is love that lays forgiveness at thy feet,
And pleads with thee to raise it; only God
Means crowned, not vanquished, when He says,
'Forgiven.'"

Behold, even now, how He stoops to conquer thy heart, to forgive thy sins, to heal thy heart-sickening sorrows, to redeem thy life from destruction, and to crown thee with loving kindness, and tender mercy. Do not spurn such love and such priceless treasures. Do not turn to "evil associations" of any kind.

Seek to "acquaint thyself with God, and be at peace." "Peace with God!" What blessing can be sweeter? This quiet of the soul is the divinest gift. He who has it, craves for no higher bliss. "Seek, and ye shall find" it to your eternal joy.

LEAVES OF HEALING.

REV. JOHN ALEX. DOWIE, - - - Editor.

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CHICAGO, ILLINOIS, - - - NOVEMBER 23, 1894.

EDITORIAL NOTES.

"BLESSED be the Lord, there hath not failed one word of all His good promise."

We are sometimes asked as to the *permanence* of some of the wonderful works of God narrated in these pages. In No. 2 of this new series of LEAVES OF HEALING, pages 19, 20 and 21, we gave the details of the healing of Mrs. S. A. Kelley, of San Francisco, Cal. She had suffered from hereditary consumption for twenty-five years, and was in a dying condition when we prayed with and laid hands upon her in the Name of the Lord. Lord's Day, Oct. 28th, was the sixth anniversary of her healing, and on that day she wrote the following letter which tells its own beautiful story. It proves not only the truth of God's declaration "I am the Lord that healeth thee;" but the faithfulness of the promise "The Lord is THY KEEPER."

314 EDDY ST., SAN FRANCISCO, CAL.
October 28, 1894.

DEAR BROTHER AND SISTER DOWIE:

This is the sixth anniversary of that never-to-be-forgotten day when our Lord graciously returned my life at the voice of your strong crying, even after, to all appearance, it had passed death's portal. That was on Lord's Day even as this is, and now after the lapse of these years, my testimony is that I have never known such health and endurance as at present. To God be all the glory. Had I been aware of your intention to publish my testimony, soon enough, would have added that of the physician, Dr. H. E. Wilson, of Chester, Mass., who attended me steadily three years in the east and accompanied me on the perilous journey across the continent a year before you saw me. As you know, I made a short visit east last year, and when this physician saw me, he could hardly believe it possible that it was I, so great was the change. I asked if he remembered the condition of my lungs when he left me in California? He replied that he did so perfectly. I then asked him to examine them and tell me how he found them. He did so very carefully and sat back and looked at me in silence for a full minute before speaking as follows: (I quote his exact words). "I can hardly believe the evidence of my own senses. This is contrary to all known therapeutics. When I left you in California six years ago, the upper portion of each lung was *nil*—*now* the tissue is fully restored and except slight adhesions here and there which will never give you any trouble, your lungs are as sound as if they had never been diseased. A *miracle* has been wrought. This

is none other than the work of God. Let us thank Him for it." He also said that the heart was sound. I had often wondered whether the two remnants of lungs were doing such excellent service, or if the Lord had indeed made them anew, but had not had them examined since the healing and it seemed eminently fitting that the physician who knew the case so fully, should be the one to examine them. In view of the wonderful things that God had wrought for me, my sense of responsibility to Him increases and I realize *how fully* this "life more abundant" that Christ constantly supplies, should be devoted to His service. We on this coast who know the Lord as Healer do rejoice unspcakably in the glorious work He is accomplishing by your instrumentality, in the region where He has planted you, and we do pray earnestly that the good work may increase and multiply.

THURSDAY Nov. 8 1894.

The very fact that duties, calls and cares have so pressed upon me that I have not found a moment's leisure for finishing the letter commenced eleven days ago, is a strong testimony to the blessed healing and keeping power of my Lord. I was interrupted Sunday evening when writing the foregoing sheet, by a call from two sisters-in-law, Bowser by name, whose relative, 140 miles from Chicago, had read my testimony in the "LEAVES" and had written to one of them asking her to call and see if it were really so and if she answered him affirmatively, he purposed taking his wife, an otherwise hopeless invalid, to your Home in Chicago. You will readily believe that I assured them that "the half had not been told" in the "LEAVES" and that I recommended her friend to go to you at once.

Not the *least* of the comfort of my well body is the fact that God used me graciously last year, as the instrument for the restoration to health of my dear mother who was given up to die of consumption, and I now have her with me, well and happy. To God be all the glory now and forever. The whole family desire to be remembered in love to you and yours, May the *richest* of blessing be yours now and always.

Yours in our Lord.

S. A. KELLEY.

LYING beside this letter are many others of a similar kind from many cities in this and other lands where we have ministered. Yes, God's people may trust Him with confidence, for preservation from sickness, if they obey His commands.

"Behold He that keepeth Israel
Shall neither slumber nor sleep."

ZION TABERNACLE overflows with blessing, and it is seldom there is room enough to contain the throngs who are coming to "the wooden hut" from all parts of the continent. We have just had a letter from one who is coming from Iquique, Chili, and there are a number in our Homes from Canada—points far north and south, in fact, on either side of the equator.

Another letter to-day from Trenton, New Jersey, tells of how the writer has been led to seek the Lord for healing by the testimony of a fellow passenger on board an Atlantic steamer who was returning from Europe, and who had been blessed in Zion Tabernacle.

How we marvel at God's wondrous grace.

That Carnival of Lust and Exhibition of Folly, the World's Fair, has passed away. The Parliament of Religions with all its pretentiousness has ended, like the Fair, in smoke and mounds of rubbish. But Zion Tabernacle, the despised, is shining for God, and bringing pilgrims of hope to its humble doors, past which the unthinking crowd swept with a sneer last year. Surely we have proved God's promise true.

"They that trust in the Lord
Are as mount Zion
Which cannot be moved,
But abideth forever."

THE THREE DIVINE HEALING HOMES are being much used of God. Home No. 3 has been almost filled with guests, although only opened a week ago to-day. We hope to give a picture of it in our next issue.

Many healings are taking place in Home No. 1, at our Special Assemblies there three times in each week. On Tuesday week last, 20th inst., Ina Estes, a little girl of seven, came to the Home with her mother from Plainwell, Michigan. —She had been paralyzed from three months old in her right leg, wore a steel brace, and her leg was three inches shorter than the other. In three days her legs were exactly equal, the brace laid aside, and she walks to and from the Tabernacle Meetings and runs up and down stairs just like any child of her age. Miss Lucy Oldenburg of Madison, Wisconsin, sixteen years of age, came to us with a plaster of Paris jacket on, and a distorted spine, etc. The jacket was removed, and the young lady has returned to her home apparently straight, and perfectly well. Mr. Blackburn, of Cairo, Illinois, last Wednesday evening left his bed, full of pain, and came into the Assembly Room. In a moment he was set free in the presence of all, and went home the following day rejoicing in Christ as his Saviour and Healer. But this Note would swell into a volume if we were to attempt to describe the blessings of the week.

God's broad seal of approval is on the Divine Healing Homes, and we say to our friends everywhere.

"O magnify the Lord with me,
And let us exalt His name together."

SEVERAL ministers and a doctor are among those who have returned to their distant homes rejoicing.

One of these, the Rev. James W. James, of Richwood, Ohio, left his farewell in the following metrical form:

God bless Doctor Dowie and grant Him long life,
God bless Sister Dowie, the Doctor's good wife.
And may He bless also, their daughter and son,
May each ever merit the Master's "Well done,"
I am a great debtor to Doctor for light,
In wisdom he taught me to seek God aright.
God's way I know better than ever before,
Henceforth I will love Him each day more and more.

J. W. JAMES.

A DOCTOR from the same state, Ohio, who came to us in an almost dying condition, suffering from tuberculosis of lungs and stomach, found a clear salvation and a large measure of healing, in the Home, and on leaving wrote:—"I do thank God for what He has done for me. The peace which I enjoy gives me the sweet assurance that I am an accepted child of God. I am gaining in faith day by day, and I pray many times daily for the Lord to give me more, and teach me how to get it. I love God's word, and delight in it as I never did before. There is not a doubt in my mind but what I am on the right road."

VERY interesting letters reach us from ministers, students and Sunday-school teachers showing us that God is using the teaching and testimony in Zion Tabernacle and in LEAVES OF HEALING. A theological student, in Chicago University who has been a physician and also a pastor, writes for himself and others. After a very important personal communication he says:—"It seems to me that if you were able to devote more time to giving special training to young ministers, they might take up the work in various places, and much more could be done. There are a few of us at the University who are doing all in our power, through God's help, to spread the news of the wonderful work God is doing through your Mission here, and in disseminating the teachings of Divine Healing. Nothing can shake my determination.

I shall preach the whole gospel. You have my heartiest sympathy and earnest prayers. I am anxious for my fellow

students at the University. Can you find or take time to give us an address at some time in the future," etc.

WE praise God that He is setting before us an Open Door in this city, and that, as the above letter proves, Chicago University is finding its way to Zion Tabernacle—the great new school of learning is finding something in "the wooden hut" which cannot be learned amidst its stately stone piles.

OF course we are considering our brother's request; but at present cannot see our way to make the necessary arrangements. We think something might be done about the Christmas holidays, or, God willing, early in the New Year, as to special gatherings for ministers and students. Meanwhile, we should like to hear from those who would be disposed to attend Special Lectures, as to the most suitable time for such. Ministers and students in churches and seminaries at a distance have begun to make enquiries, and we wish to appoint a time and times suitable to all, if possible.

THE following letter from a Sunday school teacher is another illustration of how the thoughts of many hearts amongst the young are turning to Zion Tabernacle.

414 SCHOOL STREET, CHICAGO, ILL.

November 22, 1894.

REV. DR. DOWIE.

DEAR SIR: I am teaching a Sunday school class on the north side, and occasionally during the lesson the subject of healing by faith has come up. I mentioned your work to the class, and they became interested in it and expressed their wish to go out and hear you, also to see for themselves. So I promised to take them; that is my reason for writing to you.

Will you please let me know by next Saturday, day after to-morrow, when will be our best time to come so as to get the most good out of it, as it is quite a distance over there, and, as I am to stand the expense, I want them to learn all they can while there. Any time after next week will do. We did intend to come on Sunday afternoon, but I thought by writing to you that you could tell me just when would be the best time to come. Hoping to hear from you by Saturday I will close. There will be about 16 of us come, so let me know the time the doors open so we can get there in time to get a good seat and oblige,

Yours Respectfully,

F. J. LAMB.

AND then—most wonderful to relate—the editors are beginning to set their faces Zionward. Last Lord's Day morning, the editors of two papers—one from Dayton, Ohio, the other from Indianapolis, Indiana—were kind enough to seek introduction to us after the service. They expressed their delight at having been present, etc., and said they would write as they spoke. Another editor from Michigan writes this week to say he is coming, and may bring his wife for healing, etc. Who shall say that Divine Healing is not making progress, when even the scribes are coming?

BUT the priests—most wonderful of all—have come also, priests of the Romish Church, and out of eight recently interviewed by a convert from that Church, six spoke kindly of us, and several said they had been present at the meetings in Zion Tabernacle, "in citizen's clothes," as she expressed it. Oh, for the time when, as related in Acts 6: 7, "a great company of the priests were obedient to the faith." Yes, and that good time is coming, "the Time of the Restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." And when that time comes it will be preceded by "Times of Refreshing from the presence of the Lord."

"Lord Jesus, come quickly."

"BRETHREN, PRAY FOR US."

**CONFESSION AND TESTIMONY OF A BURGLAR
AND SAFE-BLOWER.**

CHRISt was crucified between two thieves. One of them prayed in the hour of his dying agonies, 'Lord, remember me when thou comest into Thy Kingdom;' and the Lord replied, 'Verily I say unto thee to-day shalt thou be with me in Paradise.'" And so the King of Kings and Lord of Lords who died to save sinners, carried the penitent thief triumphantly to the abodes of glory, and set him down amidst angels and archangels and the hosts of the redeemed. How amazing God's compassion! What depths of mercy, what heights of glory—stooping so low and lifting so high. And all the joy of heaven bursts forth when the miracle of love and grace is accomplished.

Looking upon the engraving "Captured from the Enemy," which is on the last page of this issue, our readers will see, on the right side of the picture, between two pairs of crutches, a revolver, burglar's "jimmy," and certain ingenious attachments and drills for "safe-blowing" purposes. These are referred to in the Confession which follows, and which speaks for itself.

We may say that more than three years have passed away since the confession was written, and that we have baptized the writer, his wife, his brother and companion in crime. His family, his brothers, and a number of persons with whom they were associated, have been for some time members of the Church, and have been living consistent and useful lives. He is a very skillful workman, and has been earning a considerable as foreman of a Department; a large manufactory in Chicago.

We read this confession publicly shortly after receiving it; but for good and sufficient reasons, we have kept it back until now. But we believe God will bless its publication now, and we can withhold it no longer.

"Why should the wonders God hath wrought
Be lost in silence and forgot?"

CHICAGO, ILL., March 26th, 1892.

TO THE REV. JOHN ALEX. DOWIE.

DEAR BROTHER IN CHRIST:—

No words can express the gratitude which I feel in my heart to our Father in Heaven, who for Jesus' sake has pardoned my many sins and rescued me from a criminal career which could only have ended in a shameful way, perhaps a murderer's grave. I know that by the grace of God I am saved.

My heart is changed so entirely that I scarcely know myself, and my whole life and thoughts and wishes are so entirely different from what they were a year ago, at which time I was living upon the proceeds of successful robbery and planning new crimes, one of which was indeed the crime of murder in revenge for what I considered to be a great wrong. O how wonderful is that salvation, and how condescending God is, that in His infinite mercy He should have stooped to rescue one so deeply dyed in sin of every kind.

I know I am led by the Holy Spirit to make this confession to you and to write it in order that you may use it in any way that you think will promote the glory of God and perhaps the rescue of such an one as I have been.

THE STORY OF MY LIFE

up to June of last year is one of crime and shame. Until then from my fifth year I had been a thief, and I do not know that there was a single day in all these years that I was free from the desire to steal, and scarcely a week in all that time that I did not steal several times, and yet strange to say, in all this long career of thirty years, I was only arrested once.

I was born in the state of Indiana thirty-six years ago, and I regret to say that my first lesson in crime was taught to me by my own father. I was only five years of age when he took me with him to a place where he stole a barrel of cider, and I, while he was so engaged, filled my pockets with the apples that were lying around. From that day I was a thief. I remember well the following Sabbath day going to Sabbath School

and when my teacher asked us for the verses of scripture which we repeated to her, I said I had one. When she asked me then to repeat it I said that I had forgotten it, but I had learned it and wanted the card. The fact was that I had learned no verse and that I told a lie simply because I coveted the card. From that day I was a liar. It seems to me that all my life through until my conversion last year, those two words, a thief and a liar, would cover all my life, and from these two things, the desire to steal and the readiness to lie, all my other crimes proceeded. I had a good mother who tried to teach me to be a Christian, but all in vain. The evil spirits had possession of my heart and I was completely under the dominion of sinful and lustful passions. I ran away from school and associated myself with bad boys in the country district where I was born. I became an increasingly bad boy between the ages of six and twelve, at which age I learned to chew, and smoke, and drink, and lie, and steal everything that I could lay my hands upon. When a mere boy I formed a gang of youths to rob a wealthy man's house. We laid our plans with the utmost care, and knowing that we would be likely to meet with resistance, we went to the house, each armed with a club and a revolver, and masked. As we had expected the old gentleman was alarmed, but before he had time to use his fire-arms we had bound and silenced him. Then his family was awakened and rushed to his rescue, but the members of my gang secured them one by one except a powerful daughter who rushed past me to her father and whom I struck upon the head with my club. I feel that blow in my heart to-day. I thank God that she was not seriously injured, but I feel that first blow that I struck in robbery now more keenly than at any time, notwithstanding I have confessed it to God and I believe been forgiven. This was my first house-breaking, and we stole the old man's horses and wagon and drove as fast as they could carry us a distance up to the railway line, when we broke into a place and took a hand-car which we worked on the line until we reached a neighboring city and we were lost among the people. The robbery was successful and we divided the spoils. I was only a lad at that time, but I became at once a full-fledged burglar, although as I have already stated I had been a petty thief all my life from my childhood.

It would be impossible for me to give you a detailed account of the many years of my criminal career. Suffice it to say that I became an expert in the making of burglar's tools, and for years was associated especially with two others. We became safe-blowers, that is as you understand, robbers of safes, using tools which I had invented, and dynamite when necessary to open the safes with. I give you my last box of dynamite with this confession and a number of burglar's tools which I had constructed with great care and had used successfully with my confederates. At the time of my conversion we had become so expert in the use of these tools that we had planned a very extensive bank robbery and had every prospect of success, but our plans were all destroyed by the goodness of God. You will see from the tools which I hand you that they have often been used and are made of the finest, strongest steel. The dynamite which I give you I used to obtain in similar packages to this from confederates in the east who sent it by express, the express companies little knowing what the boxes contained. The two sticks of dynamite which I give you in this box would be sufficient to be used eight or ten times in safe-blowing. I also hand you a Smith-Wesson revolver which belonged to one of my confederates in crime, who, in another state some years ago killed a policeman with it. A strange fascination has induced me to keep this weapon which came into my possession after his death, he having been killed shortly after his crime whilst engaged in an attempted robbery. But his untimely end did not turn myself and my other confederate from our career. I associated myself with a number of other criminals and continued my robberies. I occupied in a certain city in the states a good position in a public institution where I was a systematic thief, the superintendent of which incurred my wicked anger because he rightfully dismissed me from the position in which,

although he knew it not, I was robbing him. My heart burned with anger against this man and I swore a great oath that I would murder him. I planned to do so and went on one occasion to commit the crime, but was graciously frustrated by God in my murderous intention. I have since my conversion confessed to this good man and have returned to the utmost of my power all that I stole from him. I have also given up all the proceeds of my robberies so far as they remained in my possession and have made confessions to those whom I have robbed, and it is the desire of my heart to live and make as far as possible restitution for these wrongs, although that will be utterly impossible in many cases. Some have since died and the multitude of my crimes is too great almost for me to remember.

I thank God that throughout the whole of this long career of crime I never shed any man's blood, although I have often been in heart a murderer, and have threatened many, standing frequently over the victims of our robberies with two revolvers in my hands. The marvel is that I have not been a murderer, and yet there is a sense in which I have been guilty of blood, for I have aided my wife in the destruction of our unborn children, and that awful crime of blood guiltiness rested upon our hearts until the blood of Christ cleansed it away. Throughout the long years also I have been guilty of many other sins, living a profligate and vicious life, steeped in every form of iniquity, associating with the vilest often times, and pursuing the wicked courses suggested by an unbridled lust and a depraved and wicked heart. It seems impossible that from all this I could have been rescued, but such is the amazing fact, and I have told this story of my crimes with the utmost pain, simply that I might show the great depths out of which God has taken me. And now I turn from it to tell

THE STORY OF MY SALVATION.

In May of last year a Christian lady induced me to go and hear you speak. You were then conducting a Mission in the old Fourth Baptist Church, Washington Boulevard, Chicago. With other confederates I was at this time maturing plans for an extensive bank robbery. I had not been inside of a church for eleven years, and only two or three times at the most for about ten years previously. The very idea of my going to church seemed absurd. The things that I had heard concerning you had awakened my curiosity and interest to no ordinary degree, and I thank God that ever in His infinite mercy He led me to hear you preach. Up to that time I had never believed that there were any good men or women in the world, save my own mother, and one man whom I believed to be a thorough Christian and whom I almost worshiped; but when I heard you speak I felt that for the first time in my life the voice of God had reached my heart. I went away from that meeting with the strangest feelings that I had ever had in my life. I was awakened and there dawned upon me a sense of my awful depravity and degradation. Your cutting words also concerning tobacco made a deep impression upon me. By some irresistible power,—it must have been God's, I was compelled to go again and again to hear you preach. I remember one evening when walking slowly from my house alone I had a specially fine cigar in my pocket. My fingers closed upon it to take it out and smoke it, when the words that you had spoken concerning tobacco and its filthiness made me put it back in my pocket again. Then the appetite for it returned with full force and I said I did not care if he did say that and I would smoke. Thereupon I took it out again, but I could not smoke it and I crushed it in my hand as if it had been a viper and said: "I will never touch the filthy stuff again." This seemed to be the turning point, for very soon after I went forward and knelt among the penitent and sought mercy; and O, how graciously the Lord revealed Himself to me. "He took me up out of the horrible pit and out of the miry clay, and He set my feet upon a rock," the Rock Christ Jesus. All my thoughts, and desires were instantaneously changed. I loathed my past. The instinct for stealing which even when I first went to the church made me to desire

to steal there, was all taken away. The desire for smoking, chewing, drinking and sinning, and the fascination for crime was all taken away. I loathed my past with an unutterable loathing and looked down to the abyss from which I had been rescued with a nameless dread, but I looked up with thankfulness, for it was into the face of a reconciled God. The Holy Spirit came into my heart and has ever led me since. I could not describe what has followed with any language that would not seem exaggeration. I can only praise God that ever I heard you preach the gospel of salvation and healing and cleansing power through faith in Jesus. It proved to be the power of God to my salvation. My home was transformed; my wife was converted; some of my companions in crime have been also converted, and when I heard you tell the story and show the burglar's implements of one who was converted in that same Mission, I felt an irresistible desire to tell you my story and to hand you my implements. It was a strange and wonderful thing that two such men as we should have been converted in that Mission, and yet it was God's own way, for that very man was one of my companions in crime. We have both sought to lead our old companions to Christ and we trust not without some blessing.

Ten months have now passed away since my conversion and I have been working honestly for my bread every day of that time. I have, as I have already stated, given up all the proceeds of my robberies, and if it would be for the glory of God and the good of man, I would give myself up to suffer the consequences of my crimes. I am willing to do so, but since the law of man has only for its objects the punishment of the criminal, the protection of society, and the restoration of the criminal to an honest life, I feel that all these three have been effected by God. Society is protected from my depredations by the grace of God having changed my heart; the proceeds of my robberies have been given up as far as possible, and I am working with a view to repay in many cases where the wrong has been very great, and no prisons or discipline could effect the reformation in me which has already been wrought by the Holy Spirit. I feel also that if I were to go to prison I should simply leave my wife and young family who need me as their bread winner, to be scattered, and the good work that is now being done in my home, perhaps to be destroyed. Still I am willing to surrender myself to justice if that would be for the glory of God. I would rather go to prison than to hell. But I thank God I know my sins are all forgiven and that I am by His grace, on my way to heaven. You know the condition of my family and you know how wonderfully God has answered prayer for us when we have been sick, and how we have been kept by the power of God.

And now, dear man of God, I have written these things believing that in your hands they may be used for God. I have put the dynamite, the burglar's tools and the revolver into your hands to be added to the burglar's tools given by my confederate in crime, and I have resolved to spend my whole life now in serving my Lord. "Old things are all passed away; all things have become new;" the things I loved, I hate. I have no desire for the things which were sweet to me as life and for which I often hazarded my life. I am now a new creature in Christ Jesus. I give God all the glory. I praise my Saviour and my Healer every day, and ere we eat in the morning my family gathers with me around the mercy seat. We read a few verses of scripture and have prayer, and so at night. My home is happy; our hearts are glad, and I thank you as the instrument in God's hands through whom all this has come to pass. May He use you to His glory in increasing measure every where, and may I be kept faithful by His gracious Spirit's power.

I do not append my name to this for you know the writer and know where I live and have told me that you did not wish it, but I will subscribe myself as

ONE OF THE CHIEFEST OF SINNERS

SAVED BY THE GRACE OF GOD.

PRAISE AND TESTIMONY MEETING

HELD IN ZION TABERNACLE ON THE AFTERNOON OF
LORD'S DAY, OCTOBER 28th, 1894.

A large audience assembled, and every foot of standing room was occupied. Hundreds stood for hours, around the doors and windows, and a large overflow meeting was conducted in the Healing Room, where many of the Witnesses who could not get into the Tabernacle, testified to their healing. The proceedings began by the singing of hymn 4.

"Praise Him! praise Him! Jesus, our blessed Redeemer!

Sing, O earth—His wonderful love proclaim!"

Dr. Dowie said: We will read beginning at the eighth verse of the forty-third chapter of Isaiah.

IT IS A WONDERFUL PROPHECY CONCERNING DIVINE HEALING
TESTIMONY IN THE LATTER DAYS.

If any apology should be required for holding a Praise and Testimony Meeting, all I have to say is these (Dr. Dowie indicating with his hand, the large company of persons around him on the platform, and for some distance around, who were prepared to testify to their healing) are all the apology I have to offer.

"Bring forth the blind people that have eyes, and the deaf that have ears, Let all the nations be gathered together."

We have many of the nations here in this meeting by their representatives. I will ask all the Germans here to hold up their hands. (Quite a number held up their hands).

Dr. Dowie found there were English, Scotch, Irish, Swedes, Danes, Norwegians, Bohemians, Poles, Austrians, Hungarians, French, Italians, etc., and "that composite called the American."

Dr. Dowie continued, I am glad to see we have many of the nations here. I see we have a good many of them. I did not mention, perhaps, a number of them that are here.

"And let the people be assembled: who among them can declare this, and shew us former things?"

Folks say, "Now, these New Testament miracles you read about are nineteen centuries old. Who can shew us former things?" The same things are done to-day that were done nineteen centuries ago. The same God; the same promises; why not the same fulfillment?

"Let them bring forth their witnesses"

Here are God's witnesses on the platform and the front seats, and that is not a tithe of a tithe.

"That they may be justified: or let them hear, and say, it is truth. Ye are my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know and believe me."

Not only to know but to believe. Many people know about God, but do not trust God.

"And understand that I am he: before me there was no God formed, neither shall there be after me. I, even I, am the Lord; and beside me there is no Saviour."

There is no Saviour but God Himself; when there was no eye to pity and no hand to save, His eye pitied, His right arm brought forth salvation. In all their affliction He was afflicted; the angel of His presence saved them; in His love and in His pity He saved them, He redeemed them and bore them, and carried them all the days of old.

GOD IS WORKING.

"I have declared, and have saved, and I have showed, when there was no strange God among you: therefore, ye are my witnesses, saith the Lord, that I am God. Yea, before the day was, I am He; and there is none that can deliver out of my hand: I will work and who will turn it back?"

Now we are glad to-day to meet you. Not only has God said, "I will work," but we rejoice to be able to tell you to-day that God is working. "I will work. Who will turn it back?" Early this year when we definitely determined to establish our headquarters in Chicago, I said in the Central Music Hall to many thousands of people, "Divine Healing has come to stay. Take a note of it." (Some one in audience: "Praise the Lord.") Divine Healing has come to stay. You have got to reckon with it; and some said, "Well,

we will see." Now the year has rolled on, spring has passed, summer has passed, the harvest has passed and many thousands have been saved and healed. I do not exaggerate. You know, who have been attending Zion Tabernacle, that it has been a common thing to see in the course of a week, well-nigh two thousand persons stand and confess their sins and call upon God for mercy. If there was not a single person healed I should be glad, for my ministry is the ministry of Salvation first and Healing next. The ministry of the gospel must follow the methods of our Lord Jesus. God does not begin with the skin; He does not feel the pulse and work upon you from the outside;

GOD WORKS FROM THE CENTER TO THE CIRCUMFERENCE, and not from the circumference to the center. God works in the spirit first by His Spirit, and through the spiritual work within the spirit of man He works upon the soul and then upon the body. All that has been wrought in these many meetings has been wrought "in the Power of the Spirit," moving, first, upon the spiritual nature and then, when the heart has been surrendered to God, healing the body. So we want to say we are glad, glad that God has been working and we want to give Him all the glory.

WE HAVE NOT DONE ANYTHING.

There is no danger of our ever being proud about our part in this work, because our part in this work is such as will ever keep us humble. God could have used any other agent who had been willing to be used, who had placed himself in God's hands for the necessary preparation, and who had been willing to go forth and boldly proclaim it in the teeth of prejudice, of mocking ignorance, of ecclesiastical hatred, of intolerant bigotry, of false accusations countless as the sands. It requires special training and gifts of Divine Grace to prepare such an agent. A man is more than an "instrument;" he is an agent, an active, willing agent; and as such I have been willing to let God do His will, and I have never taken the glory. "Thine, O Lord, is the kingdom and the power and the glory." There is no one in Zion Tabernacle to-day who is going to tell you that I healed him. I will ask this large audience and everyone within reach of my voice this question, Have you ever heard me say I ever healed anyone? (Cries of "No! No! No!") Have you ever read a word from my pen in which I said I ever healed anyone? ("No! No! No!") Those who say I make such assumptions express simply their own ignorance or their wicked and malignant untruthfulness. I suppose for the most part it is gross ignorance; but no one has any right to say that I make any such claim for I never did. I have been used in this ministry to thousands and tens of thousands since 1876, for eighteen years, and in many lands, but I would just as soon say that I had saved somebody as that I had healed them. I do thank God that He has used me but I want you to know that God has all the glory, and no one has a deeper sense of his own personal unworthiness, but for the grace of our Lord Jesus Christ, than I have in this matter. Let that be sufficient for persona declarations on that point.

THESE ARE GOD'S WITNESSES

and God is working, and these are but the early days of this work by which God is gradually preparing a mighty movement showing that the atoning sacrifice of Christ and the redemption which He purchased by His blood extends not only to our spirits, but to our souls and bodies. ("Amen"). And that He is the Saviour of the body; that He is the same yesterday, to-day and forever and therefore is the same Healer. ("Amen"). May God be glorified. A great change will come over much of the preaching, much of the praying, much of the teaching; and I venture to prophesy that the people of God will demand in the ministry of the Lord Jesus Christ that the minister shall know how to pray more than how to preach. ("Amen"). How to pray the prayer of faith that saves the sick. Any man who has got brains and a vocabulary and natural powers can dip his pipe into a bowl of intellectual soap-suds and then before admiring audiences produce metaphor after metaphor

while the people gape and say, "How brilliant, how beautiful!" as bubble after bubble bursts before them, and when it is over they go away saying it was brilliant but it was empty. The time has come for the ministers of God to

LOAD UP WITH BUCKSHOT AND HIT SOMETHING.

The time has come when Satan's kingdom must be attacked by something more effectual than a tawdry, sentimental, so-called intellectual religion which has been compounded by a Parliament of Religions, consisting of Buddhism, Theosophy, Confucianism, Taoism, Mahommedanism, Judaism, Unitarianism, Romanism, Zoroastrianism, Hinduism, Jainism, Shintoism, and Brahmanism. All the "religious" muck of Asia and Europe has recently been dumped down on the lake front here in Chicago, and theological rag pickers have been fossicking amidst the foul smelling rubbish for a twentieth century religion. The time has come to say that the old time religion is the best religion. ("A voice, Praise the Lord, our minister has got some of it since I have been healed.") (Laughter and applause).

Song: " 'Tis the old time religion,
 'Tis the old time religion,
 'Tis the old time religion,
 And 'tis good enough for me."
 "It tells me Jesus saves me," etc.
 "It tells me Jesus heals me," etc.
 "It will take me safe to Heaven," etc.
 "It will be my joy in glory," etc.

There is a person somewhere, in fact there are quite a number of them, who say that our ministry is the devil's work. But what could you expect from a man who took part in the Babel tower-building schemes of the Parliament of Religions? Is the devil not a real kind old devil to go about healing the sick? My impression is that if that's the devil's work I should endeavour to receive him into full membership and ask to be permitted to shake hands with him. But that's not he, O no! The work here is God's work, and we still teach that "God anointed Jesus of Nazareth with the Holy Ghost and with power who went about doing good and healing all that were oppressed of the devil for God was with him." All the oppressions of sin and sickness that curse the earth to-day are the work of the devil still, and we are glad to know from hour to hour, from day to day, that God is blessing that teaching. It takes some time for the people to learn this, but the Lord is teaching His people and they are getting the results. We are thankful there are hundreds waiting here to-day to tell the story of their healing through faith in Jesus Presently I will stand aside and call for many of these witnesses. But I want to ask God first to save every unsaved and impenitent man and woman in this place and to do it now. That's my prayer. (Amen). And I have it answered in a very large measure every week. Come let us worship and bow down, let us kneel before the Lord our Maker." The Rev. S. J. Harrison then prayed, after which followed a

PRAYER BY DR. DOWIE.

Our God and Father, we feel at this moment that Thou dost impress it on our minds to utter Thy call to repentance. There are men and women here heartily sick and sorry for their sins; they are ashamed of their misspent lives, of their hypocrisies, of their professions that were false, of the lies they have told. They are ashamed to think of the things they have stolen, of the unclean lives they have lived, of the filthiness of their thoughts, of the unsatisfactory nature of their spending their money for that which was not bread, but upon filthy tobacco, and filthy drinks, filthy theater goings and filthy doings, filthy talking and filthy living. Many of them have erred against Thee in many ways, but we thank Thee, oh God, that we believe that the spirit of conviction has come upon them and they are sorry. Thou dost love them with an everlasting love, and dost want to save every one of them; so now thou dost command them to repent, to believe the Gospel, and Thou dost invite every one that is a

sinful man or woman and who knows it, to be honest and stand up boldly, and give himself to Thee and say, "I will arise and go to my Father, saying unto Him, 'Father, I have sinned.' May they do this for Jesus' sake.

THE CALL TO REPENTANCE.

In Jesus' name, I therefore ask every man and woman in this audience, who is conscious of sin and who desires to be freed from sin, to stand to their feet now. All who feel the weight of sin on their hearts now in any way; stand up, whether professed church members or not. Let all seek God who truly repent.

Over 500 persons stood up in a moment—many weeping.

QUESTIONS TO THE PENITENTS.

Brothers and sisters standing on your feet, do you say I hate sin? Can you say I do?

Answer:—(*I do*).

Do you desire to be free from all sin?

Answer:—(*I do*).

Will you by God's grace promise here in the presence of God's people, that you will do right to those you have wronged, that you will restore anything that is not yours, that you will confess to those whom you have sinned against, and do right in God's sight to the extent of your power? Can you say, "By the grace of God I will?"

Answer:—(*By the grace of God I will*).

Then pray:—[The penitents with one voice repeated the following prayer, clause by clause, as Dr. Dowie spoke it].

My God and Father, I come to thee. I hate my sin. I confess my sin and I beseech Thee to forgive my sin. Help me to do right to those I have wronged, to restore and to confess. For Jesus' sake, the Lamb of God, who taketh away the sin of the world, take away my sin. Make me in spirit, and in soul, and in body to be Thine. Give me Thy Holy Spirit; give me power to do right. For Jesus' sake. Amen.
 Dr. Dowie—Did you mean every word of that prayer from your heart?

Answer—(*We did*).

Then God says to every contrite heart that "if the wicked forsake his way and the unrighteous man his thought and turn to the Lord, He will have mercy upon him and to our God, for He will abundantly pardon." I cannot doubt, therefore, that God has forgiven you if you have truly repented. May God bless you.

Hymn— "Sing them over again to me,
 Wonderful words of life."

INVOCATION.

Dr. Dowie said:—"Let the words of our mouths and the meditations of our hearts be acceptable in Thy sight, oh Lord, our Strength and our Redeemer. Let our hearts and the testimony of our lives confirm the words that shall be spoken this afternoon. Give the hearing ear, the understanding heart, the honest and unprejudiced mind to all who hear, that the Name of Jesus may be glorified, and through the report of these meetings today may multitudes be blessed in every land beneath the sun, for Jesus' sake. Amen.

A LITTLE CHILD SHALL LEAD THEM.

"A little child shall lead them." Now I ask you to look at th's child; you cannot see her down there so I will put her up here on the piano. I never did know what this piano was sent for until now. (Dr. Dowie then placed the child on the piano, her mother standing by her side). If I were to get all the children that have been healed together here, they would crowd you out, because the sick children alone of one meeting would crowd you out. Often we have five hundred sick children on Thursday—Children's Day—and their parents make five hundred more.

RESTORATION OF A CHILD TOTALLY DEAF FOR THREE YEARS.

Now, Mrs. Corley, tell this audience what the name of this child is.

"Cora."

Where do you live?

"1334 Wolfland St., Chicago."

Please to tell the audience in plain language the story of this child's sickness, when it began, what doctors attended her, how the Lord healed her. Begin first with the story of her sickness.

"Three years ago last August she was taken sick with what the doctors called black Scarlet Fever. She was blind for two weeks and speechless for six weeks. The doctor said the child would die, but she did not die."

That's all they knew about it.

"But the ears started to run until the bones, and after them the drums, fell out. Of course, without drums in her ears she was entirely deaf and I had for her some of the best doctors. I had her at the Foreign Medical Institute; do not know the names of the doctors. I had Dr. Fall of north Clark St.; after that Dr. Fisk performed a very serious operation on her behind the ears. They took away the dead bones to keep those there fresh; after that the bones began to come out of the nose and she had abscesses all around her neck."

How many bones were taken out of her nose?

"Seven bones two weeks before I came here; in all twelve."

What was the condition of the nose then?

"The inside of the nose was as red as a piece of beef steak, and below was always red from the discharge of the nose, the puss."

She was perfectly deaf. How many years perfectly deaf?

"Three years."

You brought her here when?

"I do not remember the months, think it was three months ago."

With what results?

"I had been using a very strong solution for the ears and nose. The nose and ears had to be washed in pure alcohol, for those raw ears. The child would pound her head for pain, and the people would leave the house when I treated her, every time, and would tell me I had a very hard heart. She would pound her head with pain, but the doctors told me I had to do it. When I came here I asked Dr. Dowie what I had better do, to continue or leave that alone. He advised me to take only lukewarm water and cleanse them."

What is the condition now?

"She can hear, and goes to the public school, and I do not think there is a healthier child in Chicago to-day, than that child."

She is all right.

People in audience: "Praise the Lord." (Much emotion and considerable applause).

Dr. Dowie:—Now I will test her hearing in your presence. Now Cora, what is your name?

"Cora Corley."

Say after me, God is love; God is good, Twenty-one; Forty-two; One thousand; Be a good girl.

The child standing in front of the doctor repeated each sentence without hesitation.

Applause, Amens, Hallelujahs, etc., from the people.

(The report of this meeting will be continued in our next issue.)

INSTANTANEOUS HEALING OF THIRTEEN YEARS' LAMENESS.

MRS. RODENBECK, of Foley Street, Alameda, said: "I am thankful to stand here to-night and testify for the Saviour. He gloriously saved me in the latter part of October, 1888. I came to the Grand Opera House Mission unsaved, and on crutches. I suffered from rheumatism; and I had lost the use of my instep for thirteen years. I got the use of my instep immediately after prayer and the laying on of hands, and I can walk around without difficulty. Through the teaching of Mr. Dowie I received this, and God has gloriously healed me and keeps me. I have never used the crutches from the moment I was healed. The limb healed was a little shorter than the other, and it commenced to improve at once, and has now become like the other one."—*Our Second Year's Harvest.*

GOD'S WAY OF HEALING.

BY THE EDITOR.

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

Jesus said, "*I am the Way, the Truth and the Life,*" and He has ever been revealed to His people in all the ages by the Covenant Name, Jehovah-rophi, or "*I am the Lord that Healeth thee.*" (John 14:6 and Exodus 15:26).

The Lord Jesus Christ is still the Healer.

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

Divine Healing rests on Christ's Atonement.

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

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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.

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It is expressly declared that the "Gifts and 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 and 1 Cor. 12:8-11).

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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).

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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).

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THE FOLLOWING PUBLICATIONS CAN BE HAD AT

ZION PUBLISHING HOUSE

6100 STONY ISLAND AVE., CHICAGO.

DIVINE HEALING VINDICATED.

....A REPLY....

BY THE REV. JOHN ALEX. DOWIE

To an attack by the Rev. Dr. Chapman and the Oakland Pastor's Union, Delivered in the First Baptist Church, Oakland, California, on Lord's Day afternoon, Jan. 27, 1889. 28 pages, 8vo. Price 10 cents per copy (12 cents posted), or 20 copies for \$1.25, postage included.

TALKS WITH MINISTERS.

Being two addresses on Divine Healing, delivered by the REV. JOHN ALEX. DOWIE and MRS. DOWIE, by invitation of the Congregational Club, at their meeting held in the parlors of the Y. M. C. A., San Francisco, on Monday, Dec. 17, 1888. 12 pages, 8vo. Price 5 cents per copy, (6 cents posted) or 50 copies for \$2.00, postage included.

RECORD OF THE

FIFTH ANNUAL COMMEMORATION

....OF THE....

REV. JOHN ALEXANDER DOWIE AND MRS. DOWIE'S MINISTRY OF HEALING THROUGH FAITH IN JESUS.

Held in the Free Christian Tabernacle, Fitzroy, Melbourne, on Lord's Day, Dec. 4th and Monday Dec. 5th, 1887, containing Testimonies from the healed and Ebenezer Addresses. 39 pages, 8vo. Price 10 cents per copy (12 cents posted) or 20 copies for \$1.25, postage included.

AMERICAN FIRST FRUITS.

(Third and Enlarged Edition) Being a Record of one year's Divine Healing Missions, in the State of California, conducted by the REV. JOHN ALEX. DOWIE and MRS. DOWIE, containing hundreds of testimonies publicly given by those healed through faith in Jesus. 175 pages 8vo. Price 25 cents per copy, (30 cents posted), 10 copies for \$2.25, postage included.

OUR SECOND YEAR'S HARVEST.

Being a brief record of year of Divine Healing Missions, on the Pacific Coast of America, in California, Oregon, Washington and British Columbia, conducted by the REV. JOHN ALEX. DOWIE and MRS. DOWIE with an appendix containing Farewell Addresses, and a full report of the First General Convention of the Divine Healing Association. 180 pages 8vo. Price 25 cents per copy, (30 cents posted), 10 copies for \$2.25, postage included.

"LEAVES OF HEALING"

A weekly paper for the Extension of the Kingdom of God. Edited by the REV. JOHN ALEX. DOWIE.

PUBLISHED AT

ZION PUBLISHING HOUSE

6100 STONY ISLAND AVE., CHICAGO.

Various tracts and pamphlets on Divine Healing will also be published from time to time.

A stock of Hymn Books, Bibles, New Testaments, Memorandum Books, and Stationery always on hand.

All correspondence should be Addressed to

REV. S. J. HARRISON, MANAGER.

ANNOUNCEMENTS.

Meetings will be continued in ZION TABERNACLE, 251 East 62nd Street, near Jackson Park,

DURING THE MONTH OF NOVEMBER

LORD'S DAYS: 10:45 A. M., 2:45 P. M. and 7:45 P. M.

TUESDAYS: 2:30 P. M. WEDNESDAYS: 8 P. M.

THURSDAYS: (CHILDREN'S DAY) 2:30 P. M., except on Thanksgiving Day, (Nov. 29th), when the meeting will be omitted.

FRIDAYS: 2:30 P. M.

SPECIAL NOTICE.

ON LORD'S DAY DECEMBER 2nd

DR. DOWIE will deliver his second lecture on

GIFTS OF HEALING: A PRESENT DAY REALITY.

THE ORDINANCE OF THE LORD'S SUPPER will be administered at the close of the afternoon address. All believers are welcome without reference to denominational distinctions.

DIVINE HEALING HOMES

Conducted by The Rev. John Alex. Dowie and Mrs. Dowie.

HOME No. 1,

(Where Doctor and Mrs. Dowie personally reside) is situated at 6020 Edgerton Avenue, close to the 60th Street Station of the Illinois Central Railway.

HOME No. 2,

Is situated at 253 E. 62nd St., next door to the Tabernacle.

HOME No. 3,

Is situated at 6034 Edgerton Avenue, three doors south of Home No. 1.

Applications by intending guests must be made at HOME No. 3, to Mr. D. C. Alton, Financial Secretary, either personally or by letter.

Terms will be forwarded on application.

A THANKSGIVING-DAY RECEPTION

ON THURSDAY, NOV. 29th,

Will be held at which ALL FRIENDS INTERESTED IN THIS WORK will be received from 3 to 5 P. M. as follows:—

IN DIVINE HEALING HOME No. 1,

BY THE REV. JOHN ALEX. DOWIE,
MRS. DOWIE AND FAMILY.

IN DIVINE HEALING HOME No. 2,

BY MR. AND MRS. F. W. COTTON.

IN DIVINE HEALING HOME No. 3,

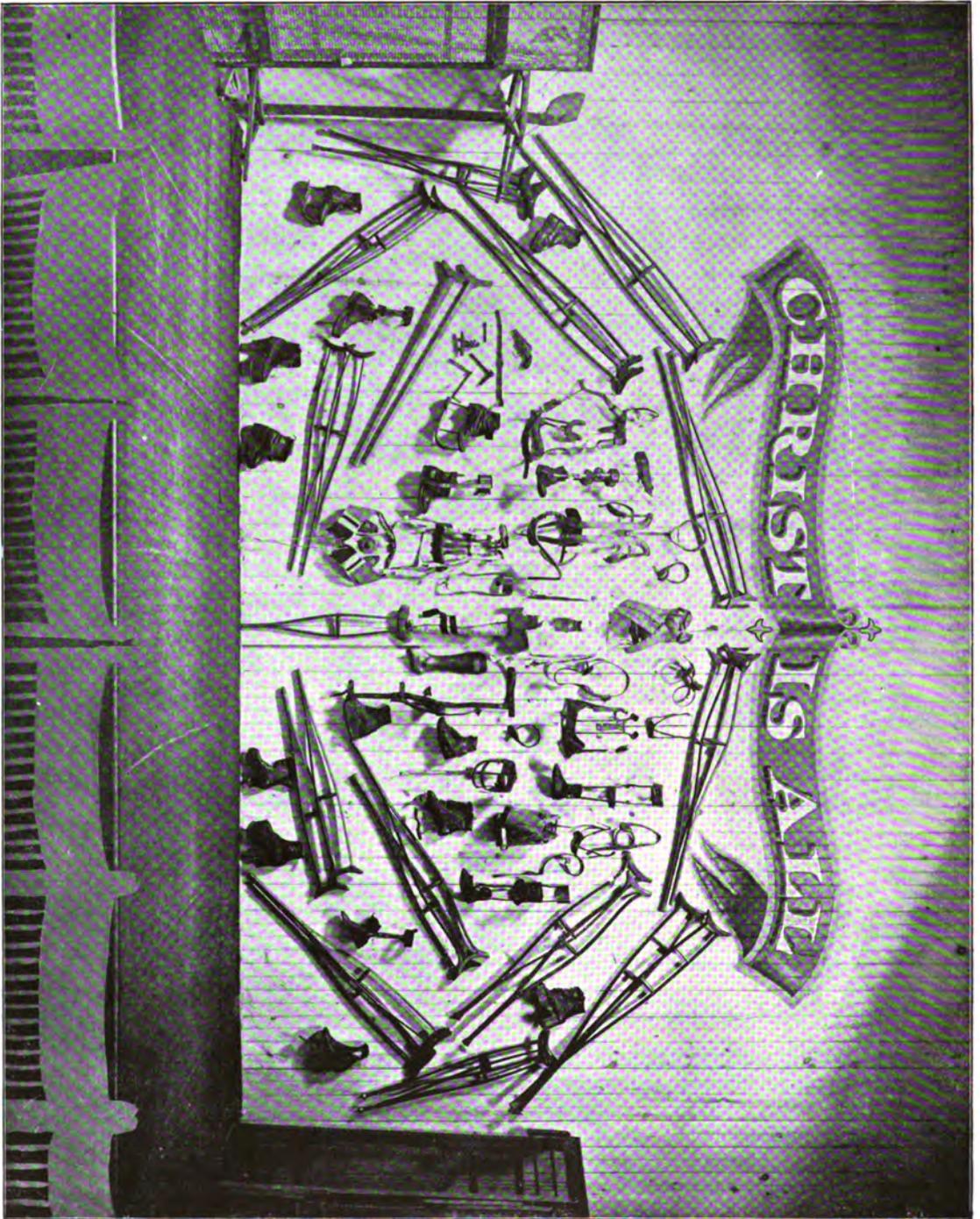
BY MR. D. C. ALTON AND
MRS. WM. ALTON, SEN'R.

IN ZION PUBLISHING HOUSE,

BY REV. S. J. HARRISON AND THE
ENTIRE STAFF.

The friends will be invited to inspect the Homes, and in the Publishing House the whole process of printing and electrotyping will be explained, and the machinery set to work, and souvenir cards will be printed and given to the visitors.

A THANKSGIVING SERVICE will be held at 8 P. M. in ZION TABERNACLE.



CAPTURED FROM THE ENEMY

Some of the Crutches, Braces, Trusses, Boots, Plaster Casts, Etc., once worn by the sufferers whom God delivered, with a set of Safe-blower's Tools and the Revolver of a Burglar (now converted), and a number of Coils on which dying persons (now healed) were brought to Zion Tabernacle, in some cases hundreds of miles. (See No. 10, Page 158.)

He sendeth His word

and healeth them.



LEAVES OF HEALING

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.

VOL. 1. NO. 12. NEW SERIES.

CHICAGO, NOV. 30, 1894.

PRICE FIVE CENTS.

A THANKSGIVING IN ZION.

EVERY DAY WILL I BLESS THEE" should be the happy Thanksgiving Song of the Redeemed—then would they have three hundred and sixty-five Thanksgiving Days in the year.

It is a good thing for a nation to give thanks unto the Lord and to set apart at least one day in the year for that purpose. It is also an excellent occasion for Christians who work together in their Master's service to rejoice together in victories won, difficulties overcome and in the prospects of still greater future toils and triumphs.

Not far from one thousand of our brothers and sisters in Christ attended our Thanksgiving Day Reception and evening service yesterday. Beginning at Divine Healing Home No. 1, where we received them with our family, our friends made the tour between 3 and 5 P. M. of the three Homes and of Zion Publishing House.

Many returned to their homes, and many proceeded to Zion Tabernacle, where they had refreshment for the body and soul, and food for the spirit, in a very happy evening meeting. Many kind gifts were presented to us for the work, some of them by little children and some by those who were lying last year upon beds of hopeless sickness and pain.

Our guests in the Homes made them beautiful with rare and costly flowers and pure bright green smilax; but made them

still more beautiful by the grace and kindness with which they received our hundreds of visitors as they passed through the Homes.

Many were the expressions of wonder and delight of these friends at the bright appearance of the Homes where there was not a single guest confined to bed, although some of them had been carried in on cots only a few days before.

"Where are the sick people?" was a frequent question, and

it was pleasant to see the happy glow on the guests faces as they replied.

Zion Publishing House was in charge of our friend and brother Mr. James Inglis, assisted by a little band of volunteer ushers, and our entire staff.

All the machinery was set in motion, and the visitors saw compositors at their "cases," galleys of type "alive" and "dead" in printer's language, "imposing

stones," a dynamo and bath for electro-typing, planers, black-leaders, moulder, furnace for melting type-metal, etc., etc. Amidst the whirring sounds of our highly polished engine and presses, the visitors were safely guided through the maze of belts and overhead pulleys and shafts, and saw the various processes of printing this paper, and of preserving its pages by the electrotype processes for future use.

The cleverly constructed folding, wire stitching and paper

To the friends of Zion Tabernacle and Zion Publishing House, Chicago.
With Christian love on Thanksgiving Day, Nov. 29, 1894.



John Alex. Dowie

Oh, GIVE THANKS
UNTO THE LORD
FOR HE IS GOOD
AND HIS MERCY
ENDURETH FOR EVER



Jennie Dowie

SOUVENIR FROM ZION PUBLISHING HOUSE.

cutting machinery were also the occasion of wonder and surprise.

As they passed through, souvenir cards from the plate which is used on first page, were printed in their presence and handed to each person, and the clever reproduction of our hand writing afforded much innocent enjoyment.

By that time all were ready to take some refreshment for the body in the parlors of Zion Tabernacle, and as they wended their way there, or to their homes, they rejoiced at some of the visible manifestations of what God had wrought within the year in raising up these beautiful Homes, and a place to produce LEAVES OF HEALING and other literature for the extension of the Kingdom of God.

Our Thanksgiving Service from 8 to 10 P. M. was one of earnest and happy memory, scores telling of the goodness of the Lord. Then we parted for a brief season, but ere we retired to rest, like Paul at Appii Forum long ago, we "thanked God and took courage."

"Lift your eyes, ye sons of light!
Zion's city is in sight:
There our endless home shall be,
There our Lord we soon shall see."

INSTANTANEOUS HEALING OF AN IMPOTENT PERSON WHO HAD NOT WALKED FOR FOUR YEARS.

MISS TRICKETT, Villamanta Street, Geelong, Australia, said: "I thank God for what He has done for me. I thank Him most for salvation, and next for healing. From quite a little infant, twelve months old, I have known what suffering is. I almost bled to death when I was twelve months old. I was a weak child up to my thirteenth year, when I had scarlet fever and brain fever, and my friends had no hopes of my recovery. Up to my seventeenth or eighteenth year I was weak in health, and next came a very serious illness—hydatis and enlargement of the liver. I also had severe fits of palpitation of the heart, and inflammation of the liver and kidneys. All these diseases prostrated me. For about four years I was a confirmed invalid. I could neither stand nor sit, and nobody thought I would be able to stand again. I had no more power in my limbs than a little infant would have. When Dr. and Mrs. Dowie came to Geelong in October, 1884, my father and my physician (Dr. Robinson) were anxious that I should attend one of their meetings. I was wheeled in an invalid chair to the Mechanics' Institute Hall, on the first Friday of their Mission, but grew very weary and exhausted. Dr. Dowie asked me, after the meeting, if I believed the Lord *could* heal me? If I believed He was *willing* to heal me? If I believed He would heal me there and then? I answered "Yes" to the first two questions, but I burst into tears, and had to answer "No" to the third question. I was terribly exhausted. Dr. Dowie sent me home, and asked me to come again the next week, when he would again visit Geelong. By this time all my unbelief was swept away. At the meetings I got comfort and help. On Friday they said they would see me in my own home the next morning. By this time I fully believed that the Lord would heal me, and my sister's faith was as strong as my own. I had no fear, but calmly waited, and trusted in Jesus, and was full of expectancy. Dr. Dowie came, accompanied by Mrs. Dowie, prayed with me, and I was AT ONCE HEALED when he laid hands upon me. My back—I suffered from muscular paralysis of the spine—was HEALED INSTANTANEOUSLY. From that time my strength seemed to come hour by hour—every day I became stronger. In about a fortnight I walked a distance of two miles. I had a rest during the walk. One month after, I began to visit the sick. Up to the present time I have kept wonderfully well and strong. I visited the sick privately for about seventeen months, and then I was Bible woman in Geelong for eighteen months. I can walk great distances. I ought not to be the least nervous or afraid in justifying this afternoon. I have asked God to remove all fear from my heart.—From *Second Year's Harvest*.

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BY THE EDITOR.

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PRAISE AND TESTIMONY MEETING.

HELD IN ZION TABERNACLE ON THE AFTERNOON OF LORD'S DAY, OCTOBER 28th, 1894.

A large audience assembled, and every foot of standing room was occupied. Hundreds stood for hours, around the doors and windows, and a large overflow meeting was conducted in the Healing Room, where many of the Witnesses who could not get into the Tabernacle, testified to their healing. The proceedings began by the singing of hymn 4.

Continued from No. 11, page 174.

RESTORATION OF SIGHT OF A LITTLE GIRL AFTER SIX AND A HALF YEARS' BLINDNESS IN LEFT EYE, EIGHT MONTHS BLINDNESS OF RIGHT EYE, AND THE HEALING OF DISEASE PRODUCING BLINDNESS.

Now I think we will have another little child. Don't you like to see children healed? Where is that little girl who was blind? [A lady came forward with her young daughter]. I will put her up here. [Placing her on the piano]. Tell this audience the name of this child.

"Mary Dowling."

Where does she live?

"953 Fifty-third St."

Please tell in Jesus' Name, and for His glory the story of this child's sickness and healing.

"She was a year and a half old. It was in the year 1887. She was taken with measles; was not very bad at the time. I thought it was only light. After she had the measles I went on a visit to Wisconsin. After going out there she was taken with a breaking out on the head, and eyes, and ears, and in fact all over her face. I brought her to one of the doctors there, Dr. Senn. He said it was change of air and water and she would be all right in time. I left her in his care for the winter."

That was seven years ago?

"Yes, in the spring he advised me to bring her back to Chicago to the Eye and Ear Infirmary; said if she could be helped at all it would be there. I did so. I came back to Chicago and put her in their care for six months. Finally they wanted to take out the pupil of the left eye and put an artificial pupil in, and in that way save the other, or they said she would be stone blind. I would not consent to that. They wanted to have my child's eye taken out. I took her to another doctor, a real kind old man. He said she would get all right; I do not know his name."

Somebody in audience: Speak louder.

Dr. Dowie: I expect you want healing in the ears. (Laughter).

"He helped her a little. When her eyes opened there was a covering, a milky covering. They got worse than ever. They were dried up with some more medicine and the covering got thicker. They kept on that way two years. Every little while they would break out. Last November she was taken with a terrible bad breaking out. They were running matter all the time so that her cheeks were a sore clear down to her chin from the way the matter ran on her face. I did not know what to do. They said the eye was all gone. Some said the eye was bursted, Dr. Bently for one, on Washington Street. He said, "Take her to a good oculist on Washington Street., Dr. Pontius." He said he could help her in a short while, but he did not say he could cure her. He said he would see after a time; but he kept on until July and she was only getting worse. Her eyes dried up for a while so we could see the cover on them, but she was not healed. In July we went to live on Fifty-third Street. I had been living on Archer Avenue. A lady living next door, who had been coming to this Tabernacle, asked me what was the matter with the little girl, and I told her just as I tell you. She said, "Why not take her to Dr. Dowie?" I told her I had heard

of him, but I did not know where the place was. I have a slip in my pocket yet, containing the report of his meetings in Central Music Hall. She said he was on Sixty-second Street. She said, "If you will let me take her, I will take her there," and she did. That was the 12th of July. She took her on Children's Day. Dr. Dowie prayed with her and the next morning all the inflammation was gone. She was totally blind on the day that she was brought here."

Dr. Dowie: For how many years was she totally blind in the left eye?

"Six years and a half. She is now eight years old. The next morning the inflammation was all gone. This lady took her on a Thursday (Children's Day) and ever since I have been taking her myself. Now she is going to the public school and is in the second grade. She is now perfectly free from all disease in the eyes."

Dr. Dowie:—The way to do is to test that by giving her something to read in the presence of you all. She is only in the second grade, you must remember, and she has only begun to read lately. I will open the Bible anywhere in the gospel of St. John as it has small words. Read somewhere there. Begin at the beginning.

The child read:—"And they gave him a piece of a broiled fish, and of an honeycomb. And he took it and did eat before them." (Applause by the people, and much emotion).

I gave her John but she has turned to the last of Luke. Now what we want to demonstrate is this; This child was totally blind for six and a half years in the left eye. We will test the left eye alone and then the right eye. She is God's witness and witnesses must be examined in a proper manner.

Dr. Dowie then applied various tests, showing her objects at a distance, etc., and said, It must be clear to all that her sight is restored.

Mrs. Dowling said:—"She was totally blind in the left eye, and all she could see with the right was a shadow. She was blind to all practical purposes in both eyes, since last November of last year until July 12th of this, and six and a half years blind in the left eye.

HEALING OF A DISEASED LEG WHICH PROF. FENGER SAID MUST BE AMPUTATED.

Hymn: "All hail the power of Jesus' name."

Dr. Dowie said:—I will now introduce to you Miss Katie Keck, of 390 Second Ave., Aurora. All who have seen the LEAVES OF HEALING, of October 19th, will recognize this young lady. On July 14th last, Prof. Fenger, of the Mercy Hospital, was to have taken off her right leg. After many operations and long treatment by physicians in Aurora whose names are given in the testimony, she had been sent to the Mercy Hospital in this city. The story is told very fully in the LEAVES OF HEALING. Mr. Christian Thauer, of 2800 Fifth Avenue., asked me if I would go and see her. The doctor said it was cancer in the leg, and had gone clear down to the bone, he had taken out a large piece of flesh and scraped the bones, and this girl had the prospect, on July 14th, of losing her leg, and the certainty of losing her life, for Dr. Fenger said the operation would only be effectual a short time and she must die. She is standing here to-day on both her legs, (From the audience: Amen, Praise the Lord) and has been healed. I will ask her first this question. Have you read the account of your healing as we have told it in the LEAVES OF HEALING, and is it correct?

Miss Keck:—"Yes sir, every word of it is true."

Dr. Dowie:—Please tell your story very briefly because the facts are fully published in the paper, and state what your present condition of health is.

Miss Keck:—"When it first started, I fell on the ice about eighteen months ago. For about seven months I remained at home doctoring and had several operations performed. It grew worse and finally the doctor said I must have another operation and go to Mercy Hospital. I went there the second of May and was there ten weeks, and grew worse all the time, and

finally Dr. Fenger said my leg must be amputated. I came here on Wednesday, and on Saturday it was to be taken off. I was brought out here and carried into the Home and into the Tabernacle, and after the meeting was over, was carried by the janitor into the Prayer-Room, and Dr. Dowie prayed with me. I was healed instantly and I have been walking ever since. That was about four months ago."

Dr. Dowie:—Walk a little to let them see you.

Miss Keck walked about very well and when Dr. Dowie laughingly said, "Jump!" She jumped. [Applause and "Amens" by the Audience.]

Dr. Dowie:—Now I want to know if the Lord Jesus Christ is not hurling the surgeons' knives after the doctors' drugs?

INTRODUCING AN ARMY VETERAN.

Now I want you to listen very attentively to the outline of one of the healings of one of the boys in blue who fought for the maintenance of the Union and the freedom of the slave. The number of these men is getting smaller as the years go on. I have a great desire that his testimony shall reach every old soldier in the land, not only north but south of Dixie's line. Although the southern men fought on the wrong side, all must admit they fought bravely and died for their convictions, wrong as they were. O that God may make this people to feel that there is no Dixie's line now. Only one nation. God bless all the old soldiers. This brother was sick for thirty years. Was brought in this Tabernacle in an invalid chair from Harvey by some of his comrades; was instantly healed and his story is told in No. 7. I will ask him to address you. Mr. Nichols, is the story told in No. 7 of LEAVES OF HEALING entirely true?

"Yes, sir."

Well, you know how to speak for yourself, you are of age. (Laughter.)

MIRACULOUS HEALING OF AN OLD ARMY VETERAN OF
BLINDNESS IN ONE EYE, RHEUMATISM, PARALYSIS,
HEART DISEASE, CHRONIC DIARRHŒA, LUNG
DISEASE, SPINAL IRRITATION, IRITIS,
AND DROPSY.

Mr. Nichols said: "I know the time is limited because there are a great many to speak. My wife tells me to be careful and not get wound up. I will be brief.

"I was brought here to the Tabernacle by my comrades, as Dr. Dowie said, in a rolling chair. They brought me down the steps at Woodlawn with the help of two policemen who happened to be there. They rolled me over to the Tabernacle the first time I came here. I sat where this brother sits there. I suffered intense pain that afternoon until after I started to go into the Prayer Room, and the pain seemed to leave me. I was instantly healed when Brother Dowie prayed with me, and I praise God that I can stand on my feet to-day. (Praise God.) I tell you, friends, you don't know what the Saviour has in store for us if we will only come to Him and comply with the conditions. I had nine disabilities. I was blind in one eye, and had rheumatism. I am a little old, nearly sixty years old, and can't expect to be a boy, but I tell you my friends, I could not walk one step or move one foot on account of paralysis some three months ago. To-day I can walk at home from my house to the post office, six blocks, and perhaps further, three times a day. I can praise Him to-day and I can stand here and thank Him that I feel free in my limbs. May the Lord bless everyone that comes to Him for his healing and throw away their drugs. I have suffered many agonies untold, I have in the past, but now I go to sleep and sleep like a little child, I can eat my rations, praise God. Thank God, I can tell people this. I feel I want to tell the whole world what the Saviour has done for me. Let us set the world on fire with His glory. Down in Harvey some of our people don't believe. They are not all of God in the church where I belong. Our pastor doesn't exactly believe in Divine Healing, and I don't feel I am free to go in there to tell what the Lord has done for me. A cold shiver comes over me. I feel that the Lord

wants me to work somewhere else besides in that work, and I have, with the assistance of a brother, who used to be a licensed preacher, organized a little meeting there, and we can tell what the Lord has done for us, spirit, soul and body; for there's nobody there to throw cold water on us. The Lord is blessing us and I am bound by grace; and given strength to tell what the Lord has done for me. If the whole city of Chicago, if the whole nation were to tell me that my diseases were not healed, do you suppose I would believe it after being healed of nine disabilities and having got my sight in one eye? In that testimony I gave here it is all there. No it is not all there, there was dropsy. It was not put in there. I had so many diseases that I forgot it. One of my comrades said to me next day, "Where have you all gone to? Get another row of buttons and you will have a double breasted coat all right." Praise Him for it. I wish I could tell all the world this.

Dr. Dowie: Can you jump?

"I could jump a little if I tried." "Jump then!"

[Jumps, amid the laughter and Hallelujahs of the audience.]

I have had the rheumatism for thirty years, have had bowel troubles for twenty years and other troubles for twenty to twenty-two years. All have passed away. Thank God for what He has done for me. I would like to talk to you for an hour but it will not do. Buy that paper, LEAVES OF HEALING, No. 7, and you will get it all there."

[Laughter and Amens.]

Hymn:—"We are marching to Zion."

A SUGGESTION.

Now don't you think it would be a grand thing to send this testimony of Jas. A. Nichols and the picture of himself and his wife, as it is given in the LEAVES OF HEALING.—There he is, and also his old wheel chair, his crutches, his stick, and his wife, and he is wheeling her as she used to wheel him. (Laughter.) Don't you think that picture and that story would be a great blessing to all the old soldiers throughout the country. We will give them to you at the rate of two and a half cents a copy. Get them for the old soldiers at one-half price. If you will send in \$1.25 that will pay for fifty.

HEALING OF A MAN CARRIED ON A COT FROM INDIANA
SUFFERING FROM SPINAL DISEASE.

Mr. William Schoonover, of Argos, Indiana, said: "One year ago last May I was taken down sick with spinal irritation, and was under the doctor's care for about eighteen months. During this time I was treated by six different physicians, one of them, Dr. Kellogg, of the Sanitarium at Battle Creek, Michigan. His nerve doctor was Dr. Riley. Then I was treated by some of my home doctors, all considered to be very good physicians. I kept growing worse all the time, from the time I commenced taking medicine till I quit. I was the last eight months of this time scarcely able to walk; I was confined to my bed all the time. I occasionally walked across the room, or sat up a few minutes at a time, but not very often. After I got through with taking medicine from my physician I took a couple of bottles of Hood's Sarsaparilla, that it might take some of the poison out of my blood. After taking that I still was no better, getting worse all the time gradually. Then I was brought down here lying on a cot. I could not walk, or stand or sit up. I was brought here just before the Doctor went on his trip to the East in the beginning of September, consequently did not have his attention for about two weeks. He came to my room and prayed with me, but I felt no change. That was on Tuesday, five weeks ago last Tuesday, and on the Friday following I was brought in here and laid on my cot during service, and after service taken into the Prayer Room, where the Doctor prayed with me again and laid hands on me. I immediately received strength enough to walk into the room, and went in to supper that night. The next morning I went out to breakfast, which I had not done for four or

five times to eat for eight months. Dr. Dowie prayed with me again a few days later. Since that time I have been going to all of my meals and gaining steadily all the time. I do quite a little walking each day. I walked yesterday about one mile I think, and don't feel but very little worse for it to-day. I say thank God for what He has done for me and I am satisfied I have only to lean on Him and depend on Him for strength and He will carry me through."

Dr. Dowie: How many years were you sick, Mr. Schoonover?

"I have not been well for twenty-eight or nine years."

Dr. Dowie:—Let these people see how you can walk.

Mr. Schoonover walked briskly up and down amid laughter and applause on the part of the audience.

THE HAPPIEST LITTLE WOMAN IN MADISON.

Now I have a lady here whom the *Wisconsin State Journal* says is "the happiest little woman in Madison." She was in the same Sanitarium where Brother Schoonover was treated, Dr. Kellogg's Sanitarium, at Battle Creek, Michigan. The Lord has healed her. Her name is Mrs. Maggie E. Parsons, of Spaight Street, Madison, Wisconsin, and her case appears in No. 5. of our LEAVES OF HEALING, with her portrait where the details are very fully given.

HEALED OF FIVE YEARS' SUFFERING FROM INTERNAL DISORDERS.

Mrs. Parsons said: "I am happy to stand here a living testimony for what the Lord has done for me. 'I was bruised and Jesus healed me.' For five or six years I was an invalid. For the first five months I was confined in bed under the constant care of a physician. At the end of that time my husband's death caused complete prostration, from which I never recovered. I was under constant care during this time but got no permanent improvement, and was advised by Dr. Dudley to go away. I went to Dr. Kellogg's Sanitarium at Battle Creek, and remained six months. I came back in much worse condition than when I left. After that, in November, I commenced to feel so much worse that two surgeons of considerable experience were employed and they said nothing was left but surgery. About that time mother noticed in the *Chicago Inter-Ocean* an account of Divine Healing. I concluded to come here, and I no sooner met Dr. Dowie than I was convinced I would receive this blessing. He is indeed a man of God. I remained in the Home nine weeks, but in less than a week might have returned home, for I was perfectly healed from the hour the doctor prayed with me, which was after three days. I was healed from that hour. In nine weeks I returned home. Duties called me there. I think if I had remained as long as I wished the Doctor would have been obliged to put me out. I was two months at home. I was very busy seeing a great many people. I am now a visitor in Divine Healing Home, seeking further instruction in the things of God, so that I may be more helpful to others. When I came two months ago, I came under the care of a physician, but this time I decided on coming by myself. I did not have one moment of pain. I feel that this life belongs to God and I thank Him for His perfect healing, and it shall be used for His glory, and I shall pray constantly that He shall guide me step by step."

HEALING OF SEVEN YEAR'S CANCER IN LEFT BREAST.

Mrs. Casey of 5741 Emerald Avenue, Chicago, said: "For seven years I have suffered from cancer in my left side; I could hardly live with it. I went to Drs. Murphy and Healy. Both doctors wanted to operate. I was directed to go down to the hospital and be operated on; but I would not go. Dr. Nichols said it was a stone cancer. He gave me medicine, but it did no good. So then Dr. Owen of north-west side examined me and said that I should not be operated on, or I would die in the operation. Dr. De Wolf of Englewood also said not. I heard of Dr. Dowie and came over to see, and came for five weeks before I went into the Healing Room to learn how to look to God for healing. I have been in the Healing Room eleven times, and am thoroughly healed of

cancer. Thank God for healing in the name of Jesus through Dr. Dowie."

Some in audience: "Praise God."

Dr. Dowie:—Is there anything else but a perfect condition of the breast?

"No, Doctor, there isn't."

Dr. Dowie:—I can testify to that. Those who know this lady hold up their hands. [A considerable number did so, many of them near relatives]. Those who believe Mrs. Casey's testimony is all true say, Aye.

"Aye," from many voices—amongst them her father, brother, etc.

INTERESTING STORY OF THE HEALING OF A SEVEN-YEAR-OLD CHILD WHO SUFFERED FROM HIP DISEASE AND TUMOR AND WORE A STEEL BRACE; AND OF HOW GOD SAVED HER FROM A "DEAD LEG" FOR HER LIFETIME.

Mrs. J. C. Foley of 11 Vernon Park Place, Chicago, said:—"This is my little girl. About two years ago last August she was taken very sick and I had to call in the doctors. Doctor Diaz, who lives on La Salle St., said there was nothing the matter with her. She had a running ear, the result of scarlet fever and she was deaf for a month, and was doctored for the mumps. He pronounced it the mumps, and treated her for nine months for the mumps and for kidney trouble. She got no better. We then saw Professor Fenger. He wanted to have her put in the hospital, in his own private hospital. I asked him what he could do for her. He said there was no other way only to put in electric needles. Dr. Fenger said he would take her into his own private hospital and electrify her. He said I must bring her into the hospital for five weeks at a time, and that I should remain with her in the hospital. He said she might not be in as long as five weeks at one time; for if no inflammation set in, it might be no longer than four weeks; but if inflammation set in it, it might be longer. I said then, "How long would I have to be in the hospital?" He said, "Two and a half years, every five weeks;" and I said, "After the two and a half years, would the child be perfectly healed." He said "she would have a leg without any feeling in it. She could run but would have no feeling in it." I said, "What kind of a leg is that?" He said, "A leg which has no feeling in it."

Dr. Dowie: In plain language—a dead leg.

Mrs. Foley:—"I did not go. My own physician advised me not to go. I had another doctor, do not know his name. He put on the brace, and for nine months I never shut my eyes either night or day for this child crying, after that brace was on her."

Dr. Dowie:—Where is the brace?

Mrs. Foley:—"There on the other side of this platform hanging on the wall, back of that gentleman's head." [The brace was taken down and handed to Mrs. Foley who identified it and continued her testimony].

"She wore this brace night and day for a year, and cried night and day. She never could turn in the bed at night without I helped her to turn. The doctor gave her up then, and said he could not do any more. He said I should take her to the Indianapolis Surgical Institution. So I was all packed up to take her when I happened to read an article in the *Chicago Daily News* one evening, and the next morning I wrote to Dr. Dowie. He answered my letter very kindly and at once, and said I should come out and hear the teaching, and he would see the child for me. He prayed, and laid hands on her in the Name of Jesus and she stamped her foot down on the floor, the foot that she had never had any power of. Stamped it right down on the platform like that. She had a swelling more than six inches long, from the groin down to her knee. Dr. Dowie laid hands on that tumor and it disappeared in three days. It had been very painful, and the doctor thought that it would soon break, and if so, he would be able to operate on the leg. He could not operate until such time as the tumor would break. I never put the brace on, from the hour Dr. Dowie prayed with her, and she has slept every

night and eaten three meals a day, and sometimes four. I am not able to run as fast as she can. She is just as bright as she can be singing and praising God all the time, and I do also. We have now a happy home.

ANOTHER HEALING OF HIP DISEASE OF A TWELVE-YEAR-OLD-GIRL; AND THE STORY OF HER DELIVERANCE FROM CRUTCHES AND A SURGICAL "BOX."

Florence Gurley, of 5725 La Salle St., Chicago, said:—"These are the crutches I used to have [pointing to them on the wall]. I was sick about two years, suffering from hip disease. I was taken to the Hahnemann Hospital, Chicago. At that time my leg was drawn to the hip. They tried to bring it down. They first put me in a kind of box and boxed me up. I was there four weeks. I came home and was taken back again for five weeks, I went about in an invalid chair. Then I was quite a while on crutches. My mother heard of Dr. Dowie and brought me here, and I was healed at once. My mamma carried the crutches, and I walked to the cars. The next time I brought them back and they have been here ever since. I can run and jump and play. I have given my heart to God, and I praise Him, and thank Dr. Dowie.

Dr. Dowie:—Let us see you jump now. [The girl took a good high jump, and the people laughed, cried and praised God.]

AN ILLUSTRATION OF THE MINISTRY OF HEALING IN THE HOMES OF THE PEOPLE WHO ATTEND ZION TABERNACLE.

Mrs. Robertson, 6311 Washington Ave., said:—"For about four weeks I had a strange feeling in my neck. I didn't know what it was. It was itching. At the end of four weeks there were sores broke out on the side of my head and I didn't know what they were; but I had a great deal of pain with them for about four days. Then I said to my husband, 'There must be something done, because the pain is getting into the side of my face, and I am afraid that I will have eczema.' I asked my husband to pray with me and lay his hands on my head. He did so, and next morning it was stopped partly. I said to him, 'The pain is much better and I wish you would pray with me again, and lay your hands upon my head.' The next morning there wasn't any pain at all in my head. That day I felt much better in every way. The next day I felt as if the disease had been killed, and it kept on getting better right straight along until now. That was two weeks ago, and there is very little soreness in my head. I give all the glory to God and know it was God that healed me. I know that Christ is my healer. My husband and I have attended these meetings for some time and received the teaching, and the Lord has led us to see that this blessing of Divine Healing was our portion in Christ.

REMARKABLE HEALING OF A YOUNG LADY. NEW HIP JOINT AFTER TWELVE YEARS. LENGTHENING OF LEG MORE THAN TWO INCHES, ETC.

Miss Estella M. Schulhof, 451 S. Robey St., Chicago, said:—"Twelve years ago I had hip-disease, and it left me with one limb two and a half inches shorter, and the hip-joint entirely destroyed. I was twelve years in that condition. Since I came here the first time, the 27th of July, I had my limb lengthened one and a quarter inches the first time Dr. Dowie prayed with me; everytime he prayed with me afterward it lengthened gradually, and now only lacks one fourth of an inch. The head of the bone was taken out and slipped up and grew fast so that the joint was perfectly stiff. It has now formed a new joint. The head of the bone that moves in the socket was taken out, and the head of the bone slipped by the socket and grew fast to the back of the hip, and of course there was no joint. The joint is forming now so I can bend it quite a little. It is not perfect yet; it is getting so gradually."

Dr. Dowie:—After twelve years the leg is lengthened two

and a quarter inches and a new joint is formed, and she bends in that place where there was no joint. The Lord has done a very wonderful work.

Miss Schulhof:—"I praise Him and my constant prayer is that I may trust Him for everything."

[With reference to this remarkable case, the following was taken from a letter addressed to a lady in Divine Healing Home No. 1, and gives fuller particulars of the Healing, etc.]

CHICAGO, Nov. 3rd, 1894.

MISS SARAH A. STARR,

DEAR FRIEND:—I am very glad to comply with your request and tell you all the particulars of my disease, and what the Lord has done for me, and I hope that it will help others to see that the Lord is our Healer and that there is no limit to His power.

When I was a child I was playing one evening with some of my playmates, and then sat down on the steps to talk, after being heated from running, and took cold. It settled into an inflammation of the covering of the bone just above the left knee. The bone decayed and suppuration took place, at the same time I began to have terrible pain in the right hip; but the doctors operated on the knee and paid no attention to the hip. After four months of terrible suffering they made an examination and found disease in the hip joint; so they attached a weight of seven pounds to my limb. I laid on my back thirteen months without changing my position. No words can tell my suffering, although they tried to relieve my pains by opiates. After wearing this weight nine months I seemed to be some better, and did get so that I could walk on crutches for a while, but soon began to fail again, and they operated on the hip by opening to the bone, or joint, and then for about two years that was a running sore. Of course, I grew weaker and weaker. We lived in Madison, Wis., at the time, and I was brought to Chicago to Dr. Fenger for advice. He said that the only chance I had to live was through another operation to take out all of the dead and diseased bone. Our doctors knew this ought to be done; but they feared I could not live through such an operation, as I had become so weak. As there was, however, perhaps a chance, they decided to do it. They performed the operation, and I surprised them by living, although I lay for three days so low that they had to listen for the heart beats to see if I was alive. They opened the flesh to the bone in two places and found the head of the bone which was in the socket eaten entirely off. The bone had slipped by and grown fast to the out side of the hip bone. They left that just as it had grown, and took out all the dead bone and chiseled off all diseased parts and left a cavity as large as a man's fist, which filled up gradually with new tissues, etc., and in about six months it all healed up. That was over ten years ago, and I have since then been in this condition; my hip perfectly stiff, without any joint and both knees were stiff, one from disease and the other from lying so long in one position; and one limb was two and a half inches shorter than the other. I have had my shoes made with one high heel, and the other with no heel and have managed to walk pretty well. It troubled me in sitting down and getting up, and in many other ways. My parents have been trying to give me a musical education, thinking it would be the best way for me to earn my living, crippled as I was.

I first heard of the Divine Healing Mission when I was very busy preparing for examination for graduation, and could not go to the meetings, but my mother attended nearly every meeting, and of course I heard all about it. My mother had a most remarkable healing before she ever went into the Prayer Room; so as soon as I was at liberty from school, I devoted my time and thought to the study of Divine Healing; and I thank the Lord that He sent this dear, good man, Dr. Dowie, to show us this truth. I was very soon fully convinced that the Lord is the only Healer, and I knew He would make my body perfect if I fulfilled the conditions of the

covenant, and trusted God for the rest. Then I bought a new pair of shoes with equal heels, and went over to the meeting, and went into the Prayer Room, and asked Dr. Dowie to pray for me, telling him something of my condition. He prayed and pulled my limb, as is his custom with short limbs, and then Dr. Dowie went on to his other duties. I put on the new shoes, and as soon as I began to step I knew that my limb was longer, and when we measured it we found it lengthened over an inch. I do not think we were in the Prayer Room over fifteen or twenty minutes. I think it was two or three weeks before I noticed the change that was taking place in the hip. Every time the Doctor prayed with me I would feel a warm, burning sensation in the hip, and all through the week it would pain me, a sort of growing pain, and I began to see that I could move it, and each week it gains, so now there is a decided joint there, and the limb has lengthened nearly as long as the other. There is no use in trying to express to you the joy that is in my heart. It seems as though I must do something to make others believe this truth, that they may receive this joy too. If there is anything more you wish to know about it, I shall only be too glad to answer. Yours sincerely,

MISS ESTELLA M. SCHULHOF,
451 S. Robey St. Chicago, Ill.

Since writing the above letter Miss Schulhof has visited us in the Healing Room of Zion Tabernacle, and before over one hundred ladies she showed that her legs are now exactly equal when standing, and the knees are also when sitting. The hip joint is also freer and stronger daily.

Dr. Dowie:—I wish to say there are something like a hundred or more here on the platform; but as you have now been here for more than three hours, many standing the whole of that time, I propose now that we shall adjourn and come back here at half past seven o'clock and begin this testimony again, and go right on for a couple of hours.

The Doxology was then sung, and the meeting closed with the following

BENEDICTION.

Beloved, abstain from all appearance of evil, and 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, and the fellowship of the Holy Spirit be with you ever. Amen.

[The Report of the Evening Meeting will be given in our next issue.]

A ST. LOUIS YOUNG LADY HEALED OF CONSUMPTION.

SAN FRANCISCO, CAL., June 10, 1890.

"Jesus the Great Physician has healed me.

"It is about three years ago since I left St. Louis and came west for the change of climate.

I had been suffering for several years with catarrh and consumption of the entire body. The best physicians of St. Louis had been employed, but they could do me no good. Among them were John W. Harris, of 3047 Easton Ave., Dr. J. C. McCoy, of Lucas Place, Drs. Hartman, Cummings, and others, and still the disease remained and a change of climate advised. And thanks to the dear Lord Jesus for the change, for here I met the Rev. Mr. and Mrs. Dowie, and through them I received the teaching, and through the Lord Jesus the healing.

"My heart is full of gratitude and love to Jesus for having sent Dr. and Mrs. Dowie to us and my prayer is this, 'Lord, keep me faithful.'

Very truly,

J. E. BABCOCK,

Or 1221 O'Farrell St., San Francisco. Point Reyes, Cal."

—From *Our Second Year's Harvest*. p. 144.

CAPTURED FROM THE ENEMY.

(See Illustration Page 190)

THE remarkable picture on our last page is an exact engraving of a photograph of the center of the back and a portion of the sides of our platform in Zion Tabernacle. Many of our friends who knew that we had a collection of trophies captured from the enemy, suggested that we should have them photographed, and we at once decided that the best position in which to place them, if this were to be done, would be under the motto which for years has been inscribed above our head in letters of gold, "CHRIST IS ALL."

Here are to be seen the crutches of little children and very tall men and women, the trusses worn, some of them, for forty years by sorely afflicted people advanced in life, and the little brace worn by a boy of four years old; the plaster of Paris casts, the cruel braces with their steel collars and steel head-pieces, the heavy leg braces and the high-heeled boots, some of them with steel spring soles, etc. Here are also to be seen a few of the cots on which the sick and dying were brought to the Tabernacle, which they left behind when they were healed immediately and walked out. On the right of the picture, nearest the wall, is the little canvas cot upon which Miss Amanda M. Hicks, a cousin of the late President Lincoln, was brought from her home at Clinton College, Kentucky, of which she was principal, a distance of about four hundred miles. Her case was considered absolutely hopeless except for a most perilous operation. She was carried into our Home on the cot mentioned, and the same night arose and walked. She returned to her college, finished the year, and is now on her way to Europe, a happy, healthy woman. On the extreme left is the cot on which Mrs. Lane, of Washington Heights, who had been afflicted with inflammatory rheumatism for six years, was carried to the Tabernacle, which she left behind when she walked out. The most interesting, perhaps, of all the exhibits, is the peculiar one of a bright steel revolver with silver-plated mountings, just under the crutches on the right of the picture. This revolver was given to us by a man converted in our meeting some years ago, who is now a most respectable citizen. He had been a safe-blower and burglar for thirty-five years and the revolver had been the property of his uncle who fell dead with it in his hand when engaged in a battle with the police in Kentucky. The strange looking instrument below it is a burglar's jimmy of the finest steel, and the implements below that are a portion of a safe-blower's outfit. The story of this man is one of the most wonderful in all our experience, and we shall give it in due course, in detail, in the LEAVES. He and his family, and men at one time desperate criminals, have been converted and baptized since we came to Chicago.

It would take a large volume to write the story of all these things. They represent centuries of suffering in the aggregate, and are but a few ocular demonstrations of thousands who have been healed.

May God bless the little picture as we give the glory to Him whose name is over all. By Him alone these deeds of mercy and of love have been wrought. Amen.

HOME, SWEET HOME.

BY THE REV. JOHN ALEX. DOWIE.

IT was a dreary, dark night, and the drizzling rain was driven by the cold, keen wind through the streets of the city. Crowds of work people, who had just left business, were hurrying quickly onwards. Suddenly I heard a question asked at my side, by a poorly clad, dissipated, and sad looking young man, who was addressing a sturdy, cheerful looking workman, whom he had stopped. "Where are you going?" was the question. "Going! Why, of course I'm going home. Where are *you* going?" was the immediate response. For a few seconds there was no reply, but I could see the poor lad's eyes fill with tears, ere he answered wearily, "Oh, I don't know. Good night." He walked quickly away, and almost in a moment, ere I could interpose, he was lost amid the crowd, whilst the other resumed his walk at a faster pace, saying, "Poor fellow, how sad."

Yes, it was sad indeed. But, alas, it is no less common than sorrowful to find many to whom the word "home" is only a reminder of happy scenes long gone by, or for whom it awakens bitter remembrances of a peaceful and pure sanctuary, which seems to memory now as a paradise, from which sin and shame drove them with dishonored names. There are many too, who, though they dwell in comfortable houses, are yet homeless. Death, it may be, has entered with silent footsteps, father and mother, wife and child, have been taken, one by one to the home above, and the light of their life seems to have almost gone out. Or, bitterer than death, cruel sin hath entered, and plucked the fairest flowers away, to flaunt for a while in the gay abodes of vice, and then to wither and die, leaving an empty house, where once there was a happy home. Or, it may be that to someone home lies far away across the seas, and that here on a distant shore, friendless, poor, and disappointed, he walks through our streets a weary exile.

To these, aye and to all who shall read these words, let me speak of "Home, sweet home"—the happy homes of earth, and the yet happier home above.

First, I desire to remind you who have homes, of the boundless influences for good of a true HOME.

A few days ago, I said to a young man who was conversing with me, "I am glad you do not drink nor keep bad company." "Yes," he replied, "But 'twas my mother's last words to me which have kept me from such troubles. When I left my home in Canada, sir, she put her arms around my neck and kissed me, and then, looking into my eyes, she said, 'My dear boy, never drink anywhere, nor do anything which would make you ashamed to see my face again,' and her kiss, and words, and look are with me always when I am tempted to sin. By God's blessing," he continued, "they have kept my lips from the wine cup, and my feet from the house of her whose guests are in the depth of hell." And this, oh, parents, is the testimony of thousands besides, whom a loving father's and mother's influence follows for good throughout every step of life. I remember standing in an hospital by the dying bed of an aged Christian man, who lay tossing about in the delirium of fever. A cooling hand was laid upon his burning brow, and thereafter a smile broke over his face, and he said, "Oh, mother, it's so nice; I'm glad to be at home again." Ah, his memory had carried him back to the home of his childhood, and the aged man was once more a child, soothed by the fancied touch of a loving hand that had long been turned to dust. Soon after he fell asleep, to awake in the home above, and dwell forever with the blessed spirit of that mother, whose love had been through life as a guardian angel to him. Oh, who can measure the boundless influence of a true home, with its evergreen memories of a pious father's care, and a gentle mother's love?

Second, I desire to say to you who are parents, never close the door of your homes against any wandering ones, who

have forsaken them through the wiles of the tempter and destroyer.

Bethink thee, kind reader, of how thy God and Father deals with thee, and with the vilest sinner. He never closes His door against the penitent. His "gates are open day and night continually." Well for thee that 'tis so. But wilt thou dare to be unmerciful, and shut thy door against an erring and fallen child of thine, when thy God and Saviour has opened wide the gates of mercy to him or to her? I have read of a poor child of shame, the only daughter of her mother, and she was a widow, who, like the prodigal, came to see herself, and deplore her sin and then sought her mother. After a long, weary journey, she came late one night to the city where she was born, and, with hesitating step, passed along the street, until she reached her mother's door. She saw there was a light in the window, she tried the door and found it open to her touch. She went in, her mother was yet awake, and in a moment she was folded, a weeping penitent, to that mother's heart. "Mother," she said after a time, "how was it I found a light burning, and the door on the latch, and yet it was so late?" "My daughter," was the reply, "day and night my door has been open for you, and every night I put a light in my window, for I was determined that no matter when you came back, you should not turn away without seeing that your mother's heart and home were ever open to you." To some who read this it may be well for me to put them in remembrance of Jesus' words, "Go and do thou likewise." Never let your door be shut against the wanderer. Let your words be, "Come home," as God thy Father's are to thee. A mother, who sought for an erring daughter, left her photograph nailed upon the walls of public houses, and other places of resort, where she thought one might some day meet her daughter's eye. She wrote beneath each, only three words, "Mary, Come home." One of the photographs was seen, and the loving invitation thus reached the wanderer, who returned, never again to forsake her home. Oh, that every wandering soul who reads these lines, might hear the Saviour say—

Come home! Come home!
You are weary at heart,
For the way has been dark,
And so lonely and wild,
O prodigal child!
Come home, oh, come home.

Come home! Come home!
From the sorrow and blame,
From the sin and the shame,
And the tempter that smiled,
O prodigal child!
Come home, oh, come home.

Come home! Come home!
There is bread and to spare,
And a warm welcome there,
Then, to friends reconciled,
O prodigal child!
Come home, oh, come home.

THE JANITOR HEALED OF LA GRIPPE.

Now I am going to have the testimony of the Janitor of this church—Brother Jones. He is a member of this church. I will first read this letter. He writes as follows: "On Saturday, Feb. 11th, I had a very severe attack of what I supposed was La Grippe. I was in great pain and agony. I told Dr. Dowie about it after the meeting. He simply laid his hands upon my head and prayed and I was instantly and perfectly healed.

"439 Flower St., Los Angeles. H. P. JONES."

Mr. Jones then said: "It was on Saturday I went home and it came on very rapid and I kept on growing worse. I came and opened the church and waited until the meeting was over, and I went and told Dr. Dowie; he laid his hands upon me, and away it goes." [Laughter and hallelujahs.]

Dr. Dowie said:—"That is better than mercury or quinine. I don't think Mr. Jones could have expressed it better." [Amen.]—From *Our Second Year's Harvest*, p. 62.

KIND WORDS FOR WEARY HEARTS

BY THE REV. JOHN ALEX. DOWIE.

IN Longfellow's beautiful poem called "The Golden Legend," he represents the good Abbot Ernestus pacing to and fro in the cloisters of the ancient convent of Hirschau. It is nearly sunset, the shadows of the night are creeping up the walls, and the sunshine is slowly stealing away before them. As he looks on the deepening darkness and fading light, he muses, and says—

"Darker, darker, and more wan,
In my breast the shadows fall;
Upward steals the life of man
As the sunshine, from the wall."

"From the wall into the sky,
From the roof along the spire;
Ah, the souls of some that die
Are but sunbeams lifted higher."

Whilst he is speaking thus to his own heart, certain travelers journeying through the Black Forest, enter, and as they extol him, he replies in words which seem to touch and reveal in hearts to-day that heart weariness for which I desire, kind reader, to show thee refreshing springs of living water. He says:—

"Ashes are on my head, and on my lips
Sackcloth, and in my breast a heaviness
And weariness of life, that makes me ready
To say to the dead abbots under us,
'Make room for me!' only I see the dusk
Of evening twilight coming, and have not
Completed half my task; and so at times
The thought of my shortcomings in this life
Falls like a shadow on the life to come."

And, as in that earnest Christian, Ernestus, who lived amidst the darkness and corruptions of the Romish Church of the thirteenth century, is there not at times in the hearts of the bravest and truest souls in this nineteenth century, "a heaviness and weariness of life" on earth, and a longing for "the rest that remaineth" in the life beyond? Even so; but the same weariness and longing have been felt by the best in every age: for earth life never at any time wholly satisfies. Thirty-four centuries ago, the divinely patient Job exclaimed in the anguish of his spirit, "I would not live alway;" and sixteen hundred years after, the grand heroic Paul had "a desire to depart, and to be with Christ which is far better:" for he too could say, "I have great heaviness and continual sorrow in my heart," as he looked upon his perishing brethren around, who rejected the Saviour, whom he loved and served. Yes, in the heart of the most faithful there is often a longing for that "rest," which is only completed when heaven is reached. At the height of his fame, and in the midst of his highest honours, and the rich rewards of his great skill, the great and good Edinburgh physician, Sir James Y. Simpson, Bart., wrote the following lines, in 1867, when on a visit to Geneva.

"Oft midst this world's ceaseless strife,
When flesh and spirit fail me,
I stop and think of another life,
Where ills can ne'er assail me;
Where my wearied arm shall cease its fight,
My heart shall cease its sorrow,
And the night of life will change for the light
Of an everlasting morrow."

"Then shall be mine, through grace divine,
A rest that knows no ending,
Which my soul's eye would fain descrie
Though still with clay 'tis blending
And, Saviour dear, while I tarry here
Where a Father's love has found me,
Oh let me feel, through woe and weal,
Thy guardian arms around me"

He has entered into that "rest" of which he sang: for whilst on earth his spirit found in Christ a resting place.

But, kind reader, hast thou found peace and rest of heart? Eleven years ago I was writing in my Australian home beyond the midnight hour; and was interrupted by a timid knock at the front door. I opened it, and found standing without, in the cold and dark winter night, a poor, weak, weary, and thinly clothed, young man. Attracted by the light in my window, aye and led by the guardian hand of which I was writing, he had come a suppliant for shelter and food. Joseph L—— had walked every foot of the long, weary way from Sydney, taking, with stoppages here and there, over three months in the journey, and only three hours before had entered Melbourne, absolutely penniless and friendless. He wandered on through the hard streets until he stood at my door, one of the weariest of hearts. Warmed, and fed, and sheltered, he bowed with me in prayer before the God of the poor and weary ere he rested in sleep—an illustration for my tract, kind reader, which will touch thy heart as it did mine with the remembrance of the Eternal Father's love, and our absolute destitution as sinners at His gate of mercy. Thy spirit, it may be, is almost in despair. Courage brother, courage sister, look up and see that there is always a light shining from the windows of thy Father's house: for Christ, thy friend has put it there for thee. More than that, the door is open: for it is written that His "gates shall be open continually; they shall not be shut day nor night." (Isaiah 9: 11). Go now, enter now by faith in Jesus, and thy weary soul shall find a refuge. Do not fear that thou hast nothing to bring, for thy Father asks nothing but thy heart and its sin.

The daughter of a Hindoo prince, finding no rest for her weary heart, at the shrine of her god at last laid some beautiful flowers, betokening a broken and bleeding heart. Soon after she found Him to be her Saviour whose "sacrifices are a broken spirit:" for "a broken and contrite heart, O God, thou wilt not despise." (Psalms 51: 17).

Do not say, "Oh but I feel myself to be lost?" I am right glad to know that: for I tell thee it was "the lost sheep," it was "the lost son" (Luke 15), that Jesus came to rescue, and His own words are:—"The Son of man has come to seek and to save that which was lost." (Luke 19: 10). He is not weary: for as at Sychar, (John 4). He is still the Fountain of Living Water, who revived and cleansed the weary heart of the sinful woman there. Do not linger. Come, He is waiting for thee. These words are written lovingly in His name, as His call unto thee, no matter what thy past may have been.

"Troubled in spirit, broken in heart
Go to thy Saviour, just as thou art,
Go, and thy burden cast on the Lord;
Hear the sweet message taught in His word."
"Plenteous in mercy, loving and kind;
Ask, He will give thee; seek, thou shalt find;
Knock, He will open; go thou and pray,
He will not send thee empty away."

Thou hast a right to go: for He has said:—(Mathew 9: 29),
"COME UNTO ME, ALL YE THAT LABOUR AND ARE HEAVY
LADEN, AND I WILL GIVE YOU REST."

SALVATION, HEALING AND HOLINESS.

"I feel that the gospel of Divine Healing will not only give Power for Service to those who are Christians, but it will open the Gates of Salvation to multitudes that have never known of Christ. The divine order in this ministry is Salvation first, Healing next, Holiness next—the order given in Isaiah, 35th chapter, and preserved by Christ in all His ministry.

"May God bless the simple words I have spoken from the heart this evening. I have said strong words, but not in malice, concerning those that have sinned; to-night I would say, in Christ's name, I bless them, even though I am compelled to tear the disguise from their faces. I pray that God will bless them and lead them unto Him."—From *Our Second Year's Harvest*. p. 163.

LEAVES OF HEALING.

REV. JOHN ALEX. DOWIE, *Editor.*

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EDITORIAL NOTES.

"COME, let us declare in Zion The work of the Lord our God."

TRULY, "there is not room enough to receive" the blessing which God is pouring out upon Zion Tabernacle, as all who attend there know. We praise Him and yet with sad hearts: for thousands were unable to find even standing room at our monthly Praise and Testimony Meetings on the afternoon of last Lord's Day. For more than three hours hundreds stood in every available spot, overflowed the overflow meeting in the Healing Room, and stood around the doors and windows. The great City is awakening, and when Chicago really awakens on any matter its awakening is tremendous.

THE three Divine Healing Homes are, like Zion Tabernacle, overflowing with guests from all parts of the land; but we take care not to allow them to be crowded. When they are comfortably full, visitors find accommodation outside. There is plenty of room in Chicago for all who desire to attend the meetings; and, for the most part, we can accommodate guests.

IT is better to come and make personal applications at Home No. 3, where the office is, than it is to write: for our correspondence has reached a stage when we regard it almost with despair. We have *thousands* of unanswered letters on our desk; and yet we have four secretaries, laboring with us at our side endeavouring to overtake it—two of them expert stenographers and type-writers. The whole earth seems to be awakening; and the Macedonian Cry, "Come over and help us!" does not merely come to us as to Paul in a vision of the night: for telegrams and letters shriek it in our ears day and night, and there they lie in high piles around us as we write.

WE have laid hands for healing in the Name of the Lord, upon more than five thousand sick persons in Zion Tabernacle and the Homes, within the month of November now closing. We have seen, during the month, more than six thousand persons stand up, and openly repent of and confess their sins, and seek the mercy of their God. We have conducted ninety services, with our good wife's assistance, in the same time; and we have furnished and opened a large, new Divine Healing Home—No. 3—with thousands of details in all kinds of business to attend to, spiritual, material, social, family, financial, etc., etc.

CAN it, therefore, surprise our ever-widening circle of readers, if we say that we find it difficult to prepare for LEAVES OF HEALING, the piles of original matter filling our editorial drawer, such as sermons, testimonies of salvation and healing in answers to prayer in hundreds of cases, reports of praise meetings, and letters from those blessed by reading the LEAVES? When our readers remember that the nature of these LEAVES demands our personal attention, in addition to all the other burdens of responsibility from which there is no escape, they will better understand our appeal—"Brethren, pray for us."

MAKE your prayers definite, brethren. Ask the Lord to send us money and men. Then bethink you, if you are not in the same condition as the Christian miller who prayed God to give bread to the poor, whose little son pointed to the storehouse and said, "Father, does not God give you power to answer your own prayers?"

Brethren and sisters, send us the money, and we will find the men and women to help us in departments where the weight is crushing us, and the buildings to hold thousands upon thousands who are now crushing and treading upon one another in their efforts to hear the Gospel of the Glory of God in its blessed fullness. Every one can help a *little*, and that will do it. Send us for these hungry multitudes, *what you can*, and do it quickly.

Christmas is coming, and so are your Gifts to Christ your Redeemer who gave Himself for you. ONE DOLLAR from every reader of these lines would set us free from every cent of financial responsibility; and FIVES, TENS, FIFTIES, HUNDREDS, and THOUSANDS from earnest Christ Stewards, whom he has entrusted with His talents of silver and gold, would give us the power to reach and help MILLIONS in the coming year.

OUR Thanksgiving Day is alluded to in the first page of this issue, and we present all our readers with a copy of the souvenir from the Zion Publishing House which we presented to all our visitors. Among the scores of letters which accompanied little gifts for the work were some from grateful children. Here is a sweet little letter which accompanied a one dollar bill.

DEAR DR. DOWIE:

This is my candy money I saved from my pennies and nickels. It took me quite a time; but I got there. I was so glad I had it for Thanksgiving for you. I will go right along and save and will soon have another dollar. I am only six years old. I do little things for my mamma and she gives me pennies. I love you and Mrs. Dowie and LEAVES OF HEALING. I never get tired hearing it read and looking at the pictures. I have such a good papa, he don't smoke now, and always is sweet. Myself and little brother, 4 years old, pray for you every night. Please pray for me. I did not write this but I told my mamma what to say. My name I done myself.

Your little friend,

JENNIE WALTERS.

A MILLION dollars could not buy the joy of that golden little six-year-old's letter, and it was a million times sweeter to us than all the candy it could have bought. There lies behind it the story of the healing of her sick mother and the salvation of her father. The mother, Mrs. Geo. Walters, sending her Thanksgiving Offering of \$5, writes personal greetings and appreciation, and adds:—"We never forget you in our prayers. One year ago to-day I could not walk one block. Thank God I am now able to come every week to Zion Tabernacle. I have found many blessings in that blessed place. Before closing I must say a word for the white-winged messenger LEAVES OF HEALING. It comes regularly and makes us all happy in reading it."

"How much owest thou to my Lord?"

"BRETHREN, PRAY FOR US."

THE FIRST OF OUR "AMERICAN FIRST FRUITS" REMAINS.

"BEFORE I call on any to speak, I want to do that which I know you will be glad to hear. I want to read and place on record the testimony, received only since I entered this building to-night, of the sister who was first healed in our ministry upon this coast. This case is given in our pamphlet 'American First Fruits' on pages 4 and 5. Our Lord said: 'Ye have not chosen Me, but I have chosen you, and ordained you, that ye should

'GO AND BRING FORTH MUCH FRUIT, AND THAT YOUR FRUIT SHOULD REMAIN:'

"That whatsoever ye shall ask of the Father in My Name, He may give it to you." John 15: 16. Our greatest joy is that in some degree, we thus glorify our Father in Heaven. The story narrated in the opening pages of our 'First Fruits' tells of how an aged lady came down from Sacramento with her daughter, who is sitting before me now. She was on a crutch. Here it is—take a good look at it. It is a long, plain, wooden crutch. She was a plain, but to me a very interesting old woman. I think WOMAN is a grander name than lady; there are a great many ladies,—ladies who are star actresses; and not a few refined 'ladies' who are harlots dragging men down to hell. I like the word WOMAN. Jesus called his mother WOMAN, it is a noble word.

"She came to see me just a week after our arrival.

"A great many rich folks were calling on me at the Palace Hotel. Amongst these were several scheming Christian Scientists who wanted to entrap me, who invited us to dinner and wanted us to ride in their carriages; but I detected them at once, and I said, 'You are serving the devil.' Christian Science is not of God; it is an anti-Christian imposture. I was getting nearly through a long day's work when I saw along the corridor this dear old woman, who had been sitting there so patiently with her daughter such a long time, for nearly six hours I think. We were about to go down to lunch when Mrs. Dowie said, 'I wonder if she wants to see us.' She did want to see us. We took her into our room and found she was not saved, and she gave her heart so simply to the Lord. She said she had read in the papers about our coming to the city and she said to her husband, 'If the doctor is what he says he is, I shall be healed.'

"Her foot had been paining her for a long time, and the doctors told her it would have to be operated upon and perhaps cut off. She was old and hesitated about having it done. There she was upon the crutch, and when she found the Lord as her Saviour I said, 'Now trust the Lord with your foot, and you will be healed.' After she had given her heart to Jesus I remember I knelt down and took the poor old woman's foot in my hands. This was the first time I had laid hands upon any in this land, and my heart was full of tenderness as I held the foot and prayed the Lord would use my hands.

'I FELT A TEAR DROP UPON MY HEAD.'

"Two or three I think, and I felt just as if I wanted to cry too, and then I said, 'Now, Lord, Thou hast healed Thy hand-maiden.' I then said:

IN JESUS' NAME RISE AND WALK!

"She felt for the crutch, but I said, 'No crutch; walk alone,'—she walked.

"That was two years ago. She has testified frequently; let her testify to-night. She could not be here, but her husband, who is a very well educated man, writes this testimony, and I received it to-night through the hands of her daughter, Mrs. Chambers. It is the first healing in America through our agency, and it remains. She stands firm and perfectly healed to-night. There are those who say that the folks that are healed do not remain so. Let us hear what the dear old mother says.

A TOUCHING LETTER FROM OUR AGED 'FIRST FRUIT.'

SACRAMENTO, June 8th, 1890.

"Dear Dr. and Mrs. Dowie:

"I deeply regret my inability to meet you on this, your

last visit to San Francisco, perhaps for a long time. I almost feel that it will be my last opportunity on earth to meet and talk with those so dear to me, and to whose instrumentality I owe so much.

"I can never forget my first visit to you at your rooms at the Palace Hotel, on the 16th of June, 1888, worn out and distracted with pain, with no hope of relief except through the ordeal of a painful operation and a long, tedious confinement to my bed; in all a trial which I had not the courage to face, preferring rather a long period of pain and suffering, to end at last in death, which indeed, at that time seemed my only hope. Neither can I forget my joy and surprise at my sudden and complete release from pain, my ability to walk again as before my trouble came on, and I could hardly realize the truth of the (to me) wonderful power which had turned my sorrow into joy; almost from the grave into life again; and the lesson I then learned of the goodness of God, I trust has indeed turned me from death unto life eternal. Never since, up to this day, has my trouble returned; and many times since have I been greatly benefitted by the sweet lesson learned of you that 'Jesus is able and willing to heal and save all who come unto Him in faith and trust.'

"Words cannot express my gratitude to God and my love to you both for all I have received through you. My poor life would have been ended, as it began, in darkness and despair, only for your teaching.

"Again, I repeat that I deeply regret my inability to see you and profit by your discourse, but my household cares will not permit.

"In conclusion, may God bless you both in all things, and we all beg you to remember us in your prayers at all times.

"Ever yours gratefully,

ELIZABETH BROWNE."

"That letter was handed to me to-night; I opened it and read it in my room here. *None of you can feel as I feel.* We give God the glory, and humbly lay this loving letter at our Lord and Master's feet.

THE HEALING OF A HOUSEHOLD.

At this point Mr. Hugh Craig, President of the Oakland Branch of the Divine Healing Association arose and said:

"Will you please let me testify now because the healings at my house followed shortly after the healing of Mrs. Browne? [Dr. Dowie gladly did so and Mr. Craig stepping from the audience to the front said:]

"It is nearly 22 months ago since Dr. Dowie spent a few hours at my house at Piedmont. One of our little girls was suffering severely from her shoulder. She had sprained her shoulder by falling from a tree, and she suffered great pain from Tuesday until Sunday evening. On that Sunday evening Dr. and Mrs. Dowie were with us, and we assembled for reading and prayer before the little ones went to bed. Dr. Dowie talked to us, and explained how Jesus was the same yesterday, to-day and forever. The little girl who was suffering with her shoulder, was sitting about eight feet from him, and he said to the other children, 'Wouldn't it be a splendid thing for Jesus to come here and heal Marjorie's shoulder?' He says 'I am with you always.'"

"Yes," said one little one; "Yes," said another little one.

"Now, Marjorie, come here," said Dr. Dowie.

A LITTLE CHILD LED THEM.

She stood there, and Dr. Dowie prayed; he used very few words:

"In the name of Jesus Christ, heal Marjorie's shoulder.' He put his fingers on her shoulder like that [Illustrating], and said, 'Your shoulder is healed.' Instantly, the girl held her arm out and swung it around and held up a Bible that weighed eight pounds. The pain was gone instantly.—From *Our Second Year's Harvest*, pp. 124-126.

IMMEDIATE SALVATION FOR THEE.

BY THE REV. JOHN ALEX. DOWIE.

KIND reader, permit me to say a few words to thee concerning thine eternal welfare, and may God, who loves thee, help me.

Thou art immortal, the offspring of the Father of spirits; and because He is eternal, so art thou. On earth, in the visible creation within man's knowledge, there is nothing of such infinite importance as an immortal spirit, such as thou art.

The sun is but a spark of fire
A transient meteor in the sky;
The spirit eternal as its sire,
Shall never die.

But thy body is mortal, it is of the earth, earthy, and it will die, decay, and pass away into dust again. There are no exceptions. Look at thy body, touch thy pulse, listen to thy throbbing heart and say, "Oh body, thou art warm with life, but thou shalt ere long be cold in death: for the silver cord shall soon be loosed, and thou shalt return to the earth, but my liberated spirit shall return to God who gave it." Then pause, ponder deeply in thy mind the solemn thought, and speak once more,—“But oh my spirit, art thou prepared to stand before ‘the great white throne’ of judgment, shouldest thou be summoned to-day?”

Kind reader, if thou art unsaved, thou art lost. Hast thou ever earnestly looked upon the Eternity into which thou mayest be ushered at one step? Consider now. "Behold now is the accepted time; behold now is the day of salvation." Do not delay: for that may be fatal. Thy danger is immediate, and, therefore, so is thy need. God has, consequently, provided an immediate salvation. Let me tell thee very simply how thou mayest be immediately saved.

First, THOU MUST IMMEDIATELY REPENT. God's Holy Spirit has already convinced thee that thou art a sinner. Thou dost need a Saviour. Turn from thy sin at once, with sincere hatred of all thine evil deeds and thoughts, with sincere sorrow and desire for mercy. Like the dying Israelites, the fiery serpents of sin have, with their deadly venom, poisoned all the streams of thy being. Thou didst nurse these vipers in thy bosom, and gavest them the love thou didst deny to God. Even now, although thou knowest these sins are stinging thee like death adders, thou art strangely fascinated by their glamour; and, maddened with unsatisfied desire, thou art permitting them to coil more firmly around thy soul, and drain thy life away. Dying soul, arouse thee! Look to Him who died to save thee, and thou shalt live.

As when the Hebrew prophet raised
The brazen serpent high,
The wounded looked, and straight were cured,
The people ceased to die.

So from the Saviour on the cross,
A healing virtue flows,
Who looks to Him with lively faith,
Is saved from endless woes.

Second, THOU MUST IMMEDIATELY BELIEVE, AND PRAY, BELIEVING THAT GOD WILL FULFIL HIS PROMISE TO THEE.

God requires thee to believe (1) that He loves thee; (2) that He came in the person of His Son to save thee; (3) that His Son, Jesus the Christ, bore thy sins, thy sorrows, and died for thee; (4) that He rose from the dead and is thine Advocate above, ever ready to intercede for thee; and (5) that if thou dost truly ask the Father in His name, and dost from thy heart "forsake," and "confess" thy sin, thou shalt be saved that moment, for it is written—1 John 1: 9.—“If we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” Do that, in simple faith, and thou art saved immediately. Not that thy faith saves thee: for faith never saved any one, and yet no one was ever saved without faith. It is the GRACE, the free love and almighty power, of God which saves the sinner who prays

in faith: for it is written—Ephesians 2: 5.—“By grace ye are saved;” and again, in the 8th verse, “For by grace are ye saved, through faith; and that not of yourselves; it is the gift of God.” Does this seem hard to understand? Let me try to explain it still further. Suppose thou art poor, and in great need. One who is kind, and very rich, gives thee a cheque for money covering all thy wants. At the Bank, thou dost present that cheque in faith, and thy faith is rewarded by getting all the money. But it was not thy faith which provided the money—no, it was thy kind friend who had healed it there for thee, it was his grace, so to speak, which answered the demand of thy faith, which believed his written word. So with thy God. Perishing soul, loving cheques upon the Bank of Infinite Love and Power are given thee, which cover all thy need, at all times. Take this:—“Wherefore He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.”—Hebrews 7: 25. Present this now, this very moment, at the Throne of Grace; and thou shalt be saved immediately, and to the uttermost.

The Gospels, and other portions of the inspired word, are full of proofs that Christ saves sinners IMMEDIATELY. All his acts of healing were ‘immediate;’ as they are still. The leper, who came in faith, was ‘immediately’ cleansed (see Mark 1: 40-42); Peter's wife's mother was ‘immediately’ healed when Jesus touched her (Luke 4: 39); the woman who had spent all she had on doctors, after twelve years of weary and increasing suffering, was ‘immediately’ healed when she touched Him with faith, (Luke 8: 43, 44; the man who had lain for thirty-eight years, was ‘immediately made whole’ at the pool of Bethesda (John 5: 1-9; the man, ‘above forty years old,’ and ‘lame from birth,’ was healed ‘in the name of Jesus Christ,’ at the Beautiful Gate, and ‘immediately his feet and ankle bones received strength’ (Acts 3: 1-11); and many others were healed immediately of whom thou canst read. And it was thus too that Christ forgave penitent sinners, such as the fallen woman who wept at his feet in the Pharisee's house, to whom He there said, “Thy sins are forgiven” (Luke 7: 48), and in the Pearl of Parables, He taught us that the Eternal Father goes forth to meet the returning, sorrowing sinner, and saves him ‘immediately’ and forever.

Oh decide now, lest the day of grace be gone, and the day of judgment find thee doomed. He is able, He is willing; and, if thou dost perish, it is because thou wilt not be saved. “How shalt THOU escape, if THOU dost neglect so great salvation?” How? How? It is the one question which even God cannot answer. How? How?

Oh, be earnest, do not stay,
Thou mayest perish, e'en to-day:
Rise, thou lost one, rise and flee,
Lo, thy Saviour waits for thee.

MRS. WM. THRELKELD, Jr., 211 Wellington Street,
Collingwood, Melbourne, Australia.

About four years ago I had a poisoned leg. It was gradually spreading from my ankle upwards. I began to fear that I would lose my leg. I had been to the chemist, and had got advice from various doctors at other places; but nothing did me any good; I suffered great pain. One day Dr. Dowie asked me if I believed the Lord could heal, and was willing to heal me, and I said “yes.” I had just heard him preach from the words, “Wilt thou be made whole?” He prayed with me; and laid his hands upon the numerous open sores. Immediately Dr. Dowie prayed the pain went away, and the ulcerations ceased to trouble me. In less than three weeks the flesh on my legs was perfectly sound and well. That was over four years ago, and I have never seen the least sign of the ulcerations since. I give God all the glory; and am grateful to Dr. Dowie who has been used so much to us all.—From the Record of Fifth Annual Commemoration, (Australian) p. 30.

WORDS OF LIGHT FOR SOULS IN DARKNESS.

BY THE REV. JOHN ALEX. DOWIE.

WHEN the first Christian missionaries landed on the shores of Britain, our forefathers consisted of tribes of fierce savages, delighting in deeds of blood and cruelty, sunk in debasing heathenism, with all its darkness and despair. A council of chiefs was held, at which they discussed the question as to whether they would permit the devoted missionaries to preach the strange good-tidings which they called the Gospel—God's spell—the story of God's love in Christ. Many chiefs spoke against the permission; and the anxious ambassadors of mercy were becoming sad. At last, however, an aged chieftain arose, whose words carried weight: for he had been wise and brave. He said words like these, "Let these men speak: for we are dark. Here we are like birds of passage. We know not whence we came; and we know not whither we are going." If these men can tell us; in God's name, let them speak."

They spoke, and their words told our benighted forefathers the wondrous tale of "the tender mercy of our God; whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace."—Luke 1: 78, 79. Gladly did they receive the message of peace; and upon their darkened spirits there dawned the light of an eternal day. Every blessing we enjoy flows from their opening the door of their hearts to receive the Sun of Righteousness; for it is the light of the gospel alone which has made the British empire what is to-day, in the fore-front of all the nations of the earth. These souls in darkness received the words of light; and with the inspired singer we may say, "The entrance of Thy words giveth light."—Psalm 119: 130.

Shall not we who have been so benefitted by the glorious gospel, tell its sweet message far and wide to those who know it not?

"Can we whose souls are lighted
With wisdom from on high,
Can we to men benighted
The lamp of light deny?
Salvation! O Salvation!
The joyful sound proclaim,
Till each remotest nation
Has learned Messiah's name."

Possibly these words are now being read by some one whose soul is in darkness and sorrow. Permit me as one whose commission is, "to turn men from darkness to light, and from the power of Satan unto God," to speak a few words to thee in thy Saviour's name. Let me ask thee who art still in nature's darkness, groaning under the load of sin, a few questions:—

WHAT ARE THINE IDEAS OF GOD?

Is He veiled to thine imagination behind clouds of impenetrable darkness, dwelling in a majesty and awful glory which none dare enter? That conception is entirely wrong. Christ thy rightful Lord has revealed God as thine Eternal Father; and "this is the message which we have heard of Him, and declare unto you, that God is Light, and in Him is no darkness at all."—1 John 1: 5. Any other idea is false. Light, Life, and Love express the true ideas of God's eternal nature. Remember the beautiful words of light, "Do not err, my beloved brethren: every good gift and every perfect gift is from above, and cometh down from the Father of Lights, with whom there is no variableness, neither shadow of turning."—James 1: 16, 17. All who make God a source of darkness and not of light, are only repeating the deceitful inventions of the Father of Lies: for God is light, and the Father of Lights.

"Through night to light—in every stage,
From childhood's morn to hoary age,
What shall illumine the pilgrimage
By mortals trod?"

"There is a pure and heavenly ray,
That brightest shines in darkest day,
When earthly beams are quenched for aye,
'Tis lit by God."

WHAT ARE THINE IDEAS OF THE CHRISTIAN LIFE?

Do you conceive of it as dull, joyless, and ever filled with gloomy shadows? If so, again thou art wrong: for true Christians are thus described, "Ye are all the children of light and the children of the day; we are not of the night, nor of darkness."—1 Thessalonians 5: 5. Their path is not shrouded by sadness: for it is "as the shining light, that shineth more and more unto the perfect day" (Proverbs 4: 18). And they are commanded to "walk in the light, as God is in the light."—(1 John 1: 7).

"Walk in the light, so shalt thou know
That fellowship of love,
His spirit only can bestow
Who dwells in light above."

WHAT ARE THINE IDEAS OF LIFE HEREAFTER?

Dost thou imagine that any shadow can rest upon the life of the blessed there? Nay; for they who enter heaven "are partakers of the inheritance of the saints in light," being "delivered from the power of darkness."—Colossians 1: 12, 13. In the beautiful language of the Apocalypse, "the holy city" is thus described, "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof."—Revelation 21: 23. How comforting to know also that "there shall be no night there."—Revelation 22: 5.

"No need of the sunlight in heaven we're told,
The light of that world is Jesus.
The Lamb is the Light in the city of gold,
The light of that world is Jesus."

WHO ARE THEY THAT DERIDE GOD'S WORDS OF LIGHT?

Thirty-four centuries ago the patriarch answered that question by saying, "they are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof."—Job 24: 13. The greatest teacher answered it in these words, "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved."—John 3: 20.

WHITHER THEN WILT THOU GO—INTO DARKNESS OR LIGHT?

Earthly lights are going out one by one; and soon for thee all earthly light will cease. Art thou going, by thine own free choice remember, into the night of eternal death? Listen once more to the voice of Him whose love has ever followed thee; and may it be that thou shalt now arise, and follow Him into the light of eternal life. He says, "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. No one who faithfully followed ever found Him to fail, or the light of His love to grow dim. Forsaking thy sin, seek His face now, lest it be too late forever.

"Come to the Light, 'tis shining for thee;
Sweetly the Light has dawned upon me,
Once I was blind, but now I can see:
The Light of the world is Jesus."

MR. CHARLES ROBERTSON BEWICK, Clear Lake,
near Horshman, Victoria, Australia.

Dear friends, I am very glad to add my testimony to that which has been given. For several years I suffered from a pain in the side and indigestion. I believed in healing though at the time; but I could not receive it, for I had not fully surrendered to God. A Mrs. Ballinger in our part of the country had returned with her left eye, which had been blind, restored to sight; and she told us all that Dr. Dowie had prayed with her, and laid hands upon her. I went to town, I started to pray, and when I came down Dr. Dowie prayed with me. I resolved to serve the Lord and give up sin. From that time to now I have been free from the disease which had so long troubled me. God has blessed me, healed me, and used me to others.—From the Record of Fifth Annual Commemoration (Australian) p. 30.

A NEW HEART.

BY THE REV. JOHN ALEX. DOWIE.

THAT is impossible! It cannot be done!" were the exclamations of an Indian Chief of the Delawares, as he sat many years ago, conversing with a friend at his fireside.

Both of them had been sitting in silence for a long time, looking into the brightly burning fire, and indulging in their own thoughts, until at length the silence was broken by the friend, who opened a conversation which gave rise to the exclamations of the Chief, with which I have begun this page.

"I will tell thee," said the friend to the Chief, "what I have been thinking of. I have been thinking of a rule delivered by the author of the Christian religion, which, from its excellence, we call the *Golden Rule*."

"Stop," said Teedyuscung, "don't praise it to me, but rather tell me what it is, and let me think for myself. I do not wish you to tell me of its excellence, tell me what it is."

"It is for one man to do to another as he would have the other do to him."

"That is impossible! It cannot be done!" the Chief immediately replied.

Silence again reigned.

Teedyuscung lighted his pipe and walked about the room. In about a quarter of an hour, he came to his friend with smiling countenance, and taking the pipe from his mouth he said: "Brother, I have been thoughtful of what you told me. If the Great Spirit that made man would give him a *new heart*, he could do as you say, but not else."

The Chief was right, and thus it was that he found the only means by which man can fulfil his duties to his fellow men, and above all can obey the will of God, as expressed in His word, and in Christ's sinless example.

How many difficulties would vanish, if once this first great essential to true godliness of life, were the possession of the hosts of eager inquirers on every side—A NEW HEART.

A learned Rabbi came to Jesus one night, with a trembling heart, to converse with Him regarding the miracles which he had seen Him perform, and also, no doubt, to discuss His strange and heart-touching teaching, concerning the kingdom of God. But Jesus met him, on the very threshold of the interview, with the assertion, "Except a man be born again, he cannot see the kingdom of God."

This was a puzzling remark to Rabbi Nicodemus. Surely, he had KNOWLEDGE enough to see, he might have thought, all that Christ could teach him.

But no; Christ said, "you cannot see;" KNOWLEDGE is useless in this matter; "ye must be born again;" EXPERIENCE is useless; RANK, and AGE, and HONOURS will not help you: "you cannot enter into the kingdom of God" as you are; you need first of all A NEW HEART.

It was to fulfil the glorious prophecies of all the ages that Christ came—a purpose beautifully expressed in Ezekiel as follows,—"I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh; that they may walk in My statutes, and keep Mine ordinances, and do them: and they shall be My people, and I will be their God."—Ezekiel 11:19, 20.

This was gloriously fulfilled, when Christ arose from the dead, re-ascended to the heavens, and sent forth the plenitude of His Spirit to make the hearts of all his people anew, so that it was written of the early disciples in the Acts of the Apostles (chap. 4: 32). "And the multitude of them that believed were of *one heart and of one soul*: neither said any of them that ought of the things which he possessed was his own; but they had all things common." Nor is it to be wondered at, when the Church was filled with this new life, this union and communion, which is the law for Christians on earth as it is for the redeemed in heaven—"that with *great power* gave the apostle witness of the resurrection of the Lord

Jesus: and *great grace was upon them all*, neither was there any among them that lacked."

Why is it not so to-day?

Whence is the spirit of division, if it be not in the lack of the "one heart and one soul," which welded together in spiritual unity, not in creedal formal unity, the whole of those who believed in the Lord Jesus? And does not the absence of this "one heart," prove a woeful absence of "the new spirit?"

Whence too is the spirit of isolation, if it be not in the lack of the practical recognition of the teaching of Christ, which bids His disciples to have all things in common? "But no; ye are poor, sit ye there; ye are rich, sit ye here in this better place; what I possess is my own, of which I may give you something, more probably though nothing, and the crumbs from my table I give to the Lord; and as for anything else why, sir, it is rank communism, an awful system you know." Can it be wondered at if the world sneers at the lives of such sham disciples who mock and insult their Lord, by a mutual oppressiveness and greed, which make them the ugly blots upon their glorious profession which they too generally are?

Whence also is the lack of that "great power" which accompanied the apostolic preaching, and that "great grace" which rested upon the whole Church, and the miserable groaning of those who "lack" everything almost, except it be the power to constantly complain of their weakness? It lies only too clearly in the sectarian divisions, and selfish isolations referred to; and, again, in the want of the "one heart and new spirit."

The whole creation groaneth in its pain; the people are weary in their sin, and find no rest in all their fruitless toil; death and hell devour the multitudes; Thy people droop in faith, sicken in hope, and fail in that unbounded love which Thou hast taught them. Oh, wilt Thou not come, Lord Jesus, and revive us again?

Listen! 'Tis a voice from the throne of God! "BEHOLD, I MAKE ALL THINGS NEW . . . WRITE; FOR THESE WORDS ARE TRUE AND FAITHFUL."

"Even so, come, Lord Jesus."

"Gentle, awful, holy Guest,
"Make thy temple in each breast—
"Shrine of purity confessed;
Comforter Divine."

HEALING OF INTERNAL TUMOR.

ROSE SPINKS, Moreland Grove, Melbourne, Australia, said:—For six months I suffered from an internal tumour, which gave me much pain and grew at last to a great size. Drs. Danne and Singleton said it was no use thinking of getting better without undergoing an operation. It was arranged that I should go to Ballarat for four weeks to get strength for the operation. One Saturday night I made up my mind to seek the Lord for Healing. On Sunday, October 17, 1886, I was crying in the Tabernacle at an after-meeting with pain, Dr. Dowie heard me, and asked me what the matter was. I then told him about the tumour, which was so large in front of me that I was ashamed. He then called Mrs. Dowie, and asked her to take me into his room and pray with me. Mrs. Dowie prayed and the pain went away. IN THREE DAYS EVERY PARTICLE OF THE TUMOR WAS GONE ALTOGETHER. I am perfectly well to-night, better than ever. On Thursday, 22nd October, five days after my healing, I went to see Drs. Danne and Singleton, by appointment, who said they could not find any trace of the tumor, and that it had gone quite away. —From *Record of Fifth Annual Commemoration*, p. 29.

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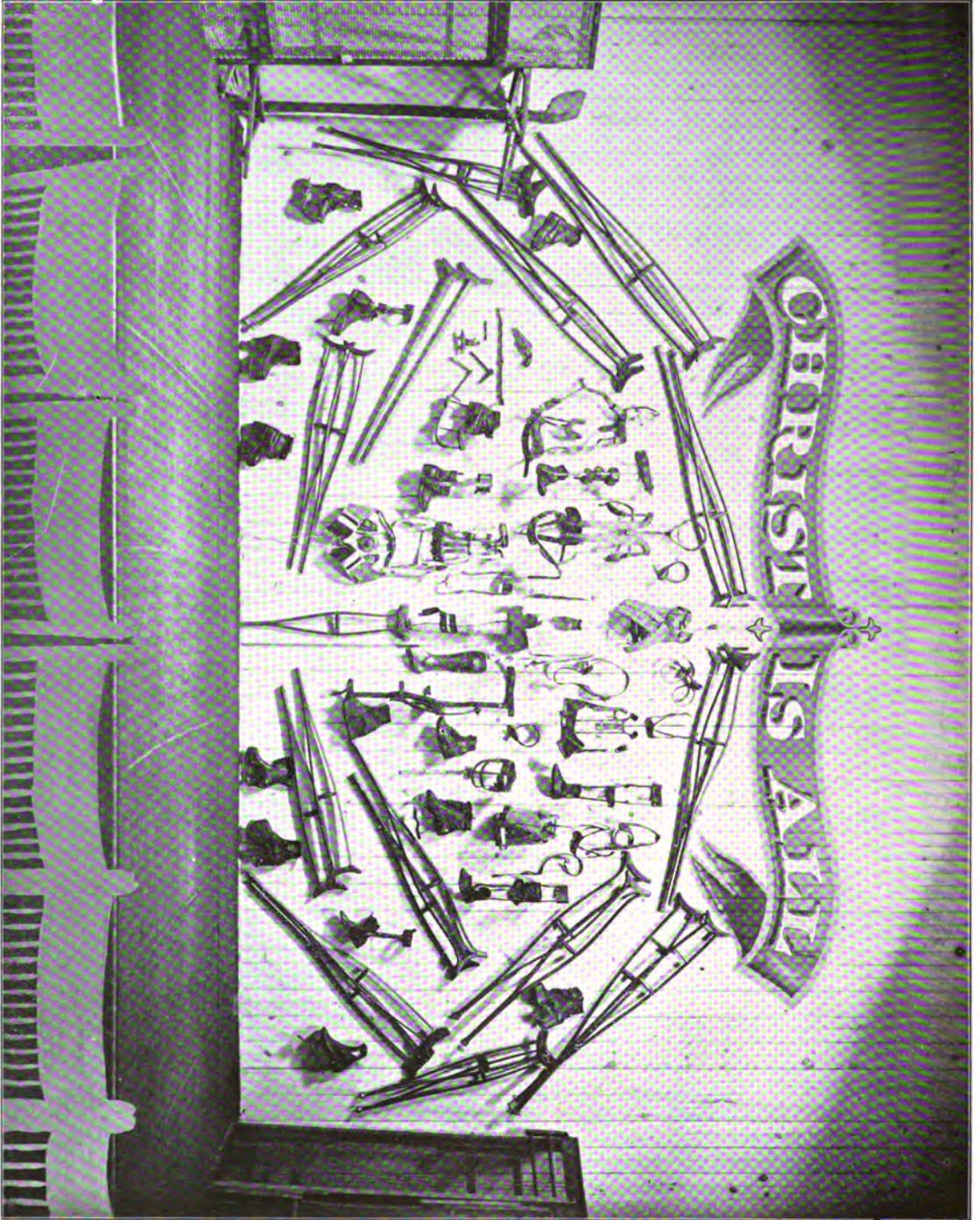
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I am the Lord that healeth thee. And the leaves of the tree were for the healing of the nations.

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No. 11.

MISS AMANDA M. HICKS.

CARRIED FOUR HUNDRED MILES ON A BED, IN INTENSE AGONY, AND HEALED IN A MOMENT WHEN AT THE GATES OF DEATH, is a summary of the story of this Witness for God.

Loving hands carried her from her home, and the College of which she was Principal, through the streets of Clinton, Kentucky, on the canvas cot which is pictured on page 195, and which is preserved in Zion Tabernacle. It was made by one of her pupils after measuring the width of the door of a Pullman Sleeping Car, so that she might be carried in and transferred to bed, because she could not bear to be lifted.

Weeping, and fearing that they should see her face no more, her pupils and friends bade her a sad farewell.

When the cars reached the Central Depot of the Illinois Central Railway at Twelfth Street, Chicago, the sufferer was carried out to an ambulance, and conveyed to 3508 Ellis Avenue. This was on Tuesday, January 30th of this year. Of all this we knew nothing at that time.

On the afternoon of that cold, wintry day, we were approached by a lady and gentlemen who had accompanied Miss Hicks from Clinton—her friend and com-

panion, Miss Fairfield, and the Rev. J. O. Burroughs, Baptist minister of Portland, Oregon, one of her old pupils. They told us of the long months of pain, night and day, which their friend had endured, the paroxysms of which were but partially and temporarily relieved by large doses of morphine. They told us of how the local doctors, and the specialist, Dr. Owen, of

Chicago, had failed even to diagnose the case successfully, the latter saying that it was "wrapped in mystery."

They told us of how a wealthy New York friend of Clinton College, and of Miss Hicks, had urged her to go to Chicago and allow Professor Senn to perform a most serious operation, all doctors agreeing that this was the only possibility of saving her life—the said millionaire agreeing to pay the bills, which would probably amount to several thousands of dollars. They told us how one of Miss Hicks' pupils, who had been healed of almost total blindness, Mr. Guy Miles, had told of his restoration through our agency. They told of how another pupil, a young lawyer of Chicago, had investigated the work at Zion Tabernacle, and had written to her earnestly imploring her to come to Chicago, and seek the Lord for healing. They said they were specially impressed when this young man, who



MISS AMANDA M. HICKS, late Principal Clinton College, Clinton, Kentucky.

had been avowedly sceptical regarding miracles recorded in the Bible, made the long journey to Clinton, his old home, and stood by her bedside urging her to come. They told us that he recited to them the facts concerning the healings of Albion Wyman of consumption, and of May Lohman of paralysis (see No. 4 and 9 of LEAVES OF HEALING) and of many others, until Miss Hicks felt ashamed of her want of faith in Christ as her healer. They told us that they had read our writings to her, and that she at last saw God's Way of Healing, and immediately determined to have herself carried to Chicago to see us. They told us that she was then at 3508 Ellis Avenue and would be glad to see us and have us pray for her healing.

Great was their astonishment when we informed them that we would not come, until she gave up morphine and drugs of every kind. But that was our first and our final determination: for there is not an atom of hope for the healing of any one who will not first abandon that diabolical drug. We well nigh broke our hearts, and wasted time and strength until we learned that lesson.

But the pledge was given, and better still, it was kept: for from the moment her companions returned to Ellis Avenue, and told her what we required in the Name of the Lord, Miss Hicks never touched the delusive and destructive drug.

The following afternoon, with our good wife, we went to see the sufferer, and until mid-night we helped her to fight the still unwon battle with the drug, and it was pitiful to see the weakness of the once strong brain and body, and glorious to see how divine strength gave final victory. But it was a victory which almost vanquished the victor, and we saw that she must be removed to our Home, if we were to help her effectually, and to be used of God in the healing. The case was one of the gravest and most immediate peril, and Death hovered hungrily over its expected victim, and Satan hoped to destroy a noble and useful life, which longed only to live for Christ and for humanity. Therefore we took the risk of having her removed on a bitterly cold winter day, with the frozen snow lying deeply on the ground. About five long miles in a bed on a wide carriage seat, the weary sufferer rode from Ellis to Edgerton Avenue; and when she was carried into the house, 6036, which is now a part of Divine Healing Home No. 3, she looked like one about to die.

But the disease was to be the victim, and Christ was to be the Victor in the fight.

That day we prayed, and laid our hands upon her in Jesus' name. We found that the disease was a cancerous tumor in the region of the *saecum* which had burst, and discharged into the alimentary regions, with adhesions in many places, etc.

In a moment the terrible agony of months departed, and later in the evening she rose and walked freely. Several days of cleansing followed, gallons of cancerous matter passing away, and she was reduced by six inches in circumference.

Strength came quickly, good appetite, good food, etc., and above all an infinitely good God gave her power to go out, and to walk even in the snow. She went to Zion Tabernacle and several times gave public thanks and testimony, and she did the same in the First Congregational Church, South Chicago, and in the First Baptist Church, Englewood. She returned to Clinton as the local paper describes, and was received with open arms by all the people. But the wretched false-shepherds of the Baptist Churches of Western Kentucky drove her from the office of principal of the College she had

largely made; because she would tell the story of her healing and teach Christ as the Healer of His people. She resigned, went to Europe for a holiday, and when we last heard of her she was "doing" Scotland with her friends on tricycles! What better proof of healing could be given? May she come back full of the Holy Ghost and do something better than run a College with such hypocrites for its rulers; and may her healing promote the glory of God and the healing of many for whose healing Christ died. Amen and Amen!

[Clinton Democrat, March 8, 1894.]

HEALED BY FAITH.

THE WONDERFUL STORY TOLD BY MISS A. M. HICKS,
PRESIDENT OF CLINTON COLLEGE.

LEFT FOR CHICAGO AN INVALID, AND CAME BACK THOROUGHLY
RESTORED TO HEALTH—THE NARRATIVE RELATED
BY THE LADY HERSELF.

"There are more things in heaven and earth, Horatio,
Than are dreamt of in your philosophy."

—[Hamlet.]

THE DISEASE.

More than four months ago, Miss A. M. Hicks, president of Clinton college, was attacked by a malignant disease, which defied the best efforts of several skilled physicians to extirpate it. True, from time to time, there seemed to be a change for the better, and the watchers were beguiled into the hope that health was coming back. But the reaction soon came—and the stealthy enemy appeared to have gained a yet surer footing.

All of us know how our best physicians battled for months with the insatiate destroyer—how it came to be whispered that death had claimed the good woman and was only respiting her from day to day—that human skill and science were powerless.

During these weary days certain friends of Miss Hicks began to tell her of the "Divine Healer," Dr. Dowie, of Chicago, and to urge her to go to him. At first she would scarcely listen to these advisers, but she couldn't wholly repel them, and she read upon the subject and studied her Bible—at last yielding an assent to go to Chicago and inquire more closely concerning the alleged miracles of healing being wrought there.

She had not been able to put her foot to the floor for weeks, and had in fact suffered untold torture at the slightest movement of her body—therefore it seemed out of the question for her to undertake such a journey. But, deadening her sensibilities with opiates, and assisted on a couch to the train, where she was made as comfortable as could be in a sleeping-car berth—accompanied by her true and tried comrade, Miss Fairfield—than whom the writer knows no nobler woman lives—Miss Hicks began her fateful journey. This was on Tuesday, January 30, and they reached the city on Wednesday morning. Soon after their arrival in the city Miss Fairfield left her charge, and went out to seek further knowledge of Dr. Dowie. Her investigations were thorough and she came back convinced that through him her afflicted friend might be cured. But, she brought word from him to that friend that she must

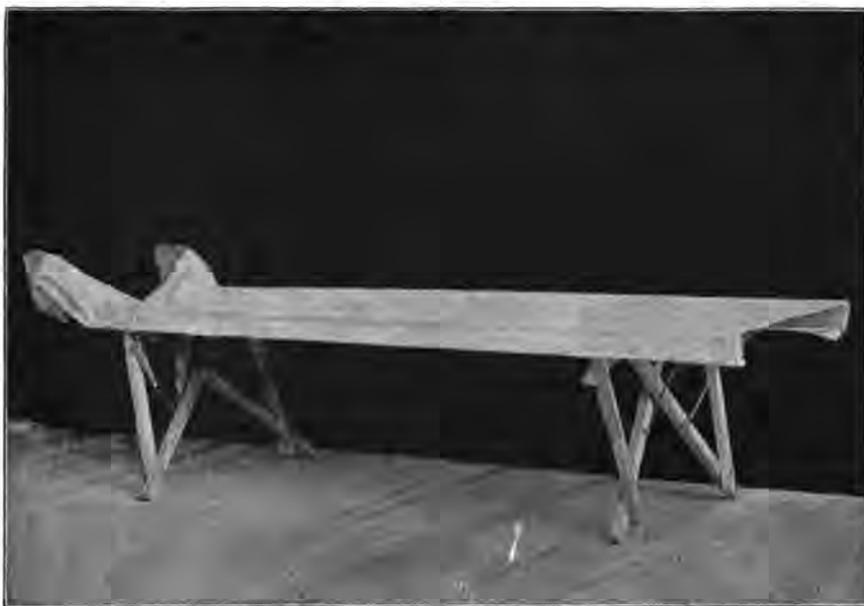
take no more morphine—that he could be of no service to her until her body was free of the drug. Dr. Dowie and wife called the same afternoon and talked with her. During the next day, Thursday, she had a horrible struggle—as she said, “a hand to hand struggle with the devil”—and when her poor, pain-racked body, about midnight on Thursday night, had reached the very pinnacle of human misery, Dr. Dowie and wife again came to her and prayed that she might be permitted to sleep and that her pain might cease. Relief came to her, she asserts, instantaneously, and she fell into a sweet and gentle sleep, from which she did not awaken until the morning.

Refreshed and with slight pain remaining, on the next day she was moved five miles in a carriage to Dr. Dowie's home, and that same night (February 1st) the doctor, without informing her of his purpose so to do, prayed that she might be healed, and the feeling came to her on the moment that the prayer had been answered. Then he told her she could get up and walk, and she answered him that she knew she

before her illness, when she was noted for those indicia of physical activity,

This, in brief, is the story told by Miss Hicks and Miss Fairfield in the chapel of Clinton College last Sunday afternoon, in the presence of several hundred people. It is so marvelous a tale that our finite minds can hardly grasp it and there are those who refuse to accept it as literal truth. Some of these say, “Of course these good women, the one flushed with the joy of the unexpected restoration to health of a beloved one who was thought to be past hope of recovery, the other enfeebled by illness and carried away by excess of thankfulness—both imposed upon, no doubt, by a man of great magnetic force or of wonderful hypnotic powers, are led away in their zeal into attributing that to the supernatural which was only, after all, coincidence,” or what not.

These explanations of the inexplicable are the natural escapes of the human intellect from a dilemma so new and unexpected. There are others who believe with unquestioning



COT ON WHICH MISS HICKS, OF CLINTON, KENTUCKY, WAS CARRIED TO DIVINE HEALING HOME.

could, and she did so at once, crossing the room backward and forward four times without the slightest inconvenience or pain. He then explained to her that though the disease was dead, its products still remained in the body, and that the body would be cleansed in a few days. Several days afterward the effects of the tumor (for such must have been the malady with which she was afflicted) passed from her body. From that day she has experienced no pain at all. Naturally, she felt weak and debilitated after so long an illness, during which she could take hardly any nourishment; but with the removal of pain came appetite, and sound and strength-giving sleep.

The patient began taking outdoor exercise at once, in spite of snow, sleet, and chilling Chicago winds, and before she left the city she could and did walk two miles in one outing.

She returned to Clinton last Saturday, and was received by a great throng of her loved ones, with bounding hearts and warm greetings, at the depot, whence she walked to the college—a distance of about a mile—and her step was as elastic, her eye as bright, and her carriage as erect as ever in the days

faith in the principle of the “Divine Healing,” and that Miss Hicks was cured through Dr. Dowie's mediation with the Holy Father.

When we consider that Miss Hicks is a woman of unusual intellectuality, unquestioned veracity and incomparable Christian virtues, and all that she says (if she needed vouching for) is eagerly testified to by Miss Fairfield, who was in the bloom and vigor of health; who, like Miss Hicks, is a woman of mentality, and one who studies and considers closely, and is not given to idle dreaming; their testimony would seem to overwhelm cynicism and confuse doubters. In addition to this they give examples without number—some of them coming under their own observation and others testified to by unimpeachable witnesses—of other cures effected through the instrumentality of Dr. Dowie, who only claims to be the instrument of a kind, heavenly Father to carry His mercies to His sick and afflicted children, who come to Him in perfect faith and repentance, and ask, believing that He can cure the body as well as the soul. It is a pretty doctrine, and not unchristian or fanciful, in spite of what dogmatists may say.

PRAISE AND TESTIMONY MEETING

HELD IN ZION TABERNACLE ON THE EVENING
OF LORD'S DAY, OCT. 28th, 1894.

Opening hymn, 167:

"What a friend we have in Jesus,
All our sins and griefs to bear."

Dr. Dowie then read the sixty-seventh psalm, followed by prayer by the Rev. Mr. Stith.

INVOCATION.

LET the words of our mouths and the meditations of our hearts be acceptable in Thy sight, let the record that will go forward, of the words in these testimonies, be gloriously blessed by Thee, extending thy saving grace among all nations, for Jesus' sake.

INTRODUCING THE FIRST WITNESS.

Dr. Dowie:—The first witness I shall call to-night will be a sister who had a very marvelous healing at the beginning of our ministry in this part of the country. I left Australia in March, 1888, and arrived in San Francisco in June of the same year, having spent some months in New Zealand, *en route*. I held a long series of missions on the Pacific Coast, all the way from San Diego, on the borders of Mexico, away up to British Columbia, extending over two years. We crossed the continent to Omaha, where we established a mission in connection with this ministry. I held my first services in this part of the country at Western Springs, I suppose about fifteen miles from the center of Chicago, in a westerly direction. I conducted a convention there for a number of days, to which persons came from many parts of this and other states to welcome us, and there were very large attendances, and many persons were wonderfully healed. The Rev. Calvin Pritchard, editor of the *Christian Worker*, was healed of diabetes, Mrs. Andrews, of the W. C. T. U., was also healed, and many others. The sister whom I now call upon was healed in a very marvelous way. I will tell you about my part of it. I was about to close the convention. It was the 7th of August, 1890. We were closing the convention, and I was saying that I was about to deliver an address which might be very startling to some of my hearers. I had come to the conclusion (which all my subsequent experience has confirmed) that the most of the people who believe in Divine Healing in Chicago, were a curse to it; that they were teaching doctrines that were false, and teaching people to testify to healing, who had never received it. I know of few things more wicked than to require people to testify to healing they have not received. If persons testify without consciously experiencing healing, they tell a lie. I said I was going to speak very plainly. I said I would lay down principles that possibly might startle them. I HAD APPEALED TO GOD. We were just about to pray before I delivered the address, when I saw a lady at the far end of the large tent, or pavilion, holding up a bit of paper. She came right up the middle passage. I took the bit of paper which was to this effect, that a lady, named Mrs. Jennie Paddock, was then lying dying; she had been given up by the doctor; had a fibroid tumor; the doctor had abandoned the case, and it was supposed mortification had set in; but the petition expressed the confident belief that if I prayed the prayer of faith, she would be healed.

I knew nothing about the lady for whom I was asked to pray. I had been in Chicago once, for about an hour, and knew no one, and had never been in a private house in the city.

I took the paper and said to the congregation, "I did not ask for this token; but God has sent this petition at this moment." I said, "I will pray, and if that lady has any faith in Christ at all, and if this petition is what they say it is, then God will answer my prayer, and He will give it also as a token of His approval of what I say to-day. I will pray

that she shall live. Thereupon, I knelt down and prayed for the dying woman. She was instantaneously healed. She is here to-day. Let her tell the story, giving God the glory.

INSTANTANEOUS HEALING OF A WOMAN DYING FROM FIBROID TUMOR, BY THE PRAYER OF FAITH OFFERED BY DR. DOWIE, WHEN SHE WAS MANY MILES AWAY.

Mrs. Jennie Paddock, of 827 12th Street, Chicago, said: "I want to praise God for the privilege I have of testifying for Him. I praise Him for full salvation. I praise Him that He has saved me and healed me. I praise Him for this blessed teaching of Divine Healing, which our dear Brother Dowie has taught us. I praise Him for this answer to prayer, that He did both save me and heal my body perfectly. For two years up to that time I was an invalid the greater part of the time.

I had been a dressmaker, running a machine, and my left limb gave out. I first went to Dr. Byford, who said it was a growth of some kind; could not tell just what it was; said for me to take treatment twice a week, and requested me to come to his office, which I did. The second time I went he called in his father, the old Dr. Byford, and he examined my hip, and he said it was some kind of a growth and would have to be treated for. Dr. Watkins examined me, with other physicians, and said it was a tumor on the inside, and was doubtless, very near as large as a cocoanut. It had been coming for some time, and was growing rapidly, and was just beginning to show the appearance on the outside, and he said he thought I would have to undergo an operation, but would see what they could do for it with treatments.

I went on for some time to the office twice a week. It seemed from the very first start they began to treat me it grew worse. Every week I could see that my general health was failing me; I was growing worse, and the tumor larger. I told the doctors so. They said still to come on for to be treated, until I could be operated on. Finally it got so I could not sit up or walk. I could not sit up at all; could not lay on my back for the pain of it; I lay altogether on my right side. Then they said that I had better come into the hospital. I did not want to go into the hospital. They said I could not be attended to properly, and could not have the care if I did not, and they wanted me to go into the hospital; a private hospital for ladies only; and I should have the best of nurses. They took me to the hospital. I was examined by the best of physicians; by Drs. Martin, and Byford, and others. They examined the tumor and found it had grown fast to the blood-vessels and the spine, and they did not think it could be removed, but they would do what they could for me. They kept working with the tumor, and none but the Lord knows what I suffered among those physicians time and time again. I was in constant torture all the time, and was weakened: for the tumor had grown so large into my stomach I could not take food any more. They kept hot applications on all the time and rubbing with brandies. I could not eat anything. Just as soon as I swallowed anything it came up. I was so sick it would only cause great pain. They treated me with an electric battery; and in probing the tumor it got so much worse it caused inflammation in the bowels and stomach, and they said I could go home, as they could not do anything more for me. They told my husband and daughter to take me home, for there could not be anything done. After all I had suffered and went through. I can never forget those doctors; I can forgive them, but I can never forget the torture I went through, when they knew at the time they could not do anything. They took me away. Another doctor, Dr. Mulfinger, had heard of my case and asked if he might come to see me. My son-in-law said he did not think I would ever want to see another doctor; he said he had heard of me, and would like to see the case. My husband consented that he should come; but I was then in a dying condition. When the doctor came and examined me, he said he did not think I could live that night; that mortification was setting in; he

said they had probed the tumor so much, I had inflammation in my stomach and bowels. My head was drawn back, and this arm drawn back this way. I lay on this side with the pillow. The doctor left some medicine to try to ease my pain. In the morning the doctor came back and said he was sorry to see that the medicine did not do me any good at all. He said he was sorry to say that he had done all that could be done. He told my husband when he went out, that he did not think I would live longer than noon, but he thought I would get easy before I died; that I was so weak, and to watch me closely or I would drop off suddenly. Just as the doctor went out, a lady friend, a dear, Christian woman, came in and asked about me. They told her I was very low, and she asked me if I thought I was going to die. I told her I did not know without the Lord raised me up. I knew no doctors could ever raise me up. I said, God alone, is the only one who can ever heal my body. She told me of Dr. Dowie, and his meetings at Western Springs, and I agreed that she should at once take out my petition for prayer. She prayed with me and went out to the Convention Dr. Dowie was holding, carrying my request. That is the last I remember until late in the evening, and I began to get better, and I fell asleep, and I slept. My husband was watching over me, thinking that after I slept I would die sure enough, as the doctor had said I would get easy before I died. I went to sleep and slept soundly and woke up well, feeling as well as I do to-day.

I SHOUTED PRAISE TO THE LORD THAT I WAS WELL.

My neighbors, for some one had called some of the neighbors in, thought I was dying. My daughter came in crying. "O mamma, what is the matter with you?" "Praise the Lord, I am well." I tell you, beloved ones, God did not only heal me but I was fully saved right there. I tell you God comes right in and delivers us out of our sins and sicknesses. O, it is a blessing. We realize then that the blessed Saviour we have is not only our Saviour but our Healer. O, I bless His Holy Name. So I woke up and felt so well that I wanted to go right up and tell others how the Lord healed me. I said to my husband; "O, how many there are suffering from tumors the same as I am, waiting to be operated on, and don't know the Lord will heal them." They kept at me to lie quiet, and they thought I was dying. All the remainder of the night they kept watch over me. I could turn myself over; my arm was straight, and I was healed. They wouldn't let me get up. The next morning my husband was standing by the bed and I told him to sit down on the bed. He didn't want to do that. Before that I couldn't bear the covers straightened, but I put my arms on his shoulder and raised myself up. Before that I couldn't sit up. He could see the tumor was going away.

I ASKED FOR SOMETHING TO EAT.

I was hungry. He asked me what I felt like I could eat. I said I felt like I could eat most anything. I was hungry. They brought me in quite a breakfast; I thought I had never tasted anything so good. I said, "Do you believe I am well." He says, "No, I believe you are better. You lie very quietly. You may get worse again." I said, "I don't believe I am going to get worse. I am strong, I don't believe I am weak." He says, "To-morrow you may get up." He went out of the room. I was left in the room alone. I felt, now, why do I want to lie here when God has showed He has healed me?

WHY DO I WANT TO LIE HERE?

I looked like a ghost: for I was poor as a snake. I got up and found I could stand on my feet. I reached under the bed and got a large shawl and put it on, and the first thing they saw I was walking in the third room from there. They ran to me and thought I would fall. I looked like I would fall to pieces. Thank God, I had strength. I went on and got a rocking chair and sat down and rested awhile. After awhile I lay down a little while. After a bit I got up and put on my clothes. I had my strength and I got up next morning and stayed up, and I think all day the next day, and just in that week we moved to 504 Albany Ave. I helped pack and move the things. I wanted a new carpet for my

room. My husband was so delighted that he said I should have a new carpet. He got it and put it into the room. I went to work and made my carpet and had it ready to put down against bedtime, just a week after I had been healed. From that on I just gained in flesh. Enjoyed the best of health. One week after that I went to the hospital where I had been. Mrs. Russell was matron there. She was very much surprised that I was there.

SHE THOUGHT I WAS DEAD AND HAD SENT A LITTLE BOY TO FIND WHERE I WAS BURIED.

She thought I had been taken back to Indianapolis where it was supposed I was buried. She had told the doctor that, and he said, "O, that's what we expected anytime, for she couldn't get better." All were feeling bad at my being dead when I walked in to the hospital. She said, "I am so sorry you didn't come a little sooner. The doctors have all left, and if I told them you were well they would never believe it. I want you to set a day for the doctors." I said, "I want to tell them that Jesus healed me." I told her a day. I told her she could tell the doctors to meet me at Dr. Martin's office. Dr. Martin came to the door and said, "O, Mrs. Paddock, we heard you were well but now we believe it. Now we have heard of such things." I said, "Praise the Lord, I am well." He said, "Come in and tell me all about it." I came in and they all sat around and listened just as attentively as could be. I told them how the request had been taken to Dr. Dowie. I told those doctors about it and they said,

"IF SUCH THINGS ARE, THEY ARE MIRACLES."

Then they asked, "Didn't that tumor come away? Where could it have gone away? It must have come away in some way." I said, "It never did." I said, "It never went away in a visible manner, and where it is gone, I don't know." They said, "The tumor is certainly gone, if it will only stay well." I said, "If the Lord is able to heal me, He is able to keep me," and I have never touched medicine since. I have no use for medicine any more, or for doctors any more. Praise the Lord, I have a physician now, who never lost a case. Once since that, I believe it was the second winter after that, I had *La Grippe*. I sent a telegram to Dr. Dowie. I had it so bad that I had spasms with it. I had a spasm just as he came into the room. When I came to, he was praying with me. The pain was all gone and I was able to get up. I have suffered little attacks since that. All the physician that I have had was to call on Dr. Dowie, and he went to the Lord with it and the Lord answered his prayer. I praise God for the teaching of Dr. Dowie. He has brought joy and brightness into my heart and life and I praise the Lord, and give Him all the glory for it."

Dr. Dowie:—At the time at which I prayed, Mrs. Paddock fell asleep; and at the time the meeting ended she awoke. That was the time she turned to her husband after she awoke out of her sleep. The lady who visited her said, she was largely under the influence of morphine at the time of her visit. Mrs. Susie Barnes, the lady who brought the request, said Mrs. Paddock was just at the point of death. Those who saw the tumor said it was turning purple. Dr. Mulfinger said mortification had set in, and from the description I think it had. Although she knew so little about it, she just reached out her dying hand to God, and asked, even scarcely knowing she was asking, that prayer might be offered for her. Mrs. Barnes hastened out of the room and came right up to me at Western Springs, and the answer was given. It was on the 7th day of August 1890. She stands here well to-day and has been well with the exception of some attacks of *La Grippe*. In answer to prayer she has been instantaneously healed every time. Our sister's healing has been perfect from that moment, from the first moment, and the tumor has never been found to this day and the doctors do not know where to find it. It came from the devil and it went back to the devil.

Of course some of you remember this case. It was published in the *Inter Ocean* a year after the healing, published

in full and after full investigation when I was in the east. I suppose there were many persons who thought it was an advertisement. I will append the *Inter Ocean's* report to Mrs. Paddock's testimony when we publish it in the LEAVES OF HEALING.

[*Chicago Inter Ocean*, August 29th, 1891.]

PRAYER HEALED THEM.

SO SAY MEMBERS OF DIVINE HEALING ASSOCIATION.

FOLLOWERS OF DR. DOWIE.

WHAT HIS PRAYERS HAVE DONE FOR MRS. JAMES PADDOCK.

SHE CLAIMS TO HAVE BEEN CURED OF A FIBROID TUMOR—
OTHER REMARKABLE CASES.

MORDERN MIRACLES OF FAITH.

If the men and women who constitute the Divine Healing Association of Chicago are correct in their belief, the Omnipotent still continues to perform miracles among mortals, and within the past year scores of believers in this city have been snatched from out the shadow of death to be restored to perfect health.

The president of the association and exponent of its doctrines is the REV. JOHN ALEX. DOWIE, who was originally a Congregational minister.

The doctrine of the association, briefly stated, is, that the Lord will heal all who follow His teachings and have unbounded faith in His power and willingness to heal.

In a cozy little flat at No. 491 Kidzie avenue live Mr. and Mrs. James Paddock. Mrs. Paddock, a prepossessing and intelligent appearing little woman of 47 years, is cited by the disciples of divine healing as one of the remarkable examples of the Lord's miraculous work in this city. Mrs. Paddock, when visited by a reporter for *The Inter Ocean*, cheerfully related the circumstances.

HER RESTORATION TO HEALTH.

"About three years ago," said she, "a tumor formed just inside of my left hip bone and gradually enlarged until I found it necessary to place myself under the care of a physician.

I doctored with the late Dr. William H. Byford for several months, and later with Drs. Lyon and Watkins. The tumor was of such a nature that their medicines could not help it, and they sent me to a private hospital on State street, with the intention of performing an operation. They found, however, that the tumor had grown to blood-vessels so firmly that an operation would probably prove fatal. They finally decided they could do nothing for me and I was taken home.

"Dr. Franklin Martin then gave me the electric treatment for some time, but I daily grew worse. Dr. Mulfinger, of No. 583 South Halsted street, attended me for a few weeks, but inflammation had set in and he gave me up, telling Mr. Paddock that I could not live more than a few days. I was in untold agony, and could not sleep at all. My husband and daughter were constantly at my side.

EXPECTING DEATH EVERY HOUR.

"Mrs. Susie Born of No. 676 Leavitt street, and Mrs. Gillette friends of mine, had attended Dr. Dowie's meetings and had implicit faith in his teachings. Mrs. Gillette had been a cripple for years and had been restored to health through prayer. These two ladies told me of Dr. Dowie's teachings, and after I came to thoroughly believe that the Lord would heal me if I gave myself up to Him. Dr. Dowie was holding a series of meetings at Western Springs at the time, and I sent a request to him by these ladies to pray for me.

"It was about 9 o'clock in the evening when they reached Western Springs, and Dr. Dowie was in the midst of his service. He asked his congregation to join him in offering up a prayer for me, although he had never seen me. Shortly after 9 o'clock—it must have been about the time he closed his prayer—the pain suddenly abated, and I fell asleep. Awakening about two hours later, I felt that I had been

healed. The swelling in the region of the tumor was greatly reduced and the pain was gone. I rose up in bed and told my husband that I was well. He was startled, and thinking I was dying, called in my daughter. In a little while I was up and dressed, and within a week I was perfectly well

AND HARD AT WORK."

"Do you consider yourself entirely cured?"

"So far as I am able to tell, I am. I have enjoyed the best of health ever since, and I cannot feel the slightest trace of the tumor."

"And you firmly believe that your health was restored in answer to prayer?"

"I know it! How could I believe otherwise?"

Mrs. Paddock also told of another transformation which, to her, was of still greater moment. Her husband, who is a contractor, had owned considerable property at one time, but had taken to drinking so hard that, between his dissipation and her sickness, it had dwindled away to nothing. Excessive drink had affected his mind to such an extent that on two occasions it was necessary to send him to an asylum. Since the day of her recovery he has totally abstained from drink, and is as enthusiastic a disciple of divine healing as is his wife. Neighbors and friends of Mrs. Paddock, who saw her almost daily during the last days of her illness, fully substantiate her statement of her remarkable recovery.

HEALING OF DYSPEPSIA, ETC.

Mrs. Bolles, of 2554 Cottage Grove Avenue said: "I have been sick from dyspepsia and weakness of my eyes. I am a dressmaker. Last fall I had to give up, towards Christmas. I had dyspepsia so that I could not keep anything on my stomach. I had to give up. I went home about four months and came back and felt better. This summer it commenced again. I had to lie down every day. I was afraid to go to the table when hungry, as it always pained me when I ate. A friend said to me, "Come to Dr. Dowie's. I came on Children's Day and heard Dr. Dowie, and he was praying, and I felt I was healed, and I went home and ate a good meal, and have never suffered any since. My sister, of Manitowoc, Wisconsin, was healed of the same disease, worse than mine. She went home and the last time I heard from her she was cleaning house, something she had not done for a long time. I give God all the glory and thank Dr. Dowie for the teaching."

HEALING OF IMPERFECT SIGHT.

Miss Washburn, of Rensselaer, Indiana, said: "I wore glasses for eleven years, for far-sightedness, and then I said I would put my glasses off; that was seven weeks ago, and I praise the Lord, now my eyes are stronger than ever in my life.

HEALING OF PARALYSIS.

Mrs. Shield, of 458 California Avenue, said: "I came to this meeting last June with Mrs. Paddock. I never heard anything of this teaching at all. I did not know quite how to believe it at all, but I did after coming here a few times. I suffered from paralysis; I could not walk very well. I came here and Dr. Dowie put his hands on me and prayed, and instantly I felt relieved. When I came out I felt stronger, and am still getting stronger, and am getting well. I give the Lord all the praise.

HEALING OF BODY AND QUICKENING OF SPIRIT.

Mrs. Bettison, of Fifty-fourth Street, said: "I feel very happy, and I feel as though I could not thank God enough for all the blessedness and happiness I have received since I came to hear Dr. Dowie, through his beautiful way of reading and expounding the Bible, making it so plain and so different from what I have been in the habit of hearing. It has changed my whole life, my whole thought. My daughter, as well as myself, has received equal blessings. When I first came to hear Dr. Dowie I was weak and miserable, and could scarcely walk. When I came here I did not come out of curiosity. I expected to hear something I never heard before, and I have heard a great deal I never heard before; things I have

LEAVES OF HEALING.

enjoyed. When I came here I could scarcely walk two or three blocks. Every time I came here I could feel my strength was increasing; I was getting stronger every time I came. I live on Fifty-fourth Street. I can walk up here and back three times (forty-eight blocks) on Sunday. I think I could walk equally as well as my friend, Mr. Inglis here. Oh, the blessings we have received. How happy we are. Things are so different. My daughter even says, "Mamma, we were never so happy in our lives as since we heard Dr. Dowie." This afternoon when Dr. Dowie said perhaps he would stay two years longer, you do not know how glad I felt. It even makes me sad to think of Dr. Dowie going away. The good he is doing, and the souls he is bringing to Christ, to say nothing about the removal of their bodily sufferings, is something perfectly lovely. Every Sunday is just like a feast all the day. I thank God every day of my life, and every time I go on the streets and I think I see anybody sick, I want to fly right up to them and say, "Go up to Dr. Dowie. He can teach you how to get well, and he will pray for you." They say, "Well, I do not believe in him." "You never heard him, go to hear him." A lady came into my place Friday and said, "You and your daughter look so well and happy." She said, "There is something, I do not know what it is." I said, "It is hearing Dr. Dowie's teaching. She said, 'My husband does not believe in it, my husband does not believe in Spiritualism and Christian Science.'" I said, "These are among the very things Dr. Dowie is trying to kill." I thank God, my Heavenly Father, that God has sent Dr. Dowie to teach us the way to go to Christ and be better Christians. I do not think we were ever good Christians until Dr. Dowie came and opened our eyes. For five years I have not eaten any breakfast, and my friends thought it a marvelous thing I could live on so little, and now I eat four meals every day. I work as a dressmaker from 7:30 or 8:00 until 11:00, sometimes 12:00 and often 1:00 and 1:30 in the morning. That requires a great deal of strength, and I thank God for all He has done for me. I wish Dr. Dowie would stay here all the remainder of his days."

Dr. Dowie: "Thank you very much, sister, but I must preach the gospel in other cities also."

HEALING OF RHEUMATISM AND HEART DISEASE.

Emma Garvel, of 4426 La Salle Street, said: "I had rheumatism for six months. It was in March that I noticed I began to feel bad; I could not walk even across the floor; I could not walk any place but what I would get out of breath. I would have to lie down and rest. I came here about four weeks ago, and after the second time I came here, I did not have any more rheumatism. Dr. Dyer said my heart disease was incurable. He is at 107 Clark street. God has healed me of that also. I am improving every day and praise the Lord for my healing."

Dr. Dowie: "A very perfect case, so far as I can judge."

INTRODUCING AN IMPORTANT TESTIMONY.

Dr. Dowie:—"We will take Mrs. Cotton. This is our little matron of Divine Healing Home No. 2, and the wife of our janitor. In some respects Mrs. Cotton's case cannot be told fully on this platform; but I must get all the details some day for LEAVES OF HEALING. It is a remarkable case, from a suffering woman's point of view. We have perfect confidence in her and her husband. He is, as you nearly all know, the janitor of Zion Tabernacle, and takes care of our premises in a way we appreciate. I am indebted to my servants, to those who serve the Lord with me."

HEALED AFTER TWO AND A HALF YEAR'S SICKNESS, AND NINETEEN DOCTORS.

Mrs. F. W. Cotton said: "I was sick for about two years. For a year and a half I was in bed all the time, and was under the doctor's care. I had several doctors in Rockford, then I was sent to Chicago. I had several doctors here, nineteen doctors in all."

Dr. Dowie: "Did you all hear that? She had nineteen

doctors in all. The wonder is she did not die of doctors."

Mrs. Cotton: "Dr. Burr was the first doctor I had when I came to Chicago. I thought a great deal of him. He was nice and kind to me. He wanted to perform an operation right away. He said nothing else would help me. I did not want that and we went to another doctor. I was living in a doctor's house at that time. We did not have him because he was sick himself. We had a doctor that lived across the street. He used to come in several times a day, sometimes three times. I was in bed at times. When we came away from there I went to St. Luke's Hospital, and then to the County Hospital. I had many doctors there and did not get any better, but grew worse. Blood poisoning set in at that time, and I could not see out of my eyes, they were black and blue all the time. The doctors gave me all sorts of medicines for it. It did not help me or do any good. Every doctor I had, said I could not get better in less than six or seven months. I had Dr. Ryan of Halsted Street. He said he could heal me in three months. I was in St. Luke's Hospital and he was anxious to get me out to treat me privately. I was three months under his care, and was not any better. He told me at the end of that time he could not do anything for me. He wanted to perform an operation. I did not have him do that because I did not want it. At last I went back to Dr. Burr again. I did not care to live any longer at that time, and I could not eat anything; I could not walk. My husband had to take care of me like a little baby, and I was suffering all the time; suffering from the doctors. If I had known as much then as I do now I would not have had the doctors to treat me as they did. I had an operation and was not able to sit up at all. Dr. Burr said he did not think he needed to come out any more because he could not cure me. I had him for a year at that time. Then I thought I would go out to the Presbyterian Hospital. I was out there about two hours; and I now think it was the Lord that sent me there. I felt I wanted to die. I was taken out there. My husband quit work the whole day and took me out, and I was waiting a little while for the doctor, when the thought came to me I could not stay there; I could not bear to undergo the treatment I had undergone before. I told him to take me right out; he asked me what I would do now. He says, "You ought to stay here and hear the doctor and see what he can do." I told him I did not want the doctor. I was through with them. A stranger then, Mr. Paddock, was on the same car we were, and he told my husband how Mrs. Paddock was healed of the tumor, through Dr. Dowie's prayer of faith; that was all he told me. He gave us his address, and for three days I kept at my husband all the time to go there to see Mrs. Paddock. I began to get better as soon as I heard the Lord was the Healer, and I threw away all my medicine and trusted in the Lord. I did not know how to do that fully; but I knew a little. I received according to my faith. I was able to eat my meals. I did not go very far until I heard Dr. Dowie's teaching. When I heard his teaching the first time, I was carried to the place where he spoke. That night he prayed with me. I walked ten blocks to the cars that night. I did not need to do it; but I felt like doing it; for I felt better. I then rode home from the north side to the west side, and did not even have a pain. was, however, weak at the time. I did not get my strength in a moment fully, but as I attended the meetings, and got the teaching, I got stronger all the time. I am now perfectly healed. I praise the Lord to-night for what He has done for me, and to-day, if I had to leave here and go away somewhere, I never could forget these meetings. I feel like trying how many ways I can praise the Lord that I ever heard this."

CONFIRMATION BY HER HUSBAND.

Mr. F. W. Cotton said:—"All that I can say is that my wife has not told one-third of the story: for she could not give it as it is. She just gave you a short outline of it. Because of the nature of the case it would be impossible to give it as it

is; but we will try and write it so that the doctor can publish it in the LEAVES OF HEALING, when he wants it."

Dr. Dowie:—"We have got the surgical instruments that she used to wear. Any of you women understand when she had nineteen doctors and constant local treatment, you must understand that her condition was a very serious one."

PRaise FOR SALVATION.

Mr. Cotton, continuing:—"Every word she has said is true. I want to thank God for saving me and for all the blessings He has given me. I thank God I can be here in His service, working for the Lord every day. I want to thank Dr. Dowie for all the teaching I have received. I have only been a Christian for a little over two years.

HEALED OF TYPHOID FEVER, ETC.

Mr. Stahlman, Cold Spring, Penn., said:—"I came here from Ashland, Wis. I am glad Dr. Dowie has called on me. I am rather timid and that is the reason I never testified before; I am glad therefore that God has called me, and that I may have an opportunity to testify for God. I feel that I cannot express in words how God has blessed me. I will make an effort, however, briefly. I came here a wreck physically. I was going down with typhoid fever. I couldn't eat or sleep and was so weak I could hardly come here to the Tabernacle. O, wretched man that I was! I had determined to go to a hospital. Through a friend I was induced to come here and I thank God that I was led here. I was healed of fever the 28th of August. The healing was instantaneous. Dr. Dowie prayed for me and laid hands on me. At once the disease was killed. I felt better and stronger the very moment he laid hands on me. I improved from that moment, and soon all traces of it were gone. I can eat now and eat with any of you; have a ravenous appetite: can sleep and have gained nearly twenty pounds since. I appreciate these blessings, and I praise God for them and give Him the glory. I seek for further blessing, and in due time hope I shall give further testimony of the blessing I am receiving. I am a stranger here, comparatively, but my sister is here and the friends that induced me to come are here and they can confirm my testimony."

Man in the audience:—"He is my brother, and it is all true."

Dr. Dowie:—"I remembered this young man. The moment my eye fell on him to-night, I remembered him when he came to me an absolute wreck, filled with malarial poison. It passed out of him in a moment."

CLOSING WORDS.

Dr. Dowie:—"Now beloved friends, we have had a good long day, and more than five hours of testimony in Zion Tabernacle this afternoon and evening, and yet we have not heard a tittle of those who came prepared to testify to the healing power of God through faith in Jesus.

We shall have and Praise Testimony Meeting, God willing, on the last Sabbath afternoon and evening of each month.

We have had a delightful day. May God bless these testimonies. I pray God to-night that the simple stories of these people who have been so wondrously healed may go out to all the world and promote the glory of our God and Father. May they give glory to the name of Christ our Savior, and, by the blessed power of the Holy Ghost, bring help and blessing to countless multitudes in many lands and tongues. God grant it and let all the people say, Amen." (Amen! from all.)

Dr. Dowie:—"Thank God."

After singing the Doxology the meeting was closed with the following

BENEDICTION.

Beloved, abstain from all appearance of evil, and 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. Faithful is He that calleth you who also will do it. The grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit be with you ever. Amen.

DIVINE HEALING HOME No. 3.

(See illustration, page 208.)

ON November 16th, we opened another Home for God's sick children, who are setting their faces toward Zion Tabernacle, from all parts of America, and indeed from other continents. We present our readers with a picture of the New Home, and ask their earnest prayers for its prosperity, and for all who enter its pleasant portals.

As we stated in No. 10, of this series of LEAVES OF HEALING, the new Home was "half filled the first day." Shortly after, every room was occupied, and that has been its condition ever since: for as quickly as one guest leaves, there is another, and sometimes two or three, ready to take the room.

We have appointed an excellent brother minister, who has also been a doctor of medicine, and his amiable and intelligent wife, to be house father and mother. Thus far God has manifestly approved our choice, and our brother and sister, and their little three year old daughter, Ruth, give the Home a most homelike appearance and feeling.

Profiting by our experience in furnishing and fitting Homes No. 1 and 2, we have been able to make improvements in Home No. 3, and Messrs. Mandel Brothers, of Chicago, have executed our orders in such a way as to make it pleasant, comfortable, harmonious, and inviting. We have an excellent staff of Christian servants, and have spared neither time, thought, labor, nor money to make it such a Home as that of "Gaius the well beloved," which is commended so beautifully by the apostle John in his third epistle. We desire to "do a faithful work in whatsoever we do towards them that are brethren and strangers withal."

The Home is situated at Nos. 6034 and 6036 Edgerton Avenue, the two houses being made into one. It is built of white stone and red pressed brick, and stands in grounds by itself, with a considerable space on the east, west and south sides. It is just three doors from Home No. 1, where we personally reside, so that the guests come to our Morning Prayers, and Special Gatherings in the assembly room there. It is within a block and a half of Zion Tabernacle where there are many meetings, every week. It overlooks Jackson Park and the guests can see the remnants of the World's Fair, and the so-called White City, but they can also see what is better, the improvements which are being made in the Park, the Wooded Island and Lagoons and in the Midway Plaisance.

In a few months these will be fully restored to their natural beauty and be even lovelier than before: for every vestige of the shoddy and artificial shams of the Fair will have disappeared forever. The surroundings of the Home are quiet, and pleasant walks and drives are within easy reach. It is seven miles distant from the center of Chicago; but the Express Trains on the Illinois Central Railway, running three trains an hour, makes the Home only fifteen minutes distant. The Home is within a block of the 60th Street depot of the Illinois Central Railway. The Elevated Railway and Street Cable Car lines are within easy distance.

The office of the Steward of the Homes is in Home No. 3, and all personal applications for rooms must be made there. All applications by letter must be made to Rev. John Alex. Dowie, Home No. 1, 6020 Edgerton Ave. It is better to make application in person, or by a personal friend living in Chicago, as the correspondence is so large that there is danger of delay. Besides there are many cases which can only be received after personal interview.

The rates for board and room accommodation are the same as in No. 1, and can be procured on application. There are no charges of any kind in the Homes or in Zion Tabernacle for Dr. Dowie's services, the work being supported by free-will offerings.

The opening of Home No. 3 has not solved the problem—scarcely has it postponed the solution—of finding room for the friends who are coming to seek Divine Healing in Zion Tabernacle, from all parts. Let our readers ask for us Divine guidance, more money, and good helpers.

These Homes are truly being established by God.

LEAVES OF HEALING.

REV. JOHN ALEX. DOWIE, - - - Editor.

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CHICAGO, ILLINOIS, - - - DECEMBER 7, 1894.

EDITORIAL NOTES.

"DID NOT OUR HEARTS BURN WITHIN US, while He talked with us by the way, and while He opened to us the Scriptures?"

VERILY they did in Zion Tabernacle last Lord's Day; and so said the eager throngs, which thronged it to overflowing and overflowing, so that crowds went away unable to get standing room.

"THEY told what things were done in the way, and how He was known of them IN BREAKING OF BREAD."

How can we write the story of last Lord's Day? How can we describe the emotions which filled all our hearts, when in the three gatherings of the day more than one thousand persons openly sought by Repentance, and Confession and Faith in Jesus Christ, the forgiveness of their sins?

"Who can describe the joys that rise
Through all the Courts of Paradise,
To see a prodigal return,
To see an Heir of Glory born?"

AND then, how can we describe the scene, when we gathered God's redeemed ones around their Lord and Redeemer's Table at the Ordinance of the Lord's Supper?

There were fully 700 present, it is said; and, oh, how our Lord made Himself known "in breaking of bread," and how the red blood coursed in our veins, and our spirits leaped toward Him, as we drank the pure, unfermented, red wine. Who can describe the holy aspirations generated, and the vows of these consecrated hearts, as in a silence which could be felt, they listened to the voice of their Lord? And then the act of Consecration, when all stood up, and with one heart and voice dedicated themselves and their all to God forever and ever—who could paint that scene, in that solemn evening hour? No heavenly pen dipped in angel's thought, could tell the story, and how could pen of mortal man? We will not attempt it, but simply say He met with us and revealed Himself that day "in the way," as He never did to us before.

These Union Communion are the only Communion God approves, and they bring a joy, a glory, and a power the miserable Sectarian Separatist never knew.

We went forth from that Table into the night, and saw innumerable suns shining in the heavens and over all one arch of glory, whilst singing still in our hearts:—

"And now Thy people are allowed
To scale the mount, and pierce the cloud;
And Faith may feed her eager view
With wonders Sinai never knew."

THE other day a brother said, "What are you?" We said "Christ's." We meant it.

"Blessed is He that cometh IN THE NAME OF THE LORD."
Don't you all say, Amen, who love the Lord?

Then what of those who come in the name of the Pope, in the name of Wesley, Luther or any other?

They are not "blessed" by God. They cannot be: for it is written, "Blessed is he that cometh IN THE NAME OF THE LORD."

What of those who come in the name of the Bishops [Episcopalians], or in the name of communities living mostly in the Valley of Dry Bones [Congregationalists]; or in the name of people who have turned the baptismal water into an icy barrier ten thousand feet thick [Baptists]; or in the name of the presbyters or elders [Presbyterians]—what of them—does God approve their coming to the people in these names?

Nay, verily, for it is written "Blessed is He that cometh IN THE NAME OF THE LORD." It is Sin to carry on His Church in any other name. It is Sin to preach His Gospel in any other name. It is Sin to pray to the Eternal Father in any other name.

Take down all other names, brethren, and write over all your Churches, Homes, Pulpits, Factories, Stores—CHRIST IS ALL—but let the words first be written in your hearts. We love the brethren, even although they fling jawbones at us from the Valley, but we do not like to see them, if they are really Christ's, assuming human names and presuming to put them on God's Church. Are they ashamed of the Family Name—"The NAME that is above every name?"

WE desire to thank readers in all parts of the world for the love they have expressed towards us and our little "white-winged dove" as one called it, LEAVES OF HEALING. If we should draw our last mortal breath to-day, we should rejoice throughout eternity that God gave us so great a privilege as to enable us to write the story of His unchanging love. But we hope to make it more and more worthy of a place in the hearts and homes of God's people. "Pray for us" that we may be able to do this, and do not forget the Notes we wrote on that subject in our last issue.

WRITING from Warrensburg, Mo., under date of Nov. 26th, our brother, Mr. S. F. Huston writes:—"When I read the LEAVES OF HEALING from week to week, I am filled with emotion, and my eyes fill with tears of joy, knowing the good that is being done. A young man was here a few weeks ago, attending a religious gathering, who said he was converted and healed in the same hour of double rupture, in Zion Tabernacle. He said he had been robbed of all his money except twenty-five cents. He had a loaded revolver in his pocket and was looking for the man that robbed him, expecting to shoot him when he found him. When he came by Zion Tabernacle he dropped in thinking he might see his man. He heard you preaching and he was converted, healed, etc., etc., and much more followed which doubtless you will remember, and I will not write, lest I weary you with too long a letter."

THAT was the first we heard of it, brother, so far as we can remember; but we know of a number of cases not unlike this; and we rejoice in them above all that earth could give. These are stars in Christ's Crown.

BUT our space to-day is exhausted, and our Editorial Drawer is full of letters crying, "Print us!" Not to-day, but, thank God, there is another day.

"BRETHREN, PRAY FOR US"

WITHOUT HUMAN TOUCH.

HEALING OF CANCER IN THE STOMACH.

The Instantaneous Healing of an Aged German Lady
Through the Prayer of Faith.

INTERCESSORY prayer on behalf of persons at a distance is one of the features of our work which has given us great joy. "The prayer of faith shall save the sick" for the mouth of the Lord hath spoken it.

It has been our privilege to pray that prayer, inspired by the Spirit of God, for vast numbers of persons whose faces we have never seen, and to have very large numbers of gracious answers. Out of many we have selected one case which, in all its features, illustrates the truth that Divine Healing, as we are permitted to teach it, is Divine; is wholly of God, and not of man.

The aged German lady, Mrs. Clavadatcher, of Sauk City, Wisconsin, can neither read nor write English and could not therefore communicate with us herself. Through her son, a merchant of Baraboo, Wisconsin, the first inquiries concerning us were made. Her son visited our Home, saw one of our Secretaries, received a form of request for prayer, returned with it to his mother, told her how he believed as she did that God would heal her, and as the correspondence which follows this introduction shows, upon the morning of August 23rd, between the hours of nine and ten o'clock, we prayed in agreement with each other, and she was instantaneously and perfectly healed.

We lay this trophy at the Redeemer's feet and pray that God may greatly bless it to His sick and suffering ones in all lands.

SAUK CITY, SAUK CO., WIS., Aug. 19th, 1894.

DEAR REV. DOWIE: I send you herein request of prayer. If the named hour should not answer, you will please answer by letter, and set your own hour. If hour set herein is acceptable to you, you will please wire, "All right," at our expense, and we will then make no mistake. My son, T. Clavadatscher, saw your secretary, Mr. J. J. Carpenter, Friday evening, August 18th, and made all arrangements, and if there is nothing in the way, you will please wire me so that I will know the hour.

Please send me two blanks for requests of prayer, and also some circulars of information for another party, that I think I can get to correspond with you. Yours most respectfully,

MRS. K. CLAVADATSCHER.

CHICAGO, August 22nd, 1894.

MRS. KATHARINE CLAVADATSCHER,
Sauk City, Sauk Co., Wis.

Dear Sister in Christ: Your letter and request for prayer, of the 19th inst. received, and I telegraphed you as requested in the two words, "All right," thereby agreeing to the hour fixed for the prayer on tomorrow morning. I trust there will be a gracious answer. I am faithfully yours in Jesus.

JOHN ALEX. DOWIE.

SAUK CITY, WIS., Aug. 26th, 1894.

REV. DOWIE, Chicago.

DEAR BROTHER: As I cannot write English, I waited for my son, T. C., to come home, who lives many miles distant from here. I am blessed to tell you that the Lord has heard our prayers, and that Christ can heal the sick, and that I am healed. I feel that all my pain has left me, and that I will soon regain my strength. My appetite is improving, and I am not at a loss to hope and fully believe that all is well. This hour of prayer was also an hour of Lord's blessings that we shall never forget. I could feel that

the Lord was with me, and that the Lord blesseth his children. Being Sunday, to-day, we can get no Money Order, and we will send you a free-will offering as soon as my son, T. C., comes down again.

Thanking you in the name of our Lord, for all the good you have done, I remain your obedient servant.

MRS. K. CLAVADATSCHER.

Per. T. CLAVADATSCHER.

TESTIMONY OF MR. T. CLAVADATCHER, OF BARABOO, WIS.,
GIVEN IN DIVINE HEALING HOME NO. 1, ON THE
EVENING OF NOV. 1, 1894.

Mr. Clavadatcher said:—"I didn't expect to be called upon to say anything."

Dr. Dowie:—"Your mother wrote down to me, how long ago?"

"Two months ago. I was down here buying goods and I was very careful to come down here when she didn't know it. She always worried. While away buying goods, I got a letter asking me to see the Rev. Dr. Dowie. The doctors there had given her up, and she wanted to try this Divine Healing. I figured for awhile, thinking what kind of a lie to tell her thinking it was a humbug, I never heard of such a thing. Thinking it over I asked a man whom I am well acquainted with, older than I am, what he would do, whether he ever heard of such a thing. I never had. He said he had, but he didn't believe in it. I asked him for advice. He said it might be your mother's last request and you had better go and see what you can find yourself. On the way down here on the train I asked a gentleman where to get off, and he told me it was a great thing. Well, I came in here and had a talk with Mr. Carpenter. He said I could not see the Rev. Dowie. He asked me what I wanted. After I told him all about it the best I could, he said: "Why your mother need not come here if that's the case. She can get healed right at home." After he explained it, I went home and told my mother, and I went home a different man from what I came. My mother was very much pleased. She could hardly wait for the day to come."

Dr. Dowie:—"I had appointed a time of prayer with her."

"Yes. The day came. She experienced religion, got her good health again, and she cannot stop telling what she experienced."

Dr. Dowie:—"What was wrong with her?"

"She had either ulceration of the stomach or cancer of the stomach, the doctors didn't agree. She had several vomiting spells and telegraphed to me or to my sister two or three times, expecting to die. She was in bad shape."

Dr. Dowie:—"And at the time of prayer?"

"In one hour she was better. At ten o'clock she got right up and commenced moving around. From that time on she gained. I went down a week after to see her. I thought it may partly be imagination. She came right out and helped me unhitch my team. I went several times and my brother went to see her. No sign of cancer or any trouble since."

Dr. Dowie:—"There is some one here to confirm that testimony, is there not. You brother Dietrich."

Rev. Dietrich said:—"It is always hard for me to talk in the English language. I am a German and do all my work in German. Mrs. Clavadatcher is a member of my church. Our sister lives in Sauk City and I know her well. She is a good old Christian lady, and always has stood in good faith in the church. I have visited her quite frequently. She has been sick for about a year, I think. She has been suffering, and of course the doctors would not tell right out and give her up, but they gave out free enough that she had cancer of the stomach and was incurable. All they could do was to give her stimulants, and I didn't think it would be anything else than my sad duty before I left, my time would soon be out, to bury her. I heard since she was better. One Sunday she came to church. I didn't expect to see her. I was visiting a couple of weeks ago, and she is in about as good health as a lady of

that age could be expected to be. She is very thankful and praises God. She told me she went in her room at the appointed hour and prayed, and was fully convinced by faith she would be helped, and it seemed something came out of her stomach, a mystery came right out, and she has been well ever since."

Dr. Dowie:—"Have you seen the lady, Mrs. Dietrich?"
"Not since in Ohio."

"You know how she was?"

"I heard she was well. I could not go myself."

Dr. Dowie:—"I suppose that has made a great impression on your people, Brother Dietrich?"

"Yes, it did."

Dr. Dowie:—"It is very peculiar that our brother should happen to visit here to-night, and find his mother's pastor here. I think we will put that story in the LEAVES OF HEALING. At the time of prayer for Mrs. Clavadatcher I prayed at nine o'clock and at ten o'clock she was going about well. We are very grateful for these things. There are some people who say that these healings are the result of some peculiar psychic force in myself. I just want to know how that is going to operate all the way up to Sauk City, Wis., in connection with a lady, not only whom I never saw, but whose son I never saw. I think my secretary mentioned to me that you were here, and I sent out to you forms for request for prayer. I was very busy at the time. I was too busy to see many visitors at the time. May I ask Brother Dietrich what doctors attended?"

"Dr. Buhler and Dr. Miller attended her."

Dr. Dowie:—"Mr. Carpenter, do you remember the visit of Mr. Clavadatcher?"

"I remembered his face instantly and called him by name.

It is an unusual thing, as they are all strangers."

"You remember his getting a form of request for prayer from you?"

"Yes, sir."

"You remember the correspondence had since?"

"Yes sir. I believe there was a telegram too. He wrote to know if everything was right, if you got his letter and would pray at the time."

Mr. Clavadatcher:—"I wrote you to telegraph her whether all O. K., and you telegraphed that it was."

Dr. Dowie:—"We make a note of these telegrams. Place them in the evidence and have the story complete. Our brother is down purchasing goods, and hastened to come out to visit here. I am glad he has come and his mother's pastor is here. You will see how God has all the glory for that case. I never touched her, never touched his hand or saw his face until to-night. Therefore there was no communication at all. I prayed for a lady eighty-five miles away and the Lord answered just at that moment, and healed her of an incurable disease. I suppose as Brother Dietrich said, the doctors were quite candid with people outside."

Rev. Dietrich:—"That's the way I got it."

Dr. Dowie:—"You got it as others get it. You would be the man most likely to get the intelligence. Your impression before the healing was that she was going to die? You expected to bury her before you left your charge. You expected her to die soon?"

"Yes sir. The doctor intimated to us she might live awhile but there was no cure."

Dr. Dowie:—"And how is she?"

"All right."

"Mrs. Dietrich:—"I hear she washes and irons and bakes. That's what I have been told."

Mr. Clavadatcher:—"She is seventy-three years of age and father is eighty-three. She takes care of father and has no hired girl. Does all her own work. Washes and irons and cooks—"

Dr. Dowie:—"And helps her son to unhitch his horse. She is a pretty active old lady."

"Mrs. Dietrich:—"How heavy is she?"

Mr. Clavadatcher:—"I could not say. About a hundred

and seventy-five pounds. I didn't know Brother Dietrich was here, and just came up and will have to take another train. I came here to get some more literature."

Dr. Dowie:—"You had better give him considerable No. one's. We will make you our agent in Baraboo."

Mr. Clavadatcher:—"I would say that one I asked was the Recorder of the Select Knights of America. He had just come from Illinois, and was there, and I told you what answer he gave me. Since then I have written him a letter and told him just what had happened. He wrote back congratulating me and said that letter was read over two or three times, and he would tell lots of people about that letter."

Dr. Dowie:—"That man is converted now . . . We are very thankful for these stories. Never a day passes here without seeing or hearing of something that the Lord has done."

TO GOD ALONE ALL PRAISE AND HONOR.

DURING one of my family visits among my parishioners at Sauk City, Wisconsin, July last (1894), Sisters K. and C. directed my attention to something very novel; viz: that there was in Chicago, a doctor, who, through prayer and laying on of hands wrought most marvelous cures. They further informed me that some visitors from this vicinity to the World's Fair, the past summer, calling upon some of their acquaintances in Chicago, found there in the family of a Mrs. Specht, (formerly a Miss Walzer, from Sauk County, Wisconsin) a very sick child, suffering with hydrocephalous (water on the brain). Lately, this Mrs. Specht, on a visit to some of her Sauk City friends, had with her this child, now robust, healthy and hale. This so miraculous cure having been wrought through the earnest prayers of the above mentioned faithful servant of God.

To this, after a few moments of cool reflection, I calmly and deliberately responded: "As far as the matter in question is concerned, according to 1 Corinthians 12:9, and Mark 16:18, it is strictly biblical, and consequently must be regarded as truly and genuinely apostolic. The only question to my mind is this; is it all genuine as represented, or is it sham, pretension, and fraud, like so many other things now-a-days?"

Shortly after this I met Brother H. Schurmann, pastor of the West Sauk parish, who told me that a certain young lady, (daughter of a Mr. Kellar, one of his parishioners) was at the Divine Healing Institute, of Dr. Dowie, of Chicago, there to seek cure for lameness, due to a former hip injury which had caused one of her lower limbs to remain about three inches shorter than the other. Her condition, according to reports, had remarkably improved and she was in expectation of a complete cure.

On August 4th, accompanied by Rev. H. Ninnemann, (who was on a collecting tour for a new church at Rice Lake, Wisconsin), I called, among others, upon the Clavadatscher family at Sauk City. The aged father, whose silvery crown bears the impress of 83 summers, received us with the remark that his wife was again sick in bed as I had found her repeatedly on former occasions. Upon request to see her I, indeed, found her very sick. I prayed with her and sought to comfort her, as best I could in her suffering. She told me that I would probably not need to call upon her much oftener as she believed her end was drawing nigh.

Father Clavadatscher then also informed me that her doctor had attributed the sickness to cancer of the stomach, and consequently the doctor had no hope whatever for her recovery. All that he, as a practitioner of medicine could do for her, was to prescribe a remedy for deadening the pain. The next I heard about mother Clavadatscher was, that she, through her son Tobias, a well known merchant of Baraboo, Wisconsin, had communicated with Mr. Dowie in order to seek healing from her trouble, through his prayers on her behalf. Shortly after this I found mother Clavadatscher apparently sound and healthy, attending divine services,

about one-half mile distant from her home, in the church of the Evangelical Association of Sauk City, whither she, though at the advanced age of 73, had come all the way afoot. Soon after, I called at her home and found her perfectly well and exceedingly happy, overflowing with praises to the Most High, who had so marvelously restored her health. She then related to me how her son Tobias, upon her persevering entreaty, much against his wishes, had finally consented to set out while in Chicago, to look up Mr. Dowie. Upon his arrival there he had, however not been able to see Mr. Dowie in person, since, due to the late hour, the latter had already retired. He, however, found one of Mr. Dowie's secretaries who took him through the chapel and other buildings, where among other things, he saw many crutches, etc. From what he beheld he became convinced that his mother might be cured through prayers springing from true faith.

He then arranged for a mutual hour of prayer from 9 to 10 A. M. on August 23, when Rev. John Alex. Dowie at Chicago, and mother Clavadatscher at her home would mutually pray for her recovery. When the appointed hour came mother Clavadatscher went into her bed-chamber and in Jesus name prayed fervently to God for her restoration. And as she was thus engaged in fervent prayer it seemed to her as though her whole sickness was streaming out of her stomach through her mouth, and from that hour on, even ere the clock had struck ten she arose and was healed. I have since visited her in company with other ministers, and found her well, giving thanks to God for His help, to whom all honor and praise is due. As often as I have since seen her, up to the present day (November 22, 1894), I have found her happy, in good health and praising God's Holy name.

She told me several days ago that she never had better health than she now has. It seems to her as though she had become twenty years younger again.

On the evening of the first of November, 1894, I unexpectedly met Mr. Tobias Clavadatscher at the Divine Healing Home, 6020 Edgerton Avenue, Chicago, where the Lord Jesus Christ is sole possessor. and Rev. John Alex. Dowie and his wife are the Lord's faithful servants.

Mr. T. Clavadatscher had come to bring Dr. Dowie and his guests—among the latter were also my wife and I—the most cheering news about the marvelous and complete restoration of his mother's health. To the truth of this also, I could vouch with all my heart. These, our testimonies, which so cheered the hearts of Dr. Dowie and his guests, will be published on another page in LEAVES OF HEALING.

It was this occasion that induced me to contribute the above lines. The only motive I have in doing so is to pay due tribute to God, and to contribute my mite in promoting the well-being of my fellow men.

Prairie Du Sac, Wis.

JOHN DEITRICH.

Gott allein alle Ehre.

Eines Tages letzten Juli (1894) bei meinen Familien-Besuchen in Sauk City, Wis., lenkte Schwester R. und auch Schwester C. meine Aufmerksamkeit auf etwas Neues. Daß nämlich in Chicago ein Wunderdoctor sei, der gesund mache durchs Gebet und Auslegung der Hände. Sie erzählten mir von Leuten, welche im Sommer 1893 an der Weltausstellung in Chicago waren, und dort in der Familie Schecht (Frau Schecht ist eine geborene Walzer von Sauk Co., Wis.), ein Kind sahen, mit einem sogenannten Wasserpopf und überhaupt sehr krank. Nun sei Frau Schecht kürzlich hier auf Besuch gewesen mit diesem Kinde, gesund und wohl. Dasselbe sei durchs gläubige Gebet durch diesen Gottesmann geheilt worden. Das freilich setzte mich für einige Momente zum Denken. Ich sagte dann ganz kühl und nüchtern: was den Gegenstand oder die Sache selbst angeht muß sie nach 1. Cor. 12: 9 und Marc. 16: 18 als biblisch und bei Gott möglich, und somit als richtig und echt apostolisch betrachtet werden. Die Frage wird nur die sein, ob der Mann richtig ist, oder ob

er Betrug ist, wie es heutzutage so Vieles gibt in dieser Welt. Nach diesen traf ich Dr. S. Schürmann, Prediger von West Sauk Bezirk, der erzählte mir, daß ein Mädchen von einer Familie Keller von Spring Green auf seinem Arbeitsfelde, mit einem lahmen Bein, an welchem die Hüfte verletzt und das Bein etwa drei Zoll zu kurz sei, in Chicago sei bei dem Dr. Dowie und daß sie bereits viel besser sei und volle Heilung erwarte. Am 4ten August war ich in Sauk City mit Dr. Rev. S. Minnemann (welcher für eine neue Kirche in Rice Lake, Wis., collectierte) und besuchte bei dieser Gelegenheit auch die Familie Klavadatscher. Der 83jährige Vater empfing uns und sagte uns, die Mutter sei wieder krank im Bett, wie ich sie schon öfters getroffen. Ich erbat mir die Gelegenheit sie zu sehen, und ging allein zu ihr ins Krankenzimmer, und fand sie sehr krank. Ich sprach ein kurzes Gebet mit ihr und suchte sie zu trösten in ihrem Elend. Sie sagte, ich würde sie wohl nicht mehr oft besuchen brauchen, sie glaube, ihr Ende sei nahe. Bei dieser Gelegenheit sagte mir der Vater Klavadatscher, daß ihm der Doctor gesagt habe, sie habe den Magenkrebs und es sei keine Hoffnung für sie, wieder gesund zu werden; er könne ihr nur Mebizin geben, um ihre Schmerzen zu lindern.

Das nächste was ich hörte von Mutter R. war, daß sie sich durch ihren Sohn Tobias einen bekannten Kaufmann in Baraboo, Wis., mit Rev. Dowie in Verbindung gesetzt habe, um durch ihn, durchs gläubige Gebet geheilt zu werden von ihrer Krankheit. Das nächste in dieser Geschichte war, ich fand Mutter Klavadatscher im Gottesdienst in der Kirche der Evang. Gemeinschaft bei Sauk City, wohin sie etwa ½ Meile von ihrer Wohnung zu Fuß gekommen war, in ihrem Alter von 73 Jahren, anscheinend gesund und wohl. Bald nach diesen besuchte ich sie in ihrer Heimath und fand sie gesund und überaus glücklich und Gott preisend, durch den sie, wie sie bekannte, von ihrer Krankheit geheilt worden sei. Sie erzählte mir dann, wie ihr Sohn Tobias mit Widerwillen, auf ihr dringendes Ansuchen jenen Mann (Dowie) aufgesucht habe, ihn aber persönlich selbst nicht zu sehen bekam, weil er an jenem Abend schon zu Bett gegangen war. Aber einer seiner Angestellten, Schreiber, habe ihn seine Anstalt und Predigtfaal gezeigt, in welchen er viele Kranken und Anderes mehr gesehen, und er habe die Ueberzeugung gewonnen, seine Mutter könne geheilt werden durchs gläubige Gebet. Es wurde dann die Verkehrung getroffen und die Stunde bestimmt, nämlich den 23ten August, Morgens 9 bis 10 Uhr, für gemeinschaftliches Gebet, daß zu dieser Stunde Rev. John Alex. Dowie in Chicago und sie hier in ihrer Heimath zu Gott stehen wollten für ihre Heilung. Als die bestimmte Stunde kam, ging sie, wie sie sagte, in ihr Bettzimmer und flehte ernstlich und gläubig zu Gott, in Jesu Namen, für ihre Heilung. Und als sie so im Glauben inbrünstig zu Gott flehte, fühlte sie, wie sie sagt, als ob ihre ganze Krankheit aus ihrem Magen durch den Mund ausstieße, und von Stunde an noch ehe es 10 Uhr war, stand sie auf, und fühlte, und war gesund. Ich habe sie seither in Gesellschaft mit andern Predigern besucht, und wir fanden sie gesund und Gott die Ehre gebend. So oft ich sie sah und besuchte bis zum heutigen Datum (Nov. 22, 1893), fand ich sie gesund und wohl und froh Gott die Ehre gebend. Sie sagte mir vor etlichen Tagen, sie habe nie gesünder gefühlt, sie fühle als ob sie zwanzig Jahre jünger geworden sei. Am Abend des 1sten Nov. 1894 traf ich in unerwarteter Weise mit Mr. Tobias Klavadatscher in dem Divine Healing Home, 6020 Edgerton Ave., Chicago, allwo der Herr Jesus Christus Besitzer und Rev. John Alex. Dowie und seine Gattin des Herrn getreue Diener und Dienerin sind zusammen. Mr. T. Klavadatscher war gekommen um dem Dr. Dowie und seinen Gästen — zu letzteren gehörten auch meine Gattin und ich — die frohe Kunde von der wunderbaren und völligen Heilung seiner Mutter zu überbringen. Er legte ein sehr klares freiwilliges Zeugniß ab in Bezug auf der Heilung seiner Mutter, welches Zeugniß ich von ganzen Herzen bestätigen konnte. Diese unsere Zeugnisse, welche auf Dr. Dowie und seine Gäste einen sehr ermunternden Eindruck machten, werden an anderer Stelle in Leaves of Healing veröffentlicht werden. Bei dieser Gelegenheit wurde ich betrogen und veranlaßt, die obigen Zeilen zu schreiben. Es liegt mir jeder andere Beweggrund ferne, als nur die Ehre Gottes und das Wohl meiner Mitmenschen.

John Dietrich,

Prairie du Sac, Wis.

SHALL THE VATICAN TRIUMPH? OR CHOOSE WHOM YOU WILL SERVE.

BY THE REV. JOHN ALEX. DOWIE.

THE servants of a foreign tyrant, whose predecessors once for centuries enslaved our forefathers, are among us to-day, with hearts full of determination to bring this people beneath his cruel yoke.

That tyrant is the Roman Pontiff, who claims absolute and complete supremacy over us, in all matters in which he may choose to interfere. These servants are his Bishops, Priests, Monks, Nuns, and all whom they can persuade by fraud, force, or fear, to submit themselves to the Tyrant of the Vatican.

The leaders of this army have broken all ties except one. That tie is their oath of allegiance to the Pope. They know no other human tie.

Sworn not to marry, no wife's devotion, love, and sweet communion enters their houses, which never can be homes; and no children, linking heaven and earth together with all their softening, self-rebuking influence, ever dare claim them as father. They are not denied a harlot's charms—witness Cardinal Antonelli's crimes, and many a Papal Servant beside in this and every age—but they must never know the divinely knit tie of a true husband with a faithful wife, a tie of love which neither life nor death can sever. Sworn to call their Tyrant their Father, they cut asunder parental obligations which God enjoins, and for them no man or woman may be deemed brother or sister, except so far as their enslaver may permit them to use the empty names toward such as he approves. Sworn "to submit"—I quote the exact words of the Vatican Decree of July 18, 1870—to the Roman Pontiff, "BY THEIR DUTY OF MONARCHICAL SUBORDINATION and true obedience, NOT ONLY IN MATTERS WHICH BELONG TO FAITH AND MORALS, but also in those that appertain to the discipline and government of the Church throughout the world," they have solemnly sworn that they recognize in their Tyrant a man who has "THE SUPREME POWER of jurisdiction," and that in him is "THE ABSOLUTE FULLNESS OF THE SUPREME POWER OVER EACH AND ALL THE PASTORS AND THE FAITHFUL." They are, therefore, now absolutely incapable of being loyal to any government in this or any country, seeing that their loyalty is subject to the will of another; they are utterly unable to be free citizens, or free agents, here or anywhere, so long as they are ready at any moment to use their liberties to destroy the state which protects them; and they are, therefore, perpetual foes to all laws, to all governments, to all institutions, yea, to all men who will not conform to the absolute demands of that Tyrant, whom they have aided to usurp the throne of God on earth, at least so far as man can usurp it.

Let it then be clearly understood what a prominent archbishop meant, when he said—"he felt great happiness at having been chosen by the Pontiff to be one of the humble instruments to carry out the great doctrines of the Roman Catholic Church." He meant this, that he would carry out, at all risks, whatever the Pope might command.

Let me tell you then, American citizens of every creed and class, what the extent of these commands may require of all who serve the Triple Tyrant of the Vatican,—the tyrant who claims supremacy over governments, families, and consciences. I quote the following words from the *Civiltà Cattolica* (1867. vol. XII. p. 86) a Roman newspaper, established by a Papal Brief, dated February 12th, 1866, and edited by persons directly responsible to the Pope. In an article on "The Father of the Faithful," meaning by that term Pius IX., it says:—"It is not enough for the people only to know that the Pope is the Head of the Church and the Bishops, THEY MUST UNDERSTAND THAT THEIR OWN FAITH AND RELIGIOUS LIFE FLOW FROM HIM, THAT IN HIM IS THE BOND WHICH UNITES Catholics to one another, and the POWER which strengthens, and the LIGHT which guides them; that he is the DISPENSER

of spiritual graces, the GIVER of the benefits of religion, the UPHOLDER of justice, and the PROTECTOR of the oppressed." And to crown this blasphemy, it says, in a subsequent issue,—"WHEN THE POPE REFLECTS, IT IS GOD WHO THINKS IN HIM." It need excite, therefore, no surprise, though it can not but excite profound horror at the awful height of Satanic assumption reached by the Roman Pontiff, when he is exalted to a higher position than the Lord Jesus Christ, in the blasphemous adoration of his deluded followers. This has been done by Mgr. Berteaud, Bishop of Tulle, who has said, in a Papally approved tract, that "ST. PETER DID NOT NEED TO BE TAUGHT BY CHRIST, but was in private and confidential relations with God the Father, independent of the Son, and that the like privilege extended to his successors; so that THE FATHER AND THE POPE may have, and probably HAVE SECRETS BETWEEN THEM IN WHICH CHRIST DOES NOT PARTICIPATE, and thus it is practically safer to go to the Pope than to Christ, FOR WHEN THE POPE SPEAKS, it is more (*plus haut*) than Christ speaking, IT IS GOD THE FATHER HIMSELF."

Blasphemy, arrogance, and absurdity can reach no deeper depths. Surely here is "the Man of Sin, the Son of Perdition" revealed, of whom Paul predicted the coming upon the earth (2 Thessalonians 2: 3, 4) who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God, sitteth in the temple of God, showing himself that he is God."

Here, then, are the attributes of the tyrant who has issued his orders for the overthrow of all national systems of education, and whom his servants have obeyed so readily. And I put the question to the citizens of America, to the people of this land, "Choose you this day whom you will serve." Shall it be Christ or the Pope?

I know the answer—"No! we shall never surrender the rights of free men at the bidding of him who would crush all our souls beneath the Juggernaut wheels of Papalism." Then, record that answer in your vows to God, and choose you henceforth to serve the Lord. Record that answer too, in those "ballot-boxes" which the Pope curses, but yet directs his priests to employ. Record it in your legislation, engraving it so deeply that it will ever remain beyond the power of human fingers to erase it.

And, "Beware of false prophets." Beware of men who talk of "the greatness of the Papal Church," who tell you they "have worshipped with the Pope himself in San Carlo Borromeo," who talk of the gentle piety of Leo XIII., and yet who pretend to fight for God's truth, of which Rome is, and has been ever, the Judas-like betrayer. Beware of political Judases, who sell the people for silver and gold. Oh, that they who are on the Lord's side may boldly pass forward to the front in this crisis and hear, as from their great Captain's lips, the inspiring cry—"Speak to the people that they GO FORWARD."

A LIVING SACRIFICE.

O, God, what offering shall I give
To thee, the Lord of earth and skies?
My spirit, soul and flesh receive,
A holy, living sacrifice:
Small as it is, 'tis all my store,
More shouldst thou have if I had more.
Now then, my God, thou hast my soul,
No longer mine, but thine I am:
Guard then thine own, possess it whole;
Then it with hope, with love, inflame.
Thou hast my spirit; there display
Thy glory to the perfect day.
Thou hast my flesh, thy hallowed shrine
Devoted solely to thy will:
Here let thy light forever shine:
This house still let thy presence fill:
O, Source of life! live, dwell and move
In me, till all my life be love.

—Charles Wesley.

LABOR IN VAIN.

BY THE REV. JOHN ALEX. DOWIE.

PASSING through the streets of the city of Sydney, early one morning, I observed, among the many curious names which are painted on the fronts of the drinkshops which abound in it, one sign which was very suggestive and sadly appropriate. In the dim light of that early morn, there were a number of most wretched looking beings huddled together around a door, awaiting its opening, whose miserable faces and crouching forms expressed the inward torture, which was racking them with fearful pains of body and mind. Evidently, many of them had spent the night out of doors, perhaps among the rocks around the Harbor, or in the Parks, or in some filthy den of vice, unworthy the sacred name of home, from which they had crept after the unrestful sleep which follows a day or evening of drunken dissipation. Eagerly they were looking for the reopening of the house in which they might buy more of that very spirit which had produced their misery, and fitting indeed to them, was the title above its door—"THE LABOR IN VAIN."

That same night, it seemed to me that again I looked upon that morning scene, but as I gazed it faded away, and gave place to another spectacle which my imagination built upon that spot.

All the three thousand drinking houses, established by evil laws throughout New South Wales, seemed to merge into one vast edifice, which covered a large portion of the city, and towered upward to a great height against the dark background of the night. Ten thousand gates were opened wide to admit the ten times ten thousand beings who ceaselessly passed in and out of the gaily lit saloons, where from scores of thousands of painted barrels, and beer engines, and bottles of every color, there was poured forth an endless stream of maddening and poisonous liquors. People of all ages and ranks flowed onward in living streams towards that splendid and enormous Temple, which was brilliantly lit up in every one of its many thousands of apartments, and, also, in the attractive theatres, dancing saloons, gambling rooms, and abodes of unutterable shame, which rose tier over tier above the basement, where the fiery passion stirring Drinks were dispensed, in every variety of style, to all who came and laid down in exchange the hard earned money which was the reward of their labor or their sin. Oh, it was a wondrous sight to behold these crowds.

With a joyous shout, troops of young men, the pride of many a mother's heart, swept onward to the Temple; and maidens in their beauty too, with many, alas, whose shame forbade that name, in thousands gayly tripped along, with snatches of song on their lips, which left an echo of pain in my heart as they entered. Men and women of every grade in society went in—some through doors like those of palaces, with liveried servants to welcome and attend them. These doors had a club as an emblem over them. Others went in through doors over which as emblems there were painted crowns, anchors, lions of all colors, dogs, foxes, geese, two-necked swans, ducks, dukes, governors, and all kinds of rare or mythical creatures, such as honest lawyers, bunyips, and a legion beside.

But strangest of all were the sounds which came from the Temple as the night advanced.

Songs of exquisite beauty and thrilling pathos, fierce cries of anger and strife, moans as of dying agonies, peals of laughter and applause, shrieks of murder, wails of dying infants on their mother's breasts, and the sound of many instruments of music, all mingled in indistinguishable confusion.

And as I looked upward, I saw a face as of a monstrous Satyr, with a look of mockery and hate, glaring out from the pinnacle of the Temple, along whose topmost stone there was written in letters of red burning fire, unheeded or unseen by the crowd below—"THE LABOR IN VAIN."

But whilst I looked a fire broke out which threatened utterly and speedily to destroy all who were in the Temple. In vain were my cries and those of others, as we entreated those within to come out. Some laughed incredulously, others mocked in fiendish glee, and they all danced, and sang, and drank again and again. But the fire still spread. I called aloud for help. I ran to the churches—surely the followers of Jesus will help me, I thought. But, alas, I found they were all shut, and notices posted on the doors telling me they were seldom open. I hurried to the Ministers homes with eager haste to tell of the perishing, and I found here and there a true helper; but, most of them were drinking from bottles labelled "From the Labor in Vain," they praised that establishment indeed, would not believe about the fire, mocked my zeal with sneers about fanaticism, and *bade me tell the perishing to come to them on Sundays regularly and all would be right with them.* With a pained and indignant heart I left them, and hurried on to the Christians' homes, where a few responded, but most hindered. I turned to the magistrates, but found the majority were agreed there was no fire, and that "The Labor in Vain" must be enlarged. I hastened to the Legislature, but they were wrangling about taxes, and roads, and bridges, and there too the *Labor in Vain* bottles were playing their part. Wherever I turned it was the same. Merchants pointed to their profits, newspaper men to their subscribers and advertisers, bankers pointed to their discounts, shippers to their freights, builders to their contracts, lawyers and doctors to their fees, deacons and churchwardens to their pew rents. *They were all sorry about the fire, quite as sorry as I was, indeed, they said indignantly, and something must be done some day by somebody; but as for them, well it would not do to offend the very good friends who owned "The Labor in Vain," and no doubt the fire would soon go out without their help, and it was not their business if fools burned themselves to death.*

Back again I came. I found a noble band, few indeed, but from all ranks who were seeking to save some from the fire and others from madly rushing into it. And there were crowds of broken-hearted parents and friends, who were powerless to help their infatuated friends within. But onward spread the fire. Suddenly there was a strange silence, followed in a few moments by an earthquake beneath the Temple. Then there opened a dreadful gulf into which the vast edifice was swiftly hurled, into depths unfathomable, and all was still, with an awful silence once more. Yet, as I listened, I seemed to hear at times the far off groans of woe, and heart-thrilling words like these:—"Alas we labored in vain, we spent our lives and our money for that which has brought us not bread but ashes, nor satisfaction but hunger and thirst. Alas! Alas! for the harvest is passed, the summer is ended, and we are not saved!" And as I wept in sympathy, methought I heard another voice say:—"ARISE AND FEAR NOT; THE DAWN IS NOT DISTANT; LOVE IS ETERNAL; WORK, AND DESPAIR NOT; EVIL SHALL NOT PREVAIL; ONLY BELIEVE;" and the words were to me as joy, and peace, and hope, and strength divine. . . . And then I awoke, for this was but a dream, yet was there an awful and blessed reality in it too. It was a Sabbath morning sun's first rays that were shining on me, a day of hopeful labor lay before me, a day in which I vowed that the loving Christ helping me, I would go forth and strive to win for Him and happiness all whom I could of those who were "laboring in vain," not doubting that with God and His truth shall rest the final victory.

"For countless voices far and wide
Sing sweet beneath the sky—
All that is beautiful shall abide,
All that is base shall die.

"Woe unto him that giveth his neighbour drink, that putteth thy bottle to him, and maketh him drunken also, that thou mayest look on their nakedness.—Habakkuk 2: 15.

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6034 - 36 Edgerton Avenue, Chicago, Ill.
(See Description on page 200.)

He sendeth His word



and healeth them.

LEAVES OF HEALING

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.

VOL. 1. No. 14. NEW SERIES.

CHICAGO, DEC. 21, 1894.

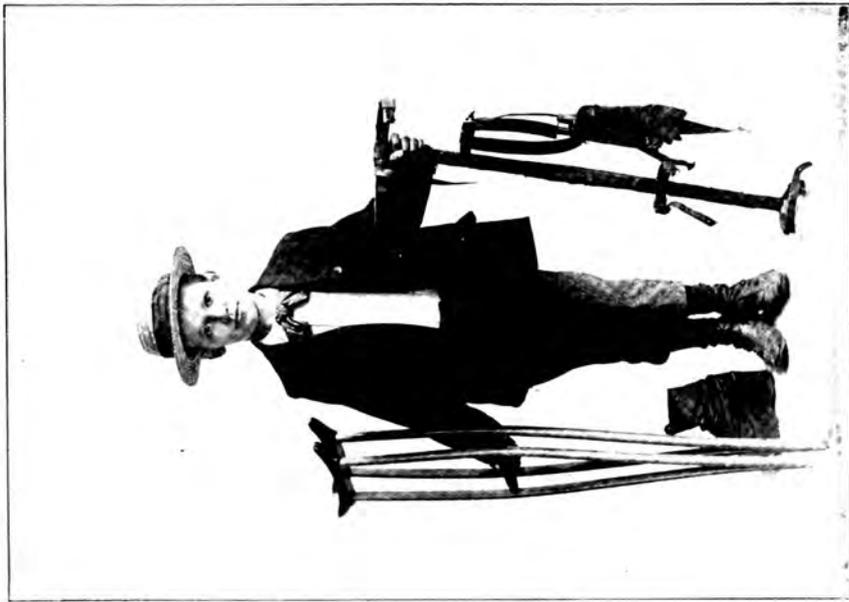
PRICE FIVE CENTS.



ZION TABERNACLE AND DIVINE HEALING HOME No. 2, 251, 253 East 62nd Street, near Jackson Park, Chicago.

CHRISTMAS CROWNS FOR CHRIST

No. 1.



WILLIE ESSER, 5205 Armour Ave., Chicago, Ill.

"A little child shall lead them." (Isaiah 11: 6.) Paralyzed and diseased for six and a half years, his hip was lengthened and strength to walk without crutches, brace or boot was given in a moment, through faith in Jesus.

[See No. 1, page 14.]

No. 2.



MRS. LUCY PARKER AND SON, 340 Napier St., Fitzroy, Melbourne, Australia. A Miracle of Healing of Cancer, which had destroyed sight of left eye and threatened life of mother and unborn child. Instantaneous, perfect, and permanent through faith in Jesus.

[See No. 2, page 17.]

CHRISTMAS CROWNS FOR CHRIST

No. 4.



MRS. IDA W. LOWRIE AND CHILD, 2828 Calumet Ave., Chicago.
 Healing of Cancer in left breast from which doctors said she must die. Since healing babe has been born, is healthy and nursed at the breast once full of cancer. Through faith in Jesus.
 [See No. 3, page 233.]

No. 3.



MRS. S. A. KELLEY, 314 Eddy Street, San Francisco, Cal.
 Wonderful healing of twenty years' Consumption when at the Gates of Death. Now in vigorous health as shown by a letter in Editorial Notes, page 168, on the sixth anniversary of her healing through faith in Jesus.
 [See No. 2, page 19.]

CHRISTMAS CROWNS FOR CHRIST

No. 5.



ALBION WYMAN, 1495 Fulton Street, Chicago.

Raised from dying bed when given up by doctors to die of hereditary Consumption. A long letter from Prof. W. M. W. Davison, Chicago, gives details of the case, and attests the healing through faith in Jesus.
[See No. 4, page 49.]

No. 6.



MRS. MAGGIE E. PARSONS, 1014 Spraight Street, Madison, Wis.

"The happiest little woman in Madison," according to Wisconsin State Journal. She was healed of five year's hopeless suffering from uterine trouble, displacement, adhesion and inflammation. The story is well told by herself, and friends and the local press in our pages. Through faith in Jesus.
[See No. 5, page 65.]

CHRISTMAS CROWNS FOR CHRIST

No. 8.



MR. AND MRS. JAMES A. NICHOLS, Harvey, Illinois.

Healing of an army veteran of thirty years' suffering from Rheumatism, Heart Disease, Lung Disease, Spinal Irritation, Iritis, Paralysis, etc. The story is also told in No. 12, page 180. Through faith in Jesus.

[See No. 7, page 97.]

No. 7.



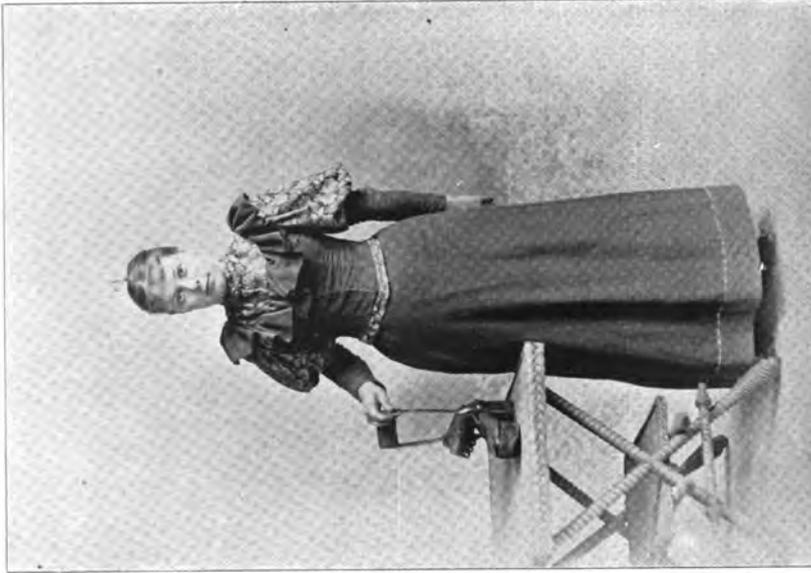
MR. R. F. PALM, 588 West Harrison Street, Chicago.

Healing of Cancer on right side of face—every vestige gone. The surgeon at Rush Medical College, Chicago, said: "All I can say is, Praise the Lord." And let all the people say, Amen. Through faith in Jesus.

[See No. 6, page 85.]

CHRISTMAS CROWNS FOR CHRIST

No. 10.



MISS MAY LOHMAN, 5936 Union Avenue, Chicago.

Paralysis from birth in right leg and foot removed, leg lengthened an inch and a half and ankle cords united— instantaneously, perfectly, and permanently through faith in Jesus.

[See No. 9, page 120.]

No. 9.



MISS KATIE KECK, 390 Second Avenue, Aurora, Illinois.

Healing of a leg, which was about to be amputated by Prof. Fenger in Mercy Hospital, Chicago. Her father was told that "even with the operation she could not live longer than six months." Through faith in Jesus

[See No. 8, page 113.]

CHRISTMAS CROWNS FOR CHRIST

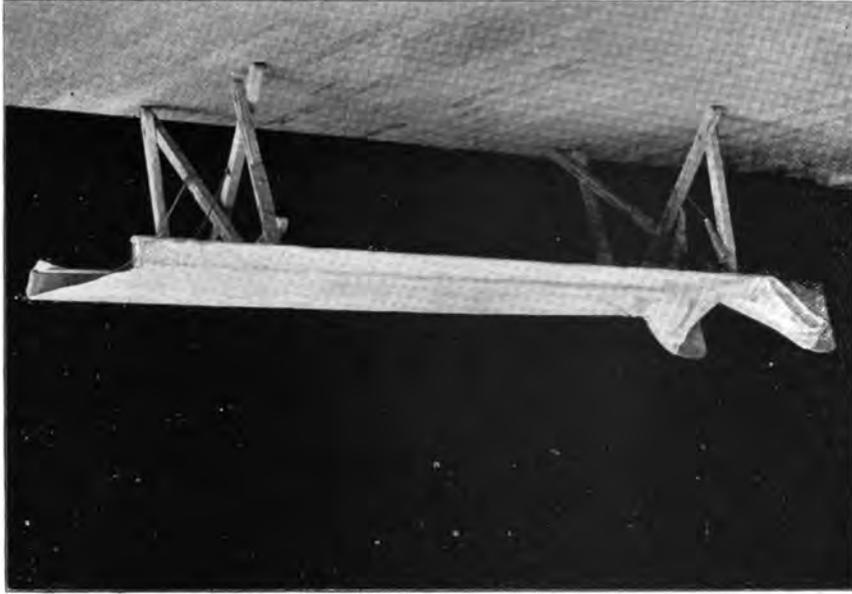
No. 11.



MISS AMANDA M. HICKS, late Principal of Clinton College, Clinton, Kentucky. Carried four hundred miles on a bed to Divine Healing Home in intense agony, and healed in a moment when at the Gates of Death. The cot on which she was brought to the Home is shown in the illustration. This lady is a cousin of the late President Lincoln, and is widely known. The miracle was wrought through faith in Jesus.

(See Vol. 12, page 102.)

No. 12.



COT ON WHICH MISS HICKS OF CLINTON, KENTUCKY, WAS CARRIED TO DIVINE HEALING HOME.

Christmas Greetings for Christ from Zion Tabernacle



MRS. JOHN ALEX. DOWIE.

Our devoted wife, companion, and helper. "A virtuous woman is a Crown to her husband." She is what she is through faith in Jesus.

[See No. 1, page 11.]



THE REV. JOHN ALEX. DOWIE.

"A Servant of Jesus Christ . . . separated unto the Gospel of God, concerning His Son, Jesus Christ." He is also "your servant for Jesus' sake."

[See No. 1, page 11.]

And a Voice came out of the Throne, saying,

PRAISE OUR GOD, ALL YE HIS SERVANTS, AND YE THAT FEAR HIM BOTH SMALL AND GREAT.
And I heard as it were the Voice of a Great Multitude, and as the Voice of

LEAVES OF HEALING.

REV. JOHN ALEX. DOWIE, Editor.

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THE MANAGER OF ZION PUBLISHING HOUSE,
6100 Stony Island Ave., Chicago

CHICAGO, ILLINOIS, - - DECEMBER 21, 1894.

Greetings in Christ's Name

CHRISTMAS A.D. 1

"When they had opened their Treasures,
They presented unto Him GIFTS; gold, and
Frankincense, and myrrh"

MATTHEW 2:11

CHRISTMAS A.D. 1894.

"They cast their Crowns before
The Throne, saying,

"Thou art worthy, O Lord,
to receive glory and honour and power:
for Thou hast created all things, and for
Thy Pleasure they are and were created."

REVELATION 4:11.

At the feet of Jesus,
John Alex Dowie

EDITORIAL NOTES.

"GLORY to God in the highest,
And on earth Peace,
Good-will toward men."

WE are casting our Crowns of Victory at the feet of Jesus, the King of Glory, the Redeemer of spirit, soul and body, the Saviour and the Friend of man. We extol the Eternal Father's Love, and rejoice in the presence and power of the Holy Spirit. We adore the Tri-une God. "Hear, oh Israel, the Lord our God is One Lord."

WE never realized "the tender mercy of our God" more than at this season when the Advent of "The Dayspring from on high" is celebrated. He is with us ALWAYS, "to give Light to them that sit in Darkness and in the shadow of Death, to guide our feet into the way of Peace."

ZION Tabernacle has no dolls or stuffed sheep and shepherds—no silly peep shows, and no tawdry draperies; but within its plain, wooden walls God is glorified, and Christ is exalted as Lord of all. He is with us, our Immanuel, not as a baby doll in the arms of a wax virgin, or as a figure of a dead man writhing on a cross—for the Manger and the Cross are past forever. But "we see Jesus . . . Crowned with Glory and Honour." He still saves, heals, cleanses, keeps, instructs, provides, and guides—"God with us," as in the days of old, when He lived and moved in human form on earth. We need no other Christ—He is all that heart could wish. We are satisfied with Jesus.

INSTEAD of dolls and peep shows, we weave the crutches, and braces, and instruments of surgical torture into a Crown, and pointing to it we cry to all the earth, "Christ is all." "Captured from the Enemy," they are but the first fruits of a glorious series of victories in these last years of the century. Let the day come when Christ's Birthday shall mean Eternal Joy to all who live beneath the sky!

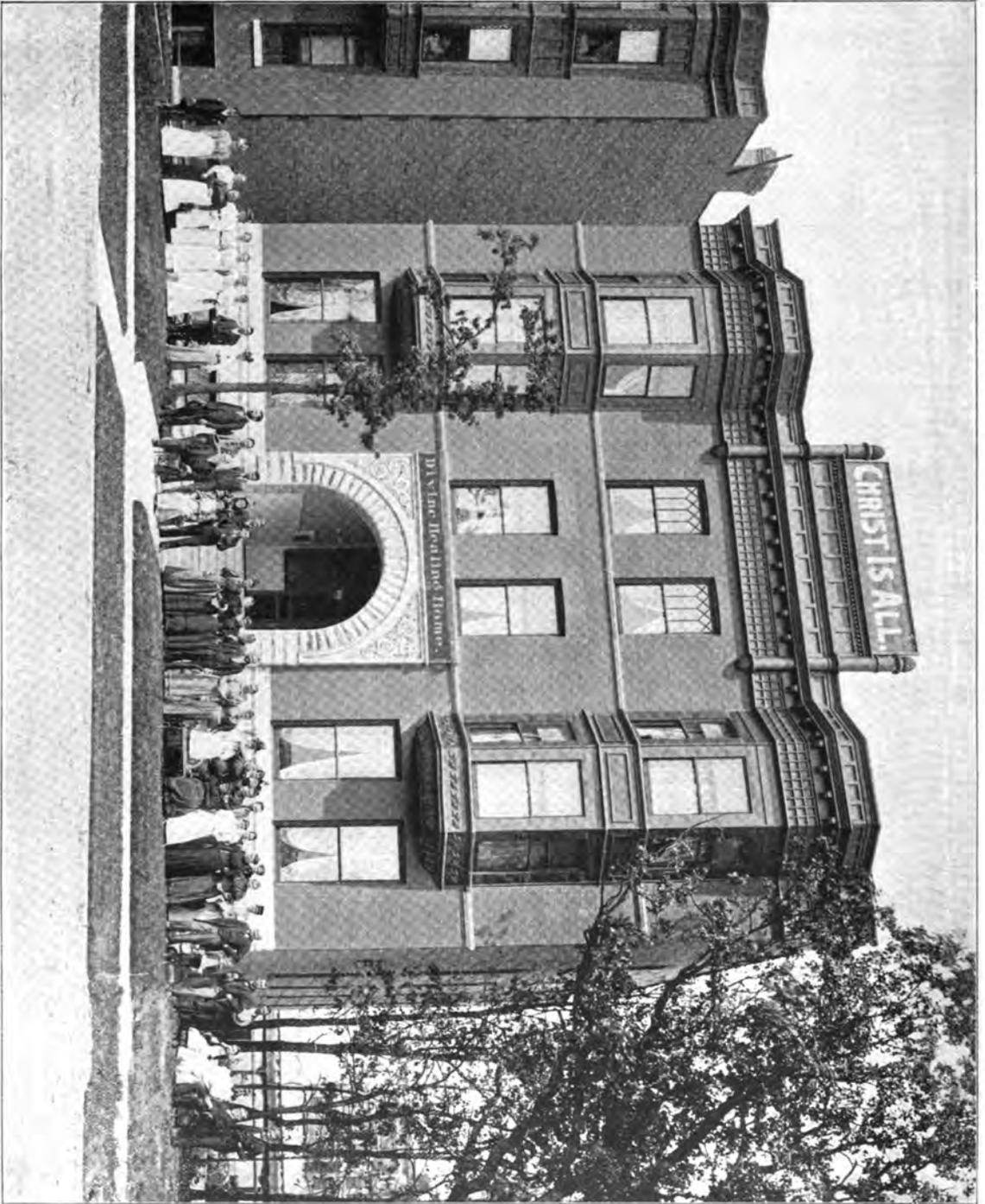
WE intend to push the battle to the Gates of Hell, the battle of the Lord against Satan and Sin, Disease and Death. We have no time for "roundelays" of silly "carols," sung by those who sing for devils all the year, and then sing and play in oratorios, which they call "the Messiah" at Christmas. We leave that to those who forget that humanity is groaning in pain because of crimes committed in the name of apostate christians and apostate churches. We had rather hear the cry of victory from the sin-stricken and the disease-smitten, as their chains of sin and sickness fall off, than listen to all the oratorios that worldly, sensual, and devilish singers can sing. Let Christians only sing for Christ.

"SHOWERS OF BLESSING" continue to be poured out on those who have come to seek the Lord in Zion Tabernacle and the Divine Healing Homes. Zion Publishing House is favored of God and sends forth LEAVES OF HEALING into all the earth.

But, reader beloved in Christ, thy "Lord hath need" of GOLD as well as frankincense and myrrh; and if thou wilt send some of it to us we shall use it to His glory. We long to start the New Year with a clean balance sheet, and some of "the sinews of war" for the wondrous year about to open.

COME to the Crowning Praise and Testimony Meetings for 1894, announced on last page. We shall photograph the scene in the afternoon, and engrave it in the LEAVES, God willing. Some marvelous recent miracles of healing will be witnessed to—miracles which will yet fully arouse the city and land, and bring glory to Him who "CROWNETH THE YEAR WITH HIS GOODNESS."

"BRETHREN, PRAY FOR US.



DIVINE HEALING HOME No. 1, 6020 Edgerton Avenue, near Jackson Park, Chicago.
(See Description Page 221.)



DIVINE HEALING HOME No. 3, 6034--36 Edgerton Avenue, Chicago.

(See Description page 222.)

ZION TABERNACLE.

(See Illustration on page 1.)

ZION means strength, or a fortress. Truly God has manifested His strength in a very remarkable way in this little frame Tabernacle, and has made it a spiritual fortress. Since the beginning of this year more than twenty thousand sick persons have been prayed with, accompanied by the laying on of hands, in the name of the Lord Jesus, within its walls. Of these, a vast number have been healed. Many thousands have been led to sincere repentance for sin, and, through faith, have found salvation and peace. Christians witness that it has also been to them a place of blessing, where they have been led into the King's Highway of Holiness. Many a weary pilgrim in "the valley of weeping" has found in it the "well" of consolation and refreshing. Joyful songs of loudest praise have rung forth from its courts, and, by the agency of the secular daily press, Zion Tabernacle and God's wonderful work therein have been made known in all parts of this country and in many other lands.

We have thought that a picture of this humble headquarters of our work in Chicago might be appreciated by the tens of thousands who have visited it, and by the still larger number of our distant friends, in all parts of the world, who have never seen it.

It was built by the Chicago Branch of the International Divine Healing Association, for a World's Fair Mission, and was opened on the first Lord's Day after the opening of the Fair, May 7th, 1893. But it attracted very little attention at that time, although vast multitudes of pleasure seekers passed its doors. Still it was open, for the greater part of the time, every day save Saturday; and gradually, toward the end of the Fair, many began to attend the meetings. A severe winter, and wide spread depression and destitution in the city and country followed the shameful scenes of wasteful extravagance, unbounded licentiousness, and inordinate vanity of that Vanity Fair. Our Tabernacle stood silent guard at the gates of the deserted "White City," and all through the winter the services were patiently continued, in the once thronged, but then deserted, region around the Fair Grounds. It was sometimes weary work; but we waited for the morning, and it came. We knew the Tabernacle had not done its work. Yes, it came, a steadily rising tide of blessing, until long ere the snow and ice had disappeared, thousands and tens of thousands, not only from Chicago, but from distant cities and states were thronging it, and all the surrounding buildings, almost to suffocation. Multitudes gathered far beyond its capacity and were glad to get a place outside a window, or within hearing distance, whilst hundreds stood within the Tabernacle, crowded the platform, the prayer-rooms, etc. Wave after wave of Divine power swept over these throngs, and God was glorified in thousands of conversions and healings through Faith in Jesus Christ. Great down town and suburban meetings were held to ease the pressure upon the Tabernacle. Meetings in the center of the city were held for many weeks every Lord's day afternoon in the Central Music Hall and continued, until midsummer, in Battery D. The first downtown meeting was thus described by the *Daily Inter Ocean* in its issue of Monday, April 16th: "Central Music Hall was packed from floor to ceiling yesterday afternoon with persons drawn either by necessity, sympathy or curiosity to hear the Rev. John Alexander Dowie and the testimonies of those who had been cured of their diseases through his ministry. If the hall had been twice its size it could have been filled easily by the crowds that were turned away. For three hours, from 2:30 to 5:30, those who were fortunate enough to obtain admission were content to sit and drink in the proceedings, and the few empty seats left by those who went out during the service were speedily filled by others

from the outside." It was estimated that there were about 4,000 persons in the Hall at that service.

The meetings in the suburbs of South Chicago and Englewood were also attended by great crowds of persons, especially in the First Baptist Church, South Chicago, and in the Covenant Baptist Church, Englewood, into which buildings hundreds were unable to obtain admission week after week. The meetings still continue to be very largely attended, there being seldom a vacant seat in the Tabernacle. On last Lord's day, August 26th, after crowding every inch of standing and sitting room, many were content to stand at the window, or to remain in their carriages outside on the street, or in the prayer-room behind the Tabernacle, within hearing distance.

The spectacle which the Tabernacle presents is always intensely interesting from a philanthropic point of view. Thursday is denominated Children's Day, and Dr. Dowie resolutely refuses to see any grown up people, excepting in cases of extreme emergency, on that day. Then the children of all ages have complete possession of the Tabernacle and all its surroundings. Arriving early in the morning they take their seats, or sit upon the floor or the platform piling up and piling up on mothers' knees, and often two in a chair, until the place is completely crowded. In addition to these, several rooms off the prayer-room are set apart for insane and feeble-minded children. The exercises are of the most simple and entertaining character, Dr. Dowie aiming to adapt himself to the comprehension of the youngest. Shortly after the opening of the service he frequently calls upon many whose little legs have been lengthened, deaf and dumb who can now speak and hear, some who have never walked from their birth who can now walk and leap and run, and all sorts of children to testify to their healing. Their mothers stand up with them and tell the simple story. On that day there are children everywhere, and oftentimes Dr. Dowie lays hands upon over five hundred children, seeing them in the prayer-room in well-ordered and quiet companies of eighty to one hundred. As many as twenty different nationalities are sometimes represented on Children's day.

We shall give in an early issue a sketch of the Children's day.

The earnestness of the throngs who gather is seen in the fact that oftentimes they will take their places in the Tabernacle hours before the beginning of the service, and will wait even until nearly midnight in the hope of being seen. Oftentimes the platform in the Tabernacle during a service will be surrounded by many persons lying upon cots and invalid chairs, some of whom have been brought in that condition for many hundreds of miles.

On the last page of this issue some of these cots are seen in the picture entitled "Captured From the Enemy," which is a photograph of the back of the Tabernacle platform. One great feature of the Tabernacle and other services is the large number of persons, who at the close of Dr. Dowie's addresses will rise when he utters what he calls "God's Call to Repentance." As many as two thousand persons have risen at one time in the downtown meetings and have openly professed their repentance toward God and their faith in the Lord Jesus Christ, following Dr. Dowie audibly in an impressive penitential prayer. The spiritual always precedes the physical work in the Tabernacle. Repentance for sin, and faith for salvation always precede the ministry of healing.

Our hearts are filled with praise as we think of what God has wrought in Zion Tabernacle, and, although it may be that He will give us a larger building and a more permanent structure, we shall ever remember with unceasing joy, the things that "God hath wrought" within these sacred walls, where we have so often read the words, (Psalm 20: 1, 2).

"The Lord answer thee in the day of trouble,
The name of the God of Jacob set thee up on high
Send thee help from the sanctuary,
And strengthen thee out of Zion."

DIVINE HEALING HOME.

(See Illustration Page 225)

THE Divine Healing Home of which we present a view to our readers on page 13 is personally conducted by the Rev. John Alex. Dowie and Mrs. Dowie.

It is situated in a quiet avenue within a block of Jackson Park, where the World's Fair was recently held, and is close to Midway Plaisance. It is only a few hundred feet distant from the Sixtieth Street Station of the Illinois Central Railway. The central part of the city of Chicago, seven miles distant, is reached by express trains in fifteen minutes. The terminus of the Sixty-first Street Electric cars connecting with the Wabash Avenue and State Street cable lines, is only one block west. The Sixty-third Street electric cars come within two blocks and the Elevated Railway is three blocks south on Stony Island Avenue and Sixty-third Street. Beautiful walks and drives in the parks and by the lake shore and pleasant boating in steam launches on the lagoons of Jackson Park are accessible. The location is one of the most convenient and pleasant in the city.

The Home is neither a hospital nor a hotel but just what its name implies, "a home." The President and his family make it their private home and all its inmates are treated as his private guests. Services of praise, prayer and teaching of the Word of God are held twice daily in a large assembly room and private interviews are given as often as possible. In addition to these services, Dr. Dowie usually meets the guests several times in each week for special healing services. No charges are made for his personal ministrations and the rates are only for table board and room accommodation. These rates can be procured on application.

The guests in Divine Healing Home No. 2, which is close to the Tabernacle on East Sixty-second Street, are also invited to all the privileges of the principal Home. It is only two blocks distant from the principal Home.

The Home has been established for the purpose of receiving.

First. The sick children of God who are seeking Him alone for the healing in the name of Jesus and through the power of the Holy Spirit; and

Second. Those who are receiving instruction in God's way of healing as set forth in the Holy Scriptures.

It is desirable that those who wish to come should arrange in advance with the President for their reception as sometimes there is not room enough to receive all applicants.

God has very abundantly blessed the Home, which, in the opinion of all who have entered it, is beautifully furnished and adapted for the purpose for which it has been established. It was opened upon the first of May last and has been almost continuously filled, frequently to overflowing, ever since; so much so, that the house next to the Tabernacle has had to be refurnished and is now also at this writing quite full of guests. The furnishings of the Homes are almost entirely new and have cost in all nearly \$8,000 which the Lord has graciously provided to the uttermost farthing.

It may interest friends at a distance to explain that the group in front of the Home consists, first, of Dr. Dowie and his wife, who are seated. Their son and daughter stand immediately behind them, the center and the Rev. S.

J. Harrison, Dr. Dowie's Assistant and Manager of the Publishing House, Mr. D. C. Alton, Financial Secretary, Mr. J. J. Carpenter, Private Secretary, and Mr. Chas. Canode, Foreman of the printing office, complete the central group of eight persons. To the right of these are Mr. and Mrs. Cotton, Janitor of the Tabernacle, and Matron of Home No. 2, with housemaids, laundress, cooks and janitor of Divine Healing Home. On the left of the central group are a number of the guests who happened at that time to be in the Home. The first three ladies are from Florida, Illinois and Wisconsin, and as the group is further examined we see persons from Iowa, Kentucky, Canada, Colorado and other parts of America. It is a fair representation of the gatherings in the Home, of those who have come from all parts to seek the Lord for healing. It would not become us to speak in terms of praise of the management and the attractiveness of the Home, further than to say that we have known of none who have not come into it with pleasure and left it with reluctance, expressing their gratitude and desire to again come under its roof. It has been a great joy to us to have been honored by the Lord in establishing so pleasant a retreat for his suffering children.

The experience now being gained by Doctor and Mrs. Dowie in the management of these Homes will be of great value to them in the establishment of more permanent institutions in connection with the work in Chicago and elsewhere. Already it is evident that larger facilities would bring increased blessings and a Home of two hundred and fifty rooms (we have at present about seventy in the two Homes) could be easily filled. The boarding houses in the neighborhood have had large numbers of guests who have been unable to find accommodation in the Divine Healing Home, as many as one hundred having been known to take rooms in the vicinity.

The Morning Talks and the special seasons of prayer are seasons of continuous interest and the many testimonies of those of the guests who have been healed in the Homes and in the Prayer Room of the Tabernacle add much to the enjoyment of the guests.

As we write these words we look once more at the picture and think of the joy connected with many of these cases. The first lady in it, Mrs. Benham, of Crescent City, Fla., who was sick for many years and had not been able to go up stairs in her own home nor to go to church once in six years, is now enabled to attend all the meetings in the Tabernacle, in the Home and to have her room on the third floor of the building.

The second lady in the group, Mrs. John Hayden, of Dixon, Ill., was blind and now sees, was unable to walk, suffering from *locomotor ataxia*, and was instantaneously and perfectly healed in the Home. The lady next to her, Mrs. Maggie Parsons, of Madison, Wis., was also perfectly healed as she testifies, after many years of suffering; and the dear little girl, Ethel Foley, of Chicago, standing upon the garden seat in the center, whose right leg had a large tumor, and was paralyzed, is now perfectly healed and able to run about without crutch or brace. Similar stories might be told of others in the group.

Rejoicing in what has already been wrought by God within these walls, we send forth this little picture on its mission, praying that God may raise up still larger and more suitable buildings for His sick ones and enable us to be more useful in this portion of His service.

CAPTURED FROM THE ENEMY.

(See Illustration Page 224)

THE remarkable picture on our last page is an exact engraving of a photograph of the center of the back and a portion of the sides of our platform in Zion Tabernacle. Many of our friends who knew that we had a collection of trophies captured from the enemy, suggested that we should have them photographed, and we at once decided that the best position in which to place them, if this were to be done, would be under the motto which for years has been inscribed above our head in letters of gold, "CHRIST IS ALL."

Here are to be seen the crutches of little children and very tall men and women, the trusses worn, some of them, for forty years by sorely afflicted people advanced in life, and the little brace worn by a boy of four years old; the plaster of Paris casts, the cruel braces with their steel collars and steel head-pieces, the heavy leg braces and the high-heeled boots, some of them with steel spring soles, etc. Here are also to be seen a few of the cots on which the sick and dying were brought to the Tabernacle, which they left behind when they were healed immediately and walked out. On the right of the picture, nearest the wall, is the little canvas cot upon which Miss Amanda M. Hicks, a cousin of the late President Lincoln, was brought from her home at Clinton College, Kentucky, of which she was principal, a distance of about four hundred miles. Her case was considered absolutely hopeless except for a most perilous operation. She was carried into our Home on the cot mentioned, and the same night arose and walked. She returned to her college, finished the year, and is now on her way to Europe, a happy, healthy woman. On the extreme left is the cot on which Mrs. Lane, of Washington Heights, who had been afflicted with inflammatory rheumatism for six years, was carried to the Tabernacle, which she left behind when she walked out. The most interesting, perhaps, of all the exhibits, is the peculiar one of a bright steel revolver with silver-plated mountings, just under the crutches on the right of the picture. This revolver was given to us by a man converted in our meeting some years ago, who is now a most respectable citizen. He had been a safe-blower and burglar for thirty-five years and the revolver had been the property of his uncle who fell dead with it in his hand when engaged in a battle with the police in Kentucky. The strange looking instrument below it is a burglar's jimmy of the finest steel, and the implements below that are a portion of a safe-blower's outfit. The story of this man is one of the most wonderful in all our experience, and we shall give it in due course, in detail, in the LEAVES. He and his family, and men at one time desperate criminals, have been converted and baptized since we came to Chicago.

It would take a large volume to write the story of all these things. They represent centuries of suffering in the aggregate, and are but a few ocular demonstrations of thousands who have been healed.

May God bless the little picture as we give the glory to Him whose name is over all. By Him alone these deeds of mercy and of love have been wrought. Amen.

DIVINE HEALING HOME No. 3.

(See Illustration, page 219.)

ON November 16th, we opened another Home for God's sick children, who are setting their faces toward Zion Tabernacle, from all parts of America, and indeed from other continents. We present our readers with a picture of the New Home, and ask their earnest prayers for its prosperity, and for all who enter its pleasant portals.

As we stated in No. 10, of this series of LEAVES OF HEALING, the new Home was "half filled the first day." Shortly after, every room was occupied, and that has been its condition ever since: for as quickly as one guest leaves, there is another, and sometimes two or three, ready to take the room.

We have appointed an excellent brother minister, who has also been a doctor of medicine, and his amiable and intelligent wife, to be house father and mother. Thus far God has manifestly approved our choice, and our brother and sister, and their little three year old daughter, Ruth, give the Home a most homelike appearance and feeling.

Profiting by our experience in furnishing and fitting Homes No. 1 and 2, we have been able to make improvements in Home No. 3, and Messrs. Mandel Brothers, of Chicago, have executed our orders in such a way as to make it pleasant, comfortable, harmonious, and inviting. We have an excellent staff of Christian servants, and have spared neither time, thought, labor, nor money to make it such a Home as that of "Gaius the well beloved," which is commended so beautifully by the apostle John in his third epistle. We desire to "do a faithful work in whatsoever we do towards them that are brethren and strangers withal."

The Home is situated at Nos. 6034 and 6036 Edgerton Avenue, the two houses being made into one. It is built of white stone and red pressed brick, and stands in grounds by itself, with a considerable space on the east, west and south sides. It is just three doors from Home No. 1, where we personally reside, so that the guests come to our Morning Prayers, and Special Gatherings in the assembly room there. It is within a block and a half of Zion Tabernacle where there are many meetings, every week. It overlooks Jackson Park and the guests can see the remnants of the World's Fair, and the so-called White City, but they can also see what is better, the improvements which are being made in the Park, the Wooded Island and Lagoons and in the Midway Plaisance.

In a few months these will be fully restored to their natural beauty and be even lovelier than before: for every vestige of the shoddy and artificial shams of the Fair will have disappeared forever. The surroundings of the Home are quiet, and pleasant walks and drives are within easy reach. It is seven miles distant from the center of Chicago; but the Express Trains on the Illinois Central Railway, running three trains an hour, makes the Home only fifteen minutes distant. The Home is within a block of the 60th Street depot of the Illinois Central Railway. The Elevated Railway and Street Cable Car lines are within easy distance.

The office of the Steward of the Homes is in Home No. 3, and all personal applications for rooms must be made there. All applications by letter must be made to Rev. John Alex. Dowie, Home No. 1, 6020 Edgerton Ave. It is better to make application in person, or by a personal friend living in Chicago, as the correspondence is so large that there is danger of delay. Besides there are many cases which can only be received after personal interview.

The rates for board and room accommodation are the same as in No. 1, and can be procured on application. There are no charges of any kind in the Homes or in Zion Tabernacle for Dr. Dowie's services, the work being supported by free-will offerings.

The opening of Home No. 3 has not solved the problem—scarcely has it postponed the solution—of finding room for the friends who are coming to seek Divine Healing in Zion Tabernacle, from all parts. Let our readers ask for us Divine guidance, more money, and good helpers.

These Homes are truly being established by God.

THE FOLLOWING PUBLICATIONS CAN BE HAD AT

ZION PUBLISHING HOUSE

6100 STONY ISLAND AVE., CHICAGO.

DIVINE HEALING VINDICATED.

....A REPLY....

BY THE REV. JOHN ALEX. DOWIE

To an attack by the Rev. Dr. Chapman and the Oakland Pastor's Union, delivered in the First Baptist Church, Oakland, California, on Lord's Day afternoon, Jan. 27, 1889. 28 pages; 8vo. Price 10 cents per copy (12 cents posted), or 20 copies for \$1.25, postage included.

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Being two addresses on Divine Healing, delivered by the REV. JOHN ALEX. DOWIE and MRS. DOWIE, by invitation of the Congregational Club, at their meeting held in the parlors of the Y. M. C. A., San Francisco, on Monday, Dec. 17, 1888. 12 pages, 8vo. Price 5 cents per copy, (6 cents posted) or 50 copies for \$2.00, postage included.

RECORD OF THE FIFTH ANNUAL COMMEMORATION

....OF THE....

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"LEAVES OF HEALING"

A weekly paper for the Extension of the Kingdom of God. Edited by the REV. JOHN ALEX. DOWIE.

PUBLISHED AT

ZION PUBLISHING HOUSE

6100 STONY ISLAND AVE., CHICAGO.

Various tracts and pamphlets on Divine Healing will also be published from time to time.

A stock of Hymn Books, Bibles, New Testaments, Memorandum Books, and Stationery always on hand.

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ANNOUNCEMENTS.

SPECIAL NOTICE

CROWNING PRAISE & TESTIMONY MEETINGSFOR 1894....

Will be held in the TABERNACLE on LORD'S DAY DEC. 30th, at 2:45 and 7:45 P. M., when many who have been saved and healed though faith in Jesus will testify. "All manner of sickness, and all manner of diseases" will be represented. The crutches, braces, trusses, boots, plaster casts, cots, etc., represented in the picture, "Captured from the Enemy," will be exhibited above the platform. Those who desire to testify will assemble in the Healing Room at 1:45 P. M.

A LARGE ATTENDANCE OF THOSE WHO HAVE BEEN HEALED IS ESPECIALLY INVITED BY DR. DOWIE.

DIVINE HEALING HOMES

Conducted by The Rev. John Alex. Dowie and Mrs. Dowie.

HOME No. 1,

(Where Doctor and Mrs. Dowie personally reside) is situated at 6020 Edgerton Avenue, close to the 60th Street Station of the Illinois Central Railway.

HOME No. 2,

Is situated at 253 E. 62nd St., next door to the Tabernacle.

HOME No. 3,

Is situated at 6034 Edgerton Avenue, three doors south of Home No. 1.

Personal application by intending guests must be made at Home No. 3 to the Steward of the Homes.

Letters must be addressed to Dr. Dowie.

Terms will be forwarded on application.

A NEW YEAR'S DAY RECEPTION

ON JANUARY 1st,

Will be held at which ALL FRIENDS INTERESTED IN THIS WORK will be received from 3 to 5 P. M. as follows:—

IN DIVINE HEALING HOME No. 1,

BY THE REV. JOHN ALEX. DOWIE,
MRS. DOWIE AND FAMILY.

IN DIVINE HEALING HOME No. 2,

BY MR. AND MRS. F. W. COTTON.

IN DIVINE HEALING HOME No. 3,

BY THE REV. DR. SPEICHER AND
MRS. SPEICHER.

IN ZION PUBLISHING HOUSE,

BY THE ENTIRE STAFF.

The friends will be invited to inspect the Homes. In the Publishing House the whole process of printing and electrotyping will be explained, and the machinery set to work. Souvenir cards with motto for the New Year and photo-engravings will be printed and given to the visitors.

A SPECIAL SERVICE will be held at 8 P. M. in ZION TABERNACLE.

Meetings will be continued in ZION TABERNACLE,
251 East 62nd Street, near Jackson Park

DURING THE MONTH OF DECEMBER

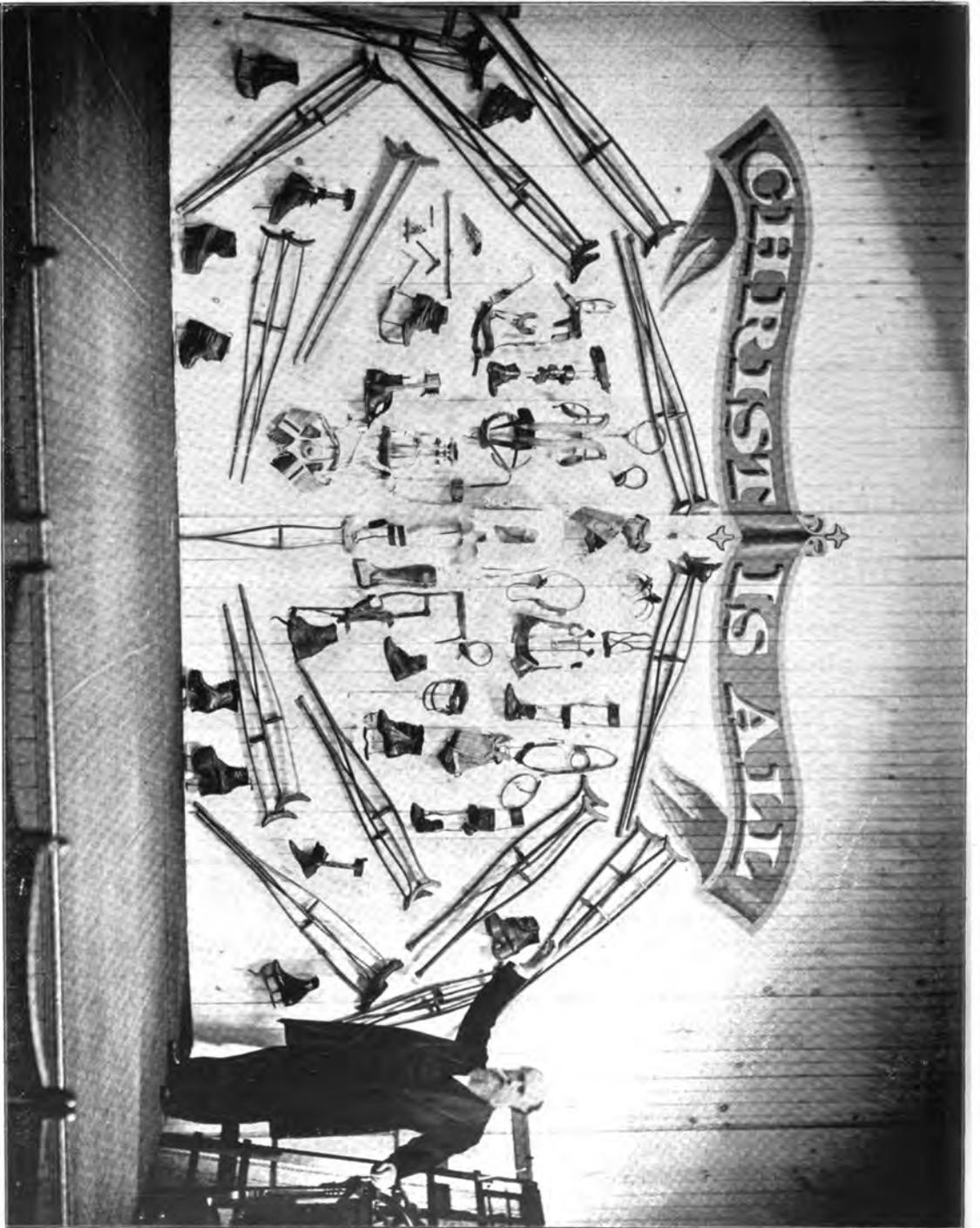
LORD'S DAYS: 10:45 A. M., 2:45 P. M. and 7:45 P. M.

TUESDAYS: 2:30 P. M. (Except on CHRISTMAS DAY.)

WEDNESDAYS: 8 P. M.

THURSDAYS: (CHILDREN'S DAY) 2:30 P. M.

FRIDAYS: 2:30 P. M.



CAPTURED FROM THE ENEMY.

Some of the Crutches, Braces, Boots, Plaster Casts, Etc., once worn by the sufferers whom God delivered, with a set of Safe-blower's Tools and the Revolver of a burglar, (now converted) and a number of Coils on which dying persons (now healed) were brought to Zion Tabernacle, in some cases hundreds of miles. WE WEAVE THE CRUTCHES, AND BRACES, AND INSTRUMENTS OF SURGICAL TORTURE INTO A CROWN, AND POINTING TO IT WE CRY TO ALL THE EARTH, "CHRIST IS ALL."

(See Page 224.)

He sendeth His word



and healeth them.

LEAVES OF HEALING

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.

VOL. 1. NO. 15. NEW SERIES.

CHICAGO, DEC. 28, 1894.

PRICE FIVE CENTS.



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 labour 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, 2:13-14.*

"One drop of ink makes millions think."—*A nineteenth century fact.*

Our little House is only four months old to-day, Dec. 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 HONOUR 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 Australasia, 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 specially 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 or 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 in 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 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 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."

And now let us invite our readers to accompany us on a brief visit to Zion Publishing House.

It is situated a short distance from Zion Tabernacle and from the Divine Healing Homes, within two blocks from either.

Picture No. 1, on the front page of this issue, shows the portion of the long two-storied, plain brick building, opposite Jackson Park, which is occupied by the House.

The sale-room and manager's office are shown on the corner, and the letter-carrier has his hand on the door of the printing office. The electrotyping department's large windows face 61st street, on the left of the picture.

We have a short lease of the premises, which are convenient for present purposes.

Picture No. 2 presents an excellent view of our largest press which we purchased direct from the manufacturers, the Campbell Printing Press and Manufacturing Company, of 160 William street, New York, and 334 Dearborn street, Chicago. It is technically known as an "oscillating job and book press." The whole design of the machine is exceedingly strong, and it does most excellent work, producing the beautiful impressions on this paper, and bringing out in beautiful clearness the half tone photo-engravings which we use so largely in this paper. It has a "bed" 39x53 inches, a "form" 33x49, four rollers, and a speed of 1500 copies per hour. Its dimensions at "the base" 5 feet 8 inches x 11 feet 3 inches, and "over all" of 8 feet 5 inches x 15 feet 6 inches. Its height is 7 feet 2 inches. It is a wonderful piece of machinery, and carefully handled and kept, does most satisfactory work. We have scarcely required to adjust a screw since it was set up, and we are much pleased with our first LEAVES OF HEALING press, and congratulate the manufacturers upon the excellence of their workmanship.

Picture No. 3, on page 228, represents a flash light photographic view of our composing room, with two of our compositors at their "cases," filled with the superior copper-mixed type, which we purchased from Messrs. Barnhart Bros. & Spindler, 183 Monroe St., Chicago, the owners of the Great Western Type Foundry. The "dress" of the LEAVES OF HEALING sufficiently commends the excellence of their type, and we have purchased everything in that department from that well-known firm. The cases are placed on the top of type

cabinets which are filled with trays full of all kinds of jobbing and display type. "Imposing" tables and stones, galley racks, proof and a fine job press, etc., occupy the rest of the room, which is fully displayed, with the exception of the mailing department, which is partly hinted at by one of the mailing tables in the foreground of the picture.

Picture No. 4 shows the Engine and Press Room.

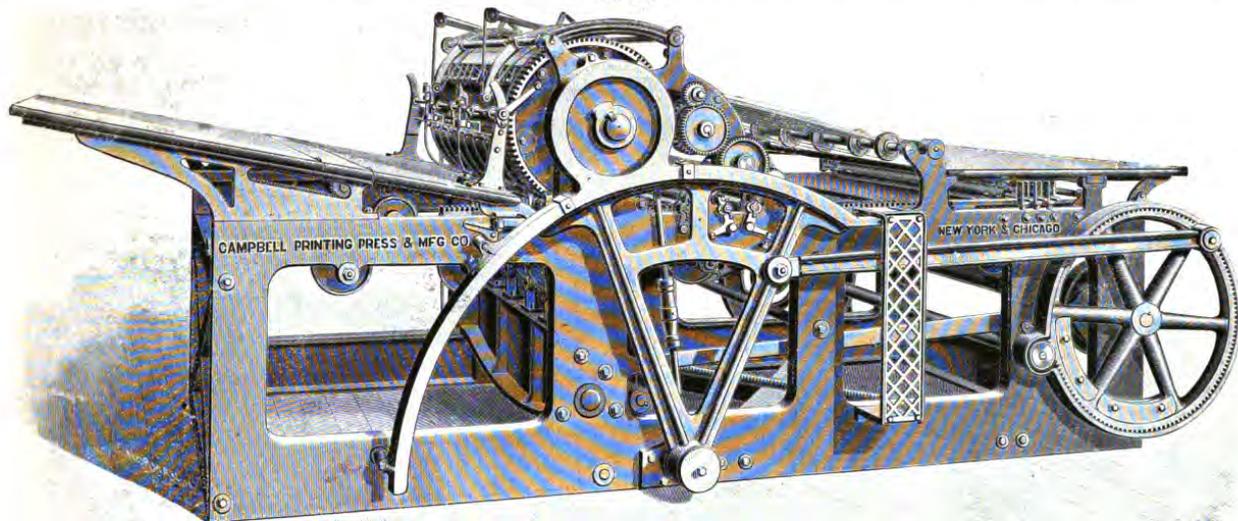
The engine in front of the picture is one of the improved "Lewis" Gas and Vapor Engines, purchased from the agents, Messrs. Barnhart, Bros. & Spindler, and manufactured by the Webster Manufacturing Co., 1075 W. 15th St., Chicago. It is of ten horse power, occupies a floor space of 7 feet 10 x 5 feet 10, has foundations about 6 feet deep, and weighs 6,000 pounds. It does most excellent work and provides "power" for our machinery in all our departments.

The Dexter Folding Machine seen just beyond the engine is one of the "little wonders" of our establishment. We pur-

chased it from the Dexter Folder Company of Fulton, N. Y., and 315 Dearborn St., Chicago. It takes the paper from the press, and by a most ingenious series of rollers, delicately folds it into its present form.

machines and an electro-copper-plate is thereby prepared. This enables us to print a new edition of any of the issues of LEAVES OF HEALING, which have already been required in the cases of Nos. 1, 2, 5, and 7 of this series. This is a great convenience and in the long run will save much expense. It would take too much space to describe fully the twelve machines in this department, and we will, therefore, simply describe the process through which each page of the LEAVES passes ere we secure a permanent impression from which we can print future copies.

No. 2.



The Campbell Oscillating Press on which LEAVES OF HEALING is printed.

chased it from the Dexter Folder Company of Fulton, N. Y., and 315 Dearborn St., Chicago. It takes the paper from the press, and by a most ingenious series of rollers, delicately folds it into its present form.

A wire stitching machine peeps out its arm on the left of the picture, which takes the paper after it leaves the folder and stitches its pages with two strokes. Then a large sized Victor Paper Cutter takes the paper, about 100 copies at a time, and cuts it trimly and truly in a few moments—which is the last process ere the LEAVES OF HEALING are carried to the mailing department and the sale-room.

Picture No. 5 takes us into a totally different department, and one not often attached to a printing house, except when it is on a large scale. It represents the Electrotyping Department of Zion Publishing House, and has quite a large and interesting outfit of machinery. Every page of this paper, after it has been set up in type, is passed through all these

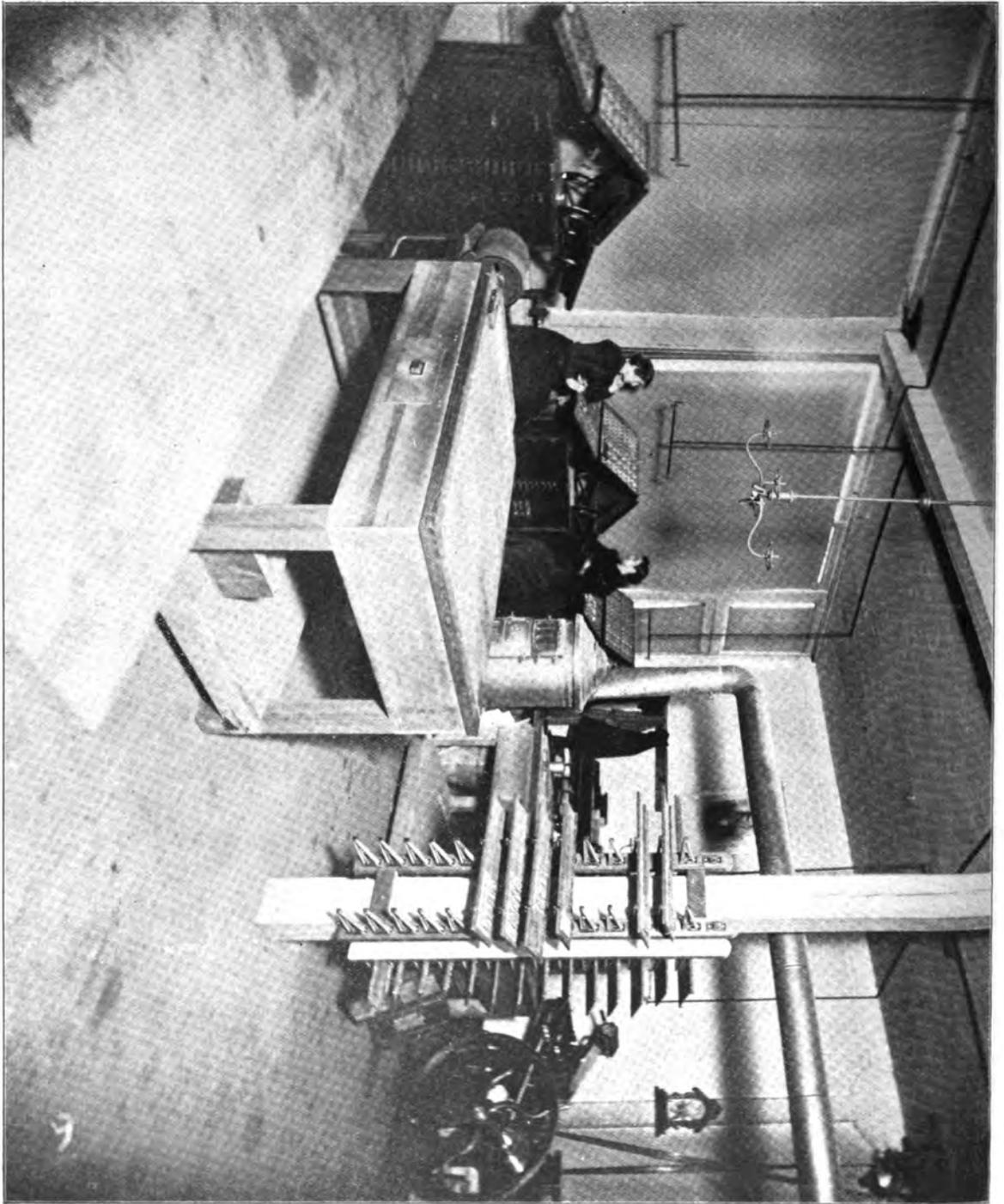
polished wax mould. Then there is a Furnace and Casting Pot, which just peeps out in the extreme left of the picture, but is not shown, and here the metal is prepared to back up the "shell."

It is then taken—a strong heavy plate now—to a "rouger" where it is made perfectly even, low letters raised, and all defects remedied—in short, it is "finished," and laid aside for future use. Saws for wood and metal, shaver, trimmer, planers, etc., are used in arriving at this result—a beautiful clean copper plate page, which can be put into the press and used at any time.

And now we will leave the busy, clever workers in all these departments, and each go to our own work, thanking God, we trust, that we can use all these cranks and pulleys, and belts and wheels and engines, whirring away so noisily, and from their united skill send forth our white-winged dove bearing LEAVES OF HEALING to every land.

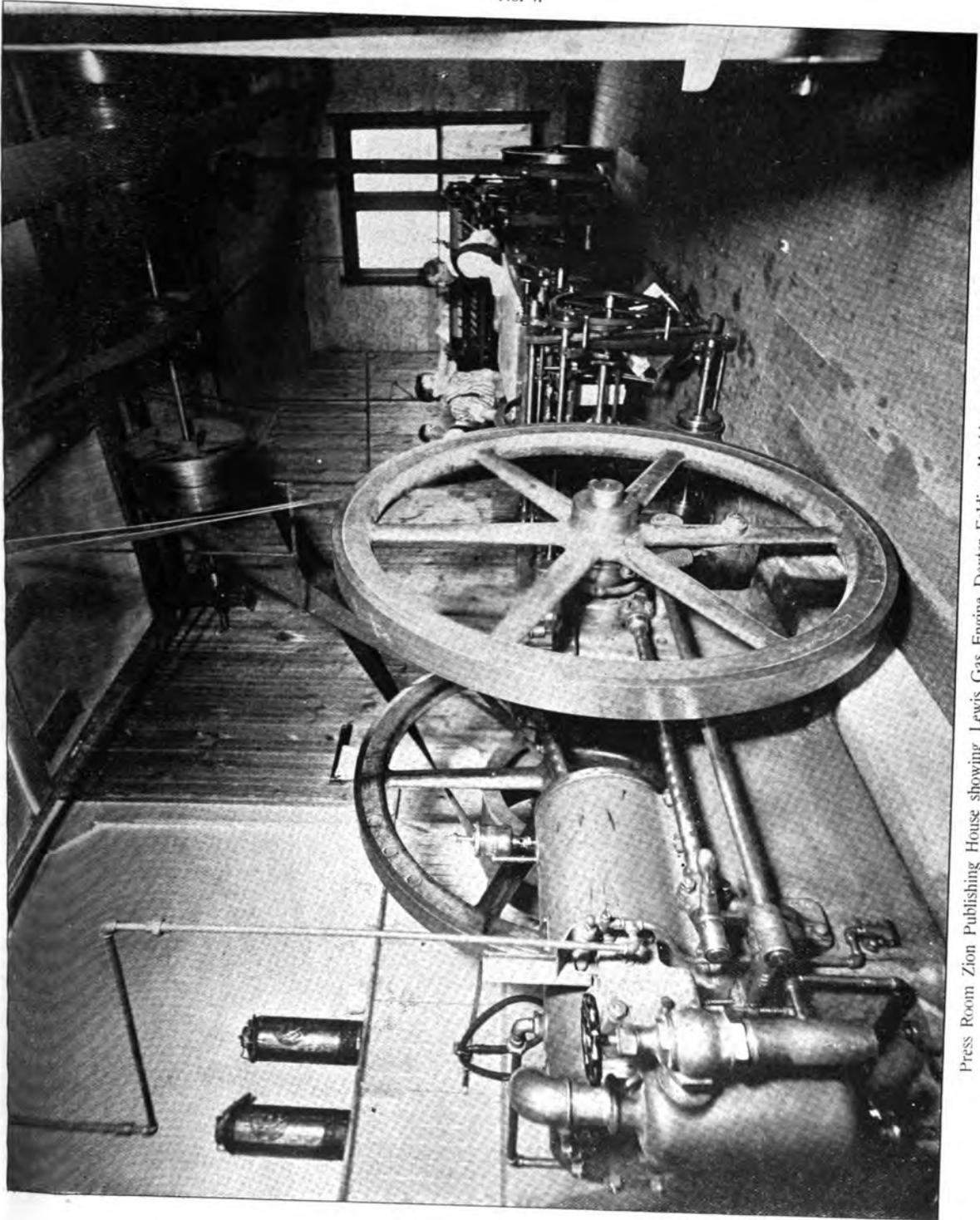
We ask our Christian readers one and all to pray for the success of Zion Publishing House.

No. 3.



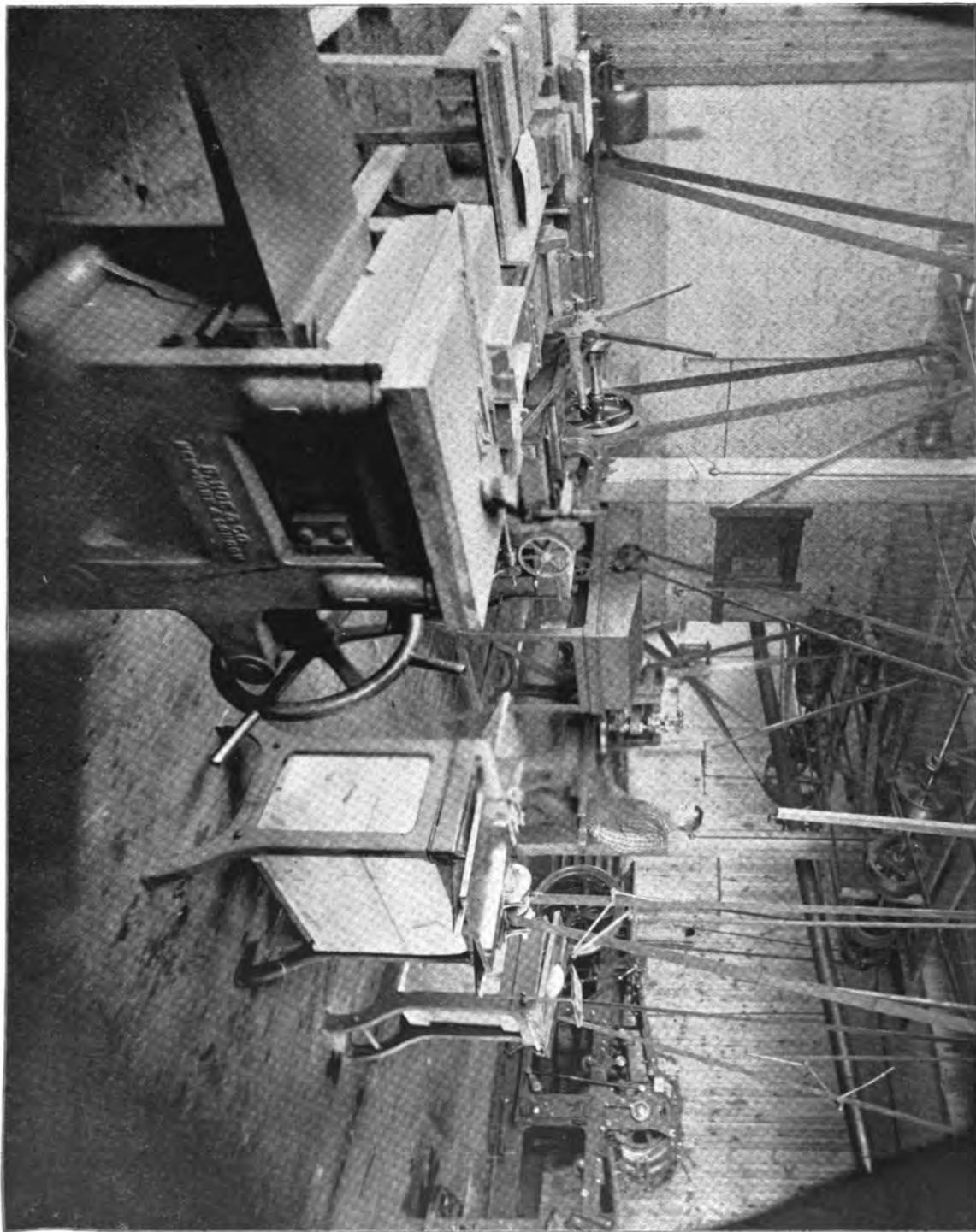
Composing Room in Zion Publishing House with Compositors at Cases.

No. 4.



Press Room Zion Publishing House showing Lewis Gas Engine, Dexter Folding Machine, and Campbell Printing Press, with Foreman and Pressmen at machinery.

No. 5.



Electro-typing Room, with complete outfit of machinery, showing the Electro-typer at work on Planer.

Gottes Weg der Heilung.

Dom Redakteur.

Gottes Weg der Heilung ist eine Person und kein Ding.

Jesús sagte: „Ich bin der Weg, die Wahrheit und das Leben,“ und Er wurde stets Seinem Volke geoffenbart in all den Jahren durch des Vertrages Name, Jehova-rophí, oder „Ich bin der Herr, der Dich geheilt hat.“ (Johannes 14: 6 und zweites Buch Moses 15: 26).

Der Herr Jesus Christus ist stets der Heiler.

Er kann sich nicht ändern, denn „Er war derselbe gestern, ist es heute und ewig,“ und Er ist stets bei uns, denn Er sagt: „Siehe, ich bin stets bei Euch, selbst bis zum Ende der Welt.“ (Hebräer 13: 8 und Matthäi 28: 20). Weil Er unveränderlich ist, und weil er anwesend ist im Geiste gerade so als wie im Fleisch, deshalb ist er der Heiler Seines Volkes.

Göttliche Heilung ruht auf Christi's Veröhnung.

Es wurde von Ihm prophezeit: „Sicherlich hat Er unseren Kummer ertragen (Hebräer, Krankheiten) und unseren Schmerz empfunden, und durch Seine Streifen werden wir geheilt,“ und es wird ausdrücklich erklärt, daß dieses in Seinem Dienst der Heilung vollzogen wurde, welcher stets fortgeführt wird. (Isaiah 53: 4, 5 und Matthäi 8: 17).

Krankheit kann niemals Gottes Wille sein.

Es ist des Teufels Arbeit, folgend auf Sünde, und es ist für die Arbeit des Teufels unmöglich, jemals der Wille Gottes zu sein.

Christus kam, um „die Arbeiten des Teufels zu zerstören,“ und als Er hier auf Erden war, „heilte Er jede Unpäßlichkeit und jede Krankheit,“ und alle diese Krankheiten sind ausdrücklich für die „Unterdrückung des Teufels“ erklärt worden. (1 Johannes 3: 8, Matthäi 4: 23 und Apostelgeschichte 10: 38).

Die Gaben der Heilung sind fortdauernd.

Es wird ausdrücklich erklärt, daß die „Gaben und der Beruf Gottes ohne Reue sind,“ und die Gaben der Heilung sind unter den neun Gaben des Geistes zur Kirche zu finden. (Römer 11: 29 und 1 Cor. 12: 8-11).

Es giebt vier Arten göttlicher Heilung.

Die erste Art ist das direkte Glaubensgebet; die zweite ist das vermittelnde Gebet von zwei oder mehr Personen; die dritte ist die Salbung des Aeltesten mit dem Glaubensgebet, und die vierte Art ist das Handauflegen Derjenigen, welche glauben, und welche Gott vorbereitet und zu jenem Dienst berufen hat. (Matthäi 8: 5-13, Matthäi 18: 19, Jacob 5: 14, 15, Marcus 16: 18).

Göttliche Heilung wird von teuflischen Betrügern bekämpft.

Unter diesen befinden sich Christian Science (fälschlich so genannt), Weist-Heilung, Spiritualismus, Entzündungs-Evangelismus u. s. w. (1 Timotheus 6: 20, 21, 1 Timotheus 4: 1, 2, Isaiah 51: 22, 23).

Tausende sind durch den Glauben an Jesus geheilt worden.

Schreiber dieses sind Tausende von Fälle bekannt und er hat persönlich seine Hand gelegt auf Tausende von Personen. Vollständige Auskunft kann man erhalten in den Versammlungen, welche im Zion Tabernakel, No. 251 Ost 62. Str., nahe dem Jackson-Park, Chicago, abgehalten werden, sowie aus vielen Pamphlets, welche die Erfahrung von Vielen in deren eigenen Worten enthalten, die in diesem und anderen Ländern geheilt worden sind. Diese Pamphlets werden von dem Zion Publishing House, No. 6100 Stony Island Ave., Chicago, herausgegeben.

Glauben kommt durch das Hören und Hören kommt durch das Wort Gottes.

Sie sind herzlich eingeladen, vorzusprechen und sich selbst davon zu überzeugen.

LA MANIÈRE COMME QUOI, DIEU GUÉRIT LES MAUX.

PAR L'ÉDITEUR.

La Manière comme quoi Dieu guérit, c'est une personne et non pas une chose.

Jesu dit: „*Je suis*, la Voie, la Verité, et la Vie,“ et il s'est toujours révélé à Son peuple en toute époque avec le Nom Covenant de Jehova-rophí, ou „*Je suis* le Seigneur, ton Salut.“ (Jean 14: 6 et les Exodes 15: 26.)

Le Seigneur Jesu c'est Celui qui guérit.

Lui ne peut pas changer parcequ'„Il est le même d'hier, d'aujourd'hui et pour toujours“ et Lui est toujours avec nous, parcequ'il dit: „Voilà, *Je suis* toujours avec vous jusqu'à la fin du monde.“ (Hebreu 13: 8 et Matthieu 28: 20.) Parcequ'Il est invariable et parcequ'il est présent, dans l'esprit aussi; bien que dans la chair. Il est Celui qui guérit Son peuple.

La Guérison Divine c'est dans l'Expiation du Christ.

C'est Lui, qui a prophétisé. „Sûrement ce fut Lui qui souffrit nos maux et souffrit nos douleurs, et avec ses châtements nous guérissions,“ et c'est expressément déclaré que cela s'accomplit grace à son Ministère de Guérir, qui continue toujours. (Isaie 53: 4, 5 et Matthieu 8: 17.)

Le Mal ne peut pas être la Volonté de Dieu.

C'est l'oeuvre du Diable, la conséquence du péché, et c'est impossible que l'oeuvre du Diable soit à jamais la Volonté de Dieu.

Christ vint „pour détruire l'oeuvre du Diable“ et lorsqu'Il fut sur la terre, Lui „guérit toutes maladies“ et tous ces maux ont été expressément déclarés d'avoir été „l'oppression du Diable.“ (1 Jean 3: 8, Matthieu 4: 23 et les Actes 10: 38.)

Les Dons de Guérir sont Permanents.

C'est expressément déclaré que „Les Dons et les appellations de Dieu, sont privés du repentir,“ et les Dons de la Guérison sont parnies les Neuf Dons de l'Esprit et de l'Eglise. (Romans 11: 29 et 1 Cor. 12: 8-11.)

Y il a quatre Manières de la Guérison Divine.

La première consiste en adressant la prière de foie, la deuxième dans les prières par intercesseur, de deux ou plusieurs personnes, la troisième dans l'onction des anciens dans la prière de la foie, et la quatrième, en posant les mains sur ceux qui croient et pour les quels Dieu a préparé et appelé à ce ministère. (Matthieu 8: 5-13, Matthieu 18: 9, Jacques 5: 14, 15, Marc. 16: 18.)

La Guérison Divine est opposée aux Fausseries Diaboliques.

Parmis celles-ci y il a la Science Chrétienne (faussement appelée) Guérison du Sentiment, du Spiritualisme, de l'Extase de l'Evangelisme etcetera. (Timothee 6: 20, 21, 1 Thimothee 4: 1, 2, Isaie 51: 22, 23.)

Des Multitudes ont été guéries par la Foie de Jesu.

L'écrivain, connaît des milliers de cas, et il a personnellement posé ses propres mains, sur des vingtaines de milliers de personnes. Des informations complètes peuvent être obtenues aux réunions qui ont lieu dans le Tabernacle de Zion, 251 E. 62 Street, près du Parc Jackson, à Chicago, et grâce à beaucoup de pamphlets qui en démontrent l'expérience par leurs paroles et par beaucoup de personnes qui ont été guéries dans ce pays et dans d'autres; et qui ont été publiés par la Maison Editrice Zion, 6100 Stony Island Avenue à Chicago.

„La Foie Vient en Écoulant, et en Écoulant la Parole de Dieu.“

Vous êtes cordialement invité à venir et entendre de vous-mêmes.

LEAVES OF HEALING.

REV. JOHN ALEX. DOWIE, Editor.

PUBLISHED WEEKLY AT } ZION PUBLISHING HOUSE,
6100 Stony Island Ave., Chicago.

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100 Copies of One Issue,	3.00.
To Ministers, Y. M. C. A.'s and Public Reading Rooms, per Annum,	1.50.

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All communications upon business must be addressed to

THE MANAGER OF ZION PUBLISHING HOUSE,

6100 Stony Island Ave., Chicago

CHICAGO, ILLINOIS, - - - DECEMBER 28, 1894

EDITORIAL NOTES.

"PRAISE waiteth for Thee, O God, in Zion."

"THOU crownest the Year with Thy goodness."

CROWNING mercies from the Fountain of Life and Love continue to overflow Zion Tabernacle, and all the institutions which have proceeded from it. We cannot find language to express the gratitude which fills our heart for the rich blessings God bestows—saving, healing, cleansing, quickening, enlightening and comforting a multitude of weary ones every week within its humble walls.

OUR Happy Homes are full of guests from every part of America, and even during the holidays we have found it hard to find room for all who desired to enter.

ZION Publishing House which is fully illustrated in this issue, is sending forth tens of thousands of pages every week carrying LEAVES OF HEALING from the Tree of Life, and we praise God for all He is doing through our type and presses, and the beautiful paper we use.

THE Living Epistles of living men, women and children who have been blest through these agencies are rapidly multiplying. They live and love to tell the Story of His Grace in cleansing their hearts, healing their bodies, and filling their lives with gladness and peace and strength. They are finding their way to every land, and spreading the joyful news of a present deliverance for spirit, soul, and body in Christ.

WHAT a wondrous year to us!

Chicago had seemed to be utterly deaf to our Message. Press, Pulpit, and People were contemptuous, or indifferent, or opposed. Year after year the Press maintained a steady boycott, only relieved by an occasional dish of falsehood in the approved style of the Chicago Press Liar, a special creation of the devil's. But, at last God has given us a glorious Victory.

The work goes on in ever increasing strength. It widens, deepens, and gets a firmer and firmer hold of the thought and heart of people of all classes: for God is with us in it all.

IN our Notes of Dec. 7th, (No 13) p. 201, we quoted from an interesting letter written to us from 409 E. Market street, Warrensburg, Mo., by Mr. S. F. Huston. Our readers will remember that he told us of a young man who was converted and healed in Zion Tabernacle, who had entered it with a loaded revolver in his pocket looking for a man who had robbed him, with the intention of shooting him.

A sequel to this story is told in another letter from our brother Huston, dated Dec. 24th. He says:—"For the honor and glory of God, I will say that some of the good results which followed the conversion and healing of the young man of whom I wrote to you on Nov. 26 were, that he went home and told what great things God had done for him. His father was a saloon keeper, and when he saw what had happened to his son, that he was converted and healed, the power of God came upon him too. Then he went with his son to the cellar, and with an axe he knocked in the heads of all the whiskey barrels. Then he went with his son to Zion Tabernacle, was converted, and went to work for the Lord. Brother Dowie, that is a good way to get rid of a saloon keeper, get his heart right with God, and turn him into an active, earnest Christian."

THANKS brother, that is just the kind of Manufactory God has established at Zion Tabernacle. We see murderers in heart, adulterers, thieves, liars, and infidels—some of them dressed richly and some poorly—turned into children of God and and brethren in Christ, with purified hearts, living clean and wholesome lives, finding salvation, healing and cleansing in their Lord. We are at this work right along, and, therefore, the devil and all his children, in and out of the churches, are howling at us. The "young lions" of the Medical and Surgical Schools are getting very hungry to put their teeth in our flesh. The venomous, anonymous serpents of the Press are at the same business, and hiss at us from their pestiferous pages. But the people are not so easily deceived, and the true character of the opposition is coming out into clear light. It is the old, old story over again, "they hated me without a cause." Yes, they say, "There is a cause—our crafts are in danger." Just so, and let us whisper in your ears, ye false shepherds of Israel, ye mercilessly cruel poison venders and surgical butchers, ye scribes of that old serpent, the devil—let us tell you they are not only in danger, your crafts are doomed: "For the mouth of the Lord hath spoken it."

WE have recently received many letters from Europe and Australia ordering LEAVES OF HEALING, and sending messages of cheer to fight the battle of the Lord in this "high place of the field." Thanks, good brothers and sisters, all. We are tightening our "girdle," pulling down our "helmet," looking well to our feet and the fastenings of our "breast-plate," getting our "shield" well on our arm, and with our "sword" unsheathed we are going right in to 1895 for the hardest conflict of our lives. We are not waiting for the enemy's attack—we are going after him, and we praise God "there is good fighting all along the line."

OUR girdle is Truth, our helmet is Salvation, our breast-plate is Righteousness, our feet are shod with the Preparation of the Gospel of Peace, our shield is Faith, our sword is the Word of the Spirit, which is the Word of God.

Thus armed, God will give us victory.

Hallelujah, for a good fight, and many Captures from the Enemy in 1895. Come on, ye miserable paper Goliaths. Let us see whether God in Israel is stronger than the Devil in Chicago!

WE present our Christian readers in the next page with "our Pilgrim Band"—the Editor and his family—wishing one and all in Christ's Name, a Happy New Year.

"BRETHREN, PRAY FOR US."



OUR PILGRIM BAND IN DECEMBER 1894.

PRAISE AND TESTIMONY MEETING.

HELD IN ZION TABERNACLE ON THE AFTERNOON OF LORD'S DAY, at 3 o'clock, NOVEMBER 25th, 1894.

The tabernacle was crowded to its utmost capacity. The meeting was opened by the singing of the hymn:—"We're Marching to Zion."

The scripture lesson read by Mrs. Dowie was the 67th Psalm,—a song of praise and thanksgiving.

NOTES OF PRAISE.

Dr. Dowie then said: "We thank God for many tokens of continued blessing in this mission; that every Lord's day this tabernacle is filled to its utmost capacity and beyond, and that God blesses here hundreds of persons each Sabbath day, and indeed hundreds every day the tabernacle is open. It is not an unusual thing, and last week was not an exception, to see four and five hundred persons at nearly every meeting, rise and seek forgiveness of sin, purity of heart, and holiness of life. Last Lord's day it seemed as if well nigh the whole congregation rose and consecrated themselves to God. We thank God for this open avowal of allegiance to Christ in all things. We have no means of numbering how many have been saved; 'Israel is not numbered.'"

I am thankful that there are multitudes of people saved of whom the churches know nothing. I am almost glad they do not; because after a church has got hold of a convert and three or four deacons have sat upon him as a candidate, there is not much left of him, and when at last he is admitted to the church it is a great wonder if his spirituality survives the operation. I believe very firmly in that which was a revelation to Peter, when with wondering eyes he said, (Acts 10: 35): "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth Him and worketh righteousness, is accepted with Him." I am thankful when I see the people wanting to work righteousness; and above all I am thankful when I find them penitent and willing to restore what is not theirs, and to confess what they have done wrong.

EVERY WEEK MORE THAN A THOUSAND PERSONS PROFESS TO RECEIVE THE LORD IN THIS "WOODEN HUT"

as some one has contemptuously called it. I have sometimes noticed that the higher the spire on a church, the lower the piety and the meaner the Christian life. These churches are open about three hours a week and padlocked the rest of the week. If I were the devil I should delight in a church which was padlocked all the week. I am glad this "wooden hut" is open all the week. Between the homes and this "wooden hut" we hold more than twenty-one services a week.

EXHIBITING RECENT CAPTURES FROM THE ENEMY.

We are thankful to God for blessings upon the work in all its departments, and for many wonderful healings. I generally tell my janitor to put upon the table some of the braces and crutches of those whom God has healed, and here is a pair of very pathetic braces which were worn by a little boy. You see they are much worn. He has had to wear them year after year. (The mother of the child explained that while it wore short hair and looked like a boy, it was a little girl.) The mother will tell you presently of her healing.

A young lady handed me this ingenious thing. (Showing steel braces.) She was "bound in affliction," and in the hands of the surgeons, bound still further "in iron," and the iron was no small bondage. The young lady who wore this had to wear it night and day, and now she is free. Her leg was about two inches shorter than the other and now it is of equal length. Here is another brace left by her and a pair of crutches.

I do this to mention, as is our ordinary custom, some of the healings during the week and to thank the Lord for the things which He hath wrought.

PRAISE FOR THE WIDENING EXTENT OF WORK.

I want to say also that we have had during the week, a

great many reasons to thank God that His word is having "free course," and that people in distant lands, who have never seen our faces, have been healed of various diseases. I also thank God, that even as the spider has her place in kings' palaces, so this little "wooden hut" has been making a little impression, even in the king's palace, for a gentleman who recently came and heard us speak in this Tabernacle, was one of the German Emperor's body guard. He said to me before leaving for Germany: "Sir, when I go home and I see the Kaiser, one of the first things he will ask me will be, in his bright, quick way, 'What was the most wonderful thing that you saw in Chicago?' and I will tell him: It was not the World's Fair; it was not the Dream City; but it was the sights which I have seen in your Tabernacle so often, of the people rising and giving their hearts to God; of the people living new lives; of the little children who were healed of various diseases; and those healed of that dreadful disease cancer, of which his father died. I will tell him that in Zion Tabernacle I saw Jesus Christ as the Healer of His people" He has gone home and doubtless delivered his message, and doubtless it has had its effect.

This testimony has its place in the highest places of the land, as well as in the lowliest. We are also grateful to God, beyond all expression, for the blessing upon the LEAVES OF HEALING, and say with all our hearts:

"Praise Him, praise Him, Jesus our blessed Redeemer.

Sing, O, earth, His wonderful love proclaim,

Hail Him, hail Him, highest archangels in glory:

Strength and honor give to His holy name."

I am glad that

THIS TABERNACLE IS A PLACE OF JOY.

God forbid that I should make it anything else. We trust that in this city, and throughout this land, God will stretch forth His hand to save, and heal, and bless multitudes, and that they will be convinced that Jesus Christ has come to Chicago. What a pitiful question is asked in the title of Mr. Stead's book: "If Christ came to Chicago?" Jesus said: "Lo, I am *with you alway*." What a wretched thing it is for people to be talking about "If Christ were in Chicago."

"Jesus, wh'er Thy people meet,

There they behold Thy mercy seat.

Wh'er they seek Thee, Thou art found,

And every spot is hallowed ground."

I want to tell you Christ is in Chicago, and I want to thank God with all my heart for what He has done.

After prayer by the Rev. Mr. Harrison, and the singing of the hymn: "Jesus, Lover of my soul,"

AN OBJECT LESSON FOR "STINK POTS."

Dr. Dowie said, as he held up some cigars and tobacco: "Mr. B., of Cairo, Illinois, was in Home No. 1, and got blessing. He had to go away but he left these, which he said were an outward and visible sign of an inward and invisible change of heart. He loathed the things he used to love. Now, you "stink-pots," do you know what these are? I would rather be the slave of a Chinaman or an African than of this dirty trinity, cigarettes, smoking tobacco, and chewing tobacco. Your dirty passion bids you smoke this and chew that, become their slave and then eat your master. The idea of expecting God to hear your prayer. And what is this? A box full of morphine. He left these things with me, and he left his pain with the Lord. Some of you here were in the room in Home No. 1 when the pain left him suddenly after I prayed and layed hands upon him. All who saw him at that time please hold up your hands. [Five men hold up their hands to say they saw him leave his pain.] And he was glad to leave these things behind. And now I am anxious to get rid of them; they smell. Just think, there are seven hundred millions of dollars spent annually in this country on tobacco, and thirteen hundred millions on the infernal alcohol. Two billions of dollars wasted which we want to see saved for God.

Another hymn was sung:

"Sing them over again to me,
Wonderful words of life."

after which Dr. Dowie repeated the invocation:

"Let the words of our mouths, and the meditations of our hearts, be acceptable in thy sight, and in the sight of this people, and to all to whom these testimonies shall come, for the sake of Jesus our Lord, our Strength and our Redeemer.

RESTORATION OF HEARING AFTER FIVE YEARS TOTAL DEAFNESS,
AND HEALING OF BRIGHT'S DISEASE OF THE KIDNEYS.

Dr. Dowie read the following written testimony:

"Testimony of Linda Karch, of Frankfort Station, Will Co., Ill., who became totally deaf when she was two years of age. She was treated by Dr. Stearns of Chicago. As she grew older she grew worse, until the latter part of September when she was brought to Chicago to be prayed for by Dr. Dowie. He prayed with her five times. She improved from the first time he prayed with her, and after the fifth she was perfectly cured.

Six years ago she began to be bothered with the kidneys. She was first treated by Dr. Henry, who said she would grow worse as she grew older. She was then treated by Dr. Runden, of Joliet, who said he could not cure her, but could give her something to lengthen her life, and that she would die with the disease. Then she was brought to Chicago, to Dr. Dowie, who prayed with her two times, after which she was cured."

Dr. Dowie added: "The child is about eleven years old and has been deaf for nine, and totally deaf for five years. Now she is going to the public school. There are two other children in the family who were both deaf and dumb, and Mrs. Karch adds their testimony:"

PARTIAL RESTORATION OF TWO DEAF AND DUMB CHILDREN.

"Testimony of Olive and Etta Karch, of Frankfort Station, Will Co., Ill., who were both born deaf and dumb. Olive was first treated by Dr. Henry, of Frankfort, who took her to the first class ear doctor of the Hospital in Chicago. She had two operations there, but instead of growing better she grew worse. In the latter part of September she was brought to Dr. Dowie and now she can hear and understand when we talk in her ear, and she will say some words, but I will continue to come with them until they are cured, for I know they will be." [The testimony of these children will be given by them in person, God willing, on Lord's Day, Dec. 30th. They continue to improve.]

CONFIRMATIONS.

Dr. Dowie then asked all who knew these children to stand. A number did so; and then a gentleman who lived in the same place and knew all about them rose to corroborate the statements made. "They are three interesting children. The oldest one who is now hearing very well was not born deaf, but the others were deaf and dumb. The oldest can now hear a whisper."

"I LOVE TO HEAR THE CHILDREN."

Proceeded Dr. Dowie. "I confess that while I like to see grown people healed, I have a special delight in seeing the children healed, and we will take the children first." (Turning to a little child) he said:—"Come now, let me put you on the piano."

INSTANTANEOUS HEALING OF CHILD AND MOTHER.

The mother said the child's name was Adelina Larson. They were living in Plainfield, Ill., at the time when she specially came to see Dr. Dowie, but are now living at 339 Franklin street, Chicago. Dr. Dowie held up a little brace and asked: "Is this your child's brace?" The mother said it was. He then asked how long she had worn it and was told she had used the brace since she was a year and a half old. He inquired if there had not been a boot attached and she responded that there had been but that she had removed it to give to a little friend who could not buy one. The mother added: "The braces cost \$16.50 and did no good. Dr. Dowie

prayed for her the last Thursday of September last and she has not had them on since. She was also cured of severe internal trouble which doctors of high standing in this city could not relieve. She was healed instantly of internal inflammation.

I want to tell you of my own healing. I would speak all day if you would let me. I was instantaneously healed of bladder trouble. We were both healed instantaneously."

ANOTHER CHILD—RESTORATION AND LENGTHENING OF A
LIMB PARALYZED FOR FIVE YEARS.

Dr. Dowie then asked Ina Estes, of Plainwell, Mich., to step forward. She was placed upon the piano and her brace was shown to the audience, while the mother told the story as follows:—"At the age of three months her little leg was paralyzed, her right limb, so that she could not even bend her toes. Gradually she regained the power to move her limb backwards, but the front muscles would not work. She was doctored by various physicians in several places, the last being Drs. Wilson and Allen, of the National Surgical Institute, Indianapolis, Ind. It is five years this coming February that she has worn braces. The one you have she has worn a year. When we came to the Divine Healing Home a week ago last Tuesday, her right limb was three inches shorter than the other. Dr. Dowie prayed for her on the following Thursday and her leg was lengthened an inch. When he prayed again on Saturday it was a little longer than the other, but glory be to God it has gone back and is now just the length of the other, and is also gaining in strength. Every night we had to rub the limb to get the blood to circulate, it would be so cold, and since Dr. Dowie laid hands on her it has been just as warm as the other.

Dr. Dowie then said:—"I put her on this table that you may see she stands on equal feet. The mother says so and she says so. (Turning to the child) "Do you love God a lot for it?" The child said she did and Dr. Dowie responded: "You ought to love me a little too." Showing the brace, he said: "This is the brace. It is well worn. Her leg was paralyzed and cold and had to be rubbed to get circulation in it, and now from Wednesday night she has not worn the brace at all and the little thing runs up and down the stairs. She is a very sweet little child and we love to have children in the Home."

"GOD'S WITNESSES TO DIVINE HEALING." NO. 1 IN LEAVES
OF HEALING—WILLIE ESSER—REPEATS THE STORY OF
HIS MIRACULOUS HEALING.

Dr. Dowie said:—"There are many who are very much interested in the case of Willie Esser, whose story was told in the first issue of the LEAVES OF HEALING. Some wicked people have said he was not healed. I did not send for him, but he is here with his mother and I want him to come out and bring his brace and crutches. I want you to see this boy. (Placing him on the table with his brace and crutches.) There you have him, just as he is in that picture in the first issue of the LEAVES. You will recognize the boy at once; boy, brace and crutches. The mother's testimony was given publicly some time ago in Central Music Hall, but I am just as much interested in the confirmation of older testimonies as in bringing forth the new, because it is important to establish the permanence of the work.

Please answer a few questions.

"Are you Willie Esser's mother?" "I am."

"Where do you live?" "\$205 Armour Avenue, Chicago."

"When did he become sick?" "He was not quite four years old when he began to walk lame all at once. He had fearful pain in his limb at night, and none of us could sleep. We had to get up and rub him and try other things. He was doctored two years before he put on the machine, then Dr. Blanchford said he could not be cured in any other way than to wear the machine and high boot. This is the third

machine; he had two before; and for seven weeks he wore a plaster paris cast, when he had to take it off. That was when he was four years of age. For five and a half or six years he had to wear these things, and was healed when he was nine years old."

"Now tell us about the healing, that is the point," said Dr. Dowie.

"Is this the boot he wore?" "Yes," was the response."

"How short was the leg?" "Three inches."

"Had he to wear this night and day for four years?"

"Yes, and went all the time on crutches. His leg was paralyzed."

Dr. Dowie explained: "When he came he gave his heart to Christ. One day he came up to the platform and lay down, (for he could not kneel because of the steel brace) and asked God to forgive his sins. He wanted to take the brace off at once, but I said: "No, bring your mother." Then he came with his mother and I took them into my private room and prayed, and everything was removed at once. His leg came right down the same length as the other and he walked off with this boot. Two days later, the 15th of April, he came back with equal legs and boots. He has been perfectly well ever since, and goes to school and runs all day long. He attends the Farrin school; corner of 51st St. and Wabash Ave., and attends a class of physical instruction."

The mother resumed: "The first time Dr. Dowie prayed, his leg came down. I was afraid when he took the machine off, and did not know how I would get him home, but we left the machine in Dr. Dowie's room, and the crutches, and went home. In a day or two he came back to the Tabernacle with equal legs and wearing equal boots."

"Willie," said Dr. Dowie, "tell them Jesus healed you."

"Yes, sir, Jesus healed me," was the response.

"Did He save you first and forgive all your sins, and then did your leg come down?" "Yes, sir."

"And how did you feel?" "HAPPY," said the boy, with a bright smile.

"And how do you feel now?" "HAPPY," was the response. (This was spoken with such an intensely joyful emphasis that the people cheered, wept and praised God.)

HEALING OF A MAIDEN'S LEG—THE MOTHER'S STORY.

The mother of Maude Rinearson, of Blue Island, Illinois, testified to the healing of her daughter in the following words:

"I will say that one year ago in September, my daughter's heel was injured in some way, we do not know how, but suppose by the rubbing of her shoe. The first thing we noticed she was lame, but it was several weeks before we called a physician, who said the trouble was in the covering of the bone, the periosteum. We did not think she got along as she ought to and had another physician. He lanced it, but there was no discharge. The pain was so great that it extended to her knee so that it pained her to walk. Then I took her to Ohio, to my husband's home, and left her with mother and the family physician, Dr. Skinner, who said she never would be perfectly well until that was cut and the bone scraped. She remained there very quietly for nearly a year, when she came back and was very little lame. She came back to go to school, but all the time I had a great fear that the trouble would return, for Dr. Skinner and three other doctors all said it must be cut and the bone scraped before a permanent cure could be effected. All through the spring and summer she was able to go to school. Once in a while she felt sharp pains, and this fall, about two weeks after school began, she again complained of this foot, and I was afraid of permanent lameness. We then lived where we do now, at Blue Island, Illinois, and I called in a physician there, Dr. James. He said it was not then ready to do anything to, to let it lie quiet and when it was ready it would have to be cut and the bone scraped, and to keep her quiet for fear the inflammation would spread to the ankle bone. She was able to limp around the house, walking on her toes, wearing a cloth shoe with the heel cut out of it. The doctor

had been twice to see her when I heard of Dr. Dowie, and I believed in it because I believe in the Lord, but I had no thought of Divine Healing in connection with my daughter, until my sister-in-law said to me one day: 'Why don't you go to Dr. Dowie?' I came to see about it on Tuesday, Children's Day, and attended the morning and afternoon meetings. I spoke to my husband about it and although he is not a church member, he believes that God is able and willing to heal, and he was perfectly willing that I should bring her, and my daughter was willing to come. Sunday night when I went home from church she said to me: 'Mamma, I had a long talk with the Lord to-night, and I believe He will make me well.' She came here and the very first time she went into the Healing Room, on a Thursday morning, she was instantaneously cured. She came limping, wearing a shoe, but with great pain, and had to go very slowly. She started for the station five minutes before I did so as not to be hurried, and we staid to the afternoon meeting. She has been in school every day since, and is perfectly well. She wants to come here every Thursday, and she knows and realizes that the Lord healed her through Dr. Dowie as the instrument in His hands. She is thirteen years old but I believe is well acquainted with Him for a child of her years."

THE DAUGHTER'S STORY.

At the conclusion of the mother's testimony, Maude spoke of her healing as follows: "I came here and sat in the second row from Dr. Dowie's chair, and then I was very nervous; I always am nervous when I go before a large crowd of people. Then I went into the Prayer Room and he prayed and I got up and walked around the room. Then we went to a restaurant and came back for the afternoon meeting. I then went home by myself and got supper, and have been well ever since. The next day I did not want to go to school. I wanted to wait till the next week, so came down here on Friday, and Saturday helped mamma around the house. Monday I went to school and the teachers and scholars were so surprised. I took some of the LEAVES OF HEALING to them. I was healed six weeks ago last Thursday."

EXPLANATION OF THE DISEASE.

Dr. Dowie then said: "Periostitis is the inflammation of the periosteum, the lining around the bone underneath the flesh, which, when it once becomes inflamed and diseased, is one of the most painful and hopeless things to heal. Doctors know that inflammation around the bone underneath everything is one of the most agonizing and painful of diseases, and requires to be treated, so surgeons suppose, by cutting down to the bone, scraping it, etc."

REMARKABLE HEALING OF A LADY MISSIONARY, OF A BROKEN WRIST.

Now, there is a lady here who has been a missionary, and who has been remarkably healed, Miss Waterbury, from Polo, Illinois.

Miss Waterbury said: "I have had the privilege of being for seven years a missionary to the Freedmen under the A. M. A. While in Mobile, Alabama, teaching, I contracted a throat trouble which has followed me ever since, and I wrote Dr. Dowie, asking for a place in the Divine Healing Home, believing that God would do what He said in the last chapter of Mark: "They shall lay hands on the sick and they shall recover." Several times one or two of us have asked for healing and it was done; once immediately in answer to my own prayer, when I sprained my foot; so you see it is not Dr. Dowie who does the healing. It was God who healed my sprained foot immediately in answer to prayer, twelve years ago. Dr. Kruter said to me, 'You have lung trouble, disease of the right lung. You have six months to live; that will be long for you.' I said: 'I have a God doctor, and two of us took it to God, and he heard and answered.

While I was getting ready to come to Chicago (I live a hundred miles from the city) I fell on an imperfect walk and fractured my left wrist. My hand hung helpless, with a large

bunch where the fracture was. I suffered great pain and went to the office of a doctor near by, a doctor considered one of the best, who had studied two years in Germany. He set the bone, putting it into a Lee's splint, padded with cotton, and put on two bandages, and the arm in a sling. He said it was a 'Collis' fracture,' and I should keep it in splints from four to six weeks. I started to come to Chicago to see Mr. Dowie, and told the doctor at home that the Lord was going to heal my wrist. He laughed and said: "Come back bringing the splint and working the wrist joint and I will believe the Lord has done it, for nothing but a miracle can do it."

On the train the Holy Spirit brought to my thoughts the verse: 'I am the Lord that healeth thee' in such power I knew it was for me. Over and over the Lord said it to my inmost soul, and soon the most soothing feeling began to pass down my arm and on to the fractured bone, and all pain was gone, then I knew it was the touch of the Holy Ghost on my body. It was Thursday, Children's Day, when I arrived at the Tabernacle, and I heard a number of testimonies that helped my faith. One child said that her leg had been lengthened seven inches, and the child's mother said it was so. Another child said her leg had lengthened two inches; these were children who were born deformed. Some of the children said they could not walk until Dr. Dowie prayed for them. The mothers of the children also testified that it was so. There were so many hundreds of sick children waiting to see him that Dr. Dowie could not look at me, but the testimonies helped my faith, and I said I was a child of God, and I went to my boarding place and to my room. While kneeling in prayer the Holy Spirit assured me that the bone was healed, I knew it was, and I removed the bandage and splint, and found it well, but the joint was very stiff as it had been in splints eleven and a half days. An hour after I removed the splints I went into the Healing Room, and when Dr. Dowie touched the wrist I distinctly felt the power of the Holy Spirit, and immediately the wrist joint was loosened, and I have used it ever since. It was healed six weeks ago last Friday and since that time I have done two washings and swept several rooms. I took the splints and sent them to the doctor and he said it was a miracle. Praise God He is the same to-day."

CONFIRMATION BY DOCTOR.

The following letter in confirmation of this testimony, was then read from Dr. Leslie A. Beard of Polo, Illinois.

POLO, ILL. Oct. 31st, 1894.

I am very glad to be able to certify to the following facts: Miss Maria Waterbury came to me on Monday, Oct. 8th, 1894, with an injury to her wrist, caused by falling upon the sidewalk. At the time that she first called, she was suffering great pain, and the wrist showed the deformity called "silver fork" displacement, which is diagnostic of Collis Fracture of the wrist joint. The fracture was immediately reduced and placed in a Lee's Radial splint which was properly padded with cotton and retained by roller bandages. The dressings were changed several times during the next week. I saw it last on Tuesday, Oct. 16th, and it is my opinion that miraculous means were used in producing the changes in its condition, which were so apparent upon her return from Chicago.

LESLIE A. BEARD, M. D.

A POOR LITTLE CHILD'S OFFERING.

Dr. Dowie then said: "I would like to show you something which I forgot when I was talking about the children. A little silk bag and an old tassel. I wonder what it contains. One day a little child came up, who had been healed; I never was more touched with anything in my life, for she was the child of a very poor mother, and said: 'Dr. Dowie,' and she gave me twenty little pennies and nickels that she had saved. I put the money that she gave, into the printing press, but I kept this little thing. It is one of my treasures. Little children of every nationality come here; children of Poles, Bohe-

mians, Italians, Russian Jews, and Scandinavians, and I do not wonder that Miss Waterbury was inspired to trust Him more perfectly because of the faith of the little children."

A WONDERFUL HEALING OF TWELVE YEARS' TOTAL DEAFNESS.

Dr. Dowie then told of an intensely interesting case not perfectly healed, but one which many friends desired that he would allow to be seen. He then asked Miss Miller to tell about her brother's deafness.

Miss Amelia M. Miller, of Galena, Illinois, gave her brother's name as George Edward Miller. She said: "I will now testify on behalf of my brother. About twelve years ago he was stricken down with spinal meningitis, since which time he has been deaf. After a deafness of twelve years he was not able to hear the report of a double barreled shot gun beside him. I came here with him six weeks ago and have been attending the meetings ever since. After Dr. Dowie prayed with him he could hear his voice when he spoke very distinctly in his ear, and was able to repeat after him, "God is good," and "God is love." One evening as we were sitting quietly together his attention happened to be attracted to the other side of the room and I said to myself that it was a good time to see if he could hear my voice. I shouted in his ear, "Georgie," and he turned and said: "O my sister, it is sweet to hear your voice which I have not heard for twelve years." Since then he cannot hear every word, but nearly every word, though I have to talk very loud, but I am thankful for this."

EXPERIMENTS.

Dr. Dowie then said in a loud voice close to Mr. Miller's ear:—"God is good. God is love. 1. 2. 3." and Mr. Miller could repeat them after him. His sister then repeated: "I am the Lord that healeth thee. God is merciful;" and he caught the words quickly. Dr. Dowie repeated that it was not yet a perfect healing but that it was breaking in upon him and that he was very happy about it.

A TOUCHING TESTIMONY.

In a most pathetic and touching manner Mr. Miller himself spoke of the blessing he had received. He said:—"I am glad to be before you to-day to testify to what the Lord has done for me. When only eleven years of age I was stricken down with spinal meningitis. I had that disease about a month and afterwards I became perfectly deaf, and have been so for almost twelve years now. I had my ears examined by a specialist who pronounced my case incurable. He said both ears were paralyzed and I could never hear again. To give you an idea of how deaf I was I will tell you that I could not hear the report of a double barreled gun. Now through faith in Jesus I can hear my sister's voice as she speaks to me. I ask you all to rejoice with me for this blessing received both spiritually and bodily, as I thank the Lord."

A REMINDER OF THE OLDEN TIME.

Dr. Dowie added:—"Does not that remind you of what they said in olden times: 'He doeth all things well; He maketh both the deaf to hear and the dumb to speak.'"

HEALED OF TWENTY-TWO YEARS STIFF JOINT, IMPERFECT SIGHT, ETC.—AN INTERESTING STORY.

Mrs. Charles Deist, 1943 90th street, Dauphin Park, City, said:—"I am one of the extreme sufferers, having been sick almost all the days of my life. To make a long story short I must tell you the beginning and then the last in connection with my healing. When only five years old I had serious trouble with my left leg and since I was eleven years old my hip joint had been helpless, although my knee joint was all right. During my childhood, up to my sixteenth year I had three operations. Two months ago, my brother, who is a physician and surgeon, thought I ought to have another operation performed, but I said: "Brother Henry, before I will go through that again I would sooner die." "Well, then you will have to suffer," he replied.

I would not consent to the operation, and one day I went to visit in Hammond, Indiana. While there I saw a lady

who came in the afternoon with her little girl, eleven years old. My friend asked the lady if she had been to see Dr. Dowie, and she replied: "Yes, I have just come from there. Look at her." The child had been paralyzed since she was a year and a half old and never had the use of her limbs, or at least one of them, and when I saw her perfectly well and walking like any well child I said: "What kind of a doctor is that?" for to tell the truth, I never heard of Divine Healing before, and I said: "If there is a Lord and Healer for her, why not for me?" It was Clara Duncan, of Madison, Ill., and that was what gave me faith.

I came the next Sunday, with the aid of a kind, old colored lady. I was a perfect stranger here, but she knew and had faith and was all ready to assist me: for I was not able to go on the cars alone for fear something would happen. We came here on Sunday to get a ticket, and she pointed me to the crutches and braces hanging on the wall. I could not do anything but cry because of my extreme suffering all my life which was pictured before me and I said: "Is it possible Lord, that you are here to-day to hear the cries of your suffering children? You must hear and help me, and if there was ever any one healed and helped, let it be me." I never was able to bend my hip joint. Now, see, I can bend it like anybody. My time of suffering has been so long I cannot exactly tell, but it is since my eleventh or thirteenth year, for twenty or twenty-two years that I have not been able to bend that joint. The blessing came all at once. I got a ticket for Tuesday, and as Dr. Dowie prayed for me, there passed through me such a warm feeling; I said to myself right away: "I am healed, I am sure," and when I walked home I said to the colored lady: "I am sure I am healed." I kept trying my leg and was so surprised, and I said: "Can it be that I am imagining it?" All pain had disappeared and strength had returned. I was obliged to wear glasses for over eight years, and never was able to do anything evenings, any of the sewing or mending so necessary to the comfort of family life. Now I cannot use glasses any more. These glasses God has given me, they are perfect. (Applause.)

CONFIRMED BY HER HUSBAND.

Dr. Dowie said her husband who was present, had better tell us whether it was true. Mr. Deist said: "I was away at the time she was healed. I was gone four weeks and when I got home I was surprised that she was getting on so well. She has worn glasses ever since I knew her and now she gets on very well without them and I never knew her to bend that hip joint before, and now she sits down on a chair like anybody else."

"And what was the effect upon you?" asked Dr. Dowie.

"I now believe on the Lord Jesus Christ. He is my Saviour," was the response. "That is better than all," said Dr. Dowie."

CALLING FOR MEN.

"The women have been having it all their own way," said Dr. Dowie. "Let us hear from a man or two now. We will have another class of cases. I want to hear one who has been wonderfully blessed." Mr. H. W. Furber of Belvidere, Ill.: "There are many in Belvidere who have been healed. Some have gone back with legs lengthened, some have gone back with sight who were blind." Mrs. Giles and Mrs. Webber: "Our brother heard about this work away back in April, and then the Lord used our beautiful little messenger, LEAVES OF HEALING. Our brother was going about on crutches with rheumatism for a number of years. He was about to enter the ministry when the devil screwed him up with rheumatism. Now, brother, tell of what the Lord has done for you."

HEALED OF RHEUMATISM, ETC.

Mr. Furber said: "When I was a boy they always said, 'Little folks better be seen and not heard,' and I was hoping Dr. Dowie would not call on me, because I am one of the little folks, for the children take God at his word, and nothing has

so much impressed me in this matter of Divine Healing as that we must come like little children. I have been healed to an extent that I cannot describe. It has been more spiritual than physical. It seems as if God had told me my physical perfection must wait, that my spiritual life must be made perfect with God before I could have a perfect body, and I came here for the baptism of the Holy Spirit rather than for physical blessing, and I believe I have received it. It is not necessary to say much about my healing. I was healed to a degree. There were about twenty-two joints in my body that seemed utterly destroyed, as though I never had a joint. I had great difficulty to walk, but I threw away my crutches, rose and walked. I read about this work, but was filled with theological doubts. You know the disciples found some cases they could not heal because some demons would not go out, and there is no demon like that demon of doubt. We often hear Mary Magdalene spoken of because she had seven devils, but do you remember about the man who had a legion of devils? It seems to me no man can have a legion unless he gets theological doubts into his head. We fail to get the fullness of blessing because we have so many demons of doubt."

Dr. Dowie added: "Our brother has been wonderfully blessed physically, but he cannot tell it because he is so full of the spiritual blessing, but he laid aside his crutches at once and walked about a mile and has been walking daily ever since a distance equal to about four miles. He is getting along very nicely."

HEALED OF BLOOD POISONING, ETC.

Mr. F. W. Peterson of 5731 Carpenter street, city, said: "I did not expect to testify to-day, but if Doctor wants me to I am glad to do so. I thank God for the opportunity to testify to His goodness to me. I am not only saved, but healed. It is now nearly four years since I heard Dr. Dowie preach, and it was about two years before I was sick. I was not sick, but I got injured by stepping on a twenty-penny nail that cut through the rubber boot on my right foot and caused blood poisoning inside of a week from the time of the accident. The nail went very nearly two inches into my foot. When it first commenced I had fever, strong fever, and after that I had chills. When I got home I was nearly stiff and lay down close to the stove. It was hot, but it was not hot enough for me. I could not feel it. I was freezing, but managed to get to bed and had the severest headache that I had ever had. I could not keep my head still, but had to move it all night because of the pain. The next morning my oldest boy took me to the train and I went to Evanston and managed to get to Dr. Dowie's house. When he saw me he said: 'You look as if you were a sick man. What is the matter, have you sinned?' I told him that I had, for it was through carelessness that I got injured, and so we went to God on our knees and he prayed for me. First of all he prayed for my spiritual condition and then he took my foot in both hands and prayed, and told me to look up to God and expect His blessing. I did so, and when he prayed I could feel the pain go out. He asked me if there was any more pain in my foot and I told him 'no, praise God.' Then he asked me if I was all right and I told him about my headache. 'Let us take it to the Lord,' he said. He then laid his hands on my head and under his hands that pain went. He told me to step on my foot to see if there was any more pain. I did so, but the pain was gone. I walked up to my work, for I was working then in Evanston, and attended to my work all day. I worked hard and in the evening took the train for home. It was a wonderful healing that I never can forget, and then we have had healings in our family. I have quite a family and the youngest of our children was sick and the Doctor laid hands on her and she was healed immediately. Christ is our home physician. He is the best one, the surest and the cheapest; it does not cost us anything. I attend the meetings and get faith and we get well and are kept well. My wife came once to the meetings and got well and is now quite well. I testify to having been a tobacco 'stinkpot' once, before I became a member of the M. E. church. Now I am saved, healed and well

and happy. Praise God."

HEALED OF SIXTEEN YEARS' HIP DISEASE.

Miss Julia Roy of 535 Burling street, city, said: "For sixteen years I had hip disease, and the World's Fair year I had abscesses. I was operated on and it left me with three running sores which are now perfectly healed. My leg was crooked and this brace was to straighten it, (showing a brace in her hand) but it did not do it. Now it is perfectly straight, and my foot, which was three inches short is two inches longer and lacks now one inch of being the same length as the other one. I give the Lord all the praise for what he has done for me and Dr. Dowie."

The father of the young lady was present and Dr. Dowie asked him if the testimony of his daughter was true. "Yes sir," was the response, "that is true. She was blessed just in that way."

A SIMILAR CASE—LEG LENGTHENED BY THREE INCHES.

A young lady who had come with her and had been blessed in a similar way, showed her thick-soled boot and said: "I had been wearing this boot for the last year and now my feet are even. I can stand even on them and I give God all the glory for it. My other iron was three inches, but I had it shortened in October before I came here, but it was too low and I limped. When Dr. Dowie prayed for me my leg came down at once. I took the iron off and have been walking about ever since." Dr. Dowie added: "You are a better girl than you used to be, and are living closer to God."

ANOTHER HEALING OF HIP DISEASE.

Another friend, Miss Lillie Richter of 568 Sedgwick street, told of her healing from hip disease. She said: "I have suffered from hip disease since I was twelve years old and my leg has been three inches short and I have worn a high heeled shoe. It has been three inches short for about ten years. When Dr. Dowie prayed my foot came down two inches. That was two months ago, and it is yet one inch short. I also had rheumatism for two years and was healed of that."

HEALING OF CANCER IN BREAST.

"GOD'S WITNESS NO. 4 IN LEAVES OF HEALING REPEATS HER TESTIMONY.

Dr. Dowie then said:—"I want to have Mrs. Lowrie testify to her healing of cancer in April. She was given up by physicians in Canton, O., and here in this city. Her testimony is in the LEAVES but I have heard that some wicked person has said that Mrs. Lowrie was very sick and was not able to testify. The reason she has not stood upon this platform was because she has a dear little baby, and I did not feel it desirable to ask her to come up. But the baby is growing older now and has been named Jeanie Dowie after my good wife, and I can testify that the baby is nursing now at the breast where Mrs. Lowrie had the cancer. She used to live on Calumet Avenue, but now lives in the Columbian flats, close to Zion Tabernacle.

Mrs. Lowrie said:—"I was treated four years for cancer in the left breast. I had four physicians, Dr. Bellfield, Dr. Halsted, Dr. Pontius and Dr. Skiles. They all pronounced it cancer and said the only way to have it cured was by an operation. Last April I began to attend the meetings here and began praying, and one night God heard and answered, and my breast is now perfectly natural with no sign of cancer. My testimony as it appears in LEAVES OF HEALING is true."

Dr. Dowie resumed:—"Now and then we find attacks made on the testimonies. Some say we give recent cases but not cases of any length of standing. I do not know of one of the persons who testified in Central Music Hall last April who does not remain healed to-day."

HEALED OF FOURTEEN YEARS KIDNEY AND BLADDER DISEASE.

Mrs. Wery, of 1016 Algrove Avenue, City, testified as follows:—"Fourteen years ago I was taken sick with kidney and bladder trouble. I went to Rush Medical college where I was

given up as a hopeless chronic case. Summer before last I was given up for dying in the Hospital. I went home from there, and then spent another two months more in the Hospital. I went with another lady and they said they could cure her but not me. In April I saw in the papers about Dr. Dowie, and I told my husband that people got cured by faith. He said: "You go. You will get cured as well as anyone else." I came to the meetings two months before I could reach Dr. Dowie. Some friends entreated his helpers for me, and one Sunday I tried to get a ticket but could not. He was running away, everyone after him like a pack of hungry wolves, and I caught him by the coat, and said: "Won't you please give me a ticket?" He turned and said: "Give this lady a ticket." He prayed with me once, and I was perfectly healed."

A REMEMBRANCE OF MRS. WERY.

Dr. Dowie added:—"I remember Mrs. Wery and so does my coat. She was so importunate and held me so firmly that the only way was to turn around and say: "Give that woman a ticket, please."

THE HAPPIEST LITTLE WOMAN IN MADISON.

"Now we will simply ask one more to speak. Mrs. Parsons will be leaving us in a few days. She is 'the happiest little woman in Madison,' according to the *Wisconsin State Journal* published in that city. She was wonderfully healed and came down to stay a few days with us here. Her testimony is in the LEAVES OF HEALING and the healing is so remarkable that it has become very widely known and many of the sick from Madison have come down since she was healed. Her father, Mr. Snell, is a well known citizen of Madison and a prominent Christian man, and everybody has been hearing about it. The *Wisconsin State Journal* has written up the case very thoroughly and the Madison papers have been giving a good deal of attention to the matter. The newspapers of the State and of other States have been giving our work attention, while in Chicago the Mission is boycotted week after week and month after month. We hold testimony meetings and thousands of persons are coming weekly, but the Chicago press is silent, or tells lies about us for the most part. Thank God we have our own little paper, which the Lord is blessing beyond all our capacity to contain in Zion Tabernacle. If the papers were to give publicity to the work we should be overwhelmed.

SOMETHING OF THE EXTENT OF THE WORK.

Perhaps God has permitted the boycott to give me time for carrying the work into larger quarters. This work means incessant toil. We keep four secretaries constantly at work, a publishing house, three Divine Healing homes, where we hold seventeen services a week and here at the Tabernacle six services each week, making in all twenty-three services during the week. We have the vast correspondence to conduct connected with the work throughout the world—thousands of letters every month. I ask your sympathy, I ask your prayers, I ask your kindly co-operation in the work which bears so heavily upon one pair of shoulders—I might say two, for my wife helps me very efficiently and sweetly and she entirely superintends the Homes. We cannot see one-half the sick who want to see us, but still we see a very large number—about one thousand persons each week.

Mrs. Parson's case has been a very interesting one. As I said, her testimony is in the LEAVES, but she came back to the Home for rest and instruction, and goes home to Madison in a few days. We will ask her to say a few words to-night."

A GOOD TESTIMONY.

Mrs. Parsons said:—"Praise God from whom all blessings flow. I praise Him to-night for being able to stand here once more a well woman, having been five years an invalid. Perhaps many know my testimony, and yet to some it may prove something of an inspiration. For five years I was a great suf-

(Continued in our next issue)

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ANNOUNCEMENTS.

SPECIAL NOTICE

CROWNING PRAISE & TESTIMONY MEETINGSFOR 1894....

Will be held in the TABERNACLE on LORD'S DAY DEC. 30th, at 2:45 and 7:45 P. M., when many who have been saved and healed though faith in Jesus will testify. "All manner of sickness, and all manner of diseases" will be represented. The crutches, braces, trusses, boots, plaster casts, cots, etc., represented in the picture, "Captured from the Enemy," will be exhibited above the platform. Those who desire to testify will assemble in the Healing Room at 1:45 P. M.

A LARGE ATTENDANCE OF THOSE WHO HAVE BEEN HEALED IS ESPECIALLY INVITED BY DR. DOWIE.

DIVINE HEALING HOMES

Conducted by The Rev. John Alex. Dowie and Mrs. Dowie.

HOME No. 1,

(Where Doctor and Mrs. Dowie personally reside) is situated at 6020 Edgerton Avenue, close to the 60th Street Station of the Illinois Central Railway.

HOME No. 2,

Is situated at 253 E. 62nd St., next door to the Tabernacle.

HOME No. 3,

Is situated at 6034 Edgerton Avenue, three doors south of Home No. 1.

Personal application by intending guests must be made at Home No. 3 to the Steward of the Homes. Letters must be addressed to Dr. Dowie. Terms will be forwarded on application.

A NEW YEAR'S DAY RECEPTION

ON JANUARY 1st,

Will be held at which ALL FRIENDS INTERESTED IN THIS WORK will be received from 3 to 5 P. M. as follows:—

IN DIVINE HEALING HOME No. 1,

BY THE REV. JOHN ALEX. DOWIE,
MRS. DOWIE AND FAMILY.

IN DIVINE HEALING HOME No. 2,

BY MR. AND MRS. F. W. COTTON.

IN DIVINE HEALING HOME No. 3,

BY THE REV. DR. SPEICHER AND
MRS. SPEICHER.

IN ZION PUBLISHING HOUSE,

BY THE ENTIRE STAFF.

The friends will be invited to inspect the Homes. In the Publishing House the whole process of printing and electrotyping will be explained, and the machinery set to work. Souvenir cards with motto for the New Year and photo-engravings will be printed and given to the visitors.

A SPECIAL SERVICE will be held at 8 P. M. in ZION TABERNACLE.

Meetings will be continued in ZION TABERNACLE.
251 East 62nd Street, near Jackson Park

DURING THE MONTH OF JANUARY

LORD'S DAYS: 10:45 A. M., 2:45 P. M. and 7:45 P. M.

TUESDAYS: 2:30 P. M.

THURSDAYS: (CHILDREN'S DAY) 2:30 P. M.

FRIDAYS: 2:30 P. M.

He sendeth His word



and healeth them.

LEAVES OF HEALING

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.

VOL. 1. NO. 16. NEW SERIES.

CHICAGO, JAN. 4, 1895.

PRICE FIVE CENTS.

A CLOUD OF WITNESSES.



Scene in Zion Tabernacle, Chicago, at a Praise and Testimony Meeting on Dec. 30th, 1894.

(See page 254.)

WATCH-NIGHT SERVICE IN ZION TABERNACLE.

"Watch, brethren, watch,
The years are dying;
Watch, brethren, watch!
For Time is flying.
Watch as men watch the parting breath,
Watch as men watch for life or death:
Eternity is drawing nigh!"

"TAKE YE HEED,
WATCH AND PRAY:
FOR YE KNOW NOT
WHEN THE TIME
IS"—*The words
of our Lord Jesus
Christ.*

THE three glorious services of the last Lord's Day of the year only made the most earnest of the people more eager for the All-Night of Communion Praise and Prayer with which we closed the year of 1894, and entered upon the year 1895 in Zion Tabernacle.

Our beloved brother, the Rev. Dr. Speicher, began the service at 8 P. M. on Monday night, Dec. 31st, and continued it with much acceptance until 10 P. M., when we took charge.

The Tabernacle was nearly full when we gave out the hymn, "Praise Him, Praise Him, Christ Our Blessed Redeemer." Mrs. Dowie read very

beautifully the 65th Psalm. We read the 1st chapter of Paul's Epistle to the Philippians, with running exposition.

After much prayer and praise we delivered the Watch-night address from the motto and watchword which we had chosen for 1895—from Philippians, 1:20—"CHRIST SHALL BE MAGNIFIED IN MY BODY."

Never did we more sweetly realize His presence or feel the peace, purity and power of the Holy Spirit revealing the love and grace of the Eternal Father.

At 11:15 p. m. we removed the snow white coverings from the Lord's Table, and called around us faithful and tried and true brethren to act as deacons. THE COMMUNION OF THE LORD'S BODY AND BLOOD followed.

As it closed we knelt and sang Dr. Horatius Bonar's beautiful hymn:

"Pray, brethren, pray!
The sands are falling;
Pray, brethren, pray!
God's Voice is calling.
Yon turret strikes the dying chime;
We kneel upon the edge of time:
Eternity is drawing nigh!"

The congregation were very still. God was speaking.

Angels were hovering round. Devils were fleeing. The Spirit was breathing life into us.

And it was with triumph in our hearts that we sang the closing stanza:—

"Look, brethren, look!
The day is breaking;
Hark, brethren, hark!
The dead are waking.
With girded loins all ready stand;
Behold, the Bridegroom is at hand!
Eternity is drawing nigh!"

And then, in solemn silence, we knelt until the New Year was born; and as we received it from the womb of Eternity we said softly in our heart:—
"Another year for

Jesus,
Whether we live or die;
Eternity with Jesus
In fairer worlds on high."

And then beginning with our beloved companion, wife and helper, we wished ALL A HAPPY NEW YEAR, and presented them



with the Souvenir Card, the two sides of which are pictured on these pages.

An interval from 12:15 A. M. until about 1, then took place, during which light refreshments were served in the Healing Room. This was a most delightful season, and enabled us to greet each other; and many precious words from hundreds of grateful hearts greeted our ears.

The people who ate at the Lord's Table, and then at the Brethren's Table that evening will never forget that hour. It was a foretaste of the Marriage Supper of the Lamb.

Soon it passed, and then with the glad song, "WHAT A GATHERING," we re-constituted the assembly. We sang:

"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 tribe and nation
He shall call His people home,
What a gathering of the ransomed that will be."

Never did the chorus sound sweeter, fuller, and more inspiring than in these first hours of the New Year's morning.

"What a gathering of the ransomed
In the summer land of love;
What a gathering of the ransomed
In that happy home above."

And then on and on through all the wide-awake *Watch* *Night* hours of that happy morning we went.

Testimonies from scores and scores of blessings received in Salvation, Healing, Cleansing, Instructing, Delivering, Protecting, Providing, Comforting, etc., etc., flowed on in streams of praise for hours. All thoughts were turned heavenward. Crown after crown was cast at Jesus' feet.

An hour of Special Prayer for the Church of God everywhere; for "the world" outside and inside its walls; for unsaved relatives and for the sick; for the progress of the Kingdom of God in all lands; for Zion Tabernacle, the Divine Healing Homes Zion Publishing House, and LEAVES OF HEALING. It was a glorious hour.

Then an hour and a half was given to the Asking and Answering of Questions; and well nigh all the Wisdom and Knowledge with which God has favored us were taxed to the utmost to provide prompt, short and satisfactory replies.

Another season of prayer followed, closing with a solemn ACT OF ENTIRE CONSECRATION TO GOD, and the repetition of all present, with uplifted hands, of the motto and watchword,

"CHRIST SHALL BE MAGNIFIED IN MY BODY."

The Doxology and Benediction being sung and said we "went out," as they did long ago, with Jesus, and by His grace we will go with Him all the way.

GOD'S WAY OF HEALING.

WRITTEN BY MISS A. M. HICKS.

VARIOUS reasons present themselves why I should give to the readers of this paper some facts and arguments on the subject of Divine Healing. Many letters and inquiries have come to me concerning an article entitled "Healing by Prayer," written by Rev. J. O. Burroughs, and published in the *Gleaner* of March 8th, also an editorial by Mr. Walker, entitled "A Miracle of To-day" in the *Clinton Democrat* of the same date. The present article is in part my

answer to these anxious inquirers. Also I am constrained to do this for the glory of God, who has done such great and marvelous things for me and for the benefit of some of God's suffering children, who may, I trust, be thus persuaded to recognize a long neglected doctrine of the Bible and come to Christ for healing.

The facts concerning my sickness and my healing were clearly and truthfully stated by both Mr. Burroughs and Mr. Walker. Lest some should see this who have not read either of those articles, I will give a very brief account of the case.

The 10th day of last November I was in my accustomed place in the school room, doing full work and apparently in perfect health. The next morning I

awoke to find myself in intense pain, the victim of a cruel disease, which for twelve weeks baffled the skill of the best physicians. From the first morphine had been given as the one hope of saving my life. So the weeks and months wore away, while the disease wasted my flesh and my strength, and sapped the very foundations of my life.

During these weary days certain facts were brought to our notice concerning Dr. Dowie, of Chicago, who was said to be the instrument in God's hands to perform miraculous cures. This information came through such safe channels that we could not long remain in doubt as to the truthfulness of the

(Continued in our next issue.)

A Pilgrim Band we greet you with
Christ's Good Cheer and
A Happy New Year for 1895.

Our Motto and Watchword
"Christ shall be magnified in my body."
PHILIPPIANS 1:20-21

ANOTHER YEAR FOR JESUS,
WHETHER WE LIVE OR DIE.
ETERNITY WITH JESUS
IN FAIRER WORLDS ON HIGH.

John Alex. Dowie
A SOUVENIR FROM ZION TABERNACLE, CHICAGO
January 1st 1895.

PRAISE AND TESTIMONY MEETING.

HELD IN ZION TABERNACLE ON THE AFTERNOON OF LORD'S DAY, at 3 o'clock, NOVEMBER 25th, 1894.

The Tabernacle was crowded to its utmost capacity. The meeting was opened by the singing of the hymn:—"We're Marching to Zion."

The scripture lesson read by Mrs. Dowie was the 67th Psalm,—a song of praise and thanksgiving.

(Continued from No. 15, page 239).

A GOOD TESTIMONY.

Mrs. Parsons said:—"Praise God from whom all blessings flow. I praise Him to-night for being able to stand here once more a well woman, having been five years an invalid. Perhaps many know my testimony, and yet to some it may prove something of an inspiration. For five years I was a great sufferer under the constant care of many physicians, and like the women in scripture, was 'nothing bettered, but rather grew worse.' Dr. Dudley of St. Luke's Hospital, pronounced me a nervous wreck and advised me to go to a 'Rest Cure.' At Battle Creek Sanitarium I received the personal attention of Dr. Kellogg, which was quite gratifying, for it is almost as hard to see Dr. Kellogg as Dr. Dowie; but after six months I was not improved. Last November I was confined to my bed, under the care of two skillful doctors, who made an examination and said I must have an operation. They were about starting for Europe and said I should simply bridge over the time till their return. Then a magnetic doctor took my case and said he would accept no pay if at the end of one month I was not improved. At the end of five weeks he said I was worse and that the physicians were right, and that this was the second case that had beaten him. Then I came to the Divine Healing Home and on the 15th of June Dr. Dowie prayed for me and from that time to this have not known a pain. The reason that I came back this time was not from any need physically, but like a little boy who was healed here, I 'wanted to see the Doctor.' And now as I go to my home I shall live to glorify God and spend my time among the sick, rich and poor, and carry to them the LEAVES OF HEALING."

CLOSING.

Dr. Dowie said the testimony meeting would be continued in the evening and after the hearty singing of "Praise God from whom all blessings flow," pronounced the following

BENEDICTION.

"And now, beloved, abstain from all appearance of evil. And 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, the fellowship of the Holy Ghost, one Eternal God, abide in you, bless you, keep you, and all the Israel of God everywhere, forever. Amen."

PRAISE AND TESTIMONY MEETING

HELD IN ZION TABERNACLE ON LORD'S DAY EVENING NOVEMBER 18th, 1894.

After praise, prayer, and scriptural reading, Dr. Dowie said: "Instead of calling to-night on special cases, I shall throw the meeting open for testimony, with only this restriction, that all who speak shall be Christians. A Christian is one who is conscious that he has repented of sin and is trusting in God the Father, in the name and for the sake of Jesus Christ, and who has the witness of the spirit within his spirit that he is a child of God."

HEALED OF TWENTY-FIVE YEARS' AFFLICTION.

Mrs. T—— of Oakland, Cal., said: I can testify that I am healed; a genuine healing. I took Christ last year as my Healer. I know that He saves to the uttermost all who come to Him through faith in our Lord Jesus Christ, though I think we all have persecution when we stand for a full salvation of body, soul, and spirit. I was healed of an affliction of fifteen years' standing."

HEALED OF TWENTY-FIVE YEARS' DEAFNESS.

Mrs. Mollie Hudson of 446 63rd Street, Chicago, said: "I have been attending the meetings of Dr. Dowie for the last six or seven weeks. When I came here I was deaf in one ear. At the age of fourteen I had typhoid fever, which left me deaf, but when I first came to the healing room I did not speak of my deafness, as I had other troubles. One evening Dr. Dowie said some of us got our healing on the installment plan, taking five cents worth or ten cents worth, and I thought I was taking mine on the same plan. I spoke to him that evening of my deafness, and the next evening the deafness left me. When I came here I had to go up in front, because I could not hear what was said, and last Thursday I sat in the back part of the house at the Children's Meeting when Mrs. Dowie spoke, and she speaks in a lower tone than the Doctor, and I heard every word that was said distinctly. I am naturally timid and it is a great cross for me to get up and speak.

Dr. Dowie asked her how long she had been deaf and she said:

"I am now forty and was fourteen years of age when I became deaf; twenty-six years in all." Dr. Dowie then asked her to turn her back to him, and in a moderate voice repeated a few sentences, which she readily heard.

HEALING OF TWENTY YEARS' PILES.

Mrs. C. W. Post, 972 N. Halsted Street, Chicago: "I did not take my healing on the installment plan; I took it all at once. I had piles for twenty years, and in my own room in about five minutes I was healed. That was in July, and through the summer I worked hard and there has not been the least return of the trouble. I tried all remedies that I knew of and could get no relief, and I thought, Dr. Dowie knows how to pray, and that I would pray as he did, and I repeated the words that he used in the healing room, at the same time pressing my hands on the sore places. The inflammation and soreness went away in about three minutes, and I am entirely cured. It was a miracle, and I received it through the teaching of Dr. Dowie."

HEALED OF KIDNEY, LIVER AND LUNG DISEASE.

Mr. Fred Trampisch, 7144 Peoria Street, Chicago, said: "I was sick with kidney disease, liver disease and lung trouble, and I suffered many years. I had several doctors who gave me up, and two doctors in the hospital said they could do nothing for me. Then I heard of Dr. Dowie in April and I went to his prayer room and he prayed with me and God helped me and blessed me. I am a happy man to-day and I praise God for it."

HEALED OF MANY DISEASES.

Miss Mary Jane O'Connor, 337 Root Street, Chicago, "I attended the lectures and got the blessing of healing. When Dr. Dowie laid his hands on me I was diseased from head to foot. I was not so bad, but quite bad; I was around, though I was not well. I was doctored by Dr. Parsons, but not helped, but when Dr. Dowie laid his hands on me I was healed. I had cancerous stomach, and liver and kidney trouble, and I praise God that I am now well entirely."

HEALING OF SEVEN YEARS' CANCER.

Mrs. Casey, 5741 Emerald Avenue, Chicago: "The first I discovered of having cancer was seven years' ago. I was washing one day and started to wring out a sheet, when a pain darted from my wrist to my breast, and I had to stop for half an hour. Then I tried again, but I could not finish the work. Then I felt a lump and I said to my sister: 'I believe I have a cancer.' She did not think it could be cancer, but I had it examined and one doctor said it was a tumor and another

cancer. I had planned to go to the Presbyterian Hospital to be operated on and intended to go on Monday, but backed out on Sunday. I wanted to be operated on at home, but they said no, they wanted me where they could see me three or four times a day, and I thought it must be very bad if they needed to see me so often. I had not only cancer in the breast, but eighteen cancers from my shoulder to my breast. One doctor said, 'Don't let the knife be put on you, for you would die.' I had taken two dozen bottles of his medicine and he said he would make me four dozen bottles that would be stronger, but they did not help me. Then I had a magnetic doctor who said I would not have more than three months to live at most, and who advised me not to be operated on or to take any medicine, but to enjoy myself, as I could not live more than three months. Then I went to a Chinese doctor at Crown Point, and took his medicine nearly a year, when my sister-in-law said one day, 'Do you know of Dr. Dowie?' I came one Sunday and when I saw the people coming with their arms and heads in bandages I said: 'This is the place where I will hear God's word and have my cancer healed.' I came for a month or two before I got my ticket, and the first time he prayed with me the pain left my breast before I went home. In the morning when I awoke I could not tell where the cancer was except that it was hard. Now I am entirely healed of nineteen cancers; eighteen small ones and one large one which must have weighed about one and a half pounds, and now I am perfectly natural and normal in every respect, and I am much stronger than I have been in ten years. I am well and thank God for it. I was a Roman Catholic and I found the Lord here and I think there are many Catholics who have found the Lord here.

A MISSIONARY WITNESS.

Henrietta Muzzie, from Virginia, testified: "I am so glad to be a witness here to-night, and to tell you what I want and where I am going. I feel that the Lord has led me here for a purpose, praise the Lord. I am the one for whom prayers were requested who is on her way to India, lately come from Virginia. I feel as if I had got into Galilee at the time when the Lord Jesus was doing his mighty work, and my heart burns within me. The Lord healed me some years ago and I was raised up immediately from several sicknesses. I had congestive chills and was in a very bad condition, but there is something that I have not got hold of yet. I want it, as it was in primitive times with all its power. I have been afflicted for some years with deafness, and I know the healing is for me, but I do not realize it now. I want the Lord to finish the work, and I mean to take this teaching to India with me. There will be no medicine chest in my outfit; I was done with drugs and medicines long ago; but I have seen things here which I have never seen before—the real, genuine Bible healings, and it is worth going one hundred miles to see these things. We have been trying to get hold of healing in our work, but there is something lacking, and I am here learning. The Lord has been trying to get me out of the difficulties, but I have been hindered by false teaching and false reasoning, and I feel that the Holy Ghost is leading me out, and I pray to be led clean out and get the teaching that will enable us to get the old power in all its glory. I want you to pray for me. I mean to be an apostle of deliverance and healing to the land to which God is calling me. God has done wonderful things for my soul and I feel that He is going to fit up the temple of my body for a temple in which He can dwell."

HEALED OF TYPHOID FEVER AND NERVOUS DISEASE.

Mr. G. W. Stahlman, Cold Spring, Pa.: "I desire to thank God for the blessing that He has granted me since I came; first for spiritual blessings which I have received. About three months ago I came here a complete wreck. I was going down with typhoid fever and received instantaneous healing of the fever. Since I have been healed I am twenty-two pounds heavier. I praise God for this

blessing. I have also abandoned the use of tobacco and I thank God for this."

TESTIMONY OF A DOCTOR NOW STUDYING FOR THE MINISTRY.

Dr. Speicher, 411 57th Street, Chicago:—"I speak somewhat with timidity. A number of my fellow students are here from the University of Chicago, and I know what I will catch when I get back there, but I made a vow that if an opportunity was given me I would testify of God's goodness to me. I want to thank God for having led me into the light in connection with Divine Healing. I practiced medicine for nearly ten years and have been led by the Lord to give up medicine entirely. First I gave it up for theology, and knew nothing about Divine Healing, but I came to know about it through Dr. Dowie, and through his teachings I have been led to give up the use of medicine; but, may be, it has not been something of a trial. I said: "I am a Christian and God is good, and God can heal and I do not need medicines," and I and my family have given up their use.

This spring the Lord seemed to want to test my faith, and I was brought down in a striking way. I had a terrible pain in my left ear so I could scarcely eat and was losing flesh; but I would take no medicine and prayed to the Lord. I wanted to see Dr. Dowie, and thought I would ask for a part of a typewriter that I had exchanged with him and so get to see him, but he instructed his secretary to attend to that matter, and the word came: "You can't see him personally to-day" and it sent me home to pray for myself. I did, and I found that on the right side of my neck was a large tumor, nearly as large as a hen's egg. I did not know it until that pain came in my ear, and I happened to touch it one day and found it excruciatingly painful. My father died of cancer; my father's father died of cancer; and what was this. After I went home I went to see a doctor, the best physician in South Chicago, and he said that it ought to be removed right away, and almost had his knife ready to take it out. I went to see another physician and he gave me a vial of medicine which I poured into the drain when I got home. At the dinner table the pain left me instantaneously, and I have not had another bit of pain, and the tumor is gone. Did the medicine do it? Did the medicine that I brought home and poured in the drain do it? God will heal all our afflictions. I wish I could impress upon the people the sham of medicine as it is practiced to-day. Nineteenths of the people would get well better without the use of medicine than with it. There is one great Healer; turn to Him in faith and may God bless you."

Dr. Dowie said:—"I am very delighted to hear Dr. Speicher. His father was a minister, and his wife is the daughter of a minister. I venture to say that if any of the young men in the theological seminary intend to give it to him, he is perfectly able to hold his own. There are a number of them present to-night who are very earnest about this matter. I have a letter on file from Dr. Speicher, and it will delight him to know that many of his fellow students have asked me to form them into a class to teach them this doctrine. During the last month I have received between thirty and fifty applications from ministers and theological students asking me to form classes for special instruction. Dr. Speicher himself was one of these. Zion Tabernacle is looming up in the theological horizon and Zion College is perhaps not very far away."

ONE OF THE DOCTOR'S OLD PATIENTS SPEAKS.

S. J. Harrison added:—"I just want to say in regard to Dr. Speicher that he was my doctor for two years. I trusted him to take me through a spell of sickness, and thought him an excellent doctor then, but now I have found a better Physician, who is his Physician too."

DIRECT HEALING BEST.

Dr. Dowie resumed:—"I am glad I shut Dr. Speicher out when he came to see me, although I would have seen him had he told me the real reason of his visit. I should be better pleased if all the people went directly to God and got the healing. Then I should say, very well, the people in Chicago can

get the healing, and I am off to Philadelphia, Boston, New York or London.

Some one from the audience asked:—"Is that our privilege?"

Dr. Dowie answered:—"Yes; there are four scriptural methods of Divine Healing. The first is to go directly to God in prayer; the second is intercessory prayer; the third is the anointing of oil by the elders; and the fourth, the laying on of hands."

HEALING OF TYPHOID FEVER.

Mrs. M. M. Sutlen, Wheaton, Ill.:—"I am glad my ears have heard what they hear to-night. I have received the full gospel, and that necessarily takes in Divine Healing. The Lord Jesus Christ through His atonement saves and delivers me. Four years ago I was brought very low with typhoid fever. I did not want a physician, and I looked the town over in my mind to find some one to come in and pray with me; but I could find no one, and of course I went down very fast till I was brought down to the doors of death. After seven weeks the Lord sent a sister who had faith, and I was healed immediately, dressed and walked from that moment without any help, and I have been reading my Bible the past year, wondering about the difference in the teaching about sanctification and healing. When I was healed I arose and walked, and these questions have been going over and over in my mind, and I know the people have been making the mistake that they must be sanctified before they can be healed.

HEALING IS FOR THE SAVED.

Dr. Dowie said:—"In this tabernacle you can point to many who have been brought in here dying who were not saved. They received salvation as they lay there upon their stretchers. It is quite a common thing to see this place in front of the platform filled with stretchers and invalid chairs. They were then carried into the healing room and walked out healed, and they knew nothing about sanctification. It is a very great wrong to place sanctification before healing.

FALSE WITNESS HATEFUL TO GOD.

I will have no testimony that is not genuine and true. In the east I have laid hands upon hundreds of people who have told me that they were told to testify to their healing after having been anointed, no matter whether they had received it or not consciously, and the consequence is that I have found hundreds of persons professing healing they never possessed, and bringing scandal upon this work. I am entirely against such teaching concernig Divine Healing. There is not a straw to draw between it and Christian Science."

CONFIRMATION OF THESE OBSERVATIONS.

Mrs. Birrell, 6009 Madison Ave., Chicago.:—"I thank God that I am not ashamed of the gospel of Jesus Christ, for 'it is the power of God unto salvation,'" and I thought when Dr. Dowie was talking of these teachings that I wished I had never heard of them, because I believe I would have been perfectly healed if the first teaching I received had been Dr. Dowie's teaching. There are plenty of people now in Toronto who profess to be healed, who go about with lame limbs and various diseases, and they say you must say you are healed before it comes. I never could see how any one could get up and say he was well when he was sick, and so I waited and wondered whether I would tell a lie. It kept me in doubt, but I am so thankful that Dr. Dowie spoke so strongly against such teachings. I believe I am resting in God. I want to trust Him fully and long to know more of Him. I love the Lord with all my heart, and soul and strength; there is nothing in the world that I would not do to serve God, and I want to love and serve Him better, and I pray God to help me not to be a stumbling block in any one's way. I can tell you I have learned how to pray, and the lessons which Dr. Dowie has taught on this subject will remain with me. It is quite evident that Dr. Dowie knows the way, for his prayers are answered, and we want to be taught how to pray. I want to learn better and how to do

something, how to speak a word for Him, and when we are laughed at, not to be ashamed of Jesus, for He is not ashamed of us. I am glad that I am located near the Tabernacle and can come to the meetings."

Dr. Dowie then delivered an address on the terrible consequences of false teaching, which he deems it best not to publish at this time. He illustrated it by a large number of interesting facts.

The following written testimonies were read:

HEALING OF MANY SICKNESSES—SPIRITUAL BLESSINGS RECEIVED.

DEAR DOCTOR AND MRS. DOWIE:

I desire to give a praise testimony for what the Lord has done for me since attending your meetings, how I have been blessed spiritually and healed of several ailments. It has seemed almost like a different world since receiving your teaching. God has seemed so near and Christ so dear to me, and the Holy Spirit has truly brought all things to my remembrance, as Christ promised. I delight to read His word, whereas before I preferred light reading, which now I have laid aside, and have no desire to resume it. I began attending your meetings in April, threw my medicines all away about the first of June, resolving to take God as my Healer for life; obtained relief from quite a number of ailments after being in the Prayer Room twice; two that I have been subject to since a child ten years old. I never obtained relief before without the use of very strong medicine, (cankered sore mouth and chronic dysentery) and another chronic trouble which I was compelled to take medicine for daily for the last ten years; having also been relieved several times from severe pain in the head by the direct prayer of faith by my husband and myself. On one occasion, when, being completely exhausted from attending to my household duties, and not being through with them, I was so helped by the Lord that every bit of tired feeling was taken away, and I was enabled to proceed to the finishing. I therefore desire to praise and glorify God for the great blessing He has bestowed upon me, and praise Him for sending you here to establish this Mission of Salvation and Divine Healing.

As ever, your sister in Christ,

MRS. EMMA F. PEIRCE.

7219 Webster Ave., Englewood, Ill.

HEALING OF HIP DISEASE, ETC.

CASSEL, WIS.

REV. DR. DOWIE, Dear Sir: May God reward you graciously for your great work among the suffering mortals, and give you great joy in His service, is my prayer. I am an aunt to little Alma D. Keller, of Spring Green, who was healed by your prayers of hip disease. Great was the joy and surprise when she returned home. I know of a great many that I should like to persuade to go and be healed; most especially, a friend of thirty years or so, who is totally blind. He got it by a cold, resulting from bathing. I have talked to him about it several times. I believe he could be persuaded. How happy I should be if I could do a little towards the recovery of his sight, so this is the object of my writing. Words can never express me gratitude to you for the cure of my niece. God will reward you as I cannot.

MRS. H. DIEHL.

HEALING OF SEVEN YEARS' RHEUMATISM.

While still in Germany I became afflicted with rheumatism brought on by exposure. For seven long years I was a constant sufferer with that disease, my limbs being much swollen, and the pain in my back was almost unbearable. I consulted and received treatment from our family physician, but without any success. I was then advised to go to the Hot Springs at Wildbad. After taking the baths there for one month I became some better, which, however, only lasted three months, when I became as great a sufferer as ever. Then I came to this country, and to Chicago, where I doctored with various physicians, but without any permanent

relief. In 1890 my sufferings were terrible, and I was in such pain that I could not bear the weight of a light cover over me. The following summer I was in the hospital one month and came out better, but just as soon as cold weather came I was as bad as ever. I then received three months' treatment at the Hahnemann Medical College, where I was told I had water around my heart, and lung trouble. I was sick and suffering all the time, and had almost despaired of ever being well. Last April I commenced attending Dr. Dowie's meetings regularly, receiving the teaching necessary for Divine Healing. In August last, Dr. Dowie prayed for and laid hands on me, and through faith in our Lord Jesus Christ, I was instantly and perfectly healed, for which I will ever praise the Lord.

KATIE BLAICH.

4429 State St., Chicago.

ANSWER TO PRAYER FOR A SUFFERER IN MADISON.

DEAR MR. AND MRS. DOWIE: I want to write and tell you how your prayers for me have been answered. It seems so wonderful and so beautiful. My cough is gone. I cough once in a while, but it seems to be a slight catarrh in my head that causes it. My back does not ache and you just ought to see me eat. My friends all say, "What have you been doing to yourself, you look so much better?" I tell them I have a new physician, and they are all anxious to hear all about it. But dear friends, better even than my bodily health is the feeling I have of being so much nearer Christ. I have such a warm, happy feeling in my heart all the time. If nothing prevents, I hope to spend a week with you in your Home this winter, for I want your teachings so much. I feel as if I had only taken my first step, and there is so much I want to learn. God bless you both is my most earnest wish.

MRS. C. H. ROBBINS.

821 Jennifer Street, Madison Wis.

TESTIMONY FROM AURORA.

AURORA, ILL.

REV. JOHN ALEX. DOWIE, Dear Sir: We have heard of your wonderful cures through Christ, and have also read many of the LEAVES OF HEALING which were loaned us by one of our near neighbors, Mrs. Mighells, an aunt of Lucy Clark who was healed of diabetes at your Home, and Mrs. Mighells was also cured of chronic dysentery. We know her cure to be complete, and it was entirely beyond medical skill to help or cure. She is so thankful for her recovery, she wishes all afflicted ones helped likewise.

Yours sincerely,

MRS. GEO. O. PLUMMER.

After a number of brief testimonies from distant places had been referred to, the meeting closed with prayer, and the benediction, a large number of persons who were healed being unable to find an opportunity for testimony. May the record of these two glorious meetings be blessed to many in all parts of the world, and God be greatly glorified. Amen and Amen.

[Praise and Testimony Meetings are held on the last Sunday afternoon and evening of every month.]

—◆—◆—◆—
 "Lift your eyes, ye sons of light!
 Zion's city is in sight:
 There our endless home shall be,
 There our Lord we soon shall see!"

—◆—◆—◆—
 "How beautiful within our hearts to keep
 This treasure the All-merciful has given,
 To feel, when we awake and when we sleep
 Its incense round us like a breath from heaven"

—◆—◆—◆—
 "Quiet at heart and home,
 Where the heart's joys begin,
 Quiet wh'er we roam,
 Quiet around, within"

CAPTURED FROM THE ENEMY.

(See Illustration Page 256)

THE remarkable picture on our last page is an exact engraving of a photograph of the center of the back and a portion of the sides of our platform in Zion Tabernacle. Many of our friends who knew that we had a collection of trophies captured from the enemy, suggested that we should have them photographed, and we at once decided that the best position in which to place them, if this were to be done, would be under the motto which for years has been inscribed above our head in letters of gold, "CHRIST IS ALL."

Here are to be seen the crutches of little children and very tall men and women, the trusses worn, some of them, for forty years by sorely afflicted people advanced in life, and the little brace worn by a boy of four years old; the plaster of Paris casts, the cruel braces with their steel collars and steel head-pieces, the heavy leg braces and the high-heeled boots, some of them with steel spring soles, etc. Here are also to be seen a few of the cots on which the sick and dying were brought to the Tabernacle, which they left behind when they were healed immediately and walked out. On the right of the picture, nearest the wall, is the little canvas cot upon which Miss Amanda M. Hicks, a cousin of the late President Lincoln, was brought from her home at Clinton College, Kentucky, of which she was principal, a distance of about four hundred miles. Her case was considered absolutely hopeless except for a most perilous operation. She was carried into our Home on the cot mentioned, and the same night arose and walked. She returned to her college, finished the year, and is now on her way to Europe, a happy, healthy woman. On the extreme left is the cot on which Mrs. Lane, of Washington Heights, who had been afflicted with inflammatory rheumatism for six years, was carried to the Tabernacle, which she left behind when she walked out. The most interesting, perhaps, of all the exhibits, is the peculiar one of a bright steel revolver with silver-plated mountings, just under the crutches on the right of the picture. This revolver was given to us by a man converted in our meeting some years ago, who is now a most respectable citizen. He had been a safe-blower and burglar for thirty-five years and the revolver had been the property of his uncle who fell dead with it in his hand when engaged in a battle with the police in Kentucky. The strange looking instrument below it is a burglar's jimmy of the finest steel, and the implements below that are a portion of a safe-blower's outfit. The story of this man is one of the most wonderful in all our experience, and we shall give it in due course, in detail, in the LEAVES. He and his family, and men at one time desperate criminals, have been converted and baptized since we came to Chicago.

It would take a large volume to write the story of all these things. They represent centuries of suffering in the aggregate, and are but a few ocular demonstrations of thousands who have been healed.

May God bless the little picture as we give the glory to Him whose name is over all. By Him alone these deeds of mercy and of love have been wrought. Amen.

LEAVES OF HEALING.

REV. JOHN ALEX. DOWIE, Editor.

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CHICAGO, ILLINOIS, JANUARY 4, 1895.

EDITORIAL NOTES.

A HAPPY NEW YEAR TO ALL.

"HAPPY is that people whose God is the Lord."

"Glorious things of thee are spoken,
ZION, city of our God:
He whose word cannot be broken,
Formed thee for His own abode.
On the Rock of Ages founded,
What can shake thy sure repose?
With Salvation's Walls surrounded,
Thou mayst smile at all thy foes."

"CHRIST SHALL BE MAGNIFIED IN MY BODY."

We entered into 1895 with glad hearts: for we were with the Lord Jesus at Supper, when we passed from the Old to the New Year.

We knelt at His feet as the solemn moments quietly passed; and as the midnight approached, we were singing to our dear people, in Zion Tabernacle, Dr. Horatius Bonar's hymn, "PRAY, BRETHREN, PRAY!"

Very deeply stirred were all hearts as they sang in chorus the refrain—"Eternity is drawing nigh."

"Praise, brethren, praise! The skies are rending;
Praise, brethren, praise! The fight is ending.
Behold, the glory draweth near,
The King Himself will soon appear,
Eternity is drawing nigh!"

STILL the hardest part of the fight is on hand. The Devil has come within sight of his Waterloo. But he does not cease fighting. The veteran hosts of Hell, with nearly six thousand years of army experience, are crowding down upon the Church of God to destroy it. They have long held it in check, and have deceitfully entered into outward organizations, pretending to help, whilst they have effectually hindered. Do not make any mistake, brethren, the Devil will never surrender. The Armies of God on Earth and in Heaven must drive him and his from city to city, from continent to conti-

nent, from every island and from every sea, crowding the hellish hosts to the brink of hell, and hurling them over and over and down and down into the dark depths from whence they came.

HERE is an Ancient Proclamation for the especial benefit of Modern Cowards in God's Army:—"Whosoever is fearful and afraid let him return and depart early!" Judges 7: 3.

THE only fear we have is that the cowards will not get out quickly enough. We have had some experience with them in the past. Gideon [Judges 6] found that out, and nine thousand seven hundred more had to follow the twenty-two thousand avowed cowards. God saved Israel by "the three hundred." That little band smote the hordes of "Midianites, and Amalekites, and all the Children of the East who lay along in the valley like grasshoppers for multitude." But what was that host to Gideon and his three hundred? Before "the Sword of the Lord and of Gideon," they melted away like mist before the rising sun—"all the host ran, and cried, and fled."

WHEN we see hourly the victims of Satan and Sin, Disease and Death, our hearts are kept aflame with hatred of evil and with love to do something to deliver them from their "bonds of affliction and iron."

Familiarity with such scenes does not deaden sensibility; but it does teach many lessons of wisdom and love, of knowledge and faith, which it is impossible to learn in any other school. Many who criticise only reveal their ignorance or their malice, by speaking of a ministry of which they have neither knowledge nor experience. We have learned for the most part to pay as little attention to their childish chatter, as we do to the chirping of a cricket.

WE have received, whilst writing these lines four copies of *The Christian Herald*, of Detroit, Michigan, which shows that, all unknown to us, we have been the subject of a very lively controversy. Extremely kind and cruelly false statements concerning both ourselves and the work, have been made during the controversy. The Rev. John Gordon D. D. of Philadelphia, Pa., in the issue of Dec. 13th has repeated a lie which was publicly exposed when he was pastor in Portland, Oregon, and which has been already completely and unanswerably dealt with in San Francisco and San Jose, Cal. But this dead thing, written by a dead minister, who has already appeared before God to answer for it, is once more, after five years, resurrected, and its putrid carcass thrown upon the pages of *The Christian Herald*. We shall at once send the proofs of our assertions to the editor of that paper, and see whether he is brave enough to let the truth be told, no matter whom it proves to be a liar. Dr. Gordon's other statements are equally fallacious, and any one who wishes to have the facts connected with the Portland Mission can obtain them in our old series of LEAVES OF HEALING, vol. 1, pages 155 to 168.

The stenographic report is therein given, of our closing Praise and Testimony Meeting, at the close of a month's mission, and that meeting was held in the Tabernacle, Portland, one of the largest buildings in that city, on Nov. 4th, 1889. It contains the names and addresses, and full testimonies of many citizens of Portland.—It was publicly advertised, publicly reported, and publicly published in Portland: for a special edition of the report was printed and circulated in Portland at the expense of Mr. Hollon Parker, an attorney of Walla Walla, who had much business and property in Portland, and whose address is 135 First Street, in that city, and is so given at page 162 of the report already referred to. Amongst those who testified to healing were three ministers, then resident in Portland, namely, the Rev. B. Franklin Rattray, pastor of Immanuel Baptist Church (page 156), Rev. Charles Augustus, minister of African M. E. Church (page 159), and the Rev.

Uno N. Brant, minister of the Scandinavian Baptist Church (page 160). The State Secretary of the Y. M. C. A., Mr. Noel Jacks, also testified to his healing (page 157).

Strange, is it not, that despite these facts, Dr. Gordon should say we "created no interest in that city, and that he knew of no case of Divine Healing under his efforts?" There are none so deaf and blind and ignorant as those who will neither hear, see, nor read—and Dr. John Gordon is that man: for we were in Portland Oregon, in the center of the city, the meetings were announced publicly in the *Oregonian*, and he neither visited us, attended the meetings, nor read the report so widely published. And yet he is sufficiently interested to resurrect a dead man's dead lie, and publish as "facts," things that are absolute falsehoods.

AND these men claim to be servants of Christ! "By their fruits ye shall know them."

We desire to thank the Rev. Dr. W. B. Riley, of Calvary Baptist Church, Chicago, for his vigorous defence of Divine Healing and ourselves in the *Christian Herald*, of Dec. 27th, especially for these words:—"Certain Chicago papers have laid more serious charges against Dr. Dowie than those quoted by Dr. Gordon, every line of which was born of ignorance and falsely developed, to my certain knowledge."

It is impossible for us to chase every lie and every liar around the world. Neither would it be wise, even if we could: for we have better work for Christ in hand. But, following His blessed example, when He laid bare the lies of the ancient scribes, we shall make an example of a few, both in the religious and secular press from time to time, during this year, if God permit.

WE do not propose to let the devil have it his own way either in God's Church or in God's world; for both belong to God. We do not propose to heed the cry "Let us alone," the cry of the unclean devils when Christ preached in the synagogue at Capernaum. But, in His name, we shall "rebuke them," and command them to "hold their peace and come out of" the poor, miserable people whom they possess and torment. We know our hands will be full, and we are glad they are, in fighting this "good fight of faith." We enjoy it, and sing with one of God's warriors nearly three thousand years ago,

"Blessed be the Lord my Rock,
Which teacheth my hands to war,
And my fingers to fight:
My Loving-kindness and my Fortress,
My High Tower, and my Deliverer,
My shield, and He in whom I trust."

IN our next issue we shall deal farther, God willing, with the Press, and especially with the Chicago Press Liar, that "special creation of the devil's," as we branded them last week. They have been reveling in the unbridled license of their master, and have doubtless had honorable mention in Hell—their names must have been often written there.

WE shall do these things in the interests of "the Extension of the Kingdom of God" for which purpose our title page declares this paper was established.

We shall do them for the sake of a sin-stricken and disease-smitten world, for the salvation and healing of which we toil night and day.

We shall do them in obedience to the demands of conscience and the Word and Spirit of God.

We shall do them as "speaking the truth in love;" for the truth is demanded at this crisis—the truth, the whole truth, and nothing but the truth.

We shall do them because the object of these attacks is to destroy once more the Gospel of Divine Healing through faith in Jesus, by destroying the influence of a humble min-

ister of God, to whom it has been entrusted for many years. It is not our personality which is attacked, excepting, incidentally, it is the Word and Work of God.

We shall do them for it is our duty and our joy to be "in nothing terrified by our adversaries, which is to them an evident token of perdition, but to you of Salvation, and that of God."

We shall do them: for it is written, "Unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake."

ZION Tabernacle was the scene of wondrous manifestations in the closing days of 1894.

Crowds attended the services and still greater crowds went away, unable to find standing room. The Praise and Testimony meetings were glorious, and the testimonies simply amazed the people who could only exclaim:—"The Lord be praised—His Name is called WONDERFUL"

A FULL report will appear in our next issue. It will contain FACTS enough to last the devil and all his servants as "a cause of war" for all our life—hallelujah! It will contain FACTS which will bring "glad tidings of great joy" to multitudes of sick and sorrowing ones—FACTS from the lips of living men and women.

THE three Divine Healing Homes are filled with guests from all parts of the land, and in our Reception Room in Home No. 1 we have had the joy of receiving friends from South America and from South Africa this week. Many have been healed; and one of the incidents of last Saturday in Home No. 1, was the instantaneous lengthening, by three and a quarter inches, of the leg of a young lady from Philadelphia, who testified the following day in Zion Tabernacle and returned home yesterday on equal legs.

FROM all the continents, loving words concerning "the little white dove," LEAVES OF HEALING, continue to come.

From our native city, Edinburgh, Scotland, Mr. John Robert, of 9 Breadalbane Terrace says, under date of Dec. 17th:—"I am now writing to say how much I have enjoyed reading LEAVES OF HEALING, since it has come to our Y. M. C. A. It is widely read by our members, and I have no doubt that, with God's blessing, it will be productive of much good. As I am engaged in Protestant work in this country, your article on "The Man of Sin Revealed" naturally led me to read it carefully, and being thoroughly well pleased with it, I concluded that the other articles would be equally in accord with the Word of God. I may say that I have derived much good through reading your articles from week to week," etc.

THANKS, and love to all in old Edina, the city where God gave me birth forty-seven years ago, and where I was born again seven years later. Every stone of it is precious. How often when a student at its University have we preached near the steps of John Knox's house, and under the shadow of the Tron Kirk, in the High Street of Scotia's darling seat. How sacred are the memories of our association with the Rev. Dr. Guthrie of sainted memory and his family in work among the apprentice boys and girls in the original Ragged School. How sacred are the memories of our association with the Rev. James Gall, Mr. Jenkinson, the Earls of Cavan and of Kintore, and others in connection with the old Whitefield Chapel in Carrubbers Close, several numbers of the Mission Journal of which we edited nearly twenty-six years ago. We hear "Charlie," the french polisher, and Jackson, the cabman, who had a brass plate inside his cab inscribed with the question, "What think ye of Christ?" Oh, these were happy, happy days of joyful service to our Lord, Edina, dear to my heart! And it gives me joy to think that happier days may yet be in store. "Thy children shall come again," if God permit.

Q. How long was he in Home No. 1? A. I couldn't say. Perhaps three or four weeks.

Q. Wasn't he there more? A. Indeed, I could not tell you.

Q. Did Dowie treat him, or whatever you call it? A. He prayed for him as others.

Q. Did he lay hands on him? A. I didn't see him. I suppose he did, of course.

Q. Well, you were there, and know something about what is going on in the institution? A. Yes, sir.

Q. Who took him out of the house? A. I don't know.

Q. You heard he got out of the house? A. Yes, sir.

Q. Did you ever hear how he got there? A. I told you he walked there, as somebody told me.

Objection made, as they are trying to prove what has been heard through somebody else.

Q. Are you the only private secretary Dr. Dowie has? A. Yes, sir.

Q. While Mr. King was in the adjoining house were you ever called over there? A. No, sir.

Q. Were you ever in this Home No. 1 when any one was sent from the adjoining house? A. I don't know.

Q. If a person was sent over there, wouldn't you see them? A. If anyone came over there and asked for me, I would not hear them. They would inquire for me of the janitor.

Q. Just what is your business there? A. I write letters.

Q. What else? Do you do any praying? A. No, sir, not for the sick.

Q. What do you do besides this writing of letters; hasn't he a stenographer? A. I am also a stenographer. There are enough letters to keep several stenographers busy.

Q. How many do you keep? A. There are two of us.

Q. Your office is in this Home? A. Yes, sir.

Q. Usually when anybody comes in, you see them? A. No, sir, the office is way back in the hall.

Q. Do you know of any reason why Mr. King should walk out of the house and walk into the next house? Objected to by Mr. Stubblefield, as not pertaining to this case at all; has nothing to do with the violation of the statute.

Court allows it.

Q. Did you ever know of Dr. Dowie going outside of the Homes to attend anybody? A. He is called out sometimes to see the sick.

Q. Where? A. I can't tell any particular place.

Q. Is he often called away? A. Do not call for him very often now; for it is known that he is too busy to go out.

Q. Where called? A. When not so busy, he is called out sometimes to come and see the sick.

Q. Near, in the neighborhood? A. Yes, sir.

Q. Did you ever accompany him? A. I think I rode out a time or two with him for a drive.

Q. Did you go in? A. No, sir.

Q. Do you know how much he received for his treatment there? A. Nothing at all.

CROSS-EXAMINATION BY MR. STUBBLEFIELD.

Q. How many employes and servants are there engaged in maintaining Home No. 1? A. Some seven or eight.

Q. What kind of a building is Home No. 1? A. It is a three-story brick building.

Q. Very large building, is it? A. Quite large.

Q. I will ask you if that is a picture of Home No. 1? A. Yes, sir.

Offers in evidence LEAVES OF HEALING. Picture of Home No. 1.

Q. I will ask you if that Home is well and neatly kept by an efficient corps of servants? A. Yes, sir, it is.

Q. Are all the Homes so kept? A. Yes, sir.

Q. Are all these places nice, comfortable places to live? A. People say who see them, "This is good enough for me." Don't look like a Hospital."

Q. Do you keep any nurses in the house? A. No, sir.

Q. I will ask you whether it is not a fact that a large number of people who come there with chronic diseases, go away professing to be perfectly healed and look well? A. Yes sir, a great many of them do. I do not speak about their chronic diseases. I cannot tell exactly what that term is. Some of them are sick enough.

Q. Do they improve in personal appearance while there? A. Yes, sir, almost without exception.

Q. How long have you been there? A. Since the first of April.

Q. Do the people, guests, there seem to like these Homes? A. Yes, sir, many of them come back.

Q. Come back? For what purpose? A. Some to enjoy the Home, and some to get the teaching. Some go away before healed and come back for further teaching.

Q. I will ask you if it is not a fact that there are many people there who are not afflicted with any disease? A. Have had many, yes sir.

Q. Why are they there? A. The work interests them. They get the teaching.

Q. Are these people charged just as much for board and room accommodation? A. Certainly.

Q. Is there any difference in the charges of those afflicted and those who have no disorder? A. No, sir.

Q. I will ask you whether there is any charge for any personal services to them? A. No, sir.

Q. \$10 covers all personal services and the living of the people? A. Yes, sir.

Q. Do you know whether or not that is a reasonable price for what they get? A. I think it is a fair price for Chicago.

Q. You think it is reasonable do you? A. Reasonable. Yes, sir.

Q. Do you think it a reasonable price if Mr. Dowie were paid for his services? Would that be enough?

OBJECTION.

CROSS-EXAMINATION BY MR. DOWIE.

Q. You have been asked about money coming in letters, and about correspondence. You have been my private secretary since last April. Is that so? A. Yes, sir.

Q. Do we ever receive many letters from poor people? A. Yes, sir.

Q. Do I pay any less attention to the poor than the rich? A. No, sir.

Q. Are they ever asked to pay anything, whether poor or rich? A. Never asked to pay anything.

Q. As a matter of fact, I will ask you how many letters I have now lying unanswered in my office? A. Two to four thousand.

Q. Are we not sometimes compelled to refuse to even entertain applications to enter the Homes, from the sick? A. Yes, sir.

Q. Are there any invitations sent out, urging any one to come into the Homes? A. No, sir.

Q. Do we not send out thousands of letters, when we have not even a postage stamp for reply? A. Yes, sir.

Q. Your office is behind my room, and you are called by bell, are you not? A. Yes, sir.

Q. It is not necessary for you to see people who come into the Home? A. No, sir.

Q. As to the question about Mr. King. Did he ever complain to you about the Home? A. No, sir.

Q. Did you ever hear any guest complain? A. No, sir.

Q. Have you ever heard any one complain? A. I don't remember any one.

Court adjourned until Tuesday, Jan. 14, at 10 o'clock.

THE REPORT OF THE SECOND DAY'S TRIAL

Before Justice Prindiville will appear in our next issue. Friends who desire not less than ten copies, either for free distribution or for sale, of this and the preceding issue, can get them at two and a half cents each, on application to Manager of Zion Publishing House, 6100 Stony Island Ave.

IL MODO COME DIO GUARISCE I MALI.

DALL' EDITORE.

Il modo come Dio guarisce, è una persona, non una cosa.

Gesù disse: "Io sono la Via, la Verità e la Vita," è si è sempre rivelato al Suo popolo in ogni epoca col Nome Covenente Jehovah-rophi, o "Io sono il Signore la tua Salute. (Giovanni 14: 6 e gli Esorti 15; 26.)

Il Signore Gesù è sempre Colui che guarisce.

Egli non può cambiare perchè "Egli è lo stesso, di ieri, di oggi e per sempre," ed Egli è sempre con noi, perchè disse: "Ecco, Io sono sempre con voi infino alla fine del mondo." (Ebrei 13: 8 e Matteo 28: 20.) Perchè Egli è presente, nello spirito come nella carne. Egli è Colui che guarisce il Suo popolo.

Il Guarire Divino sta nella Riconciliazione di Cristo.

Lui profetizzò: "Sicuramente fu Lui che soffrì i nostri dolori e con i suoi gastighi noi guariamo," ed è espressamente dichiarato che ciò si accompli mediante il Suo Ministero di Guarire, che continua ancora. (Isaia 53: 4, 5 e Matteo 8: 17.)

Il Male non può mai essere la Volontà di Dio.

È opera del Diavolo, la conseguenza del peccato, ed è impossibile che l'opera del Diavolo sia mai la Volontà di Dio.

Cristo venne "per distruggere l'opera del Diavolo," e quando Egli "guarì ogni malattia" e tutti questi mali sono espressamente dichiarati di essere stati "l'oppressione del Diavolo." (1 Giovanni 3: 8, Matteo 4: 23 e gli Atti 10: 38.)

I Doni del Guarire sono Permanenti.

È espressamente dichiarato che "I Doni e le appellazioni di Dio sono privi di pentimento," ed i Doni del Guarire sono fra i Nove Doni dello Spirito e della Chiesa. (Romani 11: 29 e 1 Cor. 12: 8—11.)

Ci sono Quattro Modi del Guarire Divino.

Il primo consiste nel rivolgere la preghiera di fede, il secondo preghiere intercessorie di due o più persone, il terzo l'unzione degli anziani nella preghiera della fede, ed il quarto nel posare le mani su coloro che credono, e pei quali Dio ha preparato e chiamato a quel ministero. (Matteo 8: 5—13, Matteo 18: 19, Giacomo 5: 14, 15, Marco 16: 18.)

Il Guarire Divino è opposto alle Falsificazioni Diaboliche.

Fra questi sono la Scienza Christiana (chiamata falsamente), Guarigione della Mente, Spiritualismo, Estasi, Evangelismo eccetera. (Timoteo 6: 20, 21, 1 Timoteo 4: 1, 2, Isaia 51: 22, 23.)

Delle Multitudini sono state guarite dalla Fede in Gesù.

Lo scrittore, conosce migliaia di casi ed ha personalmente posto le sue proprie mani su ventine di migliaia di persone. Complete informazione si possono attere alle riunioni tenute nel Tabernacolo di Zion, 251 E. 62 Strate, vicino al Parco Jackson, Chicago, e per mezzo di molti panfletti che ne dimostrano l'esperienza colle loro parole e da molti che sono stati guariti in questo ed altri paesi; pubblicati dalla Casa Editrice Zion, 6100 Stony Island Ave., Chicago.

"La Fede Viene Ascoltando, e coll' Ascoltare la Parola di Dio."

Voi siete cordialmente invitato di venire ad ascoltare da voi stessi.

LA MANIÈRE COME QUOI, DIEU GUÉRIT LES MAUX.

PAR L'ÉDITEUR.

La Manière comme quoi Dieu guérit, c'est une personne et non pas une chose.

Jesu dit: "*Je suis*, la Voie, la Verité, et la Vie," et il s'est toujours révélé à Son peuple en toute époque avec le *Nom* Covenant de Jehova-rophi, ou "*Je suis* le Seigneur, ton Salut." (Jean 14: 6 et les Exodes 15: 26.)

Le Seigneur Jesu c'est Celui qui guérit.

Lui ne peut pas changer parcequ'"Il est le même d'hier, d'aujourd'hui et pour toujours" et Lui est toujours avec nous, parcequ'il dit: "Voilà, *Je suis* toujours avec vous jusqu'à la fin du monde." (Hebreux 13: 8 et Matthieu 28: 20.) Parcequ'"Il est invariable et parcequ'il est présent, dans l'esprit aussi bien que dans la chair. Il est Celui qui guérit Son peuple.

La Guérison Divine c'est dans l'Expiation du Christ.

C'est Lui, qui a prophétisé. "Streument ce fut Lui qui souffrit nos maux et souffrit nos douleurs, et avec ses châtements nous guérissions," et c'est expressemment déclaré que cela s'accomplit grace à son Ministère de Guérir, qui continue toujours. (Isaia 53: 4, 5 et Matthieu 8: 17.)

Le Mal ne peut pas être la Volonté de Dieu.

C'est l'oeuvre du Diable, la conséquence du péché, et c'est impossible que l'oeuvre du Diable soit à jamais la Volonté de Dieu.

Christ vint "pour détruire l'oeuvre du Diable" et lorsqu'Il fut sur la terre, Lui "guérit toutes maladies" et tous ces maux ont été expressemment déclarés d'avoir été "l'oppression du Diable." (1 Jean 3: 8, Matthieu 4: 23 et les Actes 10: 38.)

Les Dons de Guérir sont Permanent.

C'est expressemment déclaré que "Les Dons et les appellations de Dieu, sont privés du repentir," et les Dons de la Guérison sont parnies les Neuf Dons de l'Esprit et de l'Eglise. (Romans 11: 29 et 1 Cor. 12: 8—11.)

Y il a quatre Manières de la Guérison Divine.

La première consiste en adressant la prière de foie, la deuxième dans les prières par intercesseur, de deux ou plusieurs personnes, la troisième dans l'onction des anciens dans la prière de la foie, et la quatrième, en posant les mains sur ceux qui croient et pour les quels Dieu a préparé et appelé à ce ministère. (Matthieu 8: 5—13. Matthieu 18: 9. Jacques 5: 14, 15. Marc. 16: 18.)

La Guérison Divine est opposé aux Fausseries Diaboliques.

Parmis celles-ci y il a la Science Chrétienne (faussemment appelée) Guérison du Sentiment, du Spiritualisme, de l'Extase de l'Evangelisme etcetera. (Timothée 6: 20, 21, 1 Thimothée 4: 1, 2, Isaia 51: 22, 23.)

Des Multitudes ont été guéries par la Foie de Jean.

L'écrivain, connaît des milliers de cas, et il a personnellement posé ses propres mains, sur des vingtaines de milliers de personnes. Des informations complètes peuvent être obtenues aux réunions qui ont lieu dans le Tabernacle de Zion, 251 E. 62 Street, près du Parc Jackson, à Chicago, et grace à beaucoup de pamphlets qui en demontrent l'expérience par leurs paroles et par beaucoup de personnes qui ont été guéries dans ce pays et dans d'autres; et qui ont été publiés par la Maison Editrice Zion, 6100 Stony Island Avenue à Chicago.

"La Foie Vient en Ecoutant, et en Ecoutant la Parole de Dieu."

Vous êtes condialement invité à venir et entendre de vous-mêmes.

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....A REPLY....

BY THE REV. JOHN ALEX. DOWIE

To an attack by the Rev. Dr. Chapman and the Oakland Pastor's Union, delivered in the First Baptist Church, Oakland, California, on Lord's Day afternoon, Jan. 27, 1889. 28 pages, 8vo. Price 10 cents per copy (12 cents posted), or 20 copies for \$1.25, postage included.

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A weekly paper for the Extension of the Kingdom of God. Edited by the REV. JOHN ALEX. DOWIE.

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251 East 62nd Street, near Jackson Park

DURING THE MONTH OF JANUARY

LORD'S DAYS: 10:45 A. M., 2:45 P. M. and 7:45 P. M.

TUESDAYS: 2:30 P. M.

THURSDAYS: (CHILDREN'S DAY) 2:30 P. M.

FRIDAYS: 2:30 P. M.

There are no charges of any kind made. Free-will offerings only are received. All persons who desire to see Dr. Dowie for healing must apply for tickets to the Rev. Dr. Speicher at the close of the Lord's Day services. On Lord's Day, January 13th, at 2:45 P. M., Dr. Dowie will deliver his second lecture on

THE TWO CHAINS: GOOD AND EVIL.

Illustrated by a diagram.

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(Where Doctor and Mrs. Dowie personally reside) is situated at 6020 Edgerton Avenue, close to the 60th Street Station of the Illinois Central Railway.

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Is situated at 253 E. 62nd St., next door to the Tabernacle.

HOME No. 3,

Is situated at 6034 Edgerton Avenue, three doors south of Home No. 1.

Personal application by intending guests must be made at Home No. 3 to the Steward of the Homes.

Letters must be addressed to Dr. Dowie.

Terms will be forwarded on application.

He sendeth His word

and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee. And the leaves of the tree were for the healing of the nations.

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CHICAGO, JAN. 25, 1895.

PRICE FIVE CENTS.

A LETTER TO THE FRIENDS OF ZION TABERNACLE

DIVINE HEALING HOME NO. 1,
6020 EDGERTON AVE., CHICAGO,
January 25, 1895.

Beloved friends in this and all Lands:—

We are reminded of the words: "They intended Evils against thee; they imagined a Mischiefous Device, which they are not able to perform." Psalm 20:11.

The principal case of the DOCTORS against us was DISMISSED by Justice Prindiville yesterday morning—the charge of "false and fraudulent pretenses" upon which I was arrested on the night of January 5th, as narrated in No. 17 of LEAVES OF HEALING, page 263.

The attorney for the State Board of Health, Mr. Williams, did not even dare to bring the case before the Court; but when it was called, with a flushed face and hanging head he mumbled out the words, "*I ask that it be DISMISSED.*" The judge said DISMISSED, and struck the case out.

And so the whole fabric of false swearing and of newspaper lies has fallen upon the heads of the builders. They did not dare to even attempt to prove one out of all the cruel calumnies with which they have filled the land from Ocean to Ocean.

All the stories of cruelty, fraud, deaths, bogus certificates, conspiracies with bad people, etc., etc., vanished before the entreaty of our enemies to the judge asking that their own vile charge be DISMISSED.

"What shall be given unto thee? or
What shall be done unto thee,
Thou False Tongue?
Sharp arrows of the Mighty,
With coals of juniper."—Psalm 120: 4.

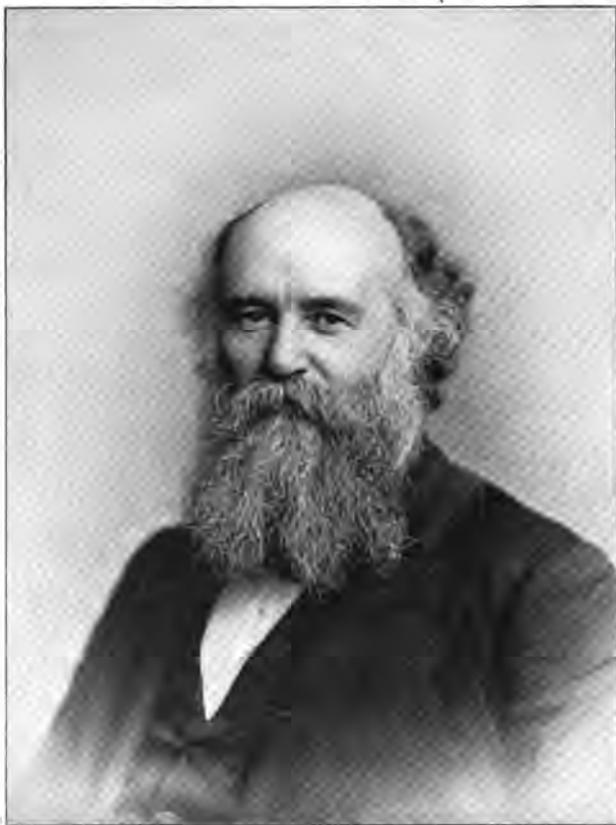
The fourth day of the trial of the other absurd case of the DOCTORS, on the silly charge of "practicing medicine without a license," closed yesterday, with arguments on both sides. The judge reserved his decision until Saturday, February 2nd.

We publish in this issue *verbatim* reports of the second and third days of the trial. This contains *all the evidence* in the case. Next week we shall give the speeches of counsel on both sides, and also Justice Prindiville's decision.

Meanwhile the work goes forward. Zion Tabernacle, even in the midst of the snow and wind storms of the week, has been largely attended, and overflowed last Lord's Day as usual. There are many in the Homes, and more are coming. It was a cause of much laughter in the court room, when the attorney for the Doctors in his closing speech, with a puzzled look, enquired: "What do they come for? . . . It shows there is something in this Home that people want." Well put, "oh mine enemy."

Yes, they want Divine Healing; they get it; they will continue to get it; and all the powers of doctors, drugs, death, and devils cannot prevent our onward march and final victory through faith in Christ our All.

Faithfully Yours in Jesus,



THE REV. JOHN ALEX. DOWIE.

John Alex. Dowie

LEAVES OF HEALING.

REV. JOHN ALEX. DOWIE, Editor.

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CHICAGO, ILLINOIS, - - - JANUARY 25, 1895.

EDITORIAL NOTES.

"So stood of old the Holy Christ,
Amidst the suffering throng;
With whom His lightest touch sufficed
To make the weakest strong.

That Good Physician liveth yet,
Thy Friend and Guide to be;
The Healer by Gennesaret
Shall walk the rounds with thee."

THERE is a wondrous realization of the presence and power of the Lord with us, and within us, in these dark days of conflict. The winter's fury has burst on Chicago with terrific force, piling up calamities on the icy waters of the lake, and filling the city with horrors and fears, amidst its normal condition of vice, disease and disgrace. Yet there are *Lots* in this Sodom, and the night is not starless: for the Christ *is* in Chicago. He stands beside us through it all.

OUR letter on the first page of this issue describes the entreaty of our enemies, the doctors of the State Board of Health, and their hirelings, to the Court, to DISMISS the false and shameful charge upon which we were arrested on January 5th.

THE Chicago press, and the editors whom we publicly scourged by name in our issue of January 11th, pages 258 to 263, have not dared to dispute a line of the Exposure. Still they continue to lie, but it is with subdued tones: for they are finding *it does not pay*. God is with us, and thousands of good people.

WE will add a few more nails to the "nailing down of the Chicago *Tribune*" on pages 259 and 260, in its article "Crazed by Faith." They are furnished from Prairie du Sac, Wisconsin, the home of the persons whom we are alleged to have made insane, and whose money we are charged with taking fraudulently. They are written by the Rev. John Dietrich, the pastor of the mother of these insane persons:

PRAIRIE DU SAC, WIS., Jan. 19th, 1895.

REV. JOHN ALEX. DOWIE, Chicago, Ill.

Dear Brother in the Lord Jesus: I have read your statements in the LEAVES OF HEALING, of January 11th, about the Ploetz people from here. I spoke with Mrs. Ploetz last week. *She gives the facts just as you*

give them in the LEAVES. Otto has been in the Mendota asylum years ago, and has had bad spells since. Ernstine was taken insane on November 18, 1894.

About the money affair, she says that Otto gave janitor in the Tabernacle \$5.00 as a free-will gift for the kindness of letting them sit in the front seats. [*We find this was put in the free-will offering basket.* ED.] In his ravings Sunday night he lost his purse in the house where they boarded. The purse was found in the hall, and sent to her *without a cent missing*. She says when they got off the elevated train in the city Monday morning, Otto commenced to preach. Then the policemen came up, and she told them they should take them to a safe place, and so they did. She telegraphed home to her son John, and he came and took Otto back to the Mendota asylum, near Madison, Wis., and afterward Ernstine also.

I knew nothing of their going to Chicago, until I read it in the Chicago *Times*, BUT I WAS SURPRISED THAT ANYONE COULD PUT SUCH BOLD LIES IN PRINT, WHEN I READ IT. I am Faithfully Yours in Christ,

JOHN DIETRICH.

BROTHER DIETRICH, do not be surprised at any "bold lies" the press "generation of vipers" will tell. They will lie in every variety of diabolical audacity, from the polished *Tribune* to the unspeakably vile *Dispatch*. They have their direct lineage from the scribes of Jerusalem, who lied about our Lord, until they maddened the ignorant and deluded people into cries of rage, "Away with Him! Crucify Him! Crucify Him!" They are trying to do the same with us in Chicago. Nothing but our heart's blood will satisfy them. But we are "immortal till our work is done." When that is finished, we are careless as to whether our dead bodies lie in the streets of this Babel of Chicago, or in Jerusalem. We shall "finish our course with joy," wherever God permits.

AMONGST the many loving letters from all parts of America received within the past few days, we append the following from a Christian gentleman and a well known citizen, for more than forty years, living in the capitol of the State of Wisconsin. His daughter was healed through our agency, when a hopeless invalid, the story of which is told in LEAVES OF HEALING, No. 5, pages 65 to 67. He writes this manly letter:

MADISON, WIS., Jan. 24, 1895.

DEAR DR. AND MRS. DOWIE,

Brother and Sister in Christ: I am moved to say, I thank God the battle between iniquity and righteousness is on. Though the prince of the power of the air is marshalling the cohorts of hell for a great onslaught, I for one, fear not the consequences. God's side is always the safe and winning side. Shamefacedness, confusion and overwhelming defeat, await all iniquitous conspiracies and combinations of men, whenever and wherever entered into, in opposition to truth, and the advancement of God's Kingdom. Highly and Divinely honored is the true servant of God, who stands out as an advance leader in the teaching and practice of a divine doctrine, and for this has the war dogs of hell let loose upon him. How appropriate, assuring and comforting the words of Peter, saying, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened you; but rejoice, inasmuch as ye are partakers of Christ's sufferings, that when His glory shall be revealed, ye may be glad with exceeding joy."

I extend to you, and your dear wife, (as far as words can express) my most sincere and heartfelt sympathy, in this, your day of a most wicked persecution, and I pray God may give a great victory to the side of Truth; and to you and yours, and to the Homes, and to the cause you and Mrs. Dowie represent, manifold and continued showers of Divine blessing.

Remaining most sincerely yours, a Brother in Christ,

H. SNELL.

[Editorial Notes Continued on Page 303.]

DIVINE HEALING AND THE DOCTORS IN CHICAGO.

TRIAL OF THE REV. JOHN ALEX. DOWIE BEFORE JUSTICE PRINDIVILLE.

(REPORTED BY DR. DOWIE'S STENOGRAPHER.)

STATE OF ILLINOIS } SS In the Justice Court.
Cook County, }

Present: Judge Prindiville.

Present: Messrs. Williams and Hamlin, Attorneys for Plaintiff.

Present: Messrs. Stubblefield and Dowie, Attorneys for Defendant.

STATE BOARD OF HEALTH }
vs. } Tuesday morning, Jan. 15, 1895.
JOHN ALEX. DOWIE. }

FRANK LARABEE, SWORN ON THE PART OF THE COM-
PLAINANT SAYS:

- Q. State your full name.
A. Frank Larabee.
Q. Where do you reside?
A. 224 Springfield Ave.
Q. What is your business?
A. Locomotive engineer.
Q. For what road?
A. Chicago and Northwestern.
Q. Do you know the defendant in this case, Mr. Dowie?
A. Yes sir.
Q. Do you know where he resides?
A. Its 6020 Edgerton Ave.
Q. Do you know a man by the name of Frank King?
A. Yes sir.
Q. How long have you known him?
A. Neighborhood of eleven years.
Q. Were you ever at any institution controlled by Mr. Dowie?
A. Yes sir.
Q. Where does Mr. King reside?
A. Well, he has been at Belvidere for the last three or four years.
Q. Where is he at present?
A. Carroll Ave. No. 19—something.
Q. What is his condition physically?
A. The man is very weak. Thought yesterday he would pass away sure.
Q. What is his disease?
A. Consumption; so called by medical skill.
Q. What's Mr. King's business?
A. Locomotive engineer.
Q. Same road you yourself on?
A. Yes sir.
Q. What are your relations with Mr. King?
A. Nothing; only a dear friend.
Q. Not related by blood in any way?
A. No.
Q. Do you know anything about Mr. King going to Dr. Dowie's institution?
A. I went there with him.
Q. When?
A. First went to the Tabernacle on the 4th of November.
Q. November?
A. Yes sir. Went to his place on the fifth.
Q. What day was that?
A. Sunday.

- Q. Who was with you?
A. Mrs. Smith or Gammon, and Mrs. Coleman from Belvidere.
Q. Who else was with you?
A. Mr. King.
Q. What did you do that day while there?
A. The other people stayed in the Tabernacle there during the meeting.
Q. What did you do?
A. I got disgusted and walked out after 10 or 15 minutes.
Q. What else did you do, anything else?
A. Yes, I went and made arrangements at the Home after I came out. I tried to keep him from going there.
Q. What Home did you go to?
A. No. 1.
Q. Who did you see there?
A. I don't know what his name is. He was secretary I think. I would know him, if I saw him, but I don't see him now.
Q. Do you remember his name?
A. No, I don't know his name.
Q. What did you say to him?
A. I told him about this friend of mine wanting to come there.
Q. What did you tell him?
A. I told him—first I had to fill out a paper stating the disease. Forget whether I filled it out lung trouble, or consumption, one or the other. He said he didn't have any room that day, but would have the next day; then I told him I would like to look at the rooms, so he showed me some of the rooms. I was satisfied that the rooms were all right. Nice places and good beds, and so he went home with me and stayed with me Sunday night and went down there Monday.
Q. Did you go with him Monday afternoon?
A. I went into the institution Monday afternoon.
Q. What arrangement was made with reference to his going?
A. Paid \$15 a week, was the price he paid and he didn't fill out a paper the next day.
Q. Who did you see the next day?
A. I saw the same fellow that showed me through the Home Sunday.
Q. Private secretary.
A. I think it was, yes.
Q. State what was done that day?
A. Paid him \$15 down, and we went up to the room; stayed there until nearly supper time. When the bell rang we came down to supper.
Q. When you say we, who do you mean?
A. Mr. King and I. And before supper there was a prayer said.
Q. Who said the prayer?
A. Mr. Dowie.
Q. Go on.
A. And then after supper we all shoved back, and had a meeting there. I should think Mr. Dowie talked for an hour. I would say, and then he went through the healing process.
Q. What was that process?
A. Started out at the left, and put his hands on the peoples' head and said some words, and when he came to King and I he said, "You are new ones here, I will see you to-morrow," and passed on with his blessing.
Q. How many persons about was at that table at that home?
A. Well, I should say about 60 or 70. Table was full.
Q. Who were these people sitting at the table?
A. Patients, I suppose.
Q. Go on and state what occurred after supper.
A. Well then, after that meeting was over, after that healing business, then he and I went to his room and I stayed with him that night. The next morning just had prayer before breakfast in the same dining room, and he postponed

the prayer meeting until 9 o'clock, I guess, and then I went and left him there.

Q. When did you return?

A. I couldn't say exactly, but I didn't go down there every trip. Might have been two, might have been four.

Q. How long did you remain there the next time, if at all.

A. I went down another day and left before supper. Probably two hours.

Q. Anything occur with reference to Mr. Dowie, while you were there?

A. I don't know as I saw Dowie the second time I was there.

Q. When did you call again?

A. Well, inside of a week.

Q. How long did you remain there?

A. Well, I never remained there on my visits, until I went down there to sit up with him in the night.

Q. Well, on any of your visits did you see Mr. Dowie?

A. Yes sir.

Q. Go on and state what occurred any night you saw Mr. Dowie?

A. The last time I saw Mr. Dowie was the night before my friend was put out of there. He came up to the room about 11 o'clock—

Q. What room?

A. King's room.

Q. What was Mr. King's condition at that time?

A. He had not been out of bed for nearly a week. I didn't know he was so weak.

Q. Was he able to walk?

A. No sir.

Q. Was he able to get about and help himself?

A. No, he could raise up in bed that was all.

Q. Go on and state.

A. He came in there. King coughed very bad, so he came in and says, "Well, the devil has got a very bad hold on you" and then he took his hands and put on his head like this, (illustrating) and said, mumbled over a few words. He rubbed hands over him, and rubbed lungs, and stroked him with his hands, and then went out. When he went out, I thought I would have a word with him in regard to my friend, so I followed him out. I said to Mr. Dowie, "Are you going to do anything for Mr. King?" He says, "I don't know, he hasn't got the right faith. He says, "If you got good faith, you get good blessing." He says, "He has not the faith." Then I says, "I am going to remove him." When I went down the next night, I went to Home No. 1, rung the bell and walked in, and I says to some lady that was there, "I suppose my friend is in bed," and she says, "I don't know." Just then a little fellow they call "Johnny" came in and I says, "Is my friend up stairs." He says, "No, he is in the next house, he has been removed from here. "By whose authority?" By his own, I suppose," he said. That made me a little bit angry, so I went to the next door, rung the bell, and there was a lady who whistled down through the tube, and when I inquired if Mr. King was there, said "No." Then I went to Home No. 3, and I rung the bell, opened the door, and I guess there was 8 or 10 people sitting around in the hallway there. I inquired if Mr. King was in there, and they said "No." I said, "Where is he?" and they said he was in the next house. I went next door. It was a private residence. I went and rung the bell, and the lady said there was no such a person there, that it was a private residence. I explained a little of the case to her. "I have got to find my friend, and I am going to find him." I went back to Home No. 1, and the young fellow said he was in the next house, and to go and ring the bell where it said Mrs. Silver, and so I did, and she came to the door, and she told me Mr. King was up stairs, and I went up there and he was lying there on a sofa; first time he had been out of bed for a week. He laid there from ten o'clock in the morning until 6 in the evening.

Q. Was he dressed?

A. Yes sir, he was dressed, and he was able to stand up, but he was not able to walk. He put his arms around me and I put my arms around him, and I took him to his room on the second floor; first floor. I stayed there that night with him. I had been in the room probably an hour when Mrs. Silver came in, and I asked her how it was he was boarding with her and rooming down stairs, and she said she had no room in her flat, and she said she could not keep him anyhow. He disturbed the other roomers, and if she had known how he was, she would not have taken him. I had been in the room about an hour and a half, when a German lady came to the room and said he would have to be removed from there. She had roomers. Her son worked for Siegel & Cooper nights and had to sleep day times. Roomers in the front room made complaint, and she could not afford for \$3.50 to have other roomers leave. I told her I would have him removed, if able to be removed. I would run no chances. I was completely tired out. I intended to go down that day, but postponed it for a day. I went down the second day after being in that place. I hadn't been in the place two minutes—

Q. When was that?

A. Seven o'clock in the evening, and I hadn't been in there two minutes before Mrs. Silver and the German lady told me he would have to be removed.

Mr. Stubblefield objects to this line of examination as it is not evidence in this case.

Mr. Williams. Pass over the conversation.

A. When I saw he was going to be put out, I went over to the police station.

Q. What else occurred?

A. More occurred after that. I told him they would not put him out.

Q. Remained there, did he?

A. Remained there that night. I went and got a doctor.

Q. Did you see anybody there that night from Dowie's place?

A. Yes sir.

Q. Do you know what the names were?

Objection.

A. Dr. Speicher, I believe his name was.

Q. Anybody else?

A. The fellow he paid the money to.

Q. Those two were there?

A. Yes sir.

Q. How did they happen to come in there?

Objection to as not evidence.

Q. Well, what occurred while there. What was said?

Objection.

Q. What was said, if anything?

Objection overruled.

A. And so this private secretary, I told him that he had some money coming yet. They kept his money and didn't return it. Paid money in advance. Only there one day, and they didn't return his money when he went over there, and I went right over there and told the man it was funny that they would throw a man out and not give money back that he had paid in advance, and I went over there and got the money.

[That is not true. The money was returned to King himself by Mr. Alton, the financial secretary. It was given him before this time and Larabee had nothing to do with the matter. This was proved on last day of trial. J.A.D.]

Q. How much did he give you back?

A. \$11.60.

Q. How long was Mr. King in Dowie's Home No. 1?

A. Eight weeks and two days.

Q. What other conversation occurred between you?

A. They tried to explain, and said King did it willingly. I said, "I don't want anything to do with you, or Dowie, or any of Dowie's allies."

Q. Was there any other conversation there? State that conversation.

A. I am trying to think of some remark this doctor made. He said he never saw a man the devil had as strong a hold on as it did on King. Seems as if he wouldn't let go.

Q. He removed King the next day?

A. He didn't want me to blame Dr. Dowie any for his being removed. When he was in No. 1 he complained that he could not eat, and over here where there were only a few, they could cook up anything he wanted to eat.

Q. Did he say anything about how he was removed to Mrs. Silver's flat?

A. He didn't think Dr. Dowie knew he had been removed.

Q. How many times in all did you see Mr. Dowie treat Mr. King?

A. The first time I was there, and that night about 11 o'clock.

CROSS-EXAMINATION BY MR. STUBBLEFIELD.

Q. You say that you heard Dr. Dowie preach on the fourth of November, last year at the Tabernacle?

A. Yes sir.

Q. How long did you remain in there?

A. Very likely half an hour.

Q. Why did you leave?

A. 'Cause I was disgusted with his talk.

Q. Had you seen Dr. Dowie prior to this time?

A. No sir.

Q. Heard anything prior to this?

A. Yes sir, when I was in Belvidere, Mrs. Holman—

Q. What did Mrs. Holman say?

Question withdrawn.

Q. What did you think of Dr. Dowie before you went to see him?

Objection. Court says go on.

Q. How soon after you went in there did you get disgusted?

Objection by Mr. Williams which Court overrules.

A. As soon as I went inside and saw the place.

Q. Disgusted the moment you went in there?

A. Yes sir.

Q. Within a moment you were disgusted?

A. Yes sir.

Q. Before you heard the Doctor.

A. Yes sir.

Q. Place didn't please you?

A. No sir.

Q. Wasn't what you expected?

A. No sir, it wasn't.

Q. Did King like the place?

Objection which the Court sustains.

Q. What did King say about the place?

Objection which is overruled.

A. Why, he said he would try that place for a week, then go to Southern California or Mexico, where the doctors had told him to go.

Q. He wasn't going to rely upon this place?

A. Yes sir.

Q. Try it for a week, and if he didn't get the blessing he would go away?

A. Yes sir.

Q. Did he continue in this frame of mind all the time? Did he say anything like that to you afterward?

Objection, which is overruled.

A. I answered that. He said he would stay there for a week, and then go to California.

Q. How many times did he say anything like that to you?

A. Talked it over a number of times.

Q. Every time you went down there?

A. Before he went in there.

Q. After he went down there when you went to see him did he ever say that?

A. No sir. Think in his weak condition his mind was affected. The preaching and praying got him worked up, so he concluded to stay there.

Q. Did you see the Doctor on the night he took supper there?

A. Yes sir.

Q. Did the Doctor pray with King that night?

A. I knelt down myself that night at the supper table.

Q. Did Dr. Dowie put hands on King at the supper table that night?

A. Yes sir, on the head. When he came to us, he said: "You are new ones, will see you to-morrow."

Q. Did the Doctor put hands upon you?

A. Yes sir, same way.

Q. Did the Doctor put hands upon any other portion of the body of King that night at the supper table?

Objection.

Q. Did you complain that you were not well? How did the Doctor come to place hands upon you?

A. Because I was at the supper table. I suppose he thought I was going in there.

Q. Now, you say he touched him on the head, under the chin, and on the back of the neck, and on the front part of the neck. Did he rub him with his hands?

A. He did in the room the last night.

Q. How much rubbing? Enough to make the skin red?

A. Rubbed down five or six times like that. Wasn't two minutes during the whole thing.

Q. Didn't rub him enough to irritate the skin?

A. I wouldn't think so.

Q. Didn't rub enough to injure?

A. I don't know.

Q. How many times did he rub him on the body?

A. I don't know how many.

Q. Six times? Six strokes on the body?

A. He might have.

Q. Would you swear there was?

A. I wouldn't swear.

Q. Wouldn't swear there were six strokes?

A. I couldn't tell, because he had his hands under the clothes.

Q. Under the bed clothes?

A. Yes sir.

Q. Did he remove King's garments?

A. No sir.

Q. Then he didn't put his hand upon the skin any other place than on the neck and head?

A. I suppose he put hands under night shirt.

Q. Don't know whether he did or not?

A. No sir.

Q. You won't swear that Mr. Dowie touched King's body any other place than the neck and head, will you?

A. No sir, I want to tell the truth about it.

Q. Who paid the money to Mr. Carpenter or Mr. Alton when you first went there?

A. I can't say whether it was Mr. Carpenter or Mr. Alton. King paid it.

Q. Who made the application to have Mr. King there? You or Mr. King?

A. The first day I was there, I filled out a paper. Wanted to know what the trouble was.

Q. Did you sign your name, or King's?

A. Mr. King's.

Q. What was that? An application to go into the Home, or an application for prayers?

A. Wanted to know what the disease was.

Q. Was the paper you filled out one like this? (Shows him form of Request for Prayer.)

A. No sir, I just took a piece of white paper out of my pocket, put down F. B. King, and put down the disease.

Q. How did King go to this place on Monday? Go down on street car or in a carriage?

A. Street car.

Q. Walked in, did he?

A. Walked from Randolph street up to Congress.

- Q. Ever been unable to walk?
 A. No sir.
- Q. How long had he been sick with consumption?
 A. For a year.
- Q. Was his mind clear before he first went down there?
 A. I think so, yes sir.
- Q. When did you first notice that he was suffering from any aberration of the mind?
 A. About two weeks from the time he was there.
- Q. What indication did he show?
 A. Remarks he would make.
- Q. What did he say?
 A. In our conversation he did not talk the way he used to.
- Q. What did he say?
 A. Regarding waiting for the blessing. Some get the blessing in a day, and others it would take a week.
- Q. Did King say that?
 A. Looked at me, and said, "I can't get the blessing at all."
- Q. Was that the only thing that made you think his mind was unbalanced?
 A. He never talked of anything only the Lord, after he had been there a time.
- Q. Did he ever say anything unkind of Dr. Dowie?
 A. He's said lots since he left there.
- Q. While there did he complain of Dr. Dowie?
 A. Well, he said he did not put hands on him enough.
- Q. Did he complain that Dr. Dowie was not a good man, and all he claimed to be?
 A. No sir.
- Q. He said he was glad he was in the house?
 A. Yes sir.
- Q. Did you ever see Dr. Dowie place hands upon the flesh, upon the skin of any person, except to lay them upon the head while you were there?
 A. No.
- Q. Now, were you disgusted when you went to Home No. 1.
 Objection, which is sustained.
- Q. Now, who have you talked with before coming to the stand?
 A. Who have I talked with?
 Q. Have you talked with Mr. Williams as to what you would testify to?
 A. No sir.
- Q. Never did talk over with him what you were to testify to at the trial?
 A. No sir, I didn't.
- Q. Who sent for you to come here to-day?
 A. He sent for me.
- Q. Who told you?
 A. Mr. Williams.
- Q. Where did you see Mr. Williams?
 A. At his office, I saw him.
- Q. When?
 A. It was something like a week ago.
- Q. Was that when you swore out the complaint?
 A. Yes, sir, that's the first day.
- Q. Who asked you to swear out that complaint?
 Objection. Sustained.
- Q. What talk did you have with Mr. Williams before you swore out that warrant?
 Objection. Sustained.
- Q. What talk did you have with Mr. Williams when down here about a week ago?
 A. I went on to explain to him about the case and said I thought justice ought to be done.
- Q. Who told you to go to Mr. Williams?
 A. I don't know what his name is.
- Q. Did anyone tell you to go to Mr. Williams?
 Williams. Point him out.
- A. That's the gentleman there. (Points him out.)
- Q. Who is that gentleman?
 A. I remember him now. Mr. Graff.
- Q. What's his business?
 A. I couldn't say.
- Q. What business did he pretend to have?
 A. Just said Mr. Williams wanted to see me, that's all.
- Q. What did you say his name was?
 A. Mr. Jacob Graff.
- Q. Who was it told you that they were going to remove Mr. King from Home No. 1.
 A. They didn't tell me. I left at 8 o'clock in the morning. Went down there the next day and he was gone.
- Q. Mr. King's mind on everything but religion at this time was clear?
 A. Yes sir; no, I don't think anyone sick as long as he had been, could be.
- Q. Mind was all right, was it?
 A. Sometimes it was, and sometimes it wasn't.
- Q. When wasn't it?
 A. Wasn't for a week before he left there. Mostly all religion.
- Q. Outside of that his conversation was clear, wasn't it?
 A. No, not on some subjects.
- Q. What subjects wasn't it clear upon.
 A. General conversation.
- Q. What did he say?
 A. He used to be a man who could talk on any subject; nice fellow to converse with. Now he wouldn't converse about anything but the Lord; talked about the Lord all the time.
- Q. You thought he was insane then?
 A. I said a man in his weak condition. I tell you what's right.
- Q. His mind was weak?
 A. I said it was, yes sir.
- Q. How was his voice?
 A. Cannot speak out loud now.
- Q. At this time, though?
 A. He kept growing hoarser all the time he was there. Wasn't hoarse when he went in there, but kept growing worse.
- Q. Then you took him away from Mrs. Silver's house?
 A. Yes sir.
- Q. Had him removed?
 A. Yes sir.
- Q. How did he go, in a carriage?
 A. I put my arms around him and he walked out.
- Q. Where did you take him?
 A. 1900 and something Carroll Avenue.
- Q. Was he exhausted when he reached the house?
 A. He was.
- Q. What did you do when you got him there?
 A. We took and put him right to bed. He sat down in a chair perhaps two minutes, then we put him in bed.
- Q. At the time you saw Mr. Carpenter or Mr. Alton, did you know which one it was?
 A. No sir, I am not acquainted with the gentlemen, only by name.
- Q. Was there anything said by these gentlemen as to what would be given Mr. King while there, as to what he would get for his money?
 A. Get board and room.
- Q. Board and room?
 A. Board and room.
- Q. Did he promise anything else?
 A. No sir, only prayer.
- Q. Who promised him prayer?
 A. Dr. Dowie.
- Q. Did you see Dr. Dowie?
 A. I saw Dr. Dowie in the Tabernacle.
- Q. Did Dr. Dowie, in the Tabernacle, tell King if he would come down there and board, he would pray for him?

A. He didn't say exactly. Everybody knew what they would get if they went down there.

Q. What did he say about if he would go down there to the house?

A. Didn't explain about that.

Q. What did he say?

A. He was preaching that day.

Q. What did he preach about?

A. Preached about believing, and having faith in Jesus Christ.

Q. That was what disgusted you, was it?

A. No, it wasn't what disgusted me. I am a Christian myself.

Q. But you don't believe Dr. Dowie's claims, do you?

A. No sir.

Q. You didn't believe that the prayers would be answered, did you?

Objection. Sustained.

Q. What were you disgusted at down there?

A. With the looks of the place.

Q. Is that the only thing with which you were disgusted with down there?

A. Anybody ought to be disgusted with such work as that.

Q. You didn't wish King to stay there?

A. No sir, far rather see him go to the Cook County Hospital.

Q. Was it neater and better at the Cook County Hospital?

A. They have nurses and medical treatment.

Q. He never had any medical treatment here?

A. King told me he never had no medicine.

Q. What was the condition of the beds?

A. I said they were good, clean beds, and they were.

Q. Everything comfortable and nice, wasn't it?

A. Yes sir.

Q. You have some feeling in this matter, haven't you, against Dr. Dowie. You would be glad to see him punished?

A. If guilty, I would; if not, no.

Q. Do you think he is guilty? Do you think he did any wrong to Frank King?

A. I certainly do.

Q. What?

A. Take a man and put him in a place, without giving him no nourishment, or any medical treatment, whatever.

Q. Did he promise any medical treatment?

A. No sir.

Q. Did he give Frank King all that he promised to?

A. Promised to cure him if he had the faith.

Q. When did he promise to cure him?

A. Said it that night in the house.

Q. If King had the faith he would be healed?

A. He would be healed.

Q. Did Dr. Dowie promise that he, Dowie, would heal him?

A. He didn't claim that he would heal him. If he had the right faith in the Lord, he would get the blessing.

Q. He didn't promise to do anything himself, did he?

A. I couldn't say that he did.

Q. What wrong did he do to Frank King?

Objection. Sustained.

Q. Do you know of any wrong that he did to Frank King?

Objection. Sustained.

Q. Didn't Dr. Dowie do all for Frank King that he promised that he would do, or that Mr. Carpenter or Mr. Alton promised he would do?

A. Well, Frank King didn't have the faith in the Lord. Couldn't get the right faith according to their teaching.

Q. Did Dr. Dowie demand any fees for his attention?

A. Paid a week in advance.

Q. Board and room, was it?

A. I suppose so; wouldn't get it without.

Q. Did Dr. Dowie pray with people at the Tabernacle?

A. I think he did.

Q. Any of this paid to him there? A. I couldn't say.

[Mr. Williams says that is their case.]

Mr. Stubblefield. The motion before the Court is to have the case dismissed on the merits of the evidence. They have not made out a case that comes within the scope of the statute, within the meaning and intent of the statute; neither have they proven a case that comes within the statement of the bill of particulars. They have professed to prove that Dr. Dowie has been prescribing and operating upon people at his institution, that he is treating them as Mr. Williams stated in the beginning to the Court. We claim that the charge made against Mr. Dowie's treating, operating upon people, or prescribing for persons under physical disability, without license from the State Board of Health, is false. May the Court please, they have not proved any of these things. They certainly have not proved that he has been operating upon anyone, or prescribing for any person. Then the whole case will rest upon the meaning of the word treatment; and the meaning of the word treatment under the statute there, is, I think, clearly pharmaceutical treatment, and is taken in the sense of that term, and in determining this meaning we look in the dictionary. Webster's is very much the same as the definition in Century.

The definition of the word treat is the "application of remedies, as to treat a patient," giving this example: "Disease treated by anything." All the evidence in this case shows that there was no application of any remedy whatever; that Dr. Dowie all the time stated to the persons who came to his house, and who applied to him for healing, that he did not apply remedies; that he did not give any treatment. Never promised anyone they would receive any treatment, would be operated upon or prescribed for, and there was no testimony that he did treat. Now the counsel will doubtless contend that the placing of hands upon the head, under the chin, on the neck or other portions of the body is within this definition of treatment; but for the Court to so hold would be going beyond the meaning and intent of the Legislature when it passed the act. May as well refer to that and read it. "Any person practicing medicine or surgery in this state without a license issued in compliance with the provisions of any act, shall forfeit the right and pay a fine of \$100 for the first offense, and \$200 for every subsequent offense, same to be taken before any court of competent jurisdiction." Nothing in this act against domestic remedies, and these shall be applied.

This act was intended to prevent persons from using pharmaceutical remedies, and nothing else. There is an exception. That is "treating by applying domestic remedies,"—sulphur, quinine and things of that kind. Did Dr. Dowie use any such remedies as these? Did he use any remedies at all? Has he done any more than any minister of the Gospel when he prays for the sick? The only difference in this case is that Dr. Dowie's prayers seem to be answered. People come here by the hundred and testify that these prayers have been answered. You cannot disprove it; but whether they have been answered or not is not the matter in this case. The charge as to the answer or result of whatever he has done is not the matter. The question is, has he been treating under the intention of this statute? We claim he has not. There is no statute in the world can prevent people from praying for one another; no statute to prevent one man laying hands on the head of another, provided the person was willing, and there was no breach of the peace. The statute was not intended for anything of that kind. If a man desires to refrain from medicine, no one has the right to compel him to take medicine. If the doctors are not satisfied with the manner of Dr. Dowie's behavior in this city and state, it is their business to have an act passed by the legislature, requiring every man, when necessary, to go to them and take treatment. That is what ought to be passed if they wish to prosecute Dr. Dowie in this state. So far we have not any such

law. We have not any law requiring people to go to them, instead of going to the ministers to be prayed for. If people wish to go to ministers for physical ailment, as well as spiritual, there is no law in this or any other country that can prevent them from doing it. If your Honor wished to refrain from medicine, and go to some home, and if you would go to Dr. Dowie, I apprehend you would get as much good from the treatment as you would from Messrs. Williams and Hamlin's clients in this case. I think that is all.

Mr. Hamlin. If the Court please, every law is to be determined by the purpose for which it was affected. This statute is framed and the prosecution under it placed in the hands of the Board of Health for the purpose of regulating the practice, in this state, for curing the diseases human flesh is heir to. The contention here, by the defendant, is because he does not use any of the remedies ordinarily used in the practice of medicine, hence he is not brought within this statute. If I understand the gentleman's position, that the means that he employs to cure disease are not the means usually employed by physicians in the curing of disease. Then we have the position of a man suffering with cancer, with Bright's disease, with consumption, with rheumatism, with catarrh, going to a man's place of business, other than to get room and board. That position is farcical and ridiculous. Do you suppose there is a single one of the incurables that compose the patients or guests of Homes No. 1, 2 and 3, that stay there for the purpose, solely, of getting a room to sleep in and a table and food with which to be provided. Now, is there anyone here, leaving the faith in God Almighty, and Christ and religion out of the consideration entirely in this case, that will assume that these people went there for the purpose of getting a room to sleep in and a table to eat at.

Whether Dr. Dowie ever advised with any person or not before he started these institutions, I do not know. He is evidently laboring under the impression that by the establishment of these Homes, and the receiving of these people, he has not brought himself within this statute, and hence is not liable. It is, and we insist that it is, a very narrow contention, to say the least. The object of this law is to reach all classes of people who pretend to cure people of disease. It makes no difference how they undertake to cure them; by prescribing one sort of a remedy or another, whether it is a manipulation of the hands, whether it is prayer, or anything else that constitutes treatment for disease. Take the case of King. Take the case of the young boy from Minnesota, who lived in this place two weeks and died. What did he come there for? For spiritual comfort? Call in a minister of the gospel. He can hear the gospel anywhere. I don't presume that the defendant claims to have a patent right on all the spiritual laws of this country; that he alone is possessed with the immaculate power that Christ himself didn't presume to have. Then these people come to his place for a purpose, and that purpose is to be cured. He has these Homes for a purpose. What is that purpose? To cure people that come there. I do not care what you call it; healing, prayer. It's treatment. Anything is treatment that undertakes to cure a man of disease, and that's what this law seeks to reach.

The proof in this case shows that this gentleman has in these places, called Divine Healing Homes, people from all over this country, and he says from Canada. Did they come for prayer? No, for *treatment* like King. It may be they expected to be cured through him, or they would not have come, and he expected to cure them; that was held out to these unfortunate people who came. He charges every man that comes there, for board and room accommodation, from \$10 to \$15 a week, under the guise of being board and room rent. He takes from these people, the very people this Court and this law were made to protect, people that are suffering from chronic diseases, people that are in the last stages of consumption, into these Homes to be cured. This man practices upon the credulity of these people, and takes from them their money. He states that from the proceeds of the Taber-

nacle and Divine Healing Homes he has established a large printing press, and prints a paper in which to make the publication of these testimonies, and send them broadcast through the country.

Briefly as to law. (Reads law.)

Doesn't he treat for the physical ailment of another? All the elements that constitute treatment exist here. Here is a person suffering with a physical ailment. Here is a place he is brought to, that managed by the defendant here. He is the man that does the treatment. He says he does it through the Lord. He is the instrument in the Lord's hands. It is the person who is suffering from the physical ailment that is to receive the benefit; he doesn't claim he is in any partnership with the Lord, but still he is the man to bring the Lord into operation, to get him to bring about the curing of the disease, but the Lord don't get the money; Dowie gets the money. The Lord doesn't get any benefit. When it comes to material benefit, when it comes to that which goes down in his pocket, when it comes to the money which he takes from these poor people, suffering from these chronic diseases which the skill of physicians can't cure, the Lord doesn't get the money, but Dowie does. He's the man that gets it. Gets it in advance. Did the Lord give him a spiritual blessing that he had to pay 10 or 15 dollars in advance?

I will offer, if the Court please, a decision of the Supreme Court of Nebraska in almost a similar case brought by the State against Ezra M. Buswell, who claimed to be a Christian Scientist, who claimed to cure by the power of prayer, as does Dowie here, and he claimed to administer no medicine, and he claimed that he was simply performing a religious duty, and said that a man had a right to go according to the dictates of his own conscience.

The act of the State Board of Health in regards the practice of medicine, and the object of the statute is to prevent imposition upon the afflicted by ignorant persons, and any person, not having complied with the requirements, who shall use any pretense, operate on or profess to heal or prescribe for or otherwise treat any person shall find himself liable under this law.

It is the greatest farce on earth to say that in this day and age of the world, a person like this, in this day of approved science of medicine and surgery, and in the face of the approved religion of the world, should set up in the city of Chicago a place like this, and derive the financial benefits that this man is shown to have derived, that he is not guilty of the violation of this law.

It is a long case, your Honor, and I will not attempt to read it all.

Mr. Stubblefield says to read it all.

(Reads case which is *State vs. Buswell*, (Neb) 58 Northwestern Reporter 728.)

DR. DOWIE SPOKE AS FOLLOWS:

I wish to sustain the motion of Mr. Stubblefield that this case be dismissed. I wish to say that the case referred to does not apply to us at all, inasmuch as we have continuously declared Christian Science to be an anti-Christian imposture. But, if the learned counsel for the State Board of Health had been wanting to deal with violations of this kind, they had ample opportunity, for, long before I came to this city, Christian Scientists were here. There are large numbers in this city openly declaring their ability to cure the sick. Why is it the State Board of Health has not attacked before this time all these Christian Scientists in the city of Chicago? The gentleman referred to in the Nebraska case was an avowed Christian Scientist.

Contrary to the allegations of the learned counsel, who said he had one hundred witnesses, I ask your honor to notice that the only witness they have produced, is not a person that was ever in our Home for the purpose for which people enter that Home. He was there only one night, as he himself has said, and he admits that I never undertook to cure either himself or his friend. Not a person living can say that I ever undertook

to cure any human being on God's earth. On the contrary, I have continuously, and openly, in Zion Tabernacle and openly everywhere in my preaching for many years, in many countries and in my writings said, that the Lord Jesus Christ is the Healer to-day, as He was nineteen centuries ago. I have simply said that He told the disciples to lay hands on the sick and they would be healed. I have so laid hands on the sick and they have been healed, and when this motion is decided and your Honor should not rule favorably to us, I shall place upon the witness stand hundreds of persons who have been healed. I shall place for instance a young woman on the witness stand, from the Cook County Hospital, who was brought in a dying condition when they had given her up. She is perfectly healed, and is here to-day prepared to testify. I haven't cured her. I don't claim to heal. God heals, and He healed her through faith in Jesus Christ.

The case at this stage ought to be dismissed. There is not a single proof before the Court that I undertook treatment of any kind, but the contrary. How very strange is it that not one of the thousands that have passed through our Homes has been brought here to testify against us. Larabee was never in the home for prayer. Not one person can be found in fact; not a single one. The State has endeavored to prove their case in a most extraordinary manner, out of the mouth of the person they have accused. They placed me as their first witness upon the witness stand. They placed two of my secretaries there, and failing to prove anything by them, they bring this solitary man as a witness, who has really nothing to say against us.

With reference to the Christian Science case from Nebraska, it is evident that the Supreme Court knew something of the old Testament, but nothing of the new. It is very evident however, that the learned counsel for the State Board of Health, know nothing about new or old. They are like the old Roman Catholic Bishop of Dunkeld in Scotland who thanked God he "knew neither new or old." They argue about things they are not competent to speak of.

Every citizen of the United States, and every resident of this country, though a citizen of another country, is protected by the laws of the United States, and has a right to teach, preach and practice all that the Bible permits him to do. Christianity is protected by the common law. Christianity is protected on every side by law, in Great Britain and America.

I wish to say at this point a few words concerning our teaching. The teaching which Frank Larabee was so disgusted with that he would not listen to it, and that Mr. King became so enamored with, that although he only came into the Home for a week, led him to continue to stay for months, briefly stated, is this: First, as a minister of the Gospel of our Lord and Saviour Jesus Christ, it is not only my privilege, but my duty to preach the whole Gospel, the Gospel of the redemption for spirit, for soul and for body. In proclaiming this Gospel I teach what the Scriptures declare, that Jesus Christ is the same yesterday, to-day and forever. I further declare that he is, therefore, the same Saviour, the same Healer, the same Cleanser, the same Keeper, the same Almighty Friend and Benefactor of humanity. I also declare He is with us now, for he says, "Lo, I am with you always, even unto the end of the world." I also declare that the "prayer of faith shall save the sick." I also declare what the Scriptures declare that "these signs shall follow them that believe: in My name they shall lay hands on the sick and they shall recover." I declare that until a man has quit his sins, he cannot be healed; until he has repented of his sins, and made restoration for wrong against his fellow man, and made things right with God. I further declare that repentance toward God must be followed by faith in our Lord Jesus Christ, and that salvation is a precedent to healing. I persistently and continually refuse to see persons, no matter how much money they offer me, who are not saved. I always say to persons who are like the learned counsel here, chewing tobacco and spitting it out on the floor, "you are sinning by

defiling your bodies. I call them 'stink pots.' I say to them, you may call yourself a Christian; but you don't smell like one. You have no right to ask me to ask God to heal you, whilst you are creating disease by your bad practices."

What am I brought here for? Because the State Board of Health is composed entirely of doctors; because the State Board of Health have found, (and I shall prove it, if called upon) that many hundreds of persons go to Zion Tabernacle for healing every week, and get it. It is not a question as to whether there is a reality in Divine Healing. These counsel, learned in law, know that we receive ten times as many people every week in Zion Tabernacle, and pray with them there, without any money and without any price at all, than we see in the Divine Healing Homes. For instance, it is a common sight, your Honor, if you will permit me to say, to see hundreds waiting for prayer after the services. I see 300 to 600 sick children every Thursday from all parts of the city, and see every week more than 1,000, and sometimes 1,500 to 2,000 sick persons, the great majority of whom are poor, scarcely able to get there. There are persons in our Homes who are not paying one cent of money. I delight to help them to the extent of my power.

I want to say that the prosecution have not fulfilled a single promise to the Court. They have no evidence.

If the Court rules there is a case for us to answer, I presume the Court will give us plenty of time to answer, although I am prepared to begin the defense at a moments notice. I can bring doctors and their patients whom God has healed. There is plenty of evidence to engage the attention of the Court for the next month.

Motion overruled. Court says to go on with defense.

Mr. Stubblefield. The State of Nebraska is noted for the ignorance of large numbers of its people, and the decision in this case referred to is without any weight whatever. And if it were it does not apply to this case. The evidence in that case shows that man did profess to heal. It is not a part of the statute in this case. Mr. Dowie does not profess to heal. That decision is not to be considered in this case at all?

I move that the Judge adjourn Court, with the privilege of renewing the motion.

Judge adjourns Court until Tuesday, the 22d, with the privilege of renewing the motion.

THE THIRD DAY OF THE TRIAL.

TUESDAY MORNING, Jan. 22, 1894.

JOHN ALEX. DOWIE, SWORN ON THE PART OF THE DEFENDANT SAYS:

Q. You have been sworn in this case, Dr. Dowie?

A. Yes sir.

Q. You heard the testimony of Frank Larabee offered in this case?

A. Yes sir.

Q. I will ask you to state when you first saw Frank King?

A. Not until the evening of the day on which he was admitted into the Home. Some hours probably. I don't know how many hours, but that evening.

Q. You heard the statement with reference to the manner in which he left the home. Can you state why it was he left the house?

Mr. Williams. If you know.

A. I will give you the answer. I had seen him as Larabee described on the previous night. He coughed so the guests could not possibly sleep. They were all exceedingly kind to him, and he had a great deal of attention from them, and they desired me not to trouble about their inconvenience. They could sleep during the day a little and so on, but he had coughed a great deal on this night and I felt very sorry for him and went up stairs to comfort him. I felt that it would be better for him to go back to his home. I said that to him. He had said to me that he loved very much to stay there, and begged me to permit him to stay. Thinking of it next

morning when Dr. Speicher came to me and asked if he could do anything for me (he is a colleague in this work). I said, "Yes, go up and have a little talk with King about his spiritual condition, it does not seem to me he is going to get the healing. I think it might be better for him to go home to his friends. Talk with him tenderly and kindly and ask him what he thinks about it himself. Dr. Speicher went up and had conversation with him, and he told me—

Mr. Williams. We move to have the entire testimony struck out.

Court sustains motion and says it is not material.

Mr. Williams. We object to what Dr. Speicher told you on his return.

Q. I will ask you if you were present at the time he left the house?

A. In my private office probably.

Q. Did you know of the fact that he had left?

A. No sir, I did not know he had left until told.

Q. Did you know or understand that Larabee had any sort of supervision or control over Frank King?

A. Certainly not.

Q. What was his condition of mind?

A. Perfectly clear.

Q. Did he have as good control of his faculties as Larabee?

A. King himself said to me, apologizing for Larabee, he looks as if he was intoxicated, but it is because he uses so much tobacco. King apologized for Larabee.

Q. Was King's mind clear?

A. Perfectly.

Q. Had control of his faculties?

A. Absolutely.

Q. At all times?

A. Without exception so far as I know. I never saw him delirious for a moment.

Q. Able to take care of himself?

A. Yes and his body, for he walked out of the house.

Mr. Williams. How do you know?

A. All my officers told me.

Mr. Williams. Be confined to such things as you know.

Q. Did you see Frank King after he left the house?

A. No sir.

Q. Did you have a talk with any one with reference to any money being returned by your people?

A. Only that my financial secretary informed me that he had at once returned the money, that Larabee—

Objection by Williams on the ground that Dr. Dowie's testimony is not competent. He cannot tell what some one else told him.

Objection sustained.

Q. What kind of a place is that, next to yours?

A. It is a two-story house, somewhat similar to Divine Healing Home No. 1.

Q. Is it a good place?

A. I should think it was a good place, but I never entered it.

Q. I will ask you for what purpose the Homes were constructed, instituted, and organized?

A. With pleasure.

Q. Whether it was for the purpose of securing income or for the furnishing of a place for people to come to?

A. Do you want me to give history?

Mr. Stubblefield. I would ask you to answer fully, but for the fear that Mr. Williams would insult you before you get through with the answer.

Mr. Dowie. Very likely from what we have seen of him.

Q. For what reason were the Homes instituted?

Objection. Sustained.

Mr. Stubblefield. If the Court please testimony has been offered showing that they are there, and attempting to show they are there for revenue. I have a good right to explain why they are there, and for what purpose put there. I think it's competent to have it shown.

Objection sustained, and the Court says it is not material to know the object for which the houses were built.

Mr. Stubblefield. It isn't material to know the object at that time, but I have the right, if the Court please, to show why these places were put there and why they are existing there.

Court. No: fact of a thing existing may be perfectly competent.

Mr. Stubblefield. I have a right to explain the intention always, and in the question at issue, when crime is charged, the intention is everything.

Court. Don't charge any crime. He is charged with practicing medicine without a license.

Q. Why are these Homes maintained?

Objection. Overruled.

A. They are maintained for the purpose of receiving guests, principally from great distances so that they may find suitable board and room accommodation while there to attend the services in Zion Tabernacle and other places, there being a great desire upon the part of such people not to live in hotels and boarding houses where no sympathy will be shown.

Court says that is not competent.

A. The guests wanted to be received under our roof, and our private house was crowded.

Q. Was it originally intended that you should have anything in the way of a boarding house?

A. Not at all.

Q. Did people come to you and apply to you for a place to live in part of your private house?

A. Yes sir, and wept because they could not get in. Often had to go away and find places in the boarding houses.

Q. Doctor, is it not a fact if they could get these accommodations in other houses properly conducted, you would be glad to have the burden removed.

Objection. Sustained.

Q. I will ask you if it is not a fact that persons who board in private houses and there in the neighborhood, and who come to you, do not receive the same care and attention.

A. Exactly so.

Objection. Sustained, as the question is leading. Question withdrawn.

Q. I will ask you if the people who come from other Homes and other places, and who do not board in any of the Homes, receive the same care and attention as the others in the institution?

A. Exactly the same attention; not any difference whatever.

Q. I will ask you whether it is a fact that people who live at other places have not at times come to attend the meetings in the private Homes?

Objection. Sustained.

Mr. Williams. We don't want any evidence of that kind.

Dr. Dowie. You don't want the truth.

Mr. Williams. Pretty hard to find.

Dr. Dowie. Always find the truth here.

Q. I will ask you, Doctor, to state whether or not it is a fact that those who come and attend your meetings, and have been prayed with, and haven't had your hands laid upon their bodies, have been healed.

Objection. Sustained, because leading.

Q. I will ask you, Doctor, if the healings that have occurred under your ministry have been solely confined to those who have been personally prayed with by you, and had your hands laid upon them?

A. By no means.

Q. What exceptions to that?

A. Many healed without any laying on of hands whatever.

Q. Under your ministry there?

A. Under our ministry there.

Q. How?

A. They pray themselves and get the healing. I pray

with them also at great distances and they get the healing. They don't depend upon my hands at all.

Q. Now, Doctor, I will ask you about some specific case of people who come to the Homes. Do you know Miss Hicks?

A. Yes sir, well.

Q. State what you know of your own knowledge with reference to her?

Objection. Sustained.

Mr. Stubblefield. What's the objection. This is one of the persons that came down there, and I want to prove her condition when she came there, and her condition when she went away. This is my position in this case, if the Court please. I apprehend that the Court wishes to deal fairly and squarely with the case. I felt that way when I came in, and I am going to feel that way, and I take it that the Court wishes to know whether Dr. Dowie is an impostor, as has been claimed, and down there preying upon the credulity of ignorant and simple minded people, and getting their money from them, or whether he is an honest man down there, giving his life, and giving the fruit of his knowledge for the benefit of anybody who chooses to come. The Court has allowed the plaintiff's attorneys all the latitude in the world to prove a case. I have not complained bitterly of that. Now, if the Court please, I wish to show right here that Dr. Dowie is all that he claims to be. That people have gone down there and have been blessed, whether the Court chooses to believe it was through God Almighty or some other way; but people have gone down there, and have not been treated in a medical sense at all, nor has he imposed upon their credulity, but helped them, and they have been blessed, and gone home rejoicing. I think this is a matter for the Court to consider, when it is a question as to whether he shall pay a fine, or in default of paying such fine go to the county jail. All these matters are matters for careful consideration. They have gone into things and offered proof wholly foreign to the case. Everything touching on Dr. Dowie's character and his work has been brought in. Brought in the case of Frank King. Dr. Dowie is making this fight down there. He is going on with his work. The press have always been against him, with few exceptions, and most people are on the side of the newspapers. I do not know the reason some of them are against him. It is very apparent the reason that the others are against him. Dr. Dowie has no money for bribery. We wish the opportunity to show the kind of work going on down there; if Dr. Dowie is what he is called—an impostor; if he is getting people down there and skinning them out of their money. Here is the opportunity. Miss Hicks testified, and other people of the highest standing, who have come there and were healed, and are willing to testify to what they have received. If Dr. Dowie is what he claims to be, we have the right to show it. If, under his ministry, people are receiving the blessing promised in the New Testament and in the Scripture, it is right for the people of Chicago to know it; right for this Court to know it. I think it is material to the issue, if the Court please.

Court. The only question is, Is he practicing medicine under the law without a license?

Q. I will ask you whether or not you treat anyone?

A. No sir, not in any way, form or manner.

Objection. Overruled.

Q. Do you operate upon anyone?

A. No sir.

Q. Do you prescribe for anyone?

A. No sir. Now, in connection with this question am I at liberty to give illustration?

Court. You can prove the negative.

Mr. Stubblefield. In this manner must be shown from the people who come there, and who were healed, he can prove the negative.

Court. It isn't necessary to give particulars of disease. As in the case of Miss Hicks, of Kentucky.

Mr. Stubblefield. There is no evidence that he did treat them.

Court. State what it was.

A. My ministry is absolutely void of everything that is in any sense treatment. Never allow the word to pass unchided. I give no treatment of any kind whatever. Divine Healing is God's healing or it is not Divine. I claim no power to heal, but claim power simply to show God's way of healing, and we exercise that ministry which the Lord Jesus Christ gave to his disciples, the ministry of laying on of hands. There is also another ministry. Ministry of anointing. "Is any sick among you? 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 the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." James 5: 14, 15. We are therefore commanded to anoint the sick in the name of the Lord. Many have been healed without my touch. I do not allow the word to be used. If I wanted to treat, I should say that I treated; but I simply object to the word and I have not objected only now, but at all times and under all circumstances, for twenty years. I have simply prayed with the sick as a minister of the gospel of Jesus Christ. If the Lord Jesus Christ should appear in Chicago to-day laying hands upon the sick as He did nineteen centuries ago He could be indicted and brought before this court and charged with violation of the State Board of Health Act. This is the first time in all my years of ministry that I was ever charged with violating any medical practice act.

In addition to what I have said, I simply declare this, that it is not tens or hundreds but thousands who have been healed, not by John Alex. Dowie, but by God Almighty, through faith in Jesus Christ, His Son, and that is what we are indicted here for—for praying with the sick in accordance with the direction of the New Testament. There is no kind of treatment whatever, and the Homes are simply placed there for board and room accommodation. If this case was sustained by the Court in favor of the plaintiff, it would simply prevent me from ever praying with the sick; not me only but every minister of the gospel who dared to anoint the sick or pray with the sick, following the example of Jesus Christ Himself. It would be an absolute infringement upon religious liberty, and prevent obeying the directions given by Christ Himself. "They shall lay hands on the sick and they shall recover." Also the instruction of the apostle James, "They shall anoint with oil in the name of the Lord." It would be an absolute infringement of these plain commands of the word of God, and every minister who prayed with the sick, and there are thousands of men who do it, could be punished for obeying God. I do not stand alone. Many Homes like this are to be found in all parts of the United States; in New York, Pittsburg, and many other cities persons could be indicted for violating the State Board of Health act. It has never happened before in all the twenty-three years of my ministry.

DR. SPEICHER SWORN ON THE PART OF THE DEFENDANT SAYS:

Q. What is your name?

A. J. G. Speicher.

Q. Where do you reside?

A. 6034 Edgerton Ave.

Q. What is your occupation?

A. Minister of the gospel of Jesus Christ.

Q. Any other profession?

A. I have practiced medicine.

Q. Until when?

A. Until two years ago last September.

Q. Have you a license to practice medicine?

A. I have a license from the State Board of Health of Illinois.

Q. You are a regular practitioner?

A. I am.

Q. What school did you attend?

Objection. Overruled.

A. I am not a regular in the sense of regular school. I am in regular standing as practitioner, but not in the regular school. I studied Homeopathy.

Q. What school of Homeopathy did you attend?

A. Homeopathic Medical Department of the State University of Iowa.

Q. I will ask you how long you have known Dr. Dowie?

Objection. Overruled.

Q. Dr. Speicher, how long have you known Dr. Dowie?

A. I have known of him for six or seven years.

Q. How long have you known him personally?

A. About a year and a half.

Q. Do you know the meaning of the word treatment?

Objection. Overruled.

A. I know what it is to treat.

Objection on the ground that he is not shown to be an expert.

Q. How long have you practiced medicine?

A. Ten years.

Q. Where?

A. Hudson, Iowa.

Q. Do you know the meaning of the word treatment from a medical standpoint.

A. Yes sir.

Q. What is it?

A. It is the applying on the sick of some remedial agents.

Q. What is meant by some remedial agents?

A. I will have to go into detail.

Mr. Williams. Talk so common people can understand you.

Dr. Speicher. Doctors and lawyers are somewhat alike in that respect. Common people are not to understand.

Court. Go ahead.

A. Simply then any remedial agents that may be applied upon the sick body for the means of curing disease.

Q. Is the placing of a hand or saying of words in the presence of a person, treatment from a medical standpoint?

Objection. Overruled.

A. If the Court please, all I know with regard to what treatment is, is what I have explained and what I have heard taught in school. I went to school to learn what treatment was.

Mr. Hamlin. We object to all that. What do you understand by the word treatment?

A. I stated what it means.

MR. DEXTER CURTIS SWORN ON THE PART OF THE
DEFENDANT, SAYS:

Q. Where is your home?

A. Madison, Wis.

Q. What is your occupation?

A. Manufacturer and farmer.

Q. What do you make?

A. Harness and fixtures for horses.

Q. How long have you lived in Madison?

A. About eight years.

Q. Where do you stay in this city?

A. I stop at the Divine Healing Home.

Q. Do you know anything with reference to the case of Frank King?

A. Yes sir.

Q. His being in Home No. 1?

A. Yes sir.

Q. What can you state with reference to that, Mr. Curtis?

A. I was there when Mr. King came. I saw him come, then I left and went to California, and King stayed there. When I came back, I thought he had improved. I was with him a good deal; went riding with him, and got him fruits and oranges. I knew all about him all the time he was there.

Q. Do you know what Dr. Dowie did with reference to Frank King?

A. I know he prayed for him.

Q. Do you know whether or not he treated him?

A. He prayed for him if you call that treatment. No other treatment that I know of.

Q. Were you present when Frank King left?

A. No sir.

Q. Were you personally acquainted with Frank King before he went to this place?

A. No sir, never saw him.

Q. How long were you with him when there?

A. Well, he was in the sitting room most of the time. With him nearly all the time, except when he went to his room. I went to his room occasionally, but not often.

Q. Have you seen Dr. Dowie's manner of behavior toward people who are there?

A. Yes sir.

Q. What cases have you seen?

A. Well, the cases are most all together.

Q. Any instance?

A. Dr. Dowie has prayer meetings three times a week what he calls his Bible teaching, and after it he lays hands on all the guests in the three Homes who are there. He teaches that we should repent of our sins and get right with our fellow men. If we have stolen anything, to return it.

Q. Then what?

A. Then if our faith is strong enough, the Lord will heal us. Faith must be strong enough to expect the Lord to heal us.

Q. Do you know whether or not they get it?

Objection. Sustained.

Q. Were you healed?

A. Yes sir.

Q. What of?

A. Well, sir, I couldn't tell you. The doctors couldn't tell. All thought I was a sound man. I couldn't walk, I couldn't do anything, and made up my mind to come here.

Q. Health good now?

A. Yes sir.

CROSS-EXAMINATION BY MR. WILLIAMS.

Q. How many times did you see Dr. Dowie treat King?

Objection. Overruled.

A. I didn't see him give any except that when we went into the room together, and he prayed and laid hands on. I was in the room a dozen times or more when Mr. King was in the room.

Q. Did Dr. Dowie go to King's room?

A. Yes sir.

Q. Did you see him?

A. I asked him to go there. He went there at my request.

Q. What was the manner of treatment?

A. Do you want to know what he said. I told you he prays for us in the large dining room, and he comes along and lays hands on our heads and prays for us.

Q. How does he lay hands upon the head?

A. I will show you. (Illustrates by placing hands on Mr. Williams head and repeating words that Dr. Dowie says.)

Q. Does he put hand anywhere else?

A. Not unless they have some other disease.

Q. What was King's disease?

A. Consumption, I think it was.

Q. Did he place his hands anywhere else on King?

A. He placed his hands on King's stomach.

Q. Indicate where?

A. He placed them on the stomach under the vest about here. (Indicates where.)

Q. How old are you, Mr. Curtis?

A. Sixty-six years.

Q. What did the doctor that examined you claim your disease to be?

A. Said I had catarrh. Last spring I was examined again, and the doctor said I was a sound man. They were mistaken. I could not walk a block but that I began to sweat. I had a sore stomach, coughed a great deal and raised a good deal.

Q. Was it catarrh of the stomach?

A. The doctor said it might be the nature of that. I treated with different doctors, but got no relief: I was advised to go to Colorado. Then I heard of Dr. Dowie.

Q. You were in a nervous condition at this time?

A. No sir.

Q. Are you not in that condition now?

A. No sir, I don't think I am.

Q. How long had you been in that condition?

A. Well, this cough commenced about three years ago, after I had the grip. I went to Hot Springs for two seasons, but it didn't seem to do any good. I kept gradually growing worse until the 4th of July. After that I grew worse fast.

Q. How did you hear of Dr. Dowie?

A. Through Mrs. Maggie Parsons. My stenographer was telling me about Mrs. Parsons, and she saw Mr. Snell, Mrs. Parsons' father, coming down the street, and called him in. He had been there, and gave me such an account that I said I would go, and I started the next day.

Q. Did you think you would be cured of that disease?

A. Yes sir. I knew from what Mr. Snell told me, that if I had the faith, I would be healed. I was healed in a week in that Home.

DR. SPEICHER RE-CALLED TESTIFIED AS FOLLOWS:

Q. Doctor, what do you know with reference to Frank King's stay in Home No. 1?

A. The first that I remember was that one of the guests, Miss Ballard,

Objection. Sustained.

Q. State what you saw and heard with reference to Frank King.

A. I was asked to go and see Frank King in his room.

Q. Did you go and see him?

A. I did.

Q. Well?

A. I found him in his room and had a talk with him, especially with regard to his spiritual condition. I asked him about praying, and he said he couldn't pray, and I prayed with him and for him, and that was all with regard to the first call. Made such visit in his room especially to get him to revive in regard to his spiritual condition, and get him to pray for himself.

Q. State about the circumstances under which Frank King left the Home?

A. One morning I went to Dr. Dowie's office and asked him if there was anything I could do for him, and first, he said there was nothing; then he recalled that statement, and said he desired me to go and see Frank King, and have a talk with him; that he thought it would be better for him if he were to go home to his friends; he feared he was not getting the blessing, and that I should have a talk with him and find out his condition spiritually, and see if I couldn't make some arrangements with him. Take plenty of time, the Doctor said. I went to him, and had a talk with him. I told him what I thought of his condition, and, as he was not getting the blessing, it would be better for him to find some other place; go to his friends. I asked him if he had any friends, and he said he had none. I asked him whom he could write to, and he refused to give me any address. Refused to give me the address of Larabee. I told him it would be better for him to find some other place for a time. He disturbed the guests there with his coughing when they wanted to sleep. I said, "shall I not go and find some other place for you?" He consented for me to go and find a place. He complained about the food not being suitable, and I told him it was just his chance to go somewhere where he could get suitable food. I said I thought I could find a place in the adjoining house. I went and saw Mrs. Silver, and she had a room on the first floor that she rented from a lady who rented that flat. I looked at it and found it a comfortable room on the first floor. I went back and told King he could get that room for \$10 a week. He consented to take it, and said I should come over at half past twelve. I told him not to go down stairs alone,

but that I would come over and help him; but he did come down alone, and was waiting for me in the parlor. I helped him put on his overcoat, and we walked out of the house into the next one. It was a bright, sunny day, and I thought it better to go then, than to wait until evening when it was cold. He went there without any compulsion, without any coercion at all. He walked over there and he was pleased with his room. It was on the first floor, and very convenient to the bath room. I told him I would call and see him that evening, but I was called away and could not see him. I told him as soon as Mr. Larabee came to send him over and let me know. He was very friendly. I told him I would come over and see him that evening, but I could not go. When I went over the next morning, I found his friend had been there and was in a rage about it. Didn't like it at all. That was a little more than twenty-four hours after we had seen him into his new quarters. King never said one word to me of objection about leaving the Home, or the quarters he was in. Only Larabee refused to talk with me.

Q. Do you know anything with reference to the money paid King?

A. Yes sir. That evening I went with the financial secretary, Mr. Alton, and the money was paid back to Mr. King, not in the presence of Larabee at all. Larabee was not in the room.

Q. Had there been any protest or objection made prior to the return of the money?

A. No sir, Mr. King made no objection.

Q. Ever make any demand and say that you had been attempting to wrong him?

A. Never heard him say a word to me, nor to any one else that I know of.

CROSS-EXAMINATION.

Q. Larabee spoke about it?

A. Larabee spoke about it that evening.

Q. Before you gave the money back?

A. Larabee wasn't there when we gave the money back.

Q. Larabee did ask that you pay the money back?

A. No sir, he did not.

Q. Did he remark about it and you pay the money back?

A. Yes sir, simply said that he didn't see why King was taken out of the Home when his room rent and board had been paid in advance. We had no right to do that.

Q. He had been removed from the Home two days?

A. This was the evening of the day after.

Q. And you had not offered the money back until Larabee mentioned it?

A. The financial secretary had not seen the man.

Q. What was King's disease?

A. I didn't examine him.

Q. Couldn't you have examined King?

A. I could have, but you want me to tell you what I know, and I don't know what the disease was.

Q. You practiced medicine ten years. What was King's condition physically?

A. He was in an emaciated condition.

Q. Any other?

A. Had a cough.

Q. Did he cough much?

A. Didn't cough much in my presence.

Q. Don't know whether he disturbed them in the Homes?

A. No sir, I don't sleep there.

Q. Did you ever hear King yell very loud like you or I?

A. I don't know how you would yell, I don't think I would yell very loud. Never heard him yell at all.

Q. Could he yell?

A. Yes sir, he could so far as I know.

Q. What was King's condition when he was received into this house?

A. I don't know, I wasn't there when he came.

Q. You state you have a license?

A. Yes sir.

Q. When did you get it, since the beginning of this trial?

A. I received it since, but made application before I knew of this trial.

D. C. ALTON SWORN ON THE PART OF THE DEFENDANT SAYS:

Q. Mr. Alton, do you remember the incident of Frank King when he was at home No. 1?

A. Yes sir.

Q. Do you recollect anything with reference to Frank King's money?

A. Yes sir.

Q. Who paid the money.

A. I did.

Q. Who did you give it to?

A. Mr. King.

Q. Didn't give it to Larabee?

A. No sir.

Q. Under what circumstances did you give it to King?

A. After I heard he had left the Home, I went over there one evening with Dr. Speicher to the house where he was stopping, 6022 Edgerton Ave., and told Mr. King that I knew he had paid for several days beyond what he had stayed at our Home. I had figured up the balance, and I asked him what I should do with it. He said, "Chuck it into my pants pocket," so I chucked it into his pant's pocket for him.

Q. Did Larabee ever go to see you to get the money?

A. No sir.

Q. Had he ever made any demand upon you for this money?

A. Never.

Q. Prior to the time given?

A. No sir, never any demand made on me for money.

CROSS-EXAMINATION.

Q. Did he ever ask you to give it up?

A. No sir.

Q. Who asked you to go over there?

A. I went over there as Dr. Speicher asked me.

Q. You took this money over there?

A. Yes sir.

Q. Was that the purpose of your going there?

A. That was one of the purposes.

Q. What was the other?

A. To see the man and talk with him.

Q. Had you been there before that time?

A. No sir.

Q. Who spoke to you with reference to this man?

A. I do not know as anyone did. That is my business to pay people money in that way.

Q. Who called your attention to the fact that King had money coming to him?

A. Possibly Dr. Speicher, I cannot remember positively about that. That is a part of my business. I do it without being asked in many cases.

RE-DIRECT EXAMINATION.

Q. Larabee states here he came over there and got the money from you. That is not true as stated there?

A. Not to my knowledge.

ALBION WYMAN, SWORN ON THE PART OF DEFENDANT, SAYS:

Q. What is your name, Albion?

A. Albion Wyman.

Q. Where do you live?

A. 1495 Fulton Street.

Q. Who is your father?

A. He is a lawyer in the Unity Building, Chicago.

Q. What is his name?

A. Charles E. Wyman.

Q. Do you know Dr. Dowie?

A. Yes sir.

Q. When did you first see Dr. Dowie?

A. Two years ago the coming May.

Objection. Sustained.

Q. Where is your father?

A. Paris, France.

Objection, and the Court says this kind of evidence is immaterial, but finally decides the defense can call witnesses to show that he does not use treatment.

ALBION WYMAN RECALLED.

Q. Did you see Dr. Dowie when sick?

A. Yes sir.

Q. Did he use any medicine upon you of any kind?

A. No sir.

Q. Did he ever prescribe or operate upon you?

A. No sir.

Q. Did he treat you in any way?

Objection. Sustained.

Dr. Dowie. If Your Honor rules that the evidence is limited to these questions, we can simply say that we close the evidence. I am informed that there are hundreds of witnesses in the corridor, and if the plaintiffs are prepared to admit the testimony, we can put them in and prove by hundreds of witnesses that God has wonderfully healed them of all kinds of diseases and infirmities and that we do not use treatment of any kind. If we can be permitted to give the nature of the healings, we will be very glad to do it. Mr. Hamlin has made very serious charges against us. Likened me to Simon Magus, who wanted to buy the gifts of God with money, and he said it was the greatest farce on earth to suppose that, in this enlightened age, in the city of Chicago, an establishment like this should be set up. I ask the Court if we have not some right to prove the negative, to prove that we do not at any time, under any circumstances, practice medicine, or use any treatment at all, and to prove the reality of Divine Healing.

Court rules that the evidence must be limited to the four last questions answered by Albion Wyman.

Defense closed.

Case and Court adjourned until January 24th, Thursday, at 10 o'clock.

I WONDER WHAT I WOULD DO?

Out on the streets a beggar waits

In the driving storm so cold

A homeless child with a famished look,

And garments thin and old.

I give from my bounty a meager dole,

And pennies, I spare her a few:

If I knew that my Saviour was standing there.

I wonder what I would do?

In yonder attic so cold and bare

There's a woman that sits and weeps

For her children's shelter and scanty fare.

Till the weary midnight goes.

She is stitching her life in those seams for me:

Am I giving her back her due?

If I knew that my Saviour was keeping account,

I wonder what I would do?

There are fatherless children that cry for bread,

There are widows old and poor,

And there is the sick man, Lazarus,

That lieth beside my door.

Shall I have all the luxuries,

While theirs shall be so few?

If I thought that I was like Dives of old,

I wonder what I would do?

Then the Son of Man, with His angels fair,

Will sit on the great white throne,

And out from the millions gathered there

He will know and claim His own.

If He saith to me those words I've read

In that Book so old and true,

"Inasmuch as ye did it *not* to these"—

I wonder what I should do? *Set.*

EDITORIAL NOTES.

[Continued from Page 290.]

MANY such letters reach us from the "people" of God; but "the shepherds of Israel" are for the most part dumb, although here and there a heroic minister dares to say a word in public for his persecuted brother. Such men are "marked" by the Vipers for destruction, if venom, hatred and falsehood can destroy.

A CASE in point is that of the Rev. W. E. Wilkinson, of the Hemenway M. E. Church, Evanston, a suburb of Chicago. It appears that last Lord's Day, 20th, he dared to say from his pulpit:

"Concerning the supernatural cures wrought through the agency of Dr. Dowie, we have the testimony of numerous reliable witnesses. No more can be said concerning the miracles of Christ. I have never been at Dr. Dowie's Divine Healing Institute, but I have no reason to doubt the truthfulness of statements made by witnesses. For example, I am told by a truthful citizen of Belvidere, Ill., that one of his acquaintances, a resident of that city, a young woman hitherto a cripple, now walks the streets sound in body and limb, having been healed at Dr. Dowie's institute. Wherein does this work differ from the miraculous healing wrought by Christ or His disciples?"

Thereupon a Viper of the *Tribune* brood, the *Chicago Evening Journal*, lifts up its head, shoots out its forked tongue, shows all its poisoned fangs, and hisses at our brother in an article entitled "EVANSTON ASTRAY ON MIRACLES," and gets in a serpentine hiss at us. It finds that Mr. Wilkinson "ought to ride a bicycle," and repeats this advice several times, whatever it may mean. We do not personally know our brother; but we thank him for his defense of God's work. He strikes the root of the matter—the sick are Divinely healed, and the evidence is incontestable, and none of our adversaries dare challenge it. They have never attempted to do so, and people of all classes begin to see the significance of that fact. It is easy to cry "fraud, charlatan, impostor, etc.," but bad words prove nothing.

WE hope the *Journal* will provide a good, safe bicycle for our brother, and that he will ride it to Zion Tabernacle, and see and hear for himself. We give him hearty invitation, and perhaps he can get the editor to come also.

SOME time ago the *Journal* sent down one of its staff, whose card read "Dramatic Editor," desiring an interview. We thought the joke too patent, and declined to be "done" by the *connoisseur* in ballet girls, stage heroics, and filthy green-room gossip. We said we would be glad to see their "Religious Editor," if they kept one; but disputed the fitness of a theatrical expert to judge of Christian work. And now the "Religious Editor" has appeared; and, behold, he hisses like a serpent or a goose—which? Who will give him a bicycle? Poor Religious Editor—let him have a bicycle, and—a Bible. Then he may learn something of God and of Christ's Gospel.

ZION TABERNACLE and the Divine Healing Homes; Zion Publishing House and LEAVES OF HEALING still live and thrive. Over 900 persons rose for prayers last Lord's Day morning and afternoon. Many have been healed, and amidst all trials, every meeting announced has been held. Amidst the blizzard of to-day many hundreds came to the Tabernacle, and we prayed and laid hands on about 200, and then waded home knee-deep in the snow, in the teeth of the gale, and Home seemed a foretaste of Heaven.

•• BRETHREN, PRAY FOR US. ••

GOD'S WAY OF HEALING

BY THE EDITOR.

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

Jesus said, "*I am* the Way, the Truth and the Life, and He has ever been revealed to His people in all the ages by the Covenant Name, Jehovah-rophi, or "*I am* the Lord that Healeth thee." (John 14:6 and Exodus 15:26).

The Lord Jesus Christ is still the Healer.

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

Divine Healing rests on Christ's Atonement.

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

Disease can never be God's Will.

It is the Devil's work, consequent upon Sin, and it is impossible for the work of the Devil ever to be the Will of God.

Christ came to "destroy the works of the Devil," and when He was here on earth He "healed every sickness and every disease," and all these diseases are expressly declared to have been the "oppression of the Devil." (1 John 3:8, Matthew 4:23 and Acts 10:38).

The Gifts of Healing are Permanent.

It is expressly declared that the "Gifts and 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 and 1 Cor. 12:8-11).

There are Four Modes of Divine Healing:

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WITH ESPECIAL REFERENCE TO

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He sendeth His word

and healeth them.



LEAVES OF HEALING

I am the Lord that healeth thee.

And the leaves of the tree were for the healing of the nations.

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VOL. 1. No. 20. NEW SERIES.

CHICAGO, FEB. 2, 1895.

PRICE FIVE CENTS.

A LETTER TO THE FRIENDS OF ZION TABERNACLE

DIVINE HEALING HOME No. 1,
6020 EDGERTON AVE., CHICAGO.

February 2, 1895.

Beloved friends in this and all Lands:—

We are reminded to-day of the words of Jesus:—"There was in a city a Judge, which feared not God, neither regarded man."—Luke 18: 2.

Possibly that particular judge was in Jerusalem nineteen centuries ago. There is at least one exactly like him in Chicago to-day, in our opinion, and his name is John K. Prindiville.

In defiance of the evidence, he has found a *verdict for the doctors* of the State Board of Health, fined the writer one hundred dollars, or a period of imprisonment, and, but for a prompt appeal to the County Court, and the giving of bonds, the writer would now be in the common prison of Chicago.

And for what offense?

Again and again the judge said, "The only question is, Is he (John Alex. Dowie) practicing medicine under the law without a license.?"—See the report of the trial in LEAVES OF HEALING, pages 298 and 299.

No man can find a single word in all the evidence, which we have given without the omission of a word, to prove that we have ever "practiced medicine" at all; but the very contrary. Their only witness said:—"King told me he never had any medicine."

Judge Prindiville has, therefore, rendered a

"MONSTROUSLY UNJUST JUDGMENT," as the writer told him to his face this morning in open court.

It was proved over and over again that all that was done by the writer was to follow the example and obey the commands of the Lord Jesus Christ:—"These signs shall follow them that believe, In My Name they shall lay hands on the sick and they shall recover."

It was proved that we prayed, and laid hands upon the sick in Jesus' Name, and that many were healed of all kinds of diseases and infirmities.

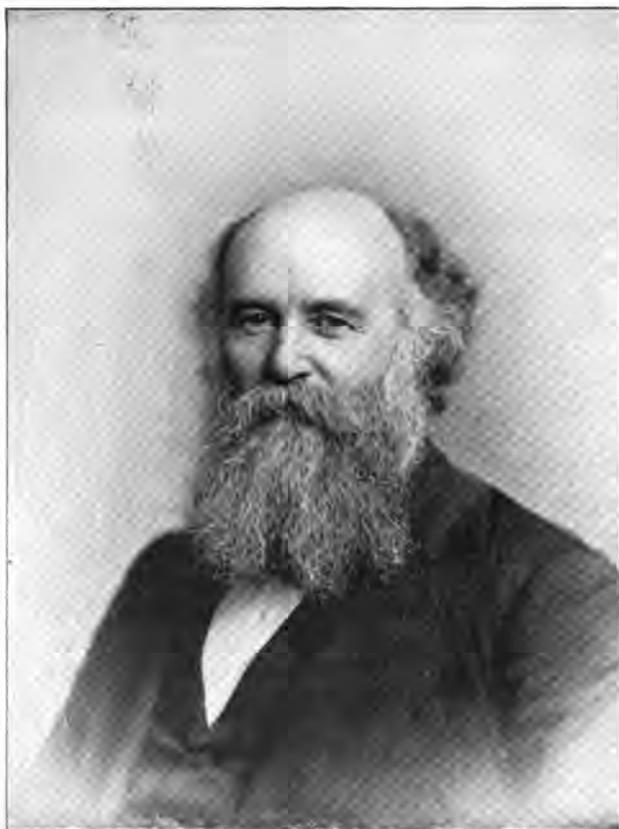
That is our offense—obeying God and blessing thereby the multitudes who have thronged Zion Tabernacle and the Divine Healing Homes.

And it is an offense of which we shall never cease to be guilty, so long as we have life and liberty. We said in open court, "It will make no difference. WE SHALL NEVER CEASE TO PRAY FOR THE SICK AND SUFFERING."

Meanwhile, all will go on as before. Zion Tabernacle and the Homes continue open, pending our appeal, and the Clerk of the Court told us to-day that it might not be heard for two years. Further observations on this will be found in our Editorial Notes page 312.

God is with us, and all is well.

Faithfully Yours in Jesus,



THE REV. JOHN ALEX. DOWIE.

DIVINE HEALING AND THE DOCTORS IN CHICAGO.

TRIAL OF THE REV. JOHN ALEX. DOWIE BEFORE JUSTICE PRINDIVILLE.

(REPORTED BY DR. DOWIE'S STENOGRAPHER.)

STATE OF ILLINOIS } SS In the Justice Court.
Cook County, }

Present: Judge Prindiville.

Present: Messrs. Williams and Hamlin, Attorneys for Plaintiff.

Present: Messrs. Stubblefield and Dowie, Attorneys for Defendant.

STATE BOARD OF HEALTH }
vs. } Friday morning, Jan. 24, 1895.
JOHN ALEX. DOWIE. }

FOURTH DAY OF THE TRIAL.

ON BEHALF OF THE DEFENSE MR. STUBBLEFIELD SPOKE
AS FOLLOWS:

If the Court please, I regard the decision of the case to be limited to matters of law; matters concerning the interpretation of the statute under which suit is brought against Dr. Dowie. I do not say charge, because this is not in the nature of an actual criminal complaint, but is brought by the State Board of Health, just as any other action is brought by one party against another. I will read again the statute itself bearing on this point, because properly construed the several parts of that statute must be considered. Generally it is supposed that the legislature will have indicated its meaning by the statute, and if the meaning is not clear, to secure extraneous help.

This act, if the Court please, is an act entitled "An act to regulate the practice of medicine in the State of Illinois, approved June 16, 1887, enforced July 1, 1887." An act to regulate the practice of medicine.

It is always competent in the first place to look at the title. Though the law may extend the meaning and scope of the statute, it cannot extend it beyond, but the title is supposed to cover everything that is mentioned and described under the caption, under the title of the case, and it is always proper to look to the caption to see what it is. There may be details and items there given under the statute that can't be given in the caption itself or in the definition itself; but it is always proper to look to the title first, then to look at the law. "Be it enacted that *no person shall practice medicine in this State*, unless such person comes under the qualification required by this act."

We claim that Dr. Dowie does not come under these qualifications, and let me say to the Court now, I have used the term *Dr. Dowie* on several occasions in this proceeding. I use that term, not as claiming that he is a doctor of medicine, but I use it in the primitive sense as applied to a man of learning and culture, and I wish it in my use to be limited to that. Now to refer again to what definition the statute has given the word, the clause, "practice medicine, and practicing physician." Now to be held under this, it must be proved that Dr. Dowie is a practicing physician. What is meant by practicing medicine? "Any person shall be regarded as practicing medicine within the meaning of this act who shall treat, operate on or prescribe for any physical ailment of another, and nothing in this act shall be construed to prohibit the use in cases of emergency of the domestic or family remedies, etc."

Now proceeding further with this statute itself, and I wish

to read another part of that same statute in which another offense is defined. (Reads act about itinerant vendors.)

Now, if the Court please, when we demanded of the plaintiff what clause of the statute they were bringing suit under, they said it was "practicing medicine without a license." They are bringing it under this section, and I refer to this part of the statute to point out to the Court that the statute itself and that the Legislature made a distinct difference between applying medicine, or selling medicine in one way, and in practicing medicine in another sense. Under the contention of the gentleman a man might be fined under this part of the statute for non-compliance with that other statute. He might have license to sell drugs, and sell those drugs and violate this part, and at the same time be violating the other part of the statute, but that was not the intention of the Legislature. The Legislature drew a distinction between persons who sell drugs, nostrums, and vendors of medicine, and give them to people, etc., etc. (Reads law again.)

That was not the intention of the Legislature. The intention of the Legislature in this case was to prevent persons from selling such and holding themselves in the profession of practicing medicine without limit. It is to prevent any person from going before the people and holding themselves out as occupying the position and practicing the profession of medicine. It was not intended to prevent a man from prescribing sulphur or quinine for your Honor. It was not intended to prevent a man from using any of the simple remedies. It was to prevent men from dabbling in dangerous and poisonous remedies, and distributing them among the people. It was for the purpose of protecting the citizens of the State against dangerous medicine. That was what it was for.

Now to proceed further upon the question of definition. I wish to point out to the Court what the Supreme Court of this State has pointed out as practicing medicine. This is the case, 129 Illinois Reporter, page 370, *State vs. Blue Mountain Joe*. I hope now that Dr. Dowie and his friends will pardon me for the necessity in which I find myself in comparing his case with that of a notorious quack doctor, but it is necessary because the points made in this case are applicable in law to his case. This Blue Mountain Joe had set up in Clark County, and was selling medicines. Had a patent medicine for everything. If a man had rheumatism, he had a patent medicine for it; if he tooth-ache, he had a remedy for it. Had a remedy for everything. And just to show in his opinion upon this case he used the following language. The title to this case is, "to regulate the practice of medicine in the State of Illinois." (Reads definition.)

There the Supreme Court has given a definition of what the practice of medicine is within the meaning and intent of this statute, and while the Legislature itself has given a definition, this is an adjudicated definition stated in a way that the Legislature cannot define what the meaning of that act is, because statutory definitions are always looked upon askance, and with suspicion, but we claim that within that meaning that the Legislature has laid down, that Dr. Dowie's behavior does not come within the word treat, operate or prescribe.

Now to further proceed upon the word Practice. Refers to case in State of North Carolina, S. E. Reporter, page 522, *State vs. Byron*. Byron was charged with practicing law without the necessary license.

The opinions of the Supreme Court of North Carolina are given with much care and attention to the common law. (Reads Sec. 27.)

This seems to apply as a theory to real life. All questions applying to the charge of practicing medicine, means to practice medicine as a theory to real life, and for Dr. Dowie to be charged in this case as having practiced medicine, means to have practiced medicine as a theory, not as an occupation and profession. The question before the Court then to determine, has he with that definition or within that definition of our own Supreme Court, practiced medicine or applied the theory of medicine to real life. Has he done it?

If the Court please, I will refer in further exemplification to the case of the State *vs.* Van Doren, S. E. Reporter 141, in the State of North Carolina, page 32. This is the case of a man from Chicago who was down there practicing medicine, and this statute is similar to the statute in our State. (Reads.)

For example, a man might sell all the Hood's Sarsaparilla he wanted too in the State of North Carolina, and he would not be guilty of the violation of that statute, and such is the case in this state. I can go out and sell all the Hood's Sarsaparilla I can; all the sulphur and all the quinine, and if people come to me and want it, I can give it to them without being guilty of the violation of the statute in this State because it is not within the meaning of that word. The contention of the counsel in this case is that to do anything to benefit a person is to be guilty of the violation of the statute. If I place a plaster upon a brother's body, I am guilty of the violation of this act; if I give him a cup of hot water, I am guilty of the violation of this act. If I attempt to help him in any way, I am guilty of the violation of this act. If he has a cold and I give him a hot bath or anything of that kind, I am guilty, and this State Board of Health can bring a proceeding, and take up three or four days of the time of the Court, and take part of a week's valuable time of Dr. Dowie, and a week's time of two or three attorneys on both sides, just to prosecute the offense.

Now, if the Court please, I wish to refer to a case brought and cited by the counsel in this case, and upon which they rely. And I wish now to say that I have made a diligent search for cases. I have looked back to 1876. I have spent at least twenty-four hours in looking for them. The first case that I ran across in my search was this case of *Buswell vs.* State of Nebraska. And that case is apparently against us. It was my intention to say *apparently*. If it were really against, I would not consider it by any means decisive, because it was rendered by a half-baked court. It was rendered by a court whose decisions it is well known are not weighty within the State in which they are rendered. I have talked with a citizen from Nebraska within the week, and asked him as to the weight of the decision of the Supreme Court of Nebraska, and his statement to me was that they were without weight, that the Supreme Court of Nebraska was controlled by a ring of corporations, the Supreme Court was filled by men who are placed there by corporate power and is not enrolled among the self-respecting courts in the State.

(Reads case of State *vs.* Buswell, page 728.)

Now this statute is similar to our statute, but it is something more; it goes beyond our statute. In addition to other things in what shall be defined as practicing medicine within the meaning of the statute. "Profess to heal." In this case it was shown that Buswell did "profess to heal." Not that he treated anybody in the sense of medical treatment. It is not shown that he did that. The Supreme Court does not decide that he treated anybody or operated upon any person. In this State the evidence would not have been sufficient to convict, but there is one other thing under that statute under which he could have been held and may have been held, and that he "professed to heal." That was sufficient under that statute to have held him, but would not have been under our statute on the evidence that the report shows in this case.

Now there is a special statute in our State with regard to persons who profess to heal. Comes under the law of itinerant vendors. Got to be an itinerant vendor. If the State Board were to turn over and attempt to hold Dr. Dowie under the claim of professing to heal, they would do it without any evidence to show it. They could not show and have not shown that he is itinerant, but that he is stationary. If Bath-House Coughlin in this city were to "profess to heal" by baths, Turkish baths and other kinds of baths, would the State Board of Health have any right to prosecute him under this act? If when people should come there and he should give them Turkish and electric baths and other kinds of baths, that are

given in every hotel in this city as he, Bath-House Coughlin, gives them. The State Board of Health could claim he was infringing upon the domain of the doctors; he was practicing within the meaning of this statute, and he would be violating this act if the contention of counsel is true. What is physical ailment within the meaning of the statute? Anything is a physical ailment when a man does not feel all right, if their contention is true. If a man is cold it is a physical ailment, and if Atwood sells him a suit of clothes, he comes within this statute for treating a man for being cold. If I am hungry and go down to the Boston Oyster House to get something to eat, they are violating that statute because hunger is a physical ailment, and they are treating me for it, and thus violate that statute. If I have anything wrong with me physically, and go anywhere to get relief, I am being treated within the meaning of this statute, and let us see what the meaning of it is as indicated by the exceptions.

This statute does not refer to family remedies, but is to prevent these young, black-legged fellows from going around the country setting up their sign Dr. So and So, and pretending to occupy the honorable position of a physician, to prevent these fellows from distributing poison among the citizens. Not to prevent people from giving sulphur, quinine and things of that kind; not for the purpose of preventing what is known as domestic remedies; household remedies that have been used for a long time. Herb tea, such as my brother Farwell and I used to take when boys.

Well now, there is one other remedy, if it may be termed a remedy, that has been called into service of mankind for at least six thousand years, and if it is not a domestic remedy, it is about time it was becoming a domestic remedy, (Dr. Dowie says "Amen!") and that is prayer. If prayer itself, as is shown by the evidence in this case, and if your Honor believes the New Testament teaching or the Old Testament teaching, if prayer itself is not a domestic remedy within the meaning of this statute, I would like to know what is a domestic remedy. There certainly is not any danger in it. It certainly is not liable to poison anybody. It is not claimed that anybody down at these Homes of Dr. Dowie's was ever poisoned or injured by prayer. It is not shown that there was ever one single person down there that was worse off by being down there at Dr. Dowie's place. Not one, but the truth is they have been down there, and have gone home rejoicing and happy in restored health. That's the evidence here. If the evidence showed that Dr. Dowie was imposing upon the credulity of ignorant people, that he was working down there for selfish ends, then there might be some reason why the Court could stretch this statute to fit his case, but if Dr. Dowie is down there doing all that the New Testament commands, if he is doing this and carrying out a religious duty, if he is sending people back to their homes, happy and healed, ready to live better and purer lives, it is this Court's duty not to stretch the statute, but rather to restrict it. The law is not for the righteous but for the unrighteous.

Now it is not necessary here to restrict the meaning of this statute. This is a case where if Dr. Dowie is fined under this statute and default is made in paying the fine, he may be imprisoned in the County jail.

This is a direct blow at the liberty of every citizen. Now, if the Court please, if Dr. Dowie is fined in this case, a precedent is established whereby every Christian mother in this city of Chicago or county of Cook who prays for her child and whose prayer is answered, or who prays for a friend's child and the prayer is answered, or who prays and the prayer is not answered, may be brought up and fined by the State Board, that has been characterized by a man of eminence in the city of Chicago, the Rev. Dr. Carlos Martyn, as "secret, dishonest, incompetent and fraudulent," and which has directed a blow at the liberty of every man, woman, and child within the State of Illinois, and which ought to be hampered rather than given leave to come in and fine people, fixing

finer at their own rate. What do they do with these fines? Pay lawyers to get somebody else fined. That's all.

Now if the Court please, as I have said, I found only one case in point after a diligent search, and this case is not sufficient to determine what the law is in this state; and this case ought to be determined by the law and evidence, and I ask that judgment in this case be against the plaintiff.

ON BEHALF OF COMPLAINANT MR. WILLIAMS SPOKE AS FOLLOWS:

If the Court please, there seems to be no discussion in this case with reference to the question of prayer. Your Honor is familiar with the testimony, and it only involves one question, which is, whether the acts done or performed by the defendant for the curing of disease, comes within this act of practicing medicine, and it simply involves that one question. In arguing this case, I have nothing to do with the question whether Dowie kills or cures, or with his ministerial duties of any kind. Neither do I care to attack his character. I do not think it material to the case, although I do not think much of his practice or profession, whatever he may call it. As to the regulation of the practice of medicine in the State of Illinois, the counsel for the defendant has taken up one case, in order to let the Court see what it means to practice medicine.

Let us see what definition Webster gives for the word—practice. (Reads definition.)

Now the term medicine is defined as follows, (Reads definition.) I ask Your Honor to apply those two definitions to this case.

The counsel on the other side has referred to the Blue Mountain Joe case. Your Honor is familiar with the case. It did not, or could not include any regulation with reference to itinerant vendors of drugs. Your Honor sees the point. Simply this, cannot get two acts or facts within one law. The decision in this case shows the idea of the court, and its opinion with reference to these acts. The title is, "To regulate the practice of medicine in the State of Illinois." Practice is to exercise a calling or profession. Just apply that to Dowie in this case. The practice of medicine includes the application of knowledge to disease, and I hold that the Supreme Court applied no limited construction to the word, as is claimed by the defendant. The object of this act is to cover the entire field of medicine in the broadest sense. Going further even. The statute was made to protect health, and promote the welfare of humanity. I am speaking of Section 10; we do not claim anything under Section 11, whatever. (Defines word, physician.)

Now I have given Your Honor definitions of practice and medicine. I will define the word, treat. Webster says, first, it means as follows: "To handle, to manage, to manage in the application of remedies, as to treat a disease or patient." The definition is not limited in any sense or in any way. The next word is, operate on, which Webster says means as follows: "To perform a work or act; to exert power or strength physically. Second, "To produce an appropriate physical effect. To produce effect on mind by any act, to exert moral power or influence." The next word is, prescribe. "Shall treat, operate on, or prescribe." "To direct, as a remedy to be used by a patient." These are the meanings of these words, and I apprehend there will be no discussion. All these people that are down there at Dr. Dowie's Homes are afflicted with all kinds of diseases. Guess there won't be any point made with reference to that.

I also wish to give the meaning of the word—hospital. A hospital, as Webster describes it, is a building in which the sick or infirm are received and treated. A public or private institution founded for the reception and cure of persons diseased in body and in mind; either at their own expense or by charity, in whole or in part. Now, we know the defendant is leasee of three Homes. These Homes are for the purpose of receiving persons who are afflicted with all kinds of disease,

not only disease of the body, but disease of the mind, but the great majority, as shown by the testimony here, the great majority of the persons who are inhabitants of these houses are afflicted with chronic diseases. Now what are these places for? They are for the reception of this class of people that I have described to Your Honor. They are there, and for what purpose? They cannot possibly come there for any other purpose than the fact that there is some special reason. If prayer to God Almighty will relieve these persons of their sufferings, they might just as well be in Massachusetts or England, as in Dowie's Home. There is some reason for these persons coming there. They do not come because the defendant has a nice Home. They do not come there to be in that particular place. There is no testimony to show that. Testimony shows it is a good place to live, but no better than many other places. There must be a reason. They do not come there for fun; they do not come there to look at Dowie; they don't come there to get board and hospitality. WHAT DO THEY COME FOR? They come there to receive the treatment that he gives. By prayer, asking of God, or whatever he desires to call it. To cure these people of chronic disease. These buildings there are fine, the expense attached is great; fixed up very finely. The charge for board and room is perhaps not equal to the Palmer House, but it is more than I pay, and I think it is more than the Court pays. IT SHOWS THERE IS SOMETHING IN THIS HOME THAT THE PEOPLE WANT.

He has established these places, and gone to great expense. You bear in mind that the defendant himself testified on the stand that his treatment would cure or heal any person just as well away, as it would there, and cited some instances, if I remember rightly, and I call Your Honor's attention to this fact, that if it could be done as well in this manner, as it is by coming to the Homes of Dr. Dowie, *what in the devil has Dr. Dowie got these Homes for?* He said on the stand that they desired (I do not remember just the term spiritual blessing of some kind. I will leave that point now, I do not care to go into it any further.

A great deal of discussion seems to be stirred up in this case in regard to the decision of the State of Nebraska. Perhaps the defendant has some knowledge of that court that I have not. I simply want to say this, that this decision, which might have been upset, has not been done. We will compare it for a moment with this Blue Mountain Joe case and see what the difference is. The title is exactly in the same language as our own. "An act to establish a State Board of Health to regulate the practice of medicine in the State of Nebraska," using exactly the same words and the same terms. This act is similar to 1887. "Punished by fine or imprisonment," under the act of 1887, eliminated from this statute, but the remainder of the statute is just the same. This proceeding here was by indictment. I think Your Honor possibly remembers Mr. Hamlin reading it in arguing this motion here a short time ago. Deal with Section 17. This is a case of a Christian Scientist. The acts in this case are almost similar, except that Dr. Dowie claims that he does not like Christian Scientists, and is against them, etc.

I desire to show that the acts of the defendant were done for compensation, whether exactly as a fee or accepted as a gratuitous offering. It cannot be claimed as an act of worship, nor is it a performance of religious duty. It is not claimed in this case, that compensation is not accepted when tendered. The evidence shows the contrary.

I call your attention to the words in this statute, "profess to heal," which the defendant very strongly objects to. So far as I construe, this decision is not placed upon the ground that the defendant professed to heal. It says his treatment of physical ailment of others for compensation. The defendant had the court to instruct the jury in the following language. (Reads.)

This was the instruction given at the request of the defendant to the court, but was taken to the Supreme Court by the people. The object of the statute was to protect people

from the pretensions of the ignorant and avaricious, and it is not limited.

Now if Your Honor will apply the definitions which are laid down here by Webster, and take into consideration the opinion of the Supreme Court, it will not take two minutes to decide whether you think the Nebraska case is good law or not. There is nothing in this statute in any way to limit the application of the words under the act itself. If the intention of the Legislature had been to limit the meaning of this act, why didn't it do so in the act itself. "An act to regulate the practice of medicine in the State of Illinois." It means the entire domain. If the Legislature had desired to limit that, they certainly would have put it in. There is no case in the United States, except this case in the State of Nebraska. In many respects it is similar to the State of Illinois. If you give to this act, and the words within the act, the ordinary meaning as laid down by Webster, or any other dictionary, there is no escape for the defendant that I can see. I will ask Your Honor, if you find for the people, in finding, to specify the person upon whom the defendant has prescribed. I ask Your Honor to find in favor of the people.

The Court adjourned decision to Saturday, February 2d, at 10 A. M.

The case of "false and fraudulent pretences," upon which Dr. Dowie was arrested on the night of Saturday, January 5th, at the instance of the State Board of Health, on an information sworn before Justice Prindiville was then called.

Mr. Williams said: "I ask that it be DISMISSED."

Justice Prindiville said: "Dismissed."

Dr. Dowie said: "Have I the right, Judge, to make any observations upon the outrageous and disgraceful conduct of this attorney, and of his masters, the doctors of the State Board of Health, in causing my arrest upon this shameful charge, without any justification whatever, as they now admit."

Justice Prindiville said: "Nothing can be said. The charge is DISMISSED."

STATE BOARD OF HEALTH,
75.
JOHN ALEX. DOWIE.

February 2, 1895.

FIFTH DAY OF TRIAL.

Judge Prindiville said, "I render a decision in favor of the plaintiff. \$100 fine.

Mr. Stubblefield said, "On what opinion?"

Judge Prindiville said, "Upon the opinion that he is violating the statute; practicing medicine and operating upon people."

Dr. Dowie said, "*It is a monstrously unjust decision. Do I not have the right to pray with the sick?*"

Stenographer did not catch Judge Prindiville's reply, but he mumbled something that sounded like "Oh, I don't know."

Mr. Williams presented an order committing Dr. Dowie to prison, as he would not pay the \$100 fine.

Mr. Stubblefield took an appeal to the County Court, and said Dr. Dowie would give bonds to prosecute the appeal.

Judge Prindiville fixed the bond at \$200, which was immediately given, with a fee demanded by the clerk, of \$11.

Judge Prindiville called the case of the State Board of Health against Mrs. Dowie.

Dr. Dowie said, "Mr. Stubblefield, please demand a change of venue."

Mr. Stubblefield did so, and a change of venue to Justice Underwood's Court was ordered.

Justice Underwood fixed the hearing of the case of *Mrs. Dowie for Saturday, February 9th, with the understanding it was to be further adjourned to the 16th inst.*

DIVINE HEALING HOME No. 3.

(See Illustration, page 313.)

ON November 16th, we opened another Home for God's sick children, who are setting their faces toward Zion Tabernacle, from all parts of America, and indeed from other continents. We present our readers with a picture of the New Home, and ask their earnest prayers for its prosperity, and for all who enter its pleasant portals.

As we stated in No. 10, of this series of LEAVES OF HEALING, the new Home was "half filled the first day." Shortly after, every room was occupied, and that has been its condition ever since: for as quickly as one guest leaves, there is another, and sometimes two or three, ready to take the room.

We have appointed an excellent brother minister, who has also been a doctor of medicine, and his amiable and intelligent wife, to be house father and mother. Thus far God has manifestly approved our choice, and our brother and sister, and their little three year old daughter, Ruth, give the Home a most homelike appearance and feeling.

Profiting by our experience in furnishing and fitting Homes No. 1 and 2, we have been able to make improvements in Home No. 3, and Messrs. Mandel Brothers, of Chicago, have executed our orders in such a way as to make it pleasant, comfortable, harmonious, and inviting. We have an excellent staff of Christian servants, and have spared neither time, thought, labor, nor money to make it such a Home as that of "Gaius the well beloved," which is commended so beautifully by the apostle John in his third epistle. We desire to "do a faithful work in whatsoever we do towards them that are brethren and strangers withal."

The Home is situated at Nos. 6034 and 6036 Edgerton Avenue, the two houses being made into one. It is built of white stone and red pressed brick, and stands in grounds by itself, with a considerable space on the east, west and south sides. It is just three doors from Home No. 1, where we personally reside, so that the guests come to our Morning Prayers, and Special Gatherings in the assembly room there. It is within a block and a half of Zion Tabernacle where there are many meetings, every week. It overlooks Jackson Park and the guests can see the remnants of the World's Fair, and the so-called White City, but they can also see what is better, the improvements which are being made in the Park, the Wooded Island and Lagoons and in the Midway Plaisance.

In a few months these will be fully restored to their natural beauty and be even lovelier than before: for every vestige of the shoddy and artificial shams of the Fair will have disappeared forever. The surroundings of the Home are quiet, and pleasant walks and drives are within easy reach. It is seven miles distant from the center of Chicago; but the Express Trains on the Illinois Central Railway, running three trains an hour, makes the Home only fifteen minutes distant. The Home is within a block of the 60th Street depot of the Illinois Central Railway. The Elevated Railway and Street Cable Car lines are within easy distance.

The office of the Steward of the Homes is in Home No. 3, and all personal applications for rooms must be made there. All applications by letter must be made to Rev. John Alex. Dowie, Home No. 1, 6020 Edgerton Ave. It is better to make application in person, or by a personal friend living in Chicago, as the correspondence is so large that there is danger of delay. Besides there are many cases which can only be received after personal interview.

The rates for board and room accommodation are the same as in No. 1, and can be procured on application. There are no charges of any kind in the Homes or in Zion Tabernacle for Dr. Dowie's services, the work being supported by free-will offerings.

The opening of Home No. 3 has not solved the problem—scarcely has it postponed the solution—of finding room for the friends who are coming to seek Divine Healing in Zion Tabernacle, from all parts. Let our readers ask for us Divine guidance, more money, and good helpers.

These Homes are truly being established by God.

GOD'S WAY OF HEALING.

WRITTEN BY MISS A. M. HICKS.

VARIOUS reasons present themselves why I should give to the readers of this paper some facts and arguments on the subject of Divine Healing. Many letters and inquiries have come to me concerning an article entitled "Healing by Prayer," written by Rev. J. O. Burroughs, and published in the *Gleaner* of March 8th, also an editorial by Mr. Walker, entitled "A Miracle of To-day" in the *Clinton Democrat* of the same date. The present article is in part my answer to these anxious inquirers. Also I am constrained to do this for the glory of God, who has done such great and marvelous things for me and for the benefit of some of God's suffering children, who may, I trust, be thus persuaded to recognize a long neglected doctrine of the Bible and come to Christ for healing.

The facts concerning my sickness and my healing were clearly and truthfully stated by both Mr. Burroughs and Mr. Walker. Lest some should see this who have not read either of those articles, I will give a very brief account of the case.

The 10th day of last November I was in my accustomed place in the school room, doing full work, and apparently in perfect health. The next morning I awoke to find myself in intense pain, the victim of a cruel disease, which for twelve weeks baffled the skill of the best physicians. From the first morphine had been given as the one hope of saving my life. So the weeks and months wore away, while the disease wasted my flesh and my strength, and sapped the very foundations of my life.

During these weary days certain facts were brought to our notice concerning Dr. Dowie, of Chicago, who was said to be the instrument in God's hands to perform miraculous cures. This information came through such safe channels that we could not long remain in doubt as to the truthfulness of the facts stated; so Miss Fairfield and I decided to go to Chicago and inquire more closely into Dr. Dowie's work.

I was as helpless as a baby, but, by the aid of the stretcher and the ambulance, and the ministry of tender hands, I was at last brought in safety to Dr. Dowie's home. I need not linger over the intermediate steps; the three days without morphine, which had to be given up before the Doctor would pray for my healing; the fierce mental and spiritual conflict; the intense pain, and the victory, through Divine aid.

On the third night after my arrival in Chicago, Dr. Dowie laid hands upon me and prayed for my healing. I was very weak but God gave me strength to follow the prayer with the faith of a little child and I was healed at once. Cleansing and restoration followed by natural processes. My health is excellent. I am only one of many hundreds—even thousands—who have been healed under Dr. Dowie's ministry.

We saw many of these and heard them testify. Dr. Dowie claims no power in himself—claims only to be the instrument of transmitting God's saving health to suffering humanity.

When we wrote to friends of my miraculous healing I was duly warned not to declare it too boldly, lest I should be put out of the synagogue. In the face of that and other friendly admonitions I can but declare the things that I have seen and heard and experienced.

And why should it be thought a thing incredible that God should thus heal the sick? Christ has not changed. And what was the work of His earthly ministry? Teaching, preaching, healing, forgiving sin, healing the body. To one He said "Thy sins be forgiven thee;" To another, "Thou art loosed from thine impurity." The saying, "Who Himself bear our sins in His own body on the tree," is no more true than the other saying "who Himself took our infirmities and bear our sicknesses."

Now that he has ascended into the heavens he is carrying on the same two-fold ministry by the Holy Spirit and through His people.

"When He, the comforter, is come he shall teach you all things and bring all things to your remembrance whatsoever I

have said unto you," "Verily, verily, I say unto you, 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 to my father."

Certain it is, these promises were kept and these works continued through the Apostolic age. Read the great commission—never revoked, else why our missions?—and then look at the work of the Apostles. "Repent and be baptized every one of you for the remission of sins," said Peter on the day of Pentecost.

"In the name of Jesus Christ of Nazareth arise and walk," said the same bold fisherman to the lame man at the beautiful gate of the Temple.

Note Paul to the jailer at Philippi and to the cripple at Lystra. Note also that the enemies of Christ have from the first sought to silence this doctrine. So long as the Apostles preached only repentance for the remission of sins, no one made any serious objection: but when the lame man was healed, behold what a stir! Acts. 4: 1-18.

The accusation against Peter and John, when brought to trial, was based entirely upon "the good deed done to the impotent man." It is instructive to observe in this connection that on the day of Pentecost, when Peter preached only the doctrine of repentance and faith, three thousand were saved, but when he preached the same doctrine with "the lame man which was healed" standing by as a witness that Christ still lived "the Prince of life whom God hath raised from the dead," about 5,000 men believed.

But, did not this two-fold work of Christ through the power of the Holy Spirit cease with the Apostolic age? There is no more proof that healing for the body ceased at that time than there is that forgiveness of sins ceased. There is incontestable evidence that both continued into the third century.

Uhlham, in his "Conflict of Christianity with Heathenism," page 169, says:

Witnesses who are above suspicion, leave no room for doubt that the miraculous powers of the apostolic age continued to operate at least into the third century."

Mosheim, Milner, Dodwell and Tollotson bear equally strong testimony.

Here is a point of wonderful suggestiveness: When in the latter part of the third and beginning of the fourth centuries apostasy began to creep into the churches, and men began to deny regeneration by the power of the Holy Spirit, and sought to climb up some other way, is it strange that the twin doctrine of healing for the body was also perverted? Indeed, when there is no divine healing for the spirit, there can be none for the body, for this is the children's bread. We glory in the fact that, although the Roman Catholic church, with its perversions of Scripture triumphed in high places, the doctrines of the Bible were held in their purity through many centuries, by the poor and oppressed who were hidden in dens and caves, and in obscure and remote valleys.

History tells us that those brave people held on to the doctrine of Divine Healing with the same tenacity that they held to the doctrine of regeneration by the power of the Holy Spirit.

Later on a cloud of unbelief obscured this truth in the churches, so that for one to declare belief in Divine Healing is to brand himself as a fanatic. Dr. A. J. Gordon, an eminent Baptist preacher of Boston, speaking on this subject in a sermon on "The two-fold ministry of Christ" says:

"How is it that this two-fold cord of our ministry has been unbraided, leaving us but a single strand? How is it that we still preach the remission of sins, but dare not, on pain of being deemed enthusiasts and fanatics, hold out the hope that sickness can be remitted by faith in Jesus Christ? O, church of the ascended Christ, carrying still in thy hands thy Master's commission with no clause annulled and no vestige of authority revoked, what has happened to thee that the lame must be at thy doors, and none can take him by the hand and lift him up; that the sick must pine on his couch, and never a cure must be expected by prayer of faith? Hast

thou ceased to walk in the light of the sun of righteousness, that thou hast no longer any healing shadow to throw upon the sick and dying? And how is it that instead of mourning and being humbled at the loss of these apostolic gifts, thou art lifted up with self-complacency, speaking reproachfully of such as seek for their revival, and visiting them with cold rebukes? Is it occasion for pride that thou hast no healing medicine for the sick, and that thou must say to the lame and leprous, "Thy disease is incurable, and thy wounds are grievous; there is none to plead thy cause that thou mayest be bound up." But, while this truth is lost in the church, it has been held by individuals here and there who have dared to take God at His word in reference to a doctrine which had come to be despised by the mass of Christian people. Martin Luther believed it; so did John Wesley and many others. In more recent times there are some remarkable examples of those who have believed this doctrine and possessed the "Gift of Healing."

In her humble home in Switzerland, Dorothea Trudel labored in this work for over forty years, and many thousands of sick were healed of God directly in answer to her prayer of faith. Pastor Blumhardt, who labored in the Black Forest of Germany, has a similar noble record. In our own land to-day, Dr. Dowie, of Chicago, is doubtless the most notable example.

We have already spoken of his work, but desire here to answer certain questions which have come to us from many sources.

Are all who go to Dr. Dowie healed?

Are all healed instantaneously?

To both of these questions we answer emphatically, No!

We are all aware that in our efforts for the salvation of men spiritually, we may secure the wisest and most consecrated of men to preach the word, and Christians may work and pray with all diligence, and while some accept Christ instantly and joyously, and some come with slow and painful steps into the kingdom, many come seemingly to the very door of the kingdom and then turn away, leaving their spirits in the power of Satan. If they die in this state we believe they are lost. But we do not, because of this, deny that Christ has power on earth to forgive sin, nor do we blame the faithful minister. We say that each received according to his faith.

So it is in the healing of the body. The law is the same as in spiritual healing, and the same to-day that it was when Christ walked among men, "according to your faith be it unto you."

So we find that while many are healed instantaneously, some find healing slowly, and others, through lack of faith as lack of willingness to comply with God's requirements concerning consecrated living, go away unhealed, leaving their bodies in the power of the destroyer.

The kind of disease makes no difference. If one is a child of God by faith in Jesus Christ, and is willing to give up all medicines, tobacco and alcoholic stimulants, and trust wholly to God the same as in conversion, he will be healed.

So we answer another question, "Do all need to go to Dr. Dowie?"

No. Since it is clearly God's will to heal the sick, a believer may go directly to him and claim the promises. Many are so healed in their own homes. The work is God's. Christ is the healer and we receive according to our faith.

Dr. Dowie's greatest work is preaching the simple truths of the Bible, and seeking to lead men to repentance and faith in God; but, as he believes that Christ in the atonement made provision for both spirit and body (I Cor. 6: 19, 20), he teaches also Divine Healing, and God has greatly honored his ministry, both in the salvation of spirits and the healing of the sick.

Dr. Dowie makes no charges. His work is supported by thank offerings.

His address is John Alex. Dowie, 6036 Edgerton Avenue, Chicago. Those who go should correspond with him first.—*Published in Clinton Democrat and Baptist Gleazer Ky.*

GOD'S WAY OF HEALING.

BY THE EDITOR.

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

Jesus said, "*I am* the Way, the Truth and the Life," and He has ever been revealed to His people in all the ages by the Covenant Name, Jehovah-rophi, or "*I am* the Lord that Healeth thee." (John 14: 6 and Exodus 15: 26).

The Lord Jesus Christ is still the Healer.

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

Divine Healing rests on Christ's Atonement.

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

Disease can never be God's Will.

It is the Devil's work, consequent upon Sin, and it is impossible for the work of the Devil ever to be the Will of God.

Christ came to "destroy the works of the Devil," and when He was here on earth He "healed every sickness and every disease," and all these diseases are expressly declared to have been the "oppression of the Devil." (1 John 3: 8, Matthew 4: 23 and Acts 10: 38).

The Gifts of Healing are Permanent.

It is expressly declared that the "Gifts and 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 and 1 Cor. 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 Zion Tabernacle, 251 E. 62nd St., near Jackson Park, Chicago, 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 Publishing House, 6100 Stony Island Ave., Chicago.

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

You are heartily invited to attend and hear for yourself.

LEAVES OF HEALING.

REV. JOHN ALEX. DOWIE, - - - Editor.

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CHICAGO, ILLINOIS, - - FEBRUARY 2, 1895.

EDITORIAL NOTES.

"AND the Lord said, Hear what the Unjust Judge saith."
—Luke 18: 7.

OUR readers will find in this issue what the Unjust Judge in Chicago said and did this morning.

THE ancient violator of his judicial oath in Jerusalem relented, and did what was right. But modern judges, in this Seat of Satan, Chicago, harden their hearts, violate their oaths, and condemn the innocent in the face of law, evidence and justice.

THESE are amongst the Signs of the Times, "Yea, And all that will live Godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

THE Unjust Judge, in Chicago, did not dare to support his decision by a single word of appeal to the law, or to the evidence in the case. He did not insult Reason by even attempting to give a reason. It was safer to give a judgment in as few words as possible against a minister of Christ for the crime of praying with the sick. "Fine or imprisonment" — "Your money or your liberty!" — was the decree of the Unjust Judge; and it is a sore disappointment to him, to the mercenaries of the bar, and to the doctors, who are spending the people's money in this persecution, that we are not behind the prison bars to-night. "But out of them all," we can say with Paul, "the Lord delivered me."

CHICAGO is not the United States of America, and a filthy, dirty, Justice Court is not the end of the matter. We shall, God helping us, carry our appeal from court to court, until we have reached, if necessary, the Supreme Court at Washington. We decline to believe that the representatives of the people of this country ever intended to make a law which made it a crime to follow the example and obey the commands of Christ. And that is all we have done. There is no contention to the contrary. We shall never surrender the right to obey God in any spot of the world he made.

HOW THE Devil hates Divine Healing!
When Christ gave sight to a man born blind, the Devil inspired the Sacred Council of the Church of God to revile the Saviour, and to excommunicate the man who would not revile Him also: for they "had agreed already that if any man did confess that He was Christ, he should be put out of the synagogue." And they did it too.

Are there not Churches to-day who do the same thing with members who speak of Christ as their Healer? We know there are.

How the Devil hates Divine Healing!

WHEN Peter and John opened the Beautiful Gate of Divine Healing at the Beautiful Gate of the Temple, by the healing through faith in Jesus of the man lame from birth, they were arrested by order of "the priests" and spent that night in prison. But the miracle and the sermon won "about 5000 men" to Christ: for "the Word of God is not bound," and the Work of God will triumph over all the Works of the Devil.

History ever repeats itself, and the false shepherds of Israel to-day are "grieved" when they see the people healed, and labour hard to imprison the man and woman who dare to follow the apostolic footsteps.

THE cowardly doctors of the State Board of Health have determined to prosecute our gentle wife, as will be seen by the report of the last day of our trial on page 309.

Her case for "practicing medicine without a license" was called up by the Unjust Judge; but we at once demanded "a change of venue." The case is now carried to the court of Justice Underwood, and is set for February 9th, with the understanding that it is to be adjourned to the 16th inst.

Truly, the vendors of poison and pills, and the hordes of surgical butchers in Chicago are proving their cowardice in a very significant manner when they want to fine or imprison a Christian lady for praying with the sick in the name of Jesus. And these are *gentlemen*, forsooth! Then where are the human serpents, who are lower than the beasts, if they are not to be found in the skins of these degenerate creatures? Where are your mothers, your wives, and your daughters, that they do not shame you from your task of persecuting a noble and devoted wife and mother, who has devoted her life to the cause of Christ, and the succoring of the poor, the sick, the sinful, and the sorrowing. Call off, for shame's sake, the legal curs whom ye have employed to drive her into the Courts and to prison!

ZION TABERNACLE was crowded to excess last Lord's Day, notwithstanding the intense cold of weather below zero. Warm, loving hearts were there, who responded to our every word in an important address, which we hope to publish in our next issue. Many testified to their healing through faith in Jesus. One young man, *blind from birth in the left eye*, testified to God having given him sight through our agency. A young woman, whose leg had been short from infancy, testified that God had lengthened it *no less than five inches*, within three days in Divine Healing Home No. 1. There were many other wonderful testimonies to the presence and power of Christ in our midst, and "there was much joy" in Zion Tabernacle.

THE three Divine Healing Homes are all open, and we have many guests from all parts of the land. The statements published in the Chicago *Tribune* and other papers, that No. 1 was closed, was an absolute falsehood, designed to keep guests from coming. But our Happy Homes go quietly forward; and there are no disturbances here. They only exist in the fertile imagination of a lying press in the center of the city, seven miles from the Homes.

"BRETHREN, PRAY FOR US."



DIVINE HEALING HOME No. 3, 6034--36 Edgerton Avenue, Chicago.

[See page 300.]

DIVINE HEALING HOME.

See Illustration Page 315

THE Divine Healing Home of which we present a view to our readers on page 11 is personally conducted by the Rev. John Alex. Dowie and Mrs. Dowie.

It is situated in a quiet avenue within a block of Jackson Park, where the World's Fair was recently held, and is close to Midway Plaisance. It is only a few hundred feet distant from the Sixtieth Street Station of the Illinois Central Railway. The central part of the city of Chicago, seven miles distant, is reached by express trains in fifteen minutes. The terminus of the Sixty-first Street Electric cars connecting with the Wabash Avenue and State Street cable lines, is only one block west. The Sixty-third Street electric cars come within two blocks and the Elevated Railway is three blocks south on Stony Island Avenue and Sixty-third Street. Beautiful walks and drives in the parks and by the lake shore and pleasant boating in steam launches on the lagoons of Jackson Park are accessible. The location is one of the most convenient and pleasant in the city.

The Home is neither a hospital nor a hotel but just what its name implies, "a home." The President and his family make it their private home and all its inmates are treated as his private guests. Services of praise, prayer and teaching of the Word of God are held twice daily in a large assembly room and private interviews are given as often as possible. In addition to these services, Dr. Dowie usually meets the guests several times in each week for special healing services. No charges are made for his personal ministrations and the rates are only for table board and room accommodation. These rates can be procured on application.

The guests in Divine Healing Home No. 2, which is close to the Tabernacle on East Sixty-second Street, are also invited to all the privileges of the principal Home. It is only two blocks distant from the principal Home.

The Home has been established for the purpose of receiving.

First. The sick children of God who are seeking Him alone for the healing in the name of Jesus and through the power of the Holy Spirit; and

Second. Those who are receiving instruction in God's way of healing as set forth in the Holy Scriptures.

It is desirable that those who wish to come should arrange in advance with the President for their reception as sometimes there is not room enough to receive all applicants.

God has very abundantly blessed the Home, which, in the opinion of all who have entered it, is beautifully furnished and adapted for the purpose for which it has been established. It was opened upon the first of May last and has been almost continuously filled, frequently to overflowing, ever since; so much so, that the house next to the Tabernacle has had to be refurnished and is now also at this writing quite full of guests. The furnishings of the Homes are almost entirely new and have cost in all nearly \$8,000 which the Lord has graciously provided to the uttermost farthing.

It may interest friends at a distance to explain that the group in front of the Home consists, first, of Dr. Dowie and his wife, who are seated. Their son and daughter stand immediately behind them in the center and the Rev. S.

J. Harrison, Dr. Dowie's Assistant and Manager of the Publishing House, Mr. D. C. Alton, Financial Secretary, Mr. J. J. Carpenter, Private Secretary, and Mr. Chas. Canode, Foreman of the printing office, complete the central group of eight persons. To the right of these are Mr. and Mrs. Cotton, Janitor of the Tabernacle, and Matron of Home No. 2, with housemaids, laundress, cooks and janitor of Divine Healing Home. On the left of the central group are a number of the guests who happened at that time to be in the Home. The first three ladies are from Florida, Illinois and Wisconsin, and as the group is further examined we see persons from Iowa, Kentucky, Canada, Colorado and other parts of America. It is a fair representation of the gatherings in the Home, of those who have come from all parts to seek the Lord for healing. It would not become us to speak in terms of praise of the management and the attractiveness of the Home, further than to say that we have known of none who have not come into it with pleasure and left it with reluctance, expressing their gratitude and desire to again come under its roof. It has been a great joy to us to have been honored by the Lord in establishing so pleasant a retreat for his suffering children.

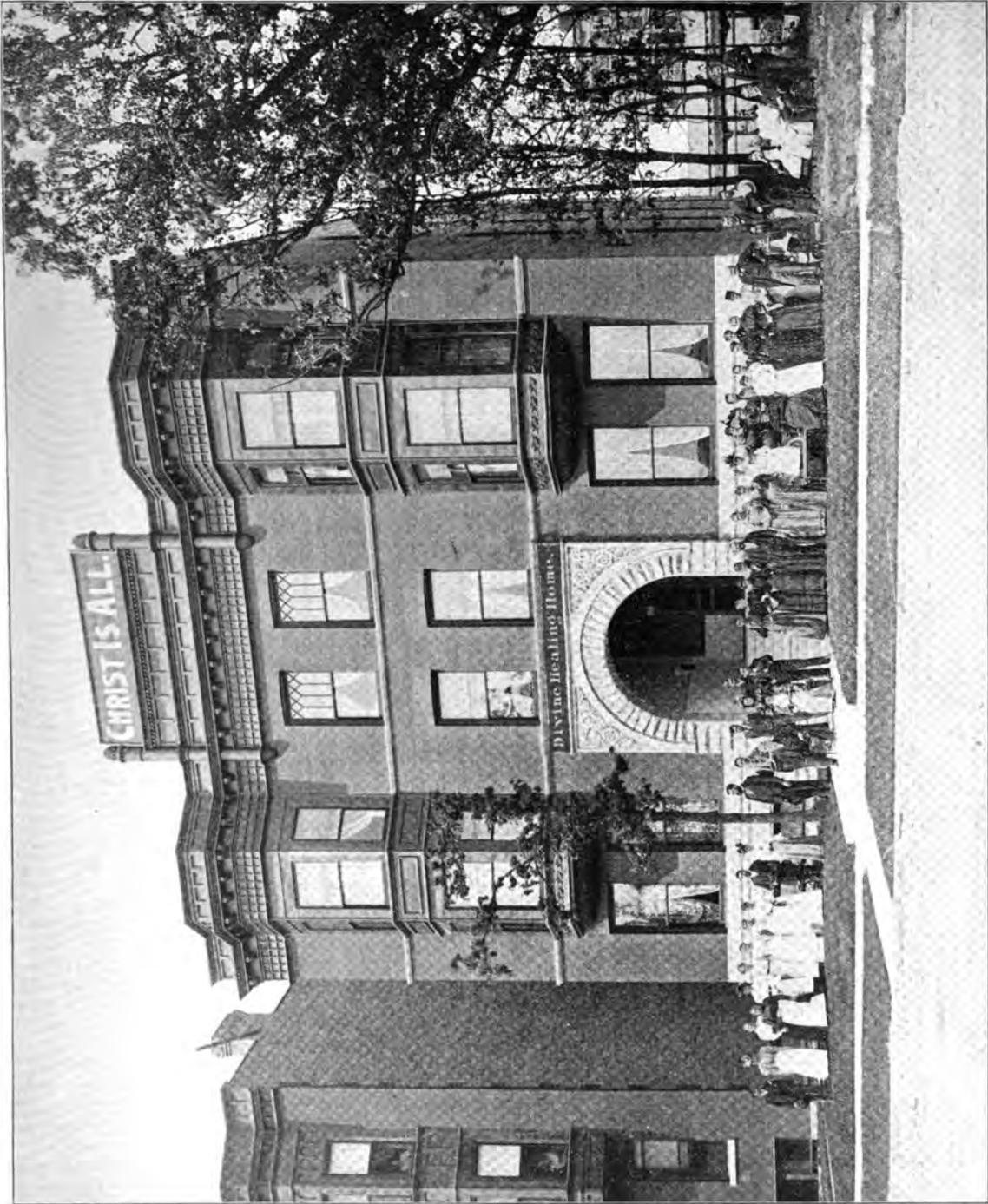
The experience now being gained by Doctor and Mrs. Dowie in the management of these Homes will be of great value to them in the establishment of more permanent institutions in connection with the work in Chicago and elsewhere. Already it is evident that larger facilities would bring increased blessings and a Home of two hundred and fifty rooms (we have at present about seventy in the two Homes) could be easily filled. The boarding houses in the neighborhood have had large numbers of guests who have been unable to find accommodation in the Divine Healing Home, as many as one hundred having been known to take rooms in the vicinity.

The Morning Talks and the special seasons of prayer are seasons of continuous interest and the many testimonies of those of the guests who have been healed in the Homes and in the Prayer Room of the Tabernacle add much to the enjoyment of the guests.

As we write these words we look once more at the picture and think of the joy connected with many of these cases. The first lady in it, Mrs. Benham, of Crescent City, Fla., who was sick for many years and had not been able to go up stairs in her own home nor to go to church once in six years, is now enabled to attend all the meetings in the Tabernacle, in the Home and to have her room on the third floor of the building.

The second lady in the group, Mrs. John Hayden, of Dixon, Ill., was blind and now sees, was unable to walk, suffering from *locomotor ataxia*, and was instantaneously and perfectly healed in the Home. The lady next to her, Mrs. Maggie Parsons, of Madison, Wis., was also perfectly healed as she testifies, after many years of suffering; and the dear little girl, Ethel Foley, of Chicago, standing upon the garden seat in the center, whose right leg had a large tumor, and was paralyzed, is now perfectly healed and able to run about without crutch or brace. Similar stories might be told of others in the group.

Rejoicing in what has already been wrought by God within these walls, we send forth this little picture on its mission, praying that God may raise up still larger and more suitable buildings for His sick ones and enable us to be more useful in this portion of His service.



DIVINE HEALING HOME No. 1, 6020 Edgerton Avenue, near Jackson Park, Chicago.
(See Description Page 314.)

CROWNING PRAISE AND TESTIMONY MEETING FOR 1894.

HELD IN ZION TABERNACLE ON LORD'S DAY AFTER-
NOON, DEC. 30, 1894, AT 3 P. M.

Continued from No. 17, page 268.

A TOUCHING STORY OF A BABY'S HEALING TOLD BY THE MOTHER.

Taking a bright, little child in her arms, Mrs. Deist said: "This is my baby that was born sick. She only weighed two and a half pounds, and we looked right away from the very first of her life to the doctors. We had seven doctors for her up to the time that I came to Dr. Dowie, and there was no help for her. The first doctor said that she might get well when she was a year old, but she did not. The poor, little body was so sick we would have been glad to have seen her taken, but she would not die. Instead, the oldest, a dear little boy, who was the treasure of our home, was taken; a child that never was sick, nor knew of any suffering; that child was taken, and the sick body, which everybody thought would die, was left behind. Friends, if anything can draw heaven and earth together, it is a dear little body that is taken from you that you worship, and that was a dear little body, smart as a whip and pretty as a picture, the idol of everybody's heart, but this little body kept on suffering. She began to turn sore inside and outside, the doctors claimed, and many times I did not know how to touch and handle the poor little body. She would use thirty napkins, using three at a time, and there was no medicine which could help her out of this misery. There was no chance for her improvement. She would eat heartily and pass accordingly. When I wanted to lift her up, and take hold of her little arms, it seemed as if I would pull the arms out of her body, and the first year of her life I handled her on a pillow to keep her body together. When she was about seven months old, she started to cut her first tooth. It took three months, but at last it came out. She suffered very much, and when I brought her to Dr. Dowie she had only seven teeth. She had made no progress in walking or talking, and was not bright or strong in any way. When she was seventeen or eighteen months old I tried very hard to get her on her feet, because I thought she was old enough, and she would eat heartily, more than I could manage at a meal, or my husband, but it gave her no strength. Then I learned, when she was twenty-two months old, that the Lord was the Healer, and I at once took my baby, and she was healed. The next morning I picked her up from the bed dry and clean, and I do not believe it had happened six times previous. She continued so during the day, and was strong and walked. I took her little hand and she would walk, and was glad to do it when she could. Three times she picked herself off the floor. It seemed as though she would never use her legs, and we were trying to get braces for her, but now she is healed, and is as bright as any child can be, strong and hearty, and eats nicely."

CONFIRMED BY HER HUSBAND.

Dr. Dowie then asked Mr. Deist to confirm the testimony of his wife, and he said briefly:—"I think that everything my wife has said is true. She is more of a speaker than I am, she being a woman and I am a man, but it is all true."

Dr. Dowie started to say that Mrs. Deist had herself been healed of a stiff joint, when he was interrupted by Mrs. Deist who begged the privilege of telling her own story about that.

HEALED OF A THIRTY-YEAR'S DISEASED LEG.

She said:—"I want to explain to you my suffering which was of thirty years standing. The worst of my suffering happened when I was eleven years old. They performed an operation and wanted to take off my leg at the hip. My parents said they would rather see me dead than have my leg

taken off. The bone was scraped, and from that time my leg began to grow stiff. I laid for over a year on the bed, and then I was able to limp around, but was stiff and helpless and every now and then my leg would break out, and that was the case from early this spring until I came here, and I was healed at once, and I am glad to say it kept on being healed more and more. My brother is a doctor, Dr. Henry Waller. He wanted another operation, but I said I would sooner die, and he said, "Then you will have to suffer." The Lord did not think so."

Dr. Dowie asked her if she could bend it and Mrs. Deist gave an illustration of the fact that it was perfectly pliable.

HEALING OF CANCER ON THE FACE.

Mr. R. F. Palm, of 588 W. Harrison Street, was introduced and spoke as follows:—"I was healed of cancer on my right cheek. Two years ago in January I went to see Dr. Dowie. The cancer was of two year's standing. I had heard of Divine Healing and expected the Lord to heal it. I knew how it would be if the Lord healed it, He would not get the glory, so I went to Rush Medical College so that if it was healed I could refer to them. It was pronounced a cancer and the doctor said, "A man of your age ought to have it taken out right away. I suppose you want it done at once;" but I said, "No, I expect the Lord to heal it." He said the Lord would use him as an instrument to take it out. I told him the Lord would get along very well without him. He asked me how long I thought it would take to heal it, and I told him I thought it would drop off in a week's time. In a week's time it was not gone, but I said, "I will hang on to the Lord, I believe He will heal it yet." After it was gone I went to him, and when he examined he said, "Yes, Praise the Lord it is all gone." The cancer was larger than a half dollar and stood out a half inch from the cheek. It was open and suppurating and was going to eat away the whole face. I was healed, and for two years there has not been a sign of cancer on my face."

DR. SPEICHER'S TESTIMONY.

Dr. Dowie said:—"Dr. Speicher is our "house-father" in Home No. 3. The Lord has healed him. Before he was healed he was practicing medicine, but now he is preparing for the ministry at the Chicago University. We would like him to say a few words."

Dr. Speicher said:—"I have some things to blame the Doctor for. I think he has been talking very hard about the physicians to-day. He not only takes their patients away, but abuses them besides. Six years ago he took some patients away from me. I tried to heal them and got all the money I could. But they went to California and they told me they were healed by the Lord instantly, through Dr. Dowie's agency. I did not believe it, it was the climate I said, and kept on poking in the pills. The Lord, however, led me to give up medicine, and told me to preach the gospel. While in Chicago, I fell in with Dr. Dowie's doctrines, but I had not given up medicines. I said, "I am going to preach the gospel but I will keep on with medicine as it will be a saving, and we will never have to pay any doctor's bills. I do not believe the word's he has spoken about doctors and drugs are too strong, or strong enough. Ten years ago when I had been in the practice of medicine two years, I was troubled with a tumor so that I could scarcely get about my work. I had no confidence in the doctors in the neighborhood, so I went to Cincinnati to a private hospital. Do not say too much about a hospital until you know all about it. I would not take chloroform, and went through the operation without anything because I was afraid they would kill me. It was a private hospital, and I had paid for my treatment, but after the operation they left me in a dark room until eight o'clock the next morning, and I pretty nearly died from a hemorrhage. I stayed four weeks. Yes, I was healed; but I did not feel very much gratitude in my heart. The professor was partially drunk, but that is the trouble with most of them. I know what I am saying. I was disgusted with my associates in medicine, there are but a few good men among them. Then last spring, when

I was attending school, I was taken down with another tumor. What should I do? I had had one experience with the doctors and had given up medicine, but there was the prayer of faith. The pain was instantly removed, and then the tumor went away and I was freed from it by God. If Dr. Dowie did nothing else than teach you people to give up medicine, he would be doing a grand work for the world."

HEALING OF A MAJOR OF THE GRAND ARMY.

Dr. Dowie said,—"We will now hear from a brother connected with the Grand Army, Major A. D. Root, of 521 Lee Street, Evanston."

He said:—"My trouble began in 1864 from a gun shot wound. Two ounce bullets entered my body and one passed out, and I do not know where the other is. It produced partial paralysis of mind and body which increased gradually until I was in a state of absolute collapse, and at times helpless. I went to the physicians but they had no encouragement for me. They said the result would be that it would wear me out and I would be obliged to give it up and die, or worse, that I would be helpless and unable to control mind or body. That ran along for about twenty years, till I got sick and tired of it and went to God, and God healed me of it all, as far as I know. Since hearing the teaching of Dr. Dowie I have been greatly benefited and am now in perfect physical health, and have perfect control of mind and body. My family and friends doubted it and I was examined by physicians, but now that the Lord has healed me they have learned to understand that I am all right. I am very strong and rugged and I know that God healed me, and to Him be all the glory. I want to acknowledge the kindness and sympathy exhibited toward me by Dr. Dowie and his family. I have no fear, because God keeps me."

A YOUNG MAN HEALED OF SEVEN YEARS SPINAL INJURIES.

Mr. Earnest Edward Harwood, of 107 Best Avenue, said:—"I want you people all to see me. I am healed; the Lord has healed me, and He shall get all the praise. Seven years ago I fell from a turning pole and injured my back. The devil got hold of me and I suffered for seven years with pain in my back. For six weeks I could hardly get off from my bed and could not sit up more than a half hour at a time. The doctors put a brace on me but it did no good, and the only thing remaining was to put on a plaster cast. Look at it everyone of you. There it is. (Pointing to the cast hanging on the wall behind the platform.) I took it off, and Dr. Dowie laid hands on me on Wednesday, and I received immediate strength and have been gaining ever since. Praise the Lord, I am well and I will give Him my life and He shall do what He will with me."

HEALED OF NERVOUS EXHAUSTION.

Mr. George F. Yeager, of Arcadia, Wis., testified:—"I had heard of this Divine Healing Institution at different times but my attention was brought more fully to it two weeks ago last Sunday, and I immediately concluded this was the place I wanted to go to. I told mother I would come back well, I was going to be healed. I arrived here and got to the Home on Monday and made arrangements to stay. Dr. Dowie had prayed with me twice, and I was much better. I had nervous exhaustion, resulting from too much mental labor at school. For two years I was unable to take up a paper and read for a few minutes without causing extreme headache. I was unable to attend any public meeting and stay more than an hour without causing great trouble, and now I have been out three times a day every day. I believe this Divine Healing Institution is doing much good, I know it is, and the Lord is blessing me now. The lady whose healing brought me here, was Mrs. Clavatscher, from Sauk City, Wis. A gentleman visited Baraboo and stopped with my people at home, and told this story. She had cancer of the stomach, and at the hour appointed for prayer she prayed at home with the others, and the Doctor prayed here, and she was healed immediately. This together with a few other instances convinced me that this was the right place, and I thought the Bible taught this anyhow. This

lady's story was told in English and German in the LEAVES."

HEALED OF PARALYSIS.

Mr. J. C. Post, 525 Sheffield Avenue, said:—"The 10th of last July I had a stroke of paralysis, and the doctor said I must never think of engaging in business, and as I looked out on the coming winter it looked very dark. During this time my sister, daughter-in-law and my wife were getting up a conspiracy on me. The first thing I knew they had a blank request for prayer put under my nose to fill out and sign. I declined doing so, and thought a Christian man for thirty years ought to know how to get to Christ without asking assistance, but they prevailed and overcame. I came to Zion Tabernacle on the last Wednesday in September. Up to that time I had not been able to attend to any business whatever, but I came here and met Dr. Dowie in the prayer room, and went home that evening. The next day my wife said to me, "You are healed, are you not?" And I said that I was. I had thought that I could never engage in business any more, I am a painter, paper hanger and calciminer, but during the week a gentleman of our city said he would like me to oversee some work he wanted done, and I told him I would be ready to go on Monday morning, notwithstanding my doctor said I could never engage in business, and I put in twelve weeks of solid work. I lost no time except on Sunday, and I praise God He has healed me, soul and body."

HEALED OF CANCER.

The hour was late, and Dr. Dowie asked those who had been healed, on the front row, to rise. Mrs. Casey gave her address as 5741 Emerald Avenue, and said she had been healed of cancer in the left breast. She said she had eighteen cancers, and there was not a vestige of the trouble left.

HEALED OF ALCOHOLISM AND TOBACCO HABITS AFTER FIFTY YEARS' INDULGENCE.

Her father, Edward Sullivan, of 5914 LaSalle Street, confirmed her testimony, and added:—"I came down here to hear Dr. Dowie; my daughter, who was so wonderfully healed, wanted to make a good boy of me. I had been smoking and drinking for fifty years. The first time Dr. Dowie laid hands upon me I was healed of alcoholism and tobacco, and I feel well in body."

HEALED OF CONSUMPTION.

Then Miss Hilda Norin gave her address as 6020 Edgerton Avenue, and Dr. Dowie asked her to tell about her healing. "I was healed from consumption," she said. "I was unable to work when I heard of Dr. Dowie, but I went to him, and he prayed for me, and now I am doing steady work, and hard work, too, for over two years."

Dr. Dowie added: "Hilda is one of our cooks. She came to us almost dying of consumption. She was healed, and, I may say, with one assistant she does all the cooking in Home No. 1. She works from morning till night, and is in magnificent health."

HEALED OF FEVER.

Miss Gerda Johnson, also from Home No. 1, said:—"I had a very high fever, and the Doctor prayed for me, and I was healed." Dr. Dowie said: "She was brought to us by Mr. Peterson. She did not know much English, but she was added to our staff of servants. All of our maids are healed as soon as they come to God for it."

HEALED OF SCALDING.

Mr. A. M. Kelley, of Toledo, Ohio, said he had been healed of many different things, and he said that in their family they had not only healing, but the Healer. He said:—"I want to speak of one case especially. I was talking on Divine Healing one day at the table, and a lady got very much excited. In her excitement she put a bowl of boiling oyster broth before me, and I filled my mouth, and realized at once that I was badly burned. I said, "Lord, this will never do. Heal me!" And I got the healing immediately, and felt no pain. The skin peeled off in spots, but I felt no pain."

Continued in our next issue.

LA MANIÈRE COMME QUOI, DIEU GUÉRIT LES MAUX.

PAR L'ÉDITEUR.

La Manière comme quoi Dieu guérit, c'est une personne et non pas une chose.

Jesu dit: "*Je suis*, la Voie, la Verité, et la Vie," et il s'est toujours révélé à Son peuple en toute époque avec le *Nom* Covenant de Jehova-rophî, ou "*Je suis* le Seigneur, ton Salut." (Jean 14: 6 et les Exodes 15: 26.)

Le Seigneur Jesu c'est Celui qui guérit.

Lui ne peut pas changer parcequ'"Il est le même d'hier, d'aujourd'hui et pour toujours" et Lui est toujours avec nous, parcequ'il dit: "Voilà, *Je suis* toujours avec vous jusqu'à la fin du monde." (Hébreux 13: 8 et Matthieu 28: 20.) Parcequ'"Il est invariable et parcequ'il est présent, dans l'esprit aussi bien que dans la chair. Il est Celui qui guérit Son peuple.

La Guérison Divine c'est dans l'Expiation du Christ.

C'est Lui, qui a prophétisé. "Sûrement ce fut Lui qui souffrit nos maux et souffrit nos douleurs, et avec ses châtements nous guérissions," et c'est expressément déclaré que cela s'accomplit grace à son Ministère de Guérir, qui continue toujours. (Isaïe 53: 4, 5 et Matthieu 8: 17.)

Le Mal ne peut pas être la Volonté de Dieu.

C'est l'oeuvre du Diable, la conséquence du péché, et c'est impossible que l'oeuvre du Diable soit à jamais la Volonté de Dieu.

Christ vint "pour détruire l'oeuvre du Diable" et lorsqu'Il fut sur la terre, Lui "guérit toutes maladies" et tous ces maux ont été expressément déclarés d'avoir été "l'oppression du Diable." (1 Jean 3: 8, Matthieu 4: 23 et les Actes 10: 38.)

Les Dons de Guérir sont Permanents.

C'est expressément déclaré que "Les Dons et les appellations de Dieu, sont privés du repentir," et les Dons de la Guérison sont parmi les Neuf Dons de l'Esprit et de l'Eglise. (Romans 11: 29 et 1 Cor. 12: 8—11.)

Y il a quatre Manières de la Guérison Divine.

La première consiste en adressant la prière de foie, la deuxième dans les prières par intercesseur, de deux ou plusieurs personnes, la troisième dans l'onction des anciens dans la prière de la foie, et la quatrième, en posant les mains sur ceux qui croient et pour les quels Dieu a préparé et appelé à ce ministère. (Matthieu 8: 5—13. Matthieu 18: 9. Jacques 5: 14, 15. Marc. 16: 18.)

La Guérison Divine est opposée aux Fausseseries Diaboliques.

Parmi celles-ci y il a la Science Chrétienne (faussement appelée) Guérison du Sentiment, du Spiritualisme, de l'Extase de l'Évangélisme etcetera. (Timothée 6: 20, 21, 1 Timothée 4: 1, 2, Isaïe 51: 22, 23.)

Des Multitudes ont été guéries par la Foie de Jesu.

L'écrivain, connaît des milliers de cas, et il a personnellement posé ses propres mains, sur des vingtaines de milliers de personnes. Des informations complètes peuvent être obtenues aux réunions qui ont lieu dans le Tabernacle de Zion, 251 E. 62 Street, près du Parc Jackson, à Chicago, et grace à beaucoup de pamphlets qui en démontrent l'expérience par leurs paroles et par beaucoup de personnes qui ont été guéries dans ce pays et dans d'autres; et qui ont été publiés par la Maison Editrice Zion, 6100 Stony Island Avenue à Chicago.

"La Foie Vient en Écoutant, et en Écoutant la Parole de Dieu."

Vous êtes cordialement invité à venir et entendre de vous-mêmes.

IL MODO COME DIO GUARISCE I MALI.

DALL' EDITORE.

Il modo come Dio guarisce, è una persona, non una cosa.

Gesù disse: "*Io sono* la Via, la Verità e la Vita," e si è sempre rivelato al Suo popolo in ogni epoca col *Nome* Covenant Jehovah-rophî, o "*Io sono* il Signore la tua Salute. (Giovanni 14: 6 e gli Esortî 15: 26.)

Il Signore Gesù è sempre Colui che guarisce.

Egli non può cambiare perchè "Egli è lo stesso, di ieri, di oggi e per sempre," ed Egli è sempre con noi, perchè disse: "Ecco, *Io sono* sempre con voi infino alla fine del mondo." (Ebrei 13: 8 e Matteo 28: 20.) Perchè Egli è presente, nello spirito come nella carne. Egli è Colui che guarisce il Suo popolo.

Il Guarire Divino sta nella Riconciliazione di Cristo.

Lui profetizzò: "Sicuramente fu Lui che soffrì i nostri dolori e con i suoi gastighi noi guariamo," ed è espressamente dichiarato che ciò si compì mediante il Suo Ministero di Guarire, che continua ancora. (Isaia 53: 4, 5 e Matteo 8: 17.)

Il Male non può mai essere la Volontà di Dio.

E opera del Diavolo, la conseguenza del peccato, ed è impossibile che l'opera del Diavolo sia mai la Volontà di Dio.

Cristo venne "per distruggere l'opera del Diavolo," e quando Egli "guarì ogni malattia" e tutti questi mali sono espressamente dichiarati di essere stati "l'oppressione del Diavolo." (1 Giovanni 3: 8, Matteo 4: 23 e gli Atti 10: 38.)

I Doni del Guarire sono Permanenti.

E espressamente dichiarato che "I Doni e le appellazioni di Dio sono privi di pentimento," ed i Doni del Guarire sono fra i Nove Doni dello Spirito e della Chiesa. (Romani 11: 29 e 1 Cor. 12: 8—11.)

Ci sono Quattro Modi del Guarire Divino.

Il primo consiste nel rivolgere la preghiera di fede, il secondo preghiere intercessorie di due o più persone, il terzo l'unzione degli anziani nella preghiera della fede, ed il quarto nel posare le mani su coloro che credono, e pei quali Dio ha preparato e chiamato a quel ministero. (Matteo 8: 5—13, Matteo 18: 19, Giacomo 5: 14, 15, Marco 16: 18.)

Il Guarire Divino è opposto alle Falsificazioni Diaboliche.

Fra questi sono la Scienza Christiana (chiamata falsamente), Guarizione della Mente, Spiritualismo, Estasi, Evangelismo eccetera. (Timoteo 6: 20, 21, 1 Timoteo 4: 1, 2, Isaia 51: 22, 23.)

Delle Multitudini sono state guarite dalla Fede in Gesù.

Lo scrittore, conosce migliaia di casi ed ha personalmente posto le sue proprie mani su ventine di migliaia di persone. Complete informazioni si possono ottenere alli riunioni tenute nel Tabernacolo di Zion, 251 E. 62 Strate, vicino al Parco Jackson, Chicago, e per mezzo di molti panfletti che ne dimostrano l'esperienza colle loro parole e da molti che sono stati guariti in questo ed altri paesi; pubblicati dalla Casa Editrice Zion, 6100 Stony Island Ave., Chicago.

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Voi siete cordialmente invitato di venire ad ascoltare da voi stessi.

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DURING THE MONTH OF JANUARY

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THE SANCTIFICATION OF SPIRIT, SOUL AND BODY
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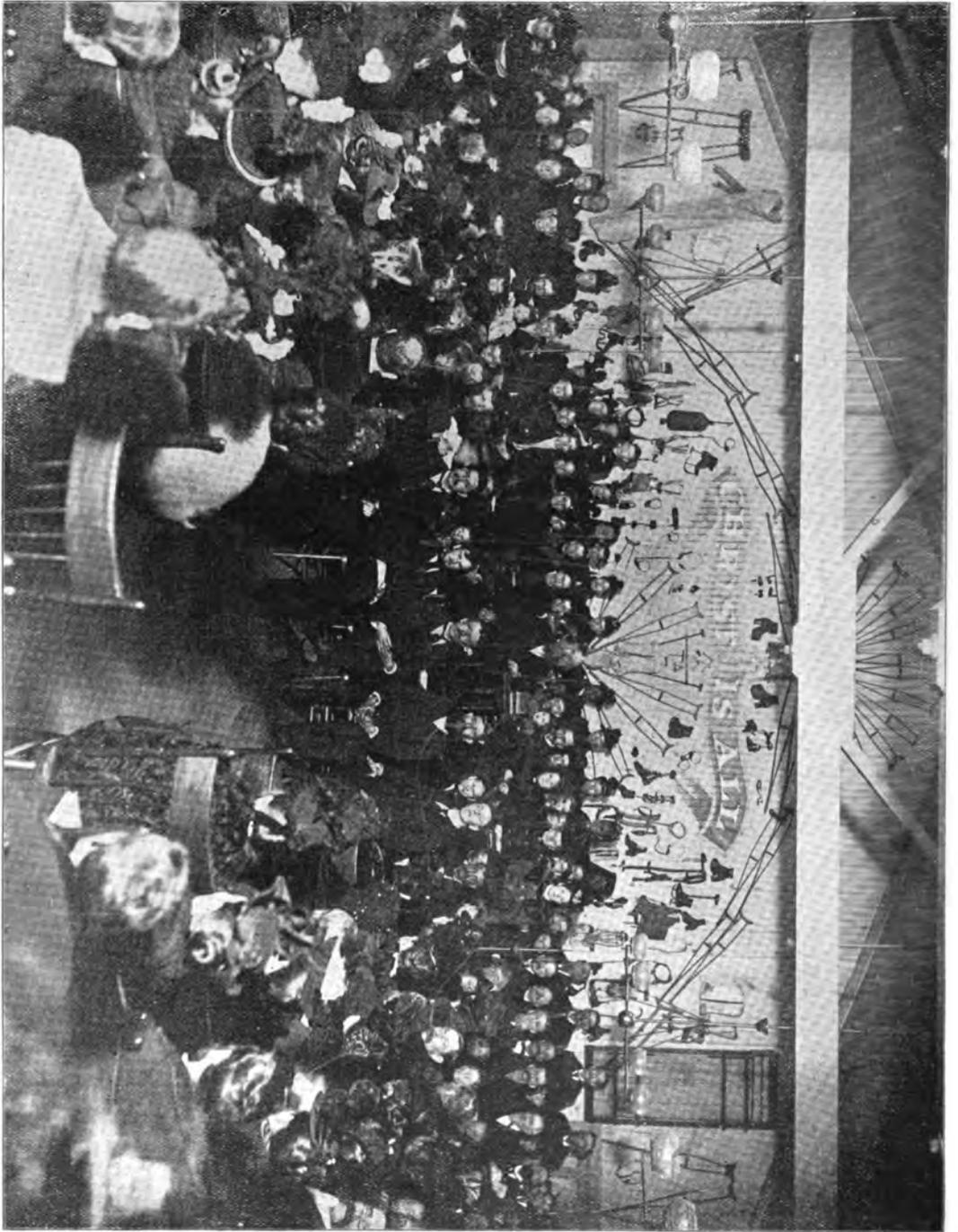
HOME No. 3,

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Letters must be addressed to Dr. Dowie.

Terms will be forwarded on application.



Scene in Zion Tabernacle, Chicago, at a Praise and Testimony Meeting on Dec. 30th, 1894.
(See No. 16, Page 274)

He sendeth His word



and healeth them.

LEAVES OF HEALING

I am
the Lord that healeth thee.

And the leaves of the tree
were for the healing
of the nations.

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A FALSE CHRIST.

AN INTERVIEW WITH JACOB SCHWEINFURTH, THE ROCKFORD MESSIAH.

BY THE EDITOR.

SHORTLY after my arrival from Australia in 1888, I heard in San Francisco that the second advent of Christ had been proclaimed, and heaven on earth had been established on a farm about six miles south of Rockford, a city in Illinois, ninety-eight miles from Chicago. I determined that when opportunity should offer I would investigate the claims of this false Christ, the only accounts of whose proceedings that I had then heard having been given through the unreliable columns of the newspaper press. Accordingly I left Chicago early on the morning of Wednesday, July 29th, and soon after noon, accompanied by two other persons, I drove out to the Schweinfurth "heaven."

Rockford is denominated the "Forrest City," and rightly so. Passing through its leafy beauties we entered upon one of the most picturesque drives, through a rich country, to the south of that city. The season of the year was one which enabled us to see the country in all the luxuriance of the coming harvest. We drove through sweet-smelling lanes of white clover growing in places to the height of five feet and upwards, with a magnificent prospect of the Rock River valley. We arrived in due time at the well kept grounds of the alleged "Messiah." A carefully clipped lawn and well laid out tennis ground skirted the drive from the road up to the mansion of the so called "blessed." The house is a large and roomy one, shaded by numerous trees, and surrounded by a well kept garden. It has the appearance of a private hotel of a good class, with large and well constructed out-houses and stables; an air of neatness, and ease, and comfort pervading all. As we drove slowly up to the house we observed that there were a number of women at the windows of the upper rooms (the house is a two story one), all of whom were dressed in white, and blinds were rapidly pulled down in all directions, although we observed fingers holding them back, and eyes peeping out in several quarters. Arriving at the principal door we were met by a tall, aged man, dressed in black with a white necktie, in the style of a deacon of the old school. He courteously informed us that as the steps had just been newly painted, we would be received at another entrance—to which we repaired. Here the door was opened by a young woman in a white robe similar to those I have seen worn by the Hawaiian ladies, and called—if I remember rightly—"Hula." In response to my inquiry for Mr. Schweinfurth and as to whether it would be agreeable for him to have an interview with me, she invited us in and said she thought it would. Passing through a very diminutive hall we entered an elegantly furnished room tastefully upholstered with rich carpeting, and a broad carved staircase in the center. Down this stair-case came the so-called "Christ," attended by a lady much taller than himself, dressed in rich black silk and lace, with heavy gold-bangled bracelets, and fashionably arranged hair. These two were accompanied by a little girl about six years of age who presented a striking likeness to Mr. Schweinfurth, having his very pronounced red hair, but whom he subsequently informed me was the daughter of the lady accompanying him, whom he introduced as Mrs. Tuttle. These three, with the venerable old deacon (I think he was introduced to us as Mr. Weldon; did the honors of the reception room in a very pleasant manner. The young lady attired in white, known (we were informed) as one of the "angels" who abode in this so-called "heaven," introduced us to Mrs. Tuttle, the tall lady accompanying Mr. Schweinfurth. She in turn introduced us to Mr. Schweinfurth and the grave old "deacon." I was then pointedly asked my name and had no sooner given it as "Dowie" than the whole party at once displayed great interest and almost in a breath

said, "O, Dr. Dowie, the divine healer. We have heard of you from many places, and heard what you said in Minneapolis," etc. When we had taken our seats and spoken a few words regarding the press and the reports of public men, I at once opened the conversation which continued without intermission for the next two hours and a half, and of which I can only give a brief outline in this article.

The personal description of Mr. Schweinfurth as he sat before me may be here given. He is of short stature and slender build, with hair of almost fiery red, short clipped beard, mustache and whiskers. His face is small; his eye dull and without spiritual expression, even when most animated.

Again and again his cool self-restraint, (which was only maintained by a continuous effort) was broken up and the tell-tale blood rushed to his face showing that he had been hard hit, and as he wiped the perspiration from his brow it was evident that the conversation had broken up his alleged habitual composure. His attire and appearance in all respects was a complete reversal of all conceptions of our incarnate Lord. Dressed in a fashionable light summer suit, without waistcoat, with a broad belt fastened by a large silver buckle around his waist, with his feet encased in elegant shoes and silk stockings, and with his bosom presenting several square feet of spotless shirt front ornamented with three large diamond studs and his neck encircled by a fashionable collar with a large fashionable necktie spreading out upon the spotless linen, he seemed with his carefully curled hair, to be a kind of human poodle dog petted by a bevy of silly women, rather than an ideal man of sorrows and sympathies, as the Christ of yore, and by no means a kingly presentation of the Christ who comes to reign.

With the little girl perched upon his knee, he began the interview by asking me as to my opinions concerning the condition of the church throughout the world, and it was evident at many points that he was exceedingly eager to get information. He is evidently as yet only practicing for a part that he hopes to play upon a large scale, and he is being very carefully trained by the intelligent Mrs. Tuttle who impressed me throughout the whole interview as being, not only his equal, but by far his superior in intelligence, and indeed the presiding genius of the whole blasphemous scheme—Jacob Schweinfurth being in her hands (as he had been in those of the late Mrs. Beckman) only as clay to the potter.

As the conversation grew serious the little girl was dismissed, and it was evident that they were both soon in deep waters and swimming for their lives. Through partly opened doors which surrounded the large reception room, we could see fitting white robed forms and hear subdued voices which made me think (and those in my party confirmed my impression) that we were being listened to by quite a number of the inhabitants of this "heaven."

Having answered his questions I took the questioner's place and held the conversation from that time. Getting from him his impressions of the church throughout the world, I asked him how far his personal knowledge extended, and was informed, (just as I might have been by an ordinary human being) that it was limited to ministration principally in the country districts in the State of Illinois, and surrounding states, and it was quite evident from his reply, that he had only the faintest conception of the magnitude of the operations of the Church of God, and of the progress of the work of Missions, both at home and abroad. He admitted this, and I pointed out to him at once how he had failed to understand the real position in many points, but this portion of the interview, was evidently on his part as it was on mine, merely preparatory fencing, and he was evidently watching me as to how I would open the graver matter connected with his astounding claims. He showed no eagerness to discuss his claims until the subject was forced upon him, and from this point I think it will be better if I give the conversation in the form of a dialogue, the accuracy of which I have taken pains to preserve.

Mr. Dowie: You will pardon me, Mr. Schweinfurth, if I at once ask you to enter upon the subject of yourself and your claims, the public declaration of which has caused me to make this visit to you to-day.

S. Certainly, Doctor. I am willing that you should ask me any questions that you please.

D. Is it true that you claim to be the incarnation of our Lord and Saviour, Jesus Christ, the eternal word which became flesh, and dwelt on earth nineteen centuries ago, whose life is recorded in the four gospels, who died on the cross, rose from the grave, and re-ascended into the heavens? Do you declare that you are that Christ who came to this earth, and that I am speaking to God manifest in the flesh. (*While I uttered these words with great solemnity, fastening my eyes upon him, he drew himself together almost in fear as it seemed. Rapidly collecting himself, but yet with great effort, he paused for a few seconds before he answered.*)

S. I AM HE. (For fully half a minute I sat looking at him, and then said):

D. Then, if you are the Christ, you must also claim, as the second person of the Godhead, that in you dwells all the fulness of the Godhead bodily, and you are the incarnation of the Eternal Father and the Eternal Spirit.

S. I do.

D. Now to take a trifling matter. Is it not a fact that you did not know me as John Alexander Dowie, nor the names of the ladies sitting here who have accompanied me, until their names were given?

S. I admit that, but you have a wrong conception as to the Christ.

D. Presuming that you have answered my questions truly, and that you were Him whom you claim to be, you would have had no need that I should tell you who I am and what I think, since Christ, when He was here on earth "needed not that any man should tell Him, for He knew what was in man." He was omniscient, and you must be, if you are He. You ought to know more about me, in short, than I know about myself.

S. Perhaps I do.

D. Very well. Now tell me where I was born, what my life has been, where I have labored, my age, the name of my wife, the number of my family, etc. In short, prove to me your knowledge of my outward life, and then I will ask you regarding my inward and spiritual life.

(*At this point, making a rapid gesture, Mrs. Tuttle, who had been sitting very uneasily fanning herself, and observing the sweat which had broken out upon the false Christ's brow, and which it took him much of his time to wipe away, interposed.*)

Mrs. Tuttle. Oh, Dr. Dowie, you entirely misunderstand. The Christ never witnesses for himself. He never proclaimed himself. I (*she said, drawing herself up proudly, and pointing to him patronizingly*) proclaimed him to be the Christ. He knew it not, but I proclaimed him, for God revealed him unto me.

(*This interruption had given Mr. Schweinfurth time to recover himself from my rapidly and earnestly asked string of questions, to none of which he ever ventured an answer, and with an affected calm and assumption of quiet dignity, he said with diabolical coolness.*)

S. I witness not for myself, and no man can come unto me except the Father which hath sent me, draw him.

D. Yes, you are quoting the words of Christ, but you must remember that He manifested His Divinity by His words and works, and appealed to both as justifying His claims, for He did claim that all men should honor Him even as they honored the Father. Now by what words or works do you justify your claims to divinity?

Mrs. T. (*Again bursting in for his protection, and gathering him under her wing, metaphorically, as a frightened mother hen would when she saw an ugly hawk or eagle near.*) Oh, Dr. Dowie, you do not begin to understand.

D. Then, madam, I am here to give you an opportunity to make me understand. Is he indeed the Christ?

Mrs. T. You must first believe before you can understand. Mr. Schweinfurth has opened to us the Scriptures in such a way as to prove his absolute knowledge of all that they contain, and his interpretation of them has proved his divinity. I have seen in him the man child spoken of in Revelation 12. I have seen the great sign in the heaven: a woman arrayed with the sun and the moon under her feet, and upon her head a crown of twelve stars. I have seen this woman, who was with child, and she cried out, travailing in birth and in pain to be delivered. I have seen her delivered of this man child, who is to rule all the nations with a rod of iron, and (*pointing to Mr. S., she said impressively, with the air of a tragedy queen*) this is he.

D. Who was the woman? Was it Mrs. Beckman, the founder of this sect?

Mrs. T. She was the woman, and he is the man child of whom she was spiritually delivered.

(*Let me in passing here say that Mrs. Beckman was the founder of this sect, and declared herself to be the woman spoken of in Revelation 12. She was the wife of a Congregational minister, and persuaded her weak, erring husband to admit her Divine claims. Subsequently she sent him out on a mission, and adopted this Jacob Schweinfurth, who was then a probationer preacher of the Methodist Episcopal Church, living in the vicinity of Byron, Illinois, not far from the place where we were then speaking.*)

Some time ago she died, and this was a great blow to her followers, but Mr. Schweinfurth declared that her spirit had passed into him, and that he was her re-incarnation. He had for some time accompanied her on her journeyings, and their relations to each other were unfavorably commented upon by those who knew them best.

S. (*With an almost ludicrous solemnity.*) I am he.

D. Well, Mr. Schweinfurth, if you are He, and you are the Eternal God manifest in the flesh, you will have no difficulty whatever in satisfying me as to your claims, if you can only present to me some adequate proofs—I will leave you to decide of what nature these shall be—only let them be manifestly divine.

S. I witness not of myself.

D. Oh, that is utter nonsense. Christ manifested himself before and after his resurrection by many infallible proofs. He changed the water into wine; He miraculously increased the loaves and fishes and fed the multitude; He calmed the stormy sea, and controlled the winds and waves; He healed the sick of every kind; He raised the dead, and He proclaimed the gospel that drew all men unto Him, and that made even His enemies to say, "Never man spake like this man;" that made Nicodemus to say, "Rabbi, we know that thou art a teacher sent from God, for no man can do these miracles that thou doest, except God be with him."

S. (*Sueringly.*) Ha, ha, you are in the kindergarten stage of your conception of Christ. Healings and such things as you speak of are of small account to me. These are the kindergarten methods. Now there is a higher.

D. Suppose it to be so; then show me this higher. I have asked you questions concerning my external life, and you admit your limited knowledge by your inability to answer them. Speaking freely, do you not admit that you are a man of limited knowledge?

S. I admit there are limits to my knowledge.

D. That fact at once proves that you are not the Christ "in whom are hid all the treasures of wisdom and of knowledge," to whom "all power is given in heaven and on earth," and no creature is hidden from his sight."

S. (*Wiping the perspiration from his brow.*) You do not understand.

Continued on page 330.

CROWNING PRAISE AND TESTIMONY MEETING FOR 1894.

HELD IN ZION TABERNACLE ON LORD'S DAY AFTER-
NOON AND EVENING, DEC. 30, 1894.

Continued from No. 20, page 217.

HEALED OF TWENTY YEARS SICKNESS.

Mrs. C. W. Post, of 972 North Halsted Street, said:—"I had a chronic trouble of inflammation and swelling of twenty years standing. I said I would pray as Dr. Dowie prayed, and immediately the swelling went down, and I have more strength and use of my body than ever before. I am perfectly healed."

HEALED OF MANY SICKNESSES.

Mr. Ninz, of 893 N. Lincoln Street, said he had been healed of heart trouble, kidney trouble, bladder trouble and tobacco, and that he was perfectly well."

HEALED OF BRONCHIAL TROUBLE.

Mrs. Adams, 3011 Indiana Avenue, said:—"I came here about four weeks ago with a bad cough. It was an old bronchial cough, and I had been expectorating day and night, and was never without medicine right by me, but God blessed me, and I had no medicine that night, and have had none since."

HEALED OF FEVER.

Mr. Stahlman, of Cold Spring, Pa., testified:—"I was taken down sick with fever. I went to see the doctor, and he said I would have to be very careful; that it would go hard with me, for I was not strong. I am glad I was led to the true physician—Christ. I came here and was healed instantly, and am about twenty pounds heavier than when I came."

HEALED OF STOMACH TROUBLE.

Mr. Henry Von Moots, of 751 Washington Street, said:—"Years ago I began to feel pains in my stomach, and about a month ago Dr. Dowie laid hands on me, and from that time I improved."

There were a very large number waiting to testify before the crowded assembly when the meeting adjourned, until 7:45 P. M., having been in continuous session for over three hours.

EVENING MEETING.

AT THE Evening Meeting, the testimonies were continued.
HEALED OF ELEVEN YEARS' CHRONIC DISEASE OF STOMACH.

Mr. Gustavus Behucke, of 1338 E. 71st Street, said:—"I have been healed of chronic disease of my stomach. I have been doctoring for the last eleven years; four years in Chicago, and for seven years I lived in Wisconsin and doctored there. I have taken medicine nearly every day for the last eleven years. I was advised by my neighbor to come here and I did, and got faith in Jesus the first time that I came, and as I went home I prayed for myself and continued to do so. I took medicine for a while but then I burned my medicine, and went to bed and slept without any pain and I have continued to grow stronger in faith and health, and I pray every day that God will bless Dr. Dowie and give him strength to go on with the work, and I thank the Lord for all He has done for me."

ADDITIONAL TESTIMONY.

Mr. G. F. Yeager, of Arcadia, Wis., said:—"I have testified once to-day, but I wish to add to what I have said. I have been suffering for two years with nervous exhaustion. The first physician I went to see said he thought something very serious had happened to me, but the next one said I was good for lots yet and he gave me a dose. The next man I

went to see two months later, and he said my trouble was a certain kind of disease of the brain and gave me medicine, but thought it necessary for me take exercise in the fresh air. I improved some, but in four or five months I went to another physician who said it was another kind of disease of the brain, just the contrary to what the other man said. I took his medicine but it did no good. Then I concluded to come to Chicago and see the best doctors. I saw Dr. King, who holds the chair of mental and nervous diseases in the College of Physicians and Surgeons, and Samuel Brown, of Rush Medical College, men who ought to know something. I was told that I simply had nervous exhaustion, which was nothing to be afraid of, and they gave me a little comfort, but the trouble was still there. Then about two weeks ago when I heard of Dr. Dowie's work here, I decided that this was the place I wanted to go to, and I believed I would be healed here and I prayed the Lord and He has helped me greatly. I feel much better to-night than for a long time, and I know that it is through the grace and power of God alone. I thank God that His Gospel is preached in its fullness here, and I praise the Lord for the work of Dr. Dowie, as he points us to the Great Physician who heals us."

HEALED OF INTERNAL DISEASES OF SEVEN AND TWELVE YEARS' DURATION.

Mrs. Louisa Bolt, 6746 Sangamon Street, said:—"I was healed some time in June, about the 20th. I had an abscess on the left side and had been in bed about eight weeks under the doctor's treatment, when my husband told me of Mrs. Lowrie who had been healed of cancer. He said, 'Why can you not be healed?' The doctor had been in and ordered a fresh lot of medicine, but I did not take it. I did not know whether to believe it or not, but I read the papers and began to pray earnestly that I might be healed, and about a week afterwards I was brought over here and sent in a request for prayer. The next day I began feeling better. I had no pain at all and I came again Sunday. The next day the doctor called, and he said the abscess was all gone. On Wednesday I came again. I was in severe pain, but when Dr. Dowie prayed for me I was healed also of two troubles, one of seven and twelve years standing. I am thankful to God that He has sent Dr. Dowie to tell us how to pray and what to pray."

IMMEDIATELY HEALED OF THE EFFECT OF SCALDING BY STEAM IN THE EYES.

Mr. Murdock, of 64 Greenwood Street, said:—"My little son here thinks I ought to testify. It is a wonder that he is not tired of hearing me talk of Divine Healing, but I would be a coward if I didn't tell you about my last healing. On the 3rd of this month I went to my work as an engineer, and I found in part of my tubes that the combination was stopped up and I could get no steam in the valves. I cut off the connection and looked in the valve, when all of a sudden it came and hit me square in the eye. I believe the devil would have made that make me blind, but I expected God to keep His word and I prayed the prayer of faith, and in less than five minutes the pain was gone, but it seemed as if I had wakened from a deep sleep. I believe that if the Lord had not healed me I would have been a blind man to-night. I believe He answers if we fulfil the conditions. I praise God that He is not only our Saviour, but our Healer and Keeper. I think there was seventy pounds pressure and that when it escaped it was fully sixty pounds pressure. It was enough to throw me back against the steps. The steam went straight into my eye and when I went home my wife said it was only a little scarred."

COMMENTS ON TESTIMONY.

Dr. Dowie said:—"That is an important testimony. In Melbourne my own dear people seldom thought of asking me to pray for them. In fact, if they came for me to do so, the first question I would ask them would be, 'How is it that you are not able to get an answer from the Lord, have you been sinning?' They knew that I would ask that question first and that they would have to undergo a severe examination, and

they thought twice before they came to me to pray for them. They did exactly what Brother Murdock has done and God answered them. There are a large number of persons connected with the constructive trades, connected with our ministry. Two-thirds of the people belong to the constructive trades; I mean they are builders, carpenters, engineers, surveyors, electricians. To-day we have some of the best engineers and architects in this city, in this place. I am interested in the people who are connected with engineering, who have to think; people with who brains work hard. We are always glad to see them amongst us. Our brother's testimony is valuable and shows you how to pray the moment anything comes to you. I have not taught you that I am the Healer, but Christ is the Healer, He alone. Divine Healing is God's healing. I have claimed no glory and no power and I am glad that when any of our dear people in the midst of their lawful business are injured, they are learning to go at once to God and get the answer. Memory crowds upon me hundreds of such cases, but I cannot speak of them now, I only want to encourage you to seek the Lord in all times of need. He is a "present help."

TEMPTATION OVERCOME.

Mr. Murdock resumed:—"The devil said to me, 'Put a little oil on it,' but I said, 'No sir, the Lord is equal to this occasion. I will hold on to the Lord, and I expect him to keep His word.'" I expect God to do what He says, and if I do not get the answer I will not say what is the matter with God? but what is the matter with me?"

A SUPPOSITION TO BE DECLINED.

Dr. Dowie said:—"That question of supposing that God will not answer you. I decline to suppose it. I decline to suppose that I am going to get to a place where I shall fulfil God's conditions and yet He will not answer me; because to do that will be to suppose that God can lie. God says, 'I am the Lord that healeth thee,' and again, 'I am the Lord, I change not.'" His word declares that "Jesus Christ is the same to-day." The only question is, Do I fulfill the conditions? If I do, *God must answer*. God cannot afford to break His word. He has to answer. It is impossible for God to lie. "O, well," said a person to me many years ago, "you live a little longer and you will unlearn that." Thank God, I will not. I am forty-seven years of age and I have not unlearned it yet and I have forty years experience of Salvation and thirty years of experience of Divine Healing behind me. My children have not tasted medicine since they were born, and my wife has had none for nearly twenty years. Get that truth in your mind. *If you fulfil God's conditions, GOD MUST FULFIL HIS PROMISES.* The only question is, Do you fulfil the conditions?

There are two things impossible with God. It is impossible for Him to lie, and it is impossible for Him to produce evil. It is impossible for the incorruptible God to produce corruption. You cannot get an unclean thing out of a clean. There are many things impossible with God. A man said to me the other day, "It strikes me that it is a pretty hard thing for you to say you are not going to suppose it impossible for God not to answer you." Suppose a man came to me and said, "Now doctor, let us argue about your wife. Let us have a little argument of how you would act in the event of your wife being found a monstrous liar." Stop right there. I am not going to suppose that; you could not get me to argue upon that basis. I should dishonor my wife by so doing. You cannot get me to argue upon a basis that is dishonoring to God. It is impossible for God to lie; therefore I am perfectly sure that He will fulfil His promises, if I fulfill the conditions. He will heal, if we obey."

CURED OF THE TOBACCO HABIT.

Mr. Edward Jordon, of Buchanan, Mich., spoke as follows:—"I wish to thank God for directing me to Zion Tabernacle. I am sure he has forgiven my sins, and healed me of the tobacco habit." Dr. Dowie added. "He has not only healed him, but he used to sell it, and he went home and cleaned it all out of his store, and will not sell it any more."

CONFIRMS HIS SON'S TESTIMONY, ETC.

Mr. A. G. Harwood, 107 Best Avenue, said:—"That explanation that the Doctor gave us a few minutes ago was very grand and good. I was glad to hear it. I am almost a total stranger here, for I have only recently attended here. This is the third Sabbath. I heard of the Mission, and wanted to come to investigate, and see what it was. I was here two weeks ago, and I made a few remarks then concerning the remarkable revelations that I have seen here. I have not been sick, but I am deeply interested in the work. The young fellow there is my son, my youngest son, Ernest, who gave evidence here to-day of his healing, and I am here to confirm what he has said. What he has said is true. He was a strong, active, young fellow, but he fell from a turning pole. It was only about two feet, but he suffered severely in his back, and for the last two or three months he has been on the bed. He had the best medical help, and wore braces and a plaster of Paris cast, and yet they produced no good results. When I heard of this place, I made up my mind to come and hear, and investigate for myself, and I am thankful to God for the results which have taken place in my immediate family, for the benefit of my son. I told my family, (I have a wife, three sons and a son's wife) that the revelations here were wonderful, and that there was not the shadow of a doubt about it. I realized that it was the same story told by Naaman the Syrian, who went to the prophet and asked what he should do. He went with a large retinue of followers, and he found the prophet through the telling of a little maid—the Prophet Elisha—who said: "Go and wash in the Jordan seven times, and your skin shall return to you as the skin of a little child," and that was all that was said. He went away from that man on his homeward journey, disappointed, and if it had not been for those around him, who said, "it is a little thing," he would not have been healed, but he was persuaded to go and dip in the Jordan. The first, second, third, fourth, fifth and sixth times it amounted to nothing, but the seventh time he did it the work was accomplished—a veritable miracle—and the same thing was performed before this audience to-day. Have faith, faith in Christ, and it will be well with you. Follow the instructions given by Dr. Dowie, and you will receive benefit. If you will follow his teachings you will be blessed, not only in the spiritual, but in the physical life. It is worth paying attention to, and this is a noble work for humanity."

TESTIMONY FROM WHEATON.

Mrs. M. M. Sutcliffe said: "I live twenty-four miles from here, in the little village of Wheaton. There were four of us here a month ago to-day for the first time. The last two years the Lord has been teaching me just what the Gospel of Christ means; but when I found this Mission had been going on for nearly four years, and I had not heard of it, I felt that some one had not been doing his duty, or I would have heard of it before. It has been a wonderful blessing to my soul, and I am glad for what I have heard to-night. When I went down suddenly sick I was not able to get hold of the Lord for myself. Previous to that time God had heard me at various times; but I have been blessed in this Mission. A little work is springing up in Wheaton, already there is a little Mission, and last Friday night a little boy was healed and converted. This work is on my soul. I want to live fifty years longer. I have been led to pray the last week that the Lord would give Dr. Dowie one hundred years, and I do not believe it is any too much. I want to send the LEAVES OF HEALING everywhere, and the little satin-plumaged dove is going where I cannot go. One of our pastors is coming in here, and we are planning to get the LEAVES in the College reading-room, where the young men and women are congregated. This is a wonderful work. I thought my hands were full, but the Lord has enlarged me much. When I was sick, there was not one in the place who would come and pray with me, although there are ten churches in Wheaton. Now there are two, and we are going to have more. I expect my husband here

to-morrow night for the first time. I told my husband I must come here to-day, and my hands and heart are with you, and I will do what I can. We are getting hold of the Baptist pastor and the deacons, and I praise the Lord for it."

A CAUSE FOR REJOICING.

Dr. Dowie said: "I am led to say to-night that no feature of the work within the last few months has given me greater joy than the fact that over fifty ministers have asked me earnestly to form, as quickly as possible, and certainly not later than the summer, a school where they can come and get instruction upon this subject. Amongst these have been Presbyterians, Congregationalists, Baptists, Episcopalians. Many applications have reached me since I mentioned the matter first in the LEAVES, from London, Ontario, Montreal, New York State, and all over, and these fifty are representative. There are a number of students also at the Chicago University who are asking for this. I cannot see my way yet to do it, because I am overweighted at present, although I have five secretaries assisting me, who are constantly at work. I am thinking of adding a sixth this week, and that means thirty-three persons on a salary engaged in the various departments of this work. I have to find much money for the work, but the Lord has been very gracious to us. I was led by the remark of our sister to say that every day is bringing in these applications, and I know that when we send out circulars for a Summer School we shall have a large number here, and it will be a great joy to my heart.

I think that we shall have a wonderful year in 1895, and I wish you would pray for that. The Lord is going before me, and I think Zion College is in sight. It will be a very remarkable sort of college. God will give them something that they will be able to use. He will show them how grand a thing it is to hit the devil with a pair of crutches on one side, and then on the other, and send him flat down with a few steel braces, etc. Will you pray for the opening of this work, and will you help me to get a new Tabernacle, with suitable rooms for college work, and large enough to hold the thousands who have not been able to get within these walls to-day. It has grieved me to see hundreds standing inside and outside of this building, every Lord's Day for nearly the whole of this year. Pray for a larger Zion Tabernacle in 1895.

And now we close our public testimonies for the year 1894, laying all our crowns at Jesus' feet, confessing we are in ourselves nothing; but proclaiming to all the world that "Christ is All."

"WILT THOU BE MADE WHOLE?"

BY THE REV. JOHN ALEX. DOWIE.

'Tis a festival day. Thousands of visitors throng the roads to the city, and fill the air with their sacred songs and joyous greetings. The crowds press onward into the venerated city, which contains the Temple of the Most High God—Jerusalem. Near to one of the gates, known as the Sheep Gate, there is a pool, known as Bethesda, or, the House of Mercy. From its five porches the ceaseless moaning of many diseased and dying persons arrests the attention of One who never failed to pity and to heal. He turns aside, and finds amongst them a man who has lain long there, "waiting for the moving of the water." This man's infirmity had afflicted him for thirty-eight years. He looks in pity upon this weary, almost despairing being; and in sweetest tones of tender sympathy, He asks him the startling and apparently needless question:—"Wilt thou be made whole?" But He who speaks thus is no mocker: for, "Himself took our infirmities, and bore our sicknesses." (Matt. 8:17.) So the infirm man finds, for within a few minutes he is healed, and goes from the presence of the Great Healer "immediately made whole." The man was willing, Jesus was both able and willing, and, therefore,

there was no delay: for there was no doubt to overcome, and faith triumphed. (John 5:1-9.)

These words may come into a house

"Where some are sick, and some are sad,
To some who never loved Christ well,
And now have lost the love they had."

My message to thee, my afflicted reader, is a very simple and beautiful one, which I deliver in my Lord's name. It is contained in His own question:—"Wilt thou be made whole?" He is unchanged, and even more, let me remind thee that He is unchangeable: for "Jesus is the same yesterday, and to-day, and forever." (Hebrews 13:8.) Only forsake thy sin, and thou wilt find that He "who forgiveth all thine iniquities," also "healeth all thy diseases." (Psalm 103:3.)

My reader may wonder if I really mean to teach all that these words imply. I do mean them: for I know their truth beyond all question. "Jesus of Nazareth" is the same, as, when in human form, he stood beside the pool of Bethesda. It is written, "God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil: for God was with Him." (Acts 10:38.) He still goes about doing good: for He has said, "Lo, I am with you alway." He still is able and willing to heal all that are oppressed of the devil: for he has bestowed the Holy Ghost, with powers and gifts of the same nature as He had in the days of his flesh. "The gifts of God are without repentance." (Romans 11:29.) Amongst these "spiritual gifts," Paul declares, are "the gifts of healing by the same Spirit." (1 Cor. 12:9.) Those whom the Spirit wills may now be, and some are, endowed with these gifts. They have long lain dormant through unbelief and fear. But in Great Britain, America, and Australia these "gifts of healing by the Spirit of God" are in daily exercise. I can personally testify to that fact.

Disease is the enemy of man, and, therefore, of God. All that hurts, hinders, defiles, and destroys man cannot proceed from, nor be approved by God.

I will venture to make the following as an assertion approved by Scripture, namely—SIN is a cause, of which DISEASE, DEATH and HELL are the inevitable effects and consequences. Hence, these are all the work of an evil spirit, in deadly antagonism to God and man, whom the divinely inspired scriptures calls "the devil." It was "to destroy the works of the devil" that "the Son of God was manifested," (1 John 3:8.); and all these three horrible effects are forever destroyed to him that believeth in, and has Christ for his Saviour: for He bore them all away.

I will add another assertion, which I again venture to say rests upon inspired Scripture, namely—HOLINESS is a cause, of which HEALTH, ETERNAL LIFE and HEAVEN are the glorious effects and consequences. Hence, these are all the work of the Holy Spirit, and they are wrought in the Spirit, Soul and Body of the true Christian, by which Spirit, therefore, in the name of Jesus, every Christian may be freed from all the works of "the devil," of which DISEASE is one.

To everyone who will believe in Christ, then, He declares himself to be JEHOVAH-ROPHI—i. e. "I AM THE LORD THAT HEALETH THEE." (Exodus 16:26.) Then let us go now to Him and say—

"Thy touch has still its ancient power,
No word from Thee can fruitless fall;
O hear us in this solemn hour,
And in Thy mercy heal us all."

"Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity, for they shall soon be cut down like the grass, and wither like the green herb. Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed."

LEAVES OF HEALING.

REV. JOHN ALEX. DOWIE,

Editor.

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EDITORIAL NOTES.

"PRAISE waiteth for Thee, O God, in Zion."

NEARLY a thousand persons rose in Zion Tabernacle on last Lord's Day afternoon at the close of the service, and consecrated themselves fully to God with one heart and voice at the close of our discourse on "Redemption Draweth Nigh." It was a most impressive scene.

FULLY seven hundred Children of God sat down at the Lord's Table. Denominational distinctions were completely obliterated. It was a season of deep heart searching, and also of joy and refreshing. A wonderful unity of spirit prevades the assemblies in Zion Tabernacle at all times, and it finds expression in many ways, especially in these united Communions.

NEITHER snow, wind nor zero weather can keep the people away from Zion Tabernacle; and there are many glorious healings. On Tuesday last, with the thermometer showing 10 degrees below, there were hundreds seeking healing. One woman had been brought many miles in a closed carriage on a feather bed, partially paralyzed, and suffering great pain from the results of certain severe surgical operations. She lay on a cot in front of the platform throughout our discourse upon "The beginning of the Gospel,—Repentance." She was spiritually blessed. After service she was carried into the Healing Room accompanied by her husband and sister. In less than ten minutes the Lord had healed her, after we prayed and laid hands upon her. She rose from her bed, pain and paralysis gone, walked out through the Tabernacle, and entered the carriage without assistance, amidst the joyful exclamations, tears and the singing of the doxology by the hundreds who had seen her carried in a helpless sufferer.

ON THE same afternoon there were a number of other striking demonstrations of healing through faith in Jesus.

One which took place in the presence of over 100 ladies was the instantaneous healing of a woman afflicted for 16 years, who had suffered from cruel surgical operations, and had been on crutches for four years. She rose at our request in the Name of the Lord, and to the delight of all walked

freely about the room without any assistance. She has since walked several blocks without her crutches.

AND so amidst all the calumnies of evil men, God is maintaining our cause and extending His work.

THE three Divine Healing Homes are open, as usual, and the work goes quietly forward. We find that the lie of the Chicago Press that Divine Healing Home No. 1 was closed, and that the others would also soon be closed, has been telegraphed from Ocean to Ocean, and we have just received a clipping from the *San Francisco Chronicle* to that effect. The "special dispatch" is a mass of lies without even the semblance of truth. "Dowie is frightened and ready to leave town," etc., will stamp it as false to all who know us: for by the grace of God, the fear of men or devils has no place in our composition.

WE WISH to say in the most emphatic way, that the Homes have never been closed for a moment, that not a single service has been omitted in Zion Tabernacle, and that Zion Publishing House sends forth our little white dove, the LEAVES OF HEALING, regularly every week and that its circulation steadily increases.

And, God willing, we shall not leave our present location of these Institutions sooner than May 1st, 1896, when our leases expire. Before that time we hope to find a new and still better location for the work.

THERE are many false statements telegraphed over the country about our "financial distress," and the "special dispatch" above referred to is full of lying on that subject.

Our good friends everywhere will be glad to know that the "distress" is as mythical as the closing of the Homes and our being "frightened."

We could do well with a great deal more money; but we have no "distress."

It is the purpose of the devil and his children to ruin us in every way, and the circulation of these false statements is a part of the plan of destruction.

We should be glad to have larger financial resources: for the extension of the work demands them. Will God's stewards remember this?

OUR enemies are in evident "distress," and can only keep afloat by inventions like these. Let our friends give no credence to their "dispatches." All is well.

THE Offerings in Zion Tabernacle last Lord's Day exceeded \$400. Those who know us best, show their faith by their works. Will those at a distance help us to "fight with beasts" at Chicago also. We need more money for the war, and it is a very real war. God is reaching every land on earth from Chicago in these days of trial. We greatly desire to extend immediately the work of Zion Publishing House in the preparation of tracts, pamphlets and books, not only in English, but in other languages. Who will help?

WE HOPE to resume the publication of our sermons in our next issue which will, God willing, contain the first of two lectures on "The Two Chains—Good and Evil."

KIND letters of sympathy reach us from friends in all parts. Thanks in Jesus' Name.

ANOTHER WORD TO CORRESPONDENTS. Do not wait for an answer as to whether you may come, but COME and we will do all we can to help you to find deliverance from God. It is simply impossible to overtake our heavy mails.

"BRETHREN, PRAY FOR US."

GOD'S WAY OF HEALING.

BY THE EDITOR.

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

Jesus said, "I am the Way, the Truth and the Life," and He has ever been revealed to His people in all the ages by the Covenant Name, Jehovah-rophi, or "I am the Lord that Healeth thee." (John 14:6 and Exodus 15:26).

The Lord Jesus Christ is still the Healer.

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

Divine Healing rests on Christ's Atonement.

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

Disease can never be God's Will.

It is the Devil's work, consequent upon Sin, and it is impossible for the work of the Devil ever to be the Will of God.

Christ came to "destroy the works of the Devil," and when He was here on earth He "healed every sickness and every disease," and all these diseases are expressly declared to have been the "oppression of the Devil." (1 John 3:8, Matthew 4:23 and Acts 10:38).

The Gifts of Healing are Permanent.

It is expressly declared that the "Gifts and 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 and 1 Cor. 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 Zion Tabernacle, 251 E. 62nd St., near Jackson Park, Chicago, 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 Publishing House, 6100 Stony Island Ave., Chicago.

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

You are heartily invited to attend and hear for yourself.

Gottes Weg der Heilung.

Vom Redakteur.

Gottes Weg der Heilung ist eine Person und kein Ding.

Jesus sagte: „Ich bin der Weg, die Wahrheit und das Leben,“ und Er wurde stets Seinem Volke geoffenbart in all den Jahren durch des Vertrages Name, Jehovah-rophi, oder „Ich bin der Herr, der Dich geheilt hat.“ (Johannes 14:6 und zweites Buch Moses 15:26).

Der Herr Jesus Christus ist stets der Heiler.

Er kann sich nicht ändern, denn „Er war derselbe gestern, ist es heute und ewig,“ und Er ist stets bei uns, denn Er sagt: „Siehe, ich bin stets bei Euch, selbst bis zum Ende der Welt.“ (Hebräer 13:8 und Matthäi 28:20). Weil Er unveränderlich ist, und weil er anwesend ist im Geiste gerade so als wie im Fleisch, deshalb ist er der Heiler Seines Volkes.

Göttliche Heilung ruht auf Christi's Veröhnung.

Es wurde von Ihm prophezeit: „Sicherlich hat Er unseren Kummer ertragen (Hebräer, Krankheiten) und unseren Schmerz empfunden, und durch Seine Streifen werden wir geheilt,“ und es wird ausdrücklich erklärt, daß dieses in Seinem Dienst der Heilung vollzogen wurde, welcher stets fortgeführt wird. (Isaiah 53:4, 5 und Matthäi 8:17).

Krankheit kann niemals Gottes Wille sein.

Es ist des Teufels Arbeit, folgend auf Sünde, und es ist für die Arbeit des Teufels unmöglich, jemals der Wille Gottes zu sein.

Christus kam, um „die Arbeiten des Teufels zu zerstören,“ und als Er hier auf Erden war, „heilte Er jede Unpäßlichkeit und jede Krankheit,“ und alle diese Krankheiten sind ausdrücklich für die „Unterdrückung des Teufels“ erklärt worden. (1 Johannes 3:8, Matthäi 4:23 und Apostelgeschichte 10:38).

Die Gaben der Heilung sind fortdauernd.

Es wird ausdrücklich erklärt, daß die „Gaben und der Beruf Gottes ohne Reue sind,“ und die Gaben der Heilung sind unter den neun Gaben des Geistes zur Kirche zu finden. (Römer 11:29 und 1 Cor. 12:8-11).

Es giebt vier Arten göttlicher Heilung.

Die erste Art ist das direkte Glaubensgebet; die zweite ist das vermittelnde Gebet von zwei oder mehr Personen; die dritte ist die Salbung des Aeltesten mit dem Glaubensgebet, und die vierte Art ist das Handauflegen Derjenigen, welche glauben, und welche Gott vorbereitet und zu jenem Dienst berufen hat. (Matthäi 8:5-13, Matthäi 18:19, Jacob 5:14, 15, Marcus 16:17).

Göttliche Heilung wird von teuflischen Betrügnern bekämpft.

Unter diesen befinden sich Christian Science (fälschlich so genannt), Geist-Heilung, Spiritualismus, Entzündungs-Evangelismus u. s. w. (1 Timotheus 6:20, 21, 1 Timotheus 4:1, 2, Isaiah 51:22, 23).

Tausende sind durch den Glauben an Jesus geheilt worden.

Schreiber dieses sind Tausende von Fälle bekannt und er hat persönlich seine Hand gelegt auf Tausende von Personen. Vollständige Auskunft kann man erhalten in den Versammlungen, welche im Zion Tabernakel, No. 251 Ost 62. Str., nahe dem Jackson-Park, Chicago, abgehalten werden, sowie aus vielen Pamphlets, welche die Erfahrung von Vielen in deren eigenen Worten enthalten, die in diesem und anderen Ländern geheilt worden sind. Diese Pamphlets werden von dem Zion Publishing House, No. 6100 Stony Island Ave., Chicago, herausgegeben.

„Glauben kommt durch das Hören und Hören kommt durch das Wort Gottes.“

Sie sind herzlich eingeladen, vorzusprechen und sich selbst davon zu überzeugen.

IL MODO COME DIO GUARISCE I MALI.

DALL' EDITORE.

Il modo come Dio guarisce, è una persona, non una cosa.

Gesù disse: "Io sono la Via, la Verità e la Vita," e si è sempre rivelato al Suo popolo in ogni epoca col Nome Covenante Jehovah-rophi, o "Io sono il Signore la tua Salute. (Giovanni 14: 6 e gli Esortii 15; 26.)

Il Signore Gesù è sempre Colui che guarisce.

Egli non può cambiare perchè "Egli è lo stesso, di ieri, di oggi e per sempre," ed Egli è sempre con noi, perchè disse: "Ecco, Io sono sempre con voi infino alla fine del mondo." (Ebrei 13: 8 e Matteo 28: 20.) Perchè Egli è presente, nello spirito come nella carne. Egli è Colui che guarisce il Suo popolo.

Il Guarire Divino sta nella Riconciliazione di Cristo.

Lui profetizzò: "Sicuramente fu Lui che soffrì i nostri dolori e con i suoi gastighi noi guariamo," ed è espressamente dichiarato che ciò si compì mediante il Suo Ministero di Guarire, che continua ancora. (Isaia 53: 4, 5 e Matteo 8: 17.)

Il Male non può mai essere la Volontà di Dio.

E opera del Diavolo, la conseguenza del peccato, ed è impossibile che l'opera del Diavolo sia mai la Volontà di Dio.

Cristo venne "per distruggere l'opera del Diavolo," e quando Egli "guarì ogni malattia" e tutti questi mali sono espressamente dichiarati di essere stati "l'oppressione del Diavolo." (1 Giovanni 3: 8, Matteo 4: 23 e gli Atti 10: 38.)

I Doni del Guarire sono Permanenti.

E espressamente dichiarato che "I Doni e le appellazioni di Dio sono privi di pentimento," ed i Doni del Guarire sono fra i Nove Doni dello Spirito e della Chiesa. (Romani 11: 29 e 1 Cor. 12: 8—11.)

Ci sono Quattro Modi del Guarire Divino.

Il primo consiste nel rivolgere la preghiera di fede, il secondo preghiere intercessorie di due o più persone, il terzo l'unzione degli anziani nella preghiera della fede, ed il quarto nel posare le mani su coloro che credono, e pei quali Dio ha preparato e chiamato a quel ministero. (Matteo 8: 5—13, Matteo 18: 19, Giacomo 5: 14, 15, Marco 16: 18.)

Il Guarire Divino è opposto alle Falsificazioni Diaboliche.

Fra questi sono la Scienza Christiana (chiamata falsamente), Guarizione della Mente, Spiritualismo, Estasi, Evangelismo eccetera. (Timoteo 6: 20, 21, 1 Timoteo 4: 1, 2, Isaia 51: 22, 23.)

Delle Multitudini sono state guarite dalla Fede in Gesù.

Lo scrittore, conosce migliaia di casi ed ha personalmente posto le sue proprie mani su ventine di migliaia di persone. Complete informazione si possono attendere alli riunioni tenute nel Tabernacolo di Zion, 251 E. 62 Strate, vicino al Parco Jackson, Chicago, e per mezzo di molti panfletti che ne dimostrano l'esperienza colle loro parole e da molti che sono stati guariti in questo ed altri paesi; pubblicati dalla Casa Editrice Zion, 6100 Stony Island Ave., Chicago.

"La Fede Viene Ascoltando, e coll' Ascoltare la Parola di Dio."

Voi siete cordialmente invitato di venire ad ascoltare da voi stessi,

LA MANIÈRE COMME QUOI, DIEU GUÉRIT LES MAUX.

PAR L'EDITEUR.

La Manière comme quoi Dieu guérit, c'est une personne et non pas une chose.

Jesu dit: "Je suis, la Voie, la Verité, et la Vie," et il s'est toujours révélé à Son peuple en toute époque avec le Nom Covenant de Jehova-rophi, ou "Je suis le Seigneur, ton Salut." (Jean 14: 6 et les Exodes 15: 26.)

Le Seigneur Jesu c'est Celui qui guérit.

Lui ne peut pas changer parcequ'Il est le même d'hier, d'aujourd'hui et pour toujours" et Lui est toujours avec nous, parcequ'il dit: "Voilà, Je suis toujours avec vous jusqu'à la fin du monde." (Hebreux 13: 8 et Matthieu 28: 20.) Parcequ'Il est invariable et parcequ'il est présent, dans l'esprit aussi bien que dans la chair. Il est Celui qui guérit Son peuple.

La Guérison Divine c'est dans l'Expiation du Christ.

C'est Lui, qui a prophétisé. "Strement ce fut Lui qui souffrit nos maux et souffrit nos douleurs, et avec ses châtements nous guérissons," et c'est expressément déclaré que cela s'accomplit grace à son Ministère de Guérir, qui continue toujours. (Isaie 53: 4, 5 et Matthieu 8: 17.)

Le Mal ne peut pas être la Volonté de Dieu.

C'est l'oeuvre du Diable, la conséquence du péché, et c'est impossible que l'oeuvre du Diable soit à jamais la Volonté de Dieu.

Christ vint "pour détruire l'oeuvre du Diable" et lorsqu'Il fut sur la terre, Lui "guérit toutes maladies" et tous ces maux ont été expressément déclarés d'avoir été "l'oppression du Diable." (1 Jean 3: 8, Matthieu 4: 23 et les Actes 10: 38.)

Les Dons de Guérir sont Permanents.

C'est expressément déclaré que "Les Dons et les appellations de Dieu, sont privés du repentir," et les Dons de la Guérison sont parnies les Neuf Dons de l'Esprit et de l'Eglise. (Romans 11: 29 et 1 Cor. 12: 8—11.)

Y il a quatre Manières de la Guérison Divine.

La première consiste en adressant la prière de foie, la deuxième dans les prières par intercesseur, de deux ou plusieurs personnes, la troisième dans l'onction des anciens dans la prière de la foie, et la quatrième, en posant les mains sur ceux qui croient et pour les quels Dieu a préparé et appelé à ce ministère. (Matthieu 8: 5—13. Matthien 18: 9. Jacques 5: 14, 15. Marc. 16: 18.)

La Guérison Divine est opposée aux Fausseries Diaboliques.

Parmis celles-ci y il a la Science Chrétienne (faussettement appelée) Guérison du Sentiment, du Spiritualisme, de l'Extase de l'Evangelisme eccetera. (Timothée 6: 20, 21. 1 Timothée 4: 1, 2, Isaie 51: 22, 23.)

Des Multitudes ont été guéries par la Foie de Jesu.

L'écrivain, connaît des milliers de cas, et il a personnellement posé ses propres mains, sur des vingtaines de milliers de personnes. Des informations complètes peuvent être obtenues aux réunions qui ont lieu dans le Tabernacle de Zion, 251 E. 62 Street, près du Parc Jackson, à Chicago, et grace à beaucoup de pamphlets qui en demontrent l'expérience par leurs paroles et par beaucoup de personnes qui ont été guéries dans ce pays et dans d'autres; et qui ont été publiés par la Maison Editrice Zion, 6100 Stony Island Avenue à Chicago.

"La Foie Vient en Ecoutant, et en Ecoutant la Parole de Dieu."

Vous êtes cordialement invité à venir et entendre de vous-mêmes,

A FALSE CHRIST.

AN INTERVIEW WITH JACOB SCHWEINFURTH, THE
ROCKFORD MESSIAH.*Continued from page 323.*

Mrs. T. (*Coming to the rescue.*) He knew it not, I proclaimed him to be the Christ.

D. But if you are the Christ you must know me, for from a child, if you were the Christ, I should say to your face: You know that I have loved you. You know that every day, despite my short-comings, my thoughts have been of Thee, O Christ. You know that I have consecrated my life to Thee and have proclaimed this gospel to multitudes and in Thy name have laid hands upon more than sixteen thousand sick persons. You would know, O Christ, all who were healed in Thy name, and would know that I am a faithful minister of Thine, looking for Thy coming again; doing thy will from my heart; one whose daily delight is to live as thou wouldst have him live, guided by the Holy Spirit. You would know me, and I say to your face that you do not. That you cannot tell me what things have been done in Christ's name, and you can give me no proof that you are the Christ. I must either believe on you as my Lord and God, or proclaim you as an impostor and liar, and diabolical representation, not of the Christ, but of some cruel devil who is deluding not a few to deep depths of shame and misery here, and to destruction hereafter.

(This rapidly and earnestly delivered appeal caused the false Christ great uneasiness, as I spoke the words with my eyes steadfastly fixed upon him, having drawn my chair closer and uttered them with great intensity. Mrs. Tuttle seeing that he was again greatly disconcerted, rushed to the rescue.)

Mrs. T. Dr. Dowie, Dr. Dowie, you do not understand.

D. Make me understand. If you have had the knowledge that enabled you to reveal the Christ, and he has the knowledge, he will not be perturbed by these questions and observations. I have a right to demand (if he be the Christ) proofs that will enable me to recognize him as my Lord and my God. I see sitting before me a man of weak, limited knowledge in many things. I have asked him to give me information concerning myself, which could be given by persons externally acquainted with my life and requiring no divine power, and yet he cannot tell me even these minor things.

S. (*Recovering himself.*) I admit limited knowledge, but I am the Christ.

Mrs. T. (*Making a rapid sign to Mr. S.*) Permit me to speak.

D. Are you the wife of a Congregational minister?

Mrs. T. I was.

(Here let me say in passing that Mr. Tuttle still lives, but not in the "heaven" where his wife dwells; an observation of which it is not difficult to see the force, especially when there are two children who bear a remarkable likeness to the false Christ, and several have been born recently who are also said to be like him, and whom their mothers blasphemously call "the off-spring of the Holy Ghost." Mary Weldon, whose father gave him the property in which he lives, has lately become a mother, and we heard an infant's voice through the open door while we were sitting there.)

D. Well, what proofs can you offer, since he can offer none?

(I may here say in passing that I had asked him many questions concerning other matters which it is not necessary here to give, one of which was as to his knowledge of the original tongues—Hebrew and Greek—in which the scriptures were written. He admitted that he knew nothing of either, or of any modern language, and that he knew nothing of the scriptures except in the English translation, being entirely

unacquainted with any other version. Both his quotations and those of Mrs. Tuttle, were often incorrect, and I had occasion frequently to supplement and correct them. Questions concerning the interpretation of the parables—notably that of the ten virgins—were answered in a very ignorant manner, even the quotation of the words of the parable being incorrect, and requiring me to remind them of the omissions. It was by this time evident that on the grounds of both wisdom and knowledge they were conscious that they had failed to make any impression whatever.

Mrs. Tuttle now broke out in a long rapturous testimony as to his being the Christ, and declared that nothing that I could say would in the slightest degree shake the faith of his people. From this point I resumed the dialogue.)

D. Who are his people?

Mrs. T. The church; the church militant.

S. Oh!

Mrs. T. Oh, I forgot. I should have said the church triumphant.

D. Oh, (laughingly) you don't seem to be agreed. "The Church triumphant." That is the name of another body which meets on Cottage Grove Ave., Chicago, under the leadership of one who also declares himself to be the incarnate son of God. Are you associated with this man, Cyrus Teed, and his paper, "*The Flaming Sword?*"

Both together. Oh no, no. We are the church triumphant.

D. How many members do you suppose, Mr. S., that you have in the church triumphant?

S. I cannot tell.

D. But "the Lord knoweth them that are His." You ought to be able to tell, if you are the Christ.

S. Oh, anywhere from five hundred to a thousand.

D. It seems strange indeed to me to hear a man pronouncing himself the eternal God, who ought to know all those who serve him truly, unable to tell the number, seeing that "the very hairs on our head" could all be numbered in a moment by Him and there are no limits to His knowledge.

S. You do not understand. You have many conceptions regarding the Christ which are wrong. He never assumed perfect knowledge as the Christ.

D. You are wrong. He said, "I am the way, the truth and life." He said, "All things are delivered unto me of my Father," and "All power is given unto me in heaven and on earth." The first of these expressions was uttered before His death and resurrection; the second before His re-ascension. "Christ is all and in all, the Alpha and Omega."

Both. Oh, you do not understand.

Mrs. T. You would need to hear his teaching to know how imperfectly you understand the scriptures. If you had time I could tell you of the wonderful way in which he explains them.

D. Reverting to what you called the Kindergarten stage in the preaching of the gospel of salvation and healing, and the work of the Holy Ghost in cleansing from sin and sickness, and delivering from the power of death and hell, what proofs have you that you are in your body holy and without spot and blemish, as the Christ must be?

(No answer being forthcoming, one of the ladies—Miss B.—asked:—)

B. What would you do were you to become sick? Would you call for a doctor?

S. *(Much discomposed, and wiping the perspiration from his face.)* But I am not sick.

(This remark was a subterfuge, and I did not care to take much notice of it at the time, as I wanted to proceed, and I saw the interview might be suddenly brought to a close without giving me the opportunity of closing it as I deemed best; but the facts are that deaths have occurred through sickness in this so-called "heaven," and that this false Christ himself was sick on more than one occasion,

and within the last year became so much alarmed concerning his health, that I am informed he sent for medical assistance.)

D. You have called divine healing the "kindergarten age." Do you not see that the world is full of sickness, and if you are the Christ, that those who really love you, and have given their lives for your sake, are sick, and that the healing of these sick ones, who cannot minister as they would, would be eminently beneficial to the spread of the gospel?

S. Oh, all these works, Dr. Dowie, that you have done—

D. Pardon me, I have done nothing. There are two ladies now present, both of whom have been healed through my agency. Mrs. S. was dying in California, when her sister, Miss B., asked me to see her. I went in Christ's name, laid hands upon her, and from a bed of agony she was instantly raised, and within half an hour attended our meetings in Hamilton Church, Oakland, Cal. Miss B. was also healed from dropsy, and as you see presents no appearance of that disease. These works were not mine, nor were any of the thousands who have been healed through the laying on of my hands, and I have never claimed power; for "power belongeth unto God."

(Mrs. S. and Miss B. then very quietly witnessed to their healing, and said I was careful never to claim any power to heal, and that they knew the power was of God, to whom I always gave the glory.)

S. Well, never mind; the works you say were done through you. These works could have been done just as well in any other name.

D. You might say the same regarding all the miracles of our Lord himself, and of all the apostles.

Mrs. T. Oh, you do not understand. Mr. S. has power, but he does not exercise it. It would be needful for you to listen to his teaching.

D. I think now we have got to an end of this, and it becomes my duty, as a minister of Christ, to warn you faithfully, and to declare my convictions concerning your claims.

S. Oh, it does not matter what you say. (Sneeringly.) It will not effect anything.

D. It will free my conscience from all guilt concerning you, and it is my duty.

IN THE NAME OF THE LORD JESUS CHRIST, I NOW WARN YOU to repent of your great wickedness in making such blasphemous claims, and in persuing a course of deception and demoralization, deluding many others and preparing for them harvests of utter shame and misery. I declare that you are not the Christ, but a blasphemer and a deceiver, and that through your sinfulness you have become completely controlled by Satan, and are now given over to a strong delusion to believe a lie—if, indeed, you do believe what you assert.

Mrs. T. Dr. Dowie, take care what you say. He is the Christ; he is the Christ.

S. (Who had by this diversion been enabled to recover himself.)

I dreamed of you, Doctor, last night, and that you sat there and said just the words that you have now spoken, and that I said—you lie.

D. And is it needful for the Christ to dream? and if you dreamed that I was here and said these words, how came it that you manifested so much surprise when you knew my name, and did not recognize me at all?

S. (In apparent confusion.) Oh, the dream has only just come to me.

D. You remind me of Joseph Smith, Mahomet and other false prophets, who used to get revelations on the spot, and had dreams convenient for all emergencies.

S. You shall answer for your denunciation of me before the judgment seat of God.

D. I will gladly do so, and thank God as I stand before the judgment seat of Christ, that He permitted me to denounce you as an imposter and a deceiver.

S. You will have to repent of all you have now said.

D. I shall never repent for having done my duty, and I have only a few words more to add in closing this interview. They are these: I am glad I have come, and glad I have seen you, and for these two hours and a half spoken with you. I had thought before I came that you might be an exceedingly dangerous man, but I have no fear that you will be able to effect much, and I venture to prophesy in the name of the Lord that you will *wither away*.

(With these words I rose to my feet, and all in the room followed my example.)

Mrs. T. You will need to repent, Dr. Dowie, for having said such dreadful things.

S. I call you ladies to witness to his prophesy. It is false.

Mrs. S. We are witnesses, and believe what Dr. Dowie said to be true.

Miss B. We know he is God's minister, and trust that you will take his warning.

D. I have said my last words, and will say no more except to thank you for giving me this opportunity, and the opportunity of doing my duty. I have no other feeling than one of intense desire that you should repent of your great sin, and shall be glad for you to call upon me, should you be in Chicago or its neighborhood. I shall be glad to give you, at any time, an interview in my home.

(Saying these words, I grasped the hand of the false Christ very firmly, bowed to the lady, and retired.)

HEALING OF AN AGED U. S. ARMY SPY.

MR. MEYERS, living on Main Street, Los Angeles said:— (This aged gentleman had a peculiar way of speaking, and with a somewhat broken voice, and was difficult at times to understand.)

"Well, folks, I went into the army in 1861 as a spy, and I kept at it until January 1864; have been in several scrimages and in several close places. I was sick and pretty nearly blind in 1863. In February 1863, I was badly torn to pieces by a dog. I tried all the doctors I could get, and I went to the Springs. I was treated in Illinois and in Kansas and in Indiana and Ohio, and I paid out hundreds of dollars to be healed. But I never got well.

One day I met a man and he said, "Why do you walk on crutches?" I said, "I can't do better, and is hard enough to get along then." He gave me a circular on Divine Healing, and he asked me to go to the meetings. I went in and sat down way back. When they asked those who wanted to be prayed for to stand up, I got right up and I gave myself up to the Lord. I then went to the healing room to see Dr. Dowie and to be prayed for. I went home and felt moderately well, and I have been sleeping pretty well and walking without my crutches ever since. I have been saved and healed from that time to this day. One doctor told me there was no hope for me, and I have been told I couldn't live lots of times; but I am not dead yet." (The gentleman could walk about readily without any support from cane or crutch, and appeared to be in a good condition of health.—From *Our Second Year's Harvest*, page 65.)

"PRAISE ye the Lord. I will praise the Lord with my whole heart; in the assembly of the upright, and in the congregation. The works of the Lord are great, sought out of all them that have pleasure therein. His work is honorable and glorious: and His righteousness endureth forever."

INSTANTANEOUS HEALINGS WITHOUT HUMAN TOUCH.

Mr. Dowie said: "There is a class of healings to which I feel that I ought to call your attention for the glory of our Immanuel, namely, that of persons who were INSTANTANEOUSLY HEALED in meetings where I was praying and speaking, but upon whom I never laid hands, and of whose complaints I had no knowledge whatever.

In November, 1883, occurred one of the most striking of these cases—a miracle of healing, of which many persons were witnesses. My rooms were crowded one morning with believers seeking healing. That morning I expounded Matthew 8: 1-17, and when I had finished the beautiful story of the healing of the centurion's servant, verses 5 to 13, I paused and spoke as follows: "You do not need to wait for my hands to be laid upon you, if you will only exercise the very simple, but truly great faith, and deep humility of the centurion." I continued: "Now we shall pray silently for a few moments, and let each afflicted believer say in their heart, 'LORD, SPEAK THE WORD ONLY, AND I SHALL BE HEALED.'" Silence reigned for a few moments, and then, hearing some whispered words and movements in the left corner of the room, behind me, I said, "Amen!" and was about to continue my exposition, when a little German lady, whom I did not know, rose and said in an excited manner, "Sir, can I speak?" Before I could answer, she exclaimed, "My maid say she can see—Catherine, can you see? Are you sure?" I asked her to explain. She said that her name was Mrs. Burgmeier, of No. 26 Napier Street, Fitzroy, and that Mr. Elijah Stranger, of 56 Rose Street, Fitzroy, a well known Christian gentleman long resident in this city, had advised her maid, Catherine Cairns, WHO HAD BEEN QUITE BLIND FOR TWELVE YEARS, to come to our meetings. I then asked Catherine to stand up. She was a tall, young woman of about twenty-one years old, and seemed almost stupefied with delight, but she confirmed what her mistress had said. I tested her power to see in various ways, and one little mistake she made caused much amusement. In counting the number of persons on one side of the table, she counted always one more than the correct number. When I said she was wrong she firmly contended there were seven, counting them again with outstretched finger, and saying, "the seventh is pointing her finger at me!" Everybody laughed; because it was then seen that she did not recognize herself, FOR SHE WAS POINTING AT HER OWN REFLECTION IN THE LOOKING GLASS. She soon began to read, and saw everything clearly.

Will some of my critics, who attribute the healing to my touch, kindly explain what part I took in this case, when I did not know the girl, or that she had been blind, until after her, sight was restored? Truly such facts make it more difficult to disbelieve, than to believe, that Jesus is a present Healer to all who come in faith.

But these are not solitary, nor even rare cases, in our experience; for in nearly every Mission there are many such.

Whilst these pages were being prepared for the press, it occurred to Mr. Dowie that it would be interesting and helpful to get a declaration from the mistress of Catherine Cairns concerning this remarkable case. Accordingly Mrs. Burgmeier was invited to come to the Tabernacle on Monday evening, December 12th, where in the presence of a number of persons, she gave many interesting details concerning it; and there-

after, made the following statement in the presence of nine persons. A fuller statement is also in Mr. Dowie's possession, relative to Catherine Cairns, who came from Nunawading; but it is too long for insertion here. There is one fact in it, however, which it may be well to record, namely, that some months before her restoration she was taken to the Eye and Ear Institution, Melbourne, by Mrs. Burgmeier, where the doctors could do nothing for her. Some time after her restoration, he was told, she went into the country, and he does not know her present address. She was able to read before she left, and there are many living witnesses who saw her when she was blind, who were present when she received her sight, and who saw her afterwards, when she could see perfectly.

FREE CHRISTIAN TABERNACLE, FITZROY.

December 12th, 1887.

This is to certify that I have read the above narrative of the restoration to sight of the girl named Catherine Cairns, which was first published by the Rev. J. A. Dowie, in his tract entitled, "Some Wonderful Works of God." I now desire to declare that it is QUITE TRUE IN EVERY PARTICULAR; and I stated this to-night, in the Free Christian Tabernacle, before more than forty persons, and now sign this declaration in the presence of nine of those, as witnesses thereto. My object in making this statement is to glorify God and His Son Jesus Christ as our Healer; and to encourage others to trust Him with their spirits, souls and bodies.

CATHERINE BURGMEIER, 24 Napier St., Fitzroy.

WITNESSES TO THE ABOVE: John Brown, Learmouth House, Rathdowne Street, Carlton; Thomas Henderson, Kay Street, Carlton; Joseph Grierson, Station Street, North Carlton; George Wilkins, No. 1 Bedford Street, Collingwood; John Samuel Wallington, 81 Dight Street, Collingwood; Ellen M. Brown, 196 Johnson Street, Fitzroy; Elizabeth Williams, 196 Johnson Street, Fitzroy; Elizabeth Mary Trickett, M'Nicol Street, off Villamanta Street, Geelong W.; Jane Dowie, 37 Barkly Street, North Fitzroy.

Recently in Sydney, a man from Casino, Richmond River, N. S. W., was similarly healed of humanly-speaking incurable maladies, and he gave public testimony in the Protestant Hall in that city on the evening of June 7th last, before a large audience. He was saved and healed in the same hour, after hearing the teaching in our meetings, when he was ALONE with his sin, his sorrow, his diseases and his God. As late as the evening of Tuesday, September 20th, at a meeting held in this Tabernacle, Mr. J. A. D. Adams, a Christian barrister from Dunedin, New Zealand, gave a very touching account of the instantaneous and perfect healing of his wife, AFTER FIFTEEN YEARS of medical treatment and hopeless suffering. It occurred during our mission in the Garrison Hall, Dunedin, in December, 1886, and whilst we were speaking of one "who touched the hem of Christ's garment," (Mark 5. 25, 34) she, by faith, RECEIVED IN A MOMENT A PERFECT HEALING.—From our *Fifth Annual Commemoration*.—Pages 28 to 30.

There comes a time in the future new,
When this life has passed away,
When these needy ones will stand with me
In the light of a judgment day.
When the Angel reads from the Book of Life
My deeds for that great review,
If these should speak and accuse me there,
I wonder what I should do?—Sel.

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[See page 333.]

He sendeth His word

and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee.

And the leaves of the tree were for the healing of the nations.

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CHICAGO, FEB. 15, 1895.

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A LETTER TO THE FRIENDS OF ZION TABERNACLE.

We are reminded of the words: — "He maketh the storm a Calm, so that the waves thereof are still."

After all their cruel calumnies and persecution the enemies of God have exhausted themselves, and accomplished nothing, so far as stopping our work for Christ is concerned.

Notwithstanding that an Unjust Judge has given a verdict against us at the demand of the doctors, drug sellers and surgical butchers, we go forward in our work for Christ and for suffering humanity exactly as before in every particular.

It has been declared to be a crime in Chicago, worthy of fine or imprisonment, to pray with the sick as Christ commanded. But we have paid no fine, and never will.

We are not in prison, and shall not fear to go there for Christ; but do not think we shall have the honor for some time to come. Yet prayer and praise and the pro-



THE EDITOR AND HIS FAMILY.

clamation of Jesus as Saviour, Healer, Cleanser, and Lord of All never ceases in Zion Tabernacle and the Homes, and the hum of our presses is still heard in Zion Publishing House.

But the enemy is out gunning for our little white dove, LEAVES OF HEALING, and lately the blackhawks of the devil imprisoned* it in the Chicago Post Office in defiance of all law, for fully eight days. However, it got away at last, and it is now winging its way over land and seas with its story of how Christ is hated in Chicago, and of how He blesses even there.

Yet the Storm is over, and there is a great Calm. We are daily welcoming friends from many parts of America, and God is blessing and pointing to future scenes of surpassing glory.

Faithfully Yours
in Jesus,

John Alex. Dowie

IF IT BE THY WILL.

BY THE EDITOR.

It is a constant experience in our ministry to hear from the lips of Christians who are seeking the Lord for healing, the statement that they have always prayed to God for deliverance from pain and sickness with the proviso, "if it be Thy will." This is the cause in tens of thousands of cases why their suffering and disease is not removed, for such a prayer is not "the prayer of faith" and not in accordance with the revealed will of God.

When we state this, we are met by a number of statements in defense of this mode of prayer, which may be briefly summarized thus:

1. It is presumptuous to pray in any other way, since God's will in this matter is unknown.
2. It may be for God's glory that we shall not be healed.
3. This form of prayer is justified by the prayer of the eper, "Lord if thou wilt, thou canst make me clean."
4. It is justified by the prayer of our Lord, "Oh, my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as Thou wilt."
5. It is justified by the Lord's prayer, or rather the prayer which the Lord taught His disciples to pray, "Thy will be done."

We propose briefly and pointedly to answer the errors involved in all these five statements.

1. It can never be presumptuous to pray with divine assurance for healing if all the conditions are fully complied with by the suppliant, since God has revealed Himself in every age as the Healer of His people, and it is His absolutely revealed will to heal all such as come in faith pleading His Covenant Name and Promises. It is presumptuous to doubt what God has said, or to ask in any other spirit than that of confident expectation for what He has promised. He has said, "I AM the Lord that healeth thee," (Ex. 15:26) and that is an eternal Covenant Name, the Covenant of Jehovah-Rophi, resting in which the believer may sing, "Bless Jehovah, O my soul, who forgiveth all thine iniquities, who healeth all thy diseases." Unchangeable as God Himself, that name reveals His nature as the Healer of his people, for it is written by His fingers on the Imperishable Page of His Word. His promises are in perfect accord with this revelation of Himself.

Prophets and poets, evangelists and apostles, inspired by the Divine Spirit, repeat these promises in a thousand forms. The prophets tell of Jehovah manifest in the flesh, who would in the fullness of time come not only as the Saviour, but as the Healer and the Cleanser of His people. Isaiah 35th embodies this glorious three-fold blessing of salvation, healing and holiness. Salvation first: "He will come and save you." (verse 4.) Healing comes next: "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 sing," etc. (verses 5 and 6.) And then follows Holiness, which is the glorious Highway of the King in which the fully redeemed shall walk, "The way of Holiness." (verse 8.)

The evangelist reveals to our admiring gaze the glorious scene in the synagogue of Nazareth (Luke 4) where our Immanuel unfolds His mission in the first recorded sermon after His baptism, His temptation, and His triumph; and there our Lord declares His mission to save and to heal. Throughout all His ministry the dual gospel of salvation and healing goes hand in hand, and again and again it is recorded, as in Matthew 4:23 and 9:35, that He "went about teaching, preaching, and healing all manner of sickness and all manner of disease among the people." Truly we may cry with the prophet, "Surely He hath borne our griefs [Hebrew, 'sicknesses'] and carried our sorrows" (Isaiah 53:4), and with Matthew, as he closes the record of that wondrous night of healing in the streets of Capernaum. (Mat. 8:16, 17.) "Himself

took our infirmities and bare our sicknesses." Over and over again His willingness to heal all who come in faith is demonstrated, and that without exception. In no case did He ever say, "I will not," but His "I will," rings out in every page of the gospel.

Apostles, prophets, and teachers throughout all the early ages of the church repeat and demonstrate in the inspired epistles, and the other sacred records of the church's wondrous story, the same willingness of the Lord to heal, and that without exception, all who trust Him. Unless He is changed, and if that were possible, He would not be God, then He is still the Healer of His people. Let us rejoice that the Holy Spirit still breathes upon our hearts the inspiring words, "Jesus Christ is THE SAME yesterday, to-day and forever." Since that is so, then He is able, WILLING, longing, and present to heal, for He is not only an unchanged, but a present Lord, whose Word declares, "Lo, I am with you always, even unto the end of the world."

2. It cannot be for God's glory that any of His children should be unhealed, since God is never glorified in our sickness any more than in our sin, for both sickness and sin are clearly Satan's work. He is glorified in delivering us from sickness, and nowhere is it written that He is glorified in sickness. The mistaken perversion of our Lord's words in John 11:4 has led many astray by giving them the false interpretation that God is glorified in our sickness. Jesus, when He received the message of Lazarus' sisters, "Lord, behold, he whom thou lovest is sick," did not say that God was glorified in that sickness; He said, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." This glorious declaration was abundantly justified by the wondrous manifestation of His resurrection and healing power, and He was glorified, as the Son of God, in the delivering His loved one from the power of the devil, who is the author of disease and death. Jesus did not say, "God made him sick that I should be glorified in delivering him from sickness," but He said in effect that the glory of God in His own person should be manifested in delivering him from that evil one from whom sin and sickness and death and hell proceed, that is, from the devil. Christ did not go about healing those that were oppressed of God, for it is written (Act 10:38), "God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good and healing all that were oppressed of the devil; for God was with him." Since, then, all forms of human sickness are Satan's work, these filthy diseases and painful infirmities can never be God's will, and if we believe that "for this purpose the Son of God was manifested, that He might destroy the works of the devil," (1 John 4:8) then we must believe that He came to destroy disease, and that God is ever glorified in the destruction of disease in His people.

How glorious it will be when from the four winds the breath of God breathes upon multitudes of God's children who are fainting, groaning, and dying, and are in their graves so far as practical usefulness is concerned. What a glorious power will be given to the Church of God when those who are now useless in the battle field will rise up at His command, filled with divine Life and glad with the indwelling consciousness of His healing power in every part of their spirit, soul, and body. What mighty blows will then be dealt in Jesus' name and in His strength to Satan's kingdom, and what multitudes will be set free by these triumphant hosts will go forth "an exceeding great army" to proclaim a perfect redemption not only for the spirit and the soul, but for the body also. This wondrous power rested on the Church in its glorious morning, and now that the night has come, the sure word of prophecy encourages us to believe that He who is coming to take out of the world His own will prepare them for that coming by "restoring health" to them. This health will be given for blessed service in the "little while" ere "he shall descend from heaven with a shout with the voice of the archangel and the trump of God." It will not be from innumerable sick-

beds, groaning with cancers and rheumatisms and fevers that the "wise virgins" shall go forth with glad songs and joyful steps to meet their Lord, but they shall go forth to meet Him with the Oil filling their earthly vessels, for ere He comes He shall be glorified in their deliverance from the foul imprints of Satan's finger. On every page of the evangel and in the Acts of the Apostles we read that "they glorified the God of Israel" when they saw the mighty power of Jesus' name in the healing of the sick, and so it will be again. It is for God's glory that we should be healed.

3. The prayer of the leper can never justify the use of the word "If thou wilt or it be Thy will," since we have the answer of the Lord to the prayer of the leper in the two glorious words, "I will." When the leper said, "Lord, if Thou wilt, Thou canst make me clean," he acknowledged, in the act of worship, first that Christ was His Lord and God in whom he trusted for salvation. Second, by the words, "Thou canst," he expressed his faith in the power of the Lord to heal, but being ignorant as yet of the abounding willingness of Christ, who was only then unfolding His glorious will, he said, "If Thou wilt," and in speaking thus he expressed his doubtfulness as to the Lord's willingness. But when Jesus said "I Will," the leper no longer prayed "If Thou wilt;" to have done so would have been to sin. Now Christ's answer to the leper is His answer to every true believer, "I will," and to repeat the form of the leper's prayer, "If Thou wilt," is to doubt whether that is really the Lord's answer, and doubt is sin. Had the leper persisted in praying "If Thou wilt," after he had heard the Lord's answer, he would never have been healed, for he would have shrunk from the Lord's touch. This is what many Christians are doing now; they persist in praying, even when they have heard the Lord's answer, "Lord, if Thou wilt" and therefore they shrink from the Lord's touch.

To every true believer to-day bowed down with sickness Christ speaks as at Bethesda, (John 5:6) "Wilt thou be made whole?" and unless we are willing He cannot heal, for He demands that we shall believe in His willingness without an "if" or a "but" or any qualification whatever. The language of faith never includes a syllable of doubt, and the little word "if," though it be but a syllable, is an element of doubt so great that no prayer can be answered which contains it. Let the believer listen to the Lord's answer to the leper, "I will," and never again repeat the leper's word of ignorance (justifiable in him but not in us), that little pernicious word "if." When one came to Jesus with that word, saying "If thou canst do anything, have compassion on us and help us," the Lord's answer was distinct and clear, "If thou canst believe, all things are possible to him that believeth." (Mark 9: 23.) The "if" is never on God's part; His will is revealed, and there can never be any doubt as to His willingness to heal. Therefore it but rests with the Christian to throw away the "if" and to say, "LORD, I BELIEVE."

4. There can be no analogy between our prayer for Divine Healing and Christ's bitter cry in the hour of His agony and sore temptation in the garden, when He said, "My soul is exceeding sorrowful even unto death." As He Himself had said, it was impossible for that cup to pass from Him. This is proved by reference to His word in John 12 : 27, where He says, "Now is my soul troubled, and what shall I say? Father, save me from this hour; but for this cause came I unto this hour;" and then it was that He, withdrawing that prayer, said, "Father, glorify Thy name," and to that there came a voice from Heaven, saying, "I have both glorified it and will glorify it again." It was only in thus fulfilling the eternal will and purpose of the eternal Trinity that it was possible for Him to become the Redeemer of men, and the "if" in that prayer was thus absolutely withdrawn and with glorious devotion for our salvation and healing and perfect redemption, He said, "as THOU wilt." All we ever can desire any Christian to say, is "Not as I will, but as Thou wilt," only let us know clearly what that will is, and then pray that His revealed will shall be fulfilled in us.

5. There is no such prayer taught Christ's disciples as that which is so often quoted as justifying the retention of the doubting "IF;" viz., "Thy will be done." Christians have no right to insert a full stop where their Bibles do not even contain a comma. The prayer, as our Lord taught it to his disciples, is contained in Matthew 6 : 10, and is not "Thy will be done," but "Thy will be done in earth AS IT IS in Heaven," a very different prayer, with a larger scope than the abbreviated and distorted petition, "Thy will be done." The prayer, as it is often quoted, is a prayer of resignation to the unknown will of God, but that is clearly not the intention of our Lord. As He inspires the prayer, it is a prayer beseeching divine intervention, and entreating that "Our Father in Heaven" shall now, on this earth, do His will in us exactly in the same way as that will is now done in Heaven. Resignation to the Divine Will is a lovely and beautiful grace, but when the prayer which our Lord has taught us is distorted and used by Christians as a reason for their resignation to disease and corruption which is the devil's will and work, the perversion of the prayer becomes a very serious matter. Satan, himself must have devised and maintained in Christian writings and hymns this miserable perversion of the prayer taught by our Lord, for it has been a most successful delusion in his hands to keep millions of God's children bound by his filthy chains in racking pain, and even leading them to glorify God for his (that is, Satan's) work.

The extent to which this has been done by Christians for many centuries is beyond all expression sad. Holy and consecrated in spirit, great numbers of lovely Christian characters have pressed their lips to the work of Satan's foul fingers on their bodies, and said, looking up to God, "Father, Thy will be done." Take, for illustration, the verses written by that excellent Christian lady, Frances Ridley Havergal, entitled, "A song in the Night." In a note to the little poem, she says that it was written in severe pain on Sunday afternoon, Oct. 8, 1876, at the Pension Wengen, Alps. She says:—

I take this pain, Lord Jesus, from Thine own hand
The strength to bear it bravely Thou wilt command
I take this pain, Lord Jesus, as proof indeed
That Thou art watching closely my truest need,
That Thou, my Good Physician, art watching still,
That all thine own good pleasure Thou wilt fulfil.

I take this pain, Lord Jesus; What Thou dost choo
The soul that really loves Thee will not refuse.
I take this pain, Lord Jesus as Thine own gift,
And true, though tremulous praises I now uplift.

'Tis Thy dear hand, O Saviour, that presseth sore;
The hand that bears the nail-prints forevermore.
And now beneath its shadow, hidden by Thee,
The pressure only tells me Thou lovest me.

It is sad to say it, and to say it of one whose memory is so justly held dear by the church of God, but said it must be, that this, and the thousands of other poems and writings like it, must give great joy to the devil, for these sentiments are an absolute insult to God. To declare that a painful, horrible, filthy disease, corrupting and destroying a useful life, is implanted there by the hand of the Saviour and the Healer and the Cleanser, the incorruptible God, from whom nothing unclean can come, is to say that which is not true. It is no more true in Frances Ridley Havergal than it was in Job when he said "Have pity upon me, have pity upon me, O ye, my friends; for the hand of the Lord hath touched me," (Job 19: 21), when not one single filthy boil on Job's miserable body had ever been planted there by any other than by Satan's unclean hand, since it is written that "Satan went forth from the presence of the Lord, and smote Job with sore boils, from the sole of his foot unto his crown." (Job 2: 7.)

Let us look more closely at this prayer which our Lord has taught us, and we shall see how entirely opposite to its perversion the prayer really is. As we have said, it is a prayer for divine intervention, asking that our Father's will shall be done in us now, as it is done in Heaven.

To understand it, therefore, let us leave, in imagination, this earth and these lower skies and wing our way through all the starry spaces, leaving suns and systems behind, until we come to the highest heavens and reach the "city which hath foundations, whose builder and maker is God." Let us now stand before one of those glorious gates of the city celestial. There, in all its glory, the city shines, "like unto a stone most precious, even like a jasper stone, clear as crystal." It rises above its walls great and high one thousand five hundred miles upward into the lovely sky, and extends on every side an equal measure "according to the measure of a man." All radiant with glory, the many mansions rise tier upon tier in this Metropolis of the Universe up to the very Throne of the Eternal. At one of the pearly gates we look into the face of a glorious guardian angel and say, "Tell us, O blessed one, is this Heaven, where God's will is done? And he answers "Yea." Again we say, "Tell us, O blessed one, is there any sin within these Jasper walls?" And he would say "Nay, for here the Father's will is done, and where that will is done no sin can enter."

Back from the gates of glory, we come down again to earth, and kneeling now upon this footstool, we lift our eyes to Heaven and say, "Father, Thy will be done in me on earth this day, just in the same way as it is now done in Heaven; and as in Heaven no sin abides, grant that all sin may now be taken from my heart, and that Thy holy will reign there alone, making my spirit pure, as Thou art pure." Will that prayer be answered if it come up to our Father's ear in Jesus name? Were it not answered, the Throne of God would fall for the Word of God would fail, which proclaims through earth and Heaven, "The BLOOD of Jesus Christ *cleanseth us from all sin.*" "I believe it," the Christian cries, "I believe it now, that it is His will, and I through faith and by His power am cleansed from sin." And so do we. Hallelujah.

But let us re-ascend, and wing our way in spirit once again above these lower skies, and stand once more beside the City of Gold. "Tell us, O blessed one, tell us," we say, "is there within these jasper walls, within these mansions of glory which rise above them to the Throne of God, any in whom disease, death, sorrow, crying or pain abide?" And if angel face could ever wear a look of pain, a flush of shame, it would be his from whose lips with mingled sorrow and displeasure the answer comes in one stern word, "Nay." "And wherefore, blessed one?" we say, to which he might reply, "Have ye not read 'there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie?'" And continuing, he might say, "The former things are passed away, the Father's will is done, the hand of the defiler of men can no more corrupt, for the will of the Father is done throughout all Heaven."

Descending once more, we bow our knees upon this earth, which is God's footstool, and looking up once more to Heaven, which is His Throne, we cry, "Father, O my Father, let Thy will be done in me on earth to-day, as that will is now done in Heaven; and as disease and corruption now defile my body, which is Thy temple, cleanse me from every defilement of the flesh as Thou hast from every defilement of the spirit, and in the perfect healing of every part, let Thy holy will now be done." Will that prayer be answered? If it be the prayer of faith, then it is written, "The prayer of faith SHALL SAVE THE SICK" and Heaven itself must fall to deepest Hell before that word can fail. But fail it cannot, for "it is impossible that God should lie. He promised, and He must perform."

Oh, that His will might be done, and that thou, dear suffering one who mayest read these words, shouldest no longer doubt the willingness of thy Lord to deliver thee from "all the power of the enemy," and to enable thee to "glorify God in your body and your spirit, which are His."

And now, beloved, how can we better close these words than in asking you to banish forever that fatal "IF" which

keeps thee from the touch of Christ's healing hand waiting to heal thee now. We can only add our fervent exhortation and our earnest prayer for you in the words of the holy apostle Paul, "Abstain from all appearance of evil. And 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." Let him do it; and songs of rejoicing will ring through earth and Heaven that the Father's will is done, and you who have waited long shall now rejoice, "being delivered from the bondage of corruption into the liberty of the glory of the children of God," not only in having received "the first fruits of the Spirit," but in the "Redemption of your Body."

O'er earth and sea now let it ring,
The Lord is King, the Lord is King;
And Satan's chains from men shall fall
'Midst joyous shouts of "CHRIST IS ALL!"

EXTRACTS FROM "DIVINE HEALING VINDICATED."

THAT which fears criticism or investigation is not worth anything.

"THE redemption of our body" (Rom. 8: 23 and 1 Thess. 5: 22-24) is a present redemption, and if we will all let God have his way we may also say with Paul, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." (Rom. 8: 2.)

DIVINE Healing is a perpetual covenant with God's people; for, He has revealed himself by that name—Jehovah-rophi—"I am the Lord that healeth thee." (Ex. 15: 26.) And the "Gifts of Healings" are ever in the church of Christ; for 1 Cor. 12: 9 shows that they are "in the Holy Spirit," and He is ever in the church. "The gifts and callings of God are *without repentance,*" (Rom. 11: 29) and therefore, the Gifts of Healings, however they may be neglected, cannot be removed, for God's word would then fail, and that cannot be.

OUR friends say, we are to be "free from wearisome toil." Thanks be to God; I accept that. We are freed from wearisome toil. I am toiling night and day; I am toiling week in, month in, year in and year out, toiling every year more than I did the past, and feeling less weary than I did before. I thank God that I am able to realize the meaning of that word, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint." (Isa. 40: 31.) These wings of faith and hope take us right up to the mansions of God, and we come down strong. Hallelujah! I thank God that we can toil without weariness. There are multitudes on the earth to-day who are saying that the Lord is their strength, and that it is a joy to work and a joy to live.

The following table from the *Journal of Education* contains a lesson which will be understood without comment. The relative expenditure in the educational and military departments of the principal nations of the world is as follows:

	Military.	Education.
France.....	\$4.00	\$.70
England.....	3.72	.62
Holland.....	3.58	.64
Prussia.....	2.04	.50
Russia.....	2.04	.03
Austria.....	1.36	.32
Denmark.....	1.76	.94
Italy.....	1.52	.36
Switzerland.....	.82	.84
United States.....	.30	1.35

HE IS JUST THE SAME TO-DAY

BY THE EDITOR.

Have you ever heard the story
 How our Lord before He died
 Laid His blessed hands in healing,
 Upon all who to Him cried;
 How the sick and all oppressed ones
 He rejoicing sent away;
 O, I'm glad, so glad to tell you,
 He is just the same today.

Let me speak to you of Jesus, kind reader of these pages. In simple, honest words, with tenderness and love, I want to tell you glad, good news. Christ changes never, and as He was on earth in ages long gone by, He is unchangeably the same even here and now. The Word which never dies is true, "Jesus Christ is the same yesterday, today and forever."

All His life and ministry were beautifully described by Peter thus: "God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good and healing all who were oppressed of the devil." (Acts 10: 38.)

"Teaching" patiently, "preaching" boldly, He went about with constant sympathy, "healing all manner of sickness and all manner of disease among the people." (Matt. 4: 23, 9: 35.)

He is the same today as when He trod the Holy Land, blessing the fainting, scattered, burdened sheep of God with words of life. And still He journeys over all the earth and never wearies of His loving task. He binds up still the broken, bleeding hearts, He still delivers from the tyrant's fetters, and from Himself, the Fountain, healing virtue still is flowing. With outstretched hands He stands, quick to respond to thine appeal and banish all thy woe. Unseen, but "with us always," as He said, He stands beside thy bed of weary pain. Loved ones bend over thee, and minister with sympathetic care; but nearer than all beside is Jesus, thy Saviour and thy Healer still. The Hand that cleansed the foulness of the leper's flesh and made it sweet and clean; the Hand that made the deaf to hear, the blind to see, the lame to leap, the dumb to speak; the Hand which raised the dead to life is here, no vanished Christ have we. Oh, wherefore doubt, and wherefore seek at other hands, from surgeon's knife or poison draught, the healing which He died to bring to thee, to me, to all mankind, in every age, in every land, in every clime? Christ changes never.

At noontide, sixteen years ago, I sat in my study in the parsonage of the Congregational Church, at Newton, a suburb of the beautiful city of Sydney, Australia. My heart was very heavy, for I had been visiting the sick and dying beds of more than thirty of my flock, and I had cast the dust to its kindred dust into more than forty graves within a few weeks. Where, oh where was He who used to heal His suffering children? No prayer for healing seemed to reach His ear, and yet I knew His hand had not been shortened. Still it did not save from death even those for whom there was so much in life to live for God and others. Strong men, fathers, good citizens, and more than all, true faithful Christians sickened with a putrid fever, suffered nameless agonies, passed into delirium, sometimes with convulsions, and then died. And oh, what aching voids were left in many a widowed orphaned heart. Then there were many homes where, one by one, the little children, the youths and the maidens were stricken, and after hard struggling with the foul disease, they too, lay cold and dead. It seemed sometimes as if I could almost hear the triumphant mockery of fiends ringing in my ear whilst I spoke to the bereaved ones the words of Christian hope and consolation. Disease, the foul offspring of its father, Satan, and its mother, Sin, was defiling and destroying the earthly temples of God's children, and there was no deliverer.

And there I sat with sorrow bowed ad for my afflicted

people, until the bitter tears came to relieve my burning heart. Then I prayed for some message, and oh, how I longed to hear some words from Him who wept and sorrowed for the suffering long ago, the Man of Sorrows and of Sympathies. And then the words of the Holy Ghost inspired in Acts 10: 38 stood before me all radiant with light, revealing Satan as the defiler and Christ as the Healer. My tears were wiped away, my heart was strong, I saw the way of healing, and the door thereto was opened wide, and so I said, "God help me now to preach that word to all the dying round, and tell them how 'tis Satan still defiles, and Jesus still delivers, for 'He is just the same today.'"

A loud ring and several loud raps at the outer door, a rush of feet, and then at my door two panting messengers who said, "Oh, come at once, Mary is dying; come and pray." With just such a feeling as a shepherd has who hears that his sheep are being torn from the fold by a cruel wolf, I rushed from my house, ran hatless down the street, and entered the room of the dying maiden. There she lay groaning, grinding her clenched teeth in the agony of the conflict with the destroyer, the white froth, mingled with her blood, oozing from her pain-distorted mouth. I looked at her and then my anger burned. "Oh," I thought, "for some sharp sword of heavenly temper keen to slay this cruel foe who is strangling that lovely maiden like an invisible serpent, tightening his deadly coils for a final victory."

In a strange way it came to pass; I found the sword I needed was in my hands, and in my hand I hold it still, and never will I lay it down. The doctor, a good Christian man, was quietly walking up and down the room, sharing the mother's pain and grief. Presently he stood at my side and said, "Sir, are not God's ways mysterious?" Instantly the sword was flashing in my hand,—the Spirit's Sword, the Word of God. "God's way!" I said, pointing to the scene of conflict, "how dare you, Dr. K——, call that God's way of bringing His children home from earth to Heaven? No, sir, *that is the devil's work*, and it is time we called on Him who came to "destroy the work of the devil," to slay that deadly foul destroyer, and to save the child. Can you pray, Doctor, can you pray the prayer of faith that saves the sick?" At once, offended at my words, my friend was changed, and saying, "You are too much excited, sir, 'tis best to say God's will be done," he left the room. Excited! The word was quite inadequate for I was almost frenzied with Divinely imparted anger and hatred of that foul destroyer, disease, which was doing Satan's will. "It is not so," I exclaimed, "no will of God sends such cruelty, and I shall never say God's will be done to Satan's works, which God's own Son came to destroy, and this is one of them." Oh, how the word of God was burning in my heart: "Jesus of Nazareth went about doing good, and healing *all that were oppressed of the devil*: for God was with him." And was not God with me? and was not Jesus there and all His promise true? I felt that it was even so, and turning to the mother I inquired, "Why did you send for me?" To which she answered, "Do pray, oh, pray for her that God may raise her up." And so we prayed. What did I say? It may be that I cannot now recall the words without mistake, but words are in themselves of small importance. The prayer of faith may be a voiceless prayer, a simple heartfelt look of confidence into the face of Christ. At such a moment words are few, but they mean much, for God is looking at the heart. Still, I can remember much of that prayer unto this day, and asking God to aid I will endeavor to recall it. I cried:

"Our Father, help! and Holy Spirit teach me how to pray. Plead Thou for us, oh, Jesus, Saviour, Healer, Friend, our Advocate with God the Father. Hear and heal Eternal One! From all disease and death deliver this sweet child of Thine. I rest upon The word. We claim the promise now. The word is true, 'I am the Lord that healeth thee.' Then heal her now. The word is true, 'I am the Lord, I change not.' Unchanging God, then prove Thyself the Healer now. The

word is true, 'These signs *shall* follow them that believe, in My Name, they *shall* lay hands on the sick, and they *shall* recover.' And I believe, and I lay hands in Jesus' name on her, and claim this promise now. Thy word is true, 'the prayer of faith *shall* save the sick.' Trusting in Thee alone, I cry, oh, save her now, for Jesus' sake, Amen!"

And, lo, the maid lay still in sleep, so deep and sweet that the mother said in a low whisper, "Is she dead?" "No," I answered in a whisper lower still, "Mary will live, the fever has gone. She is perfectly well and sleeping as an infant sleeps." Smoothing the long dark hair from her now peaceful brow, and feeling the steady pulsation of her heart and cool, moist hands, I saw that Christ had heard and that once more, as long ago in Peter's house, "He touched her and the fever left her." Turning to the nurse I said, "Get me at once, please, a cup of cocoa and several slices of bread and butter." Beside the sleeping maid we sat quietly and almost silently until the nurse returned, and then I bent over her and snapping my fingers said, "Mary!" Instantly she woke, smiled and said, "Oh, sir, when did you come? I have slept so long;" then stretching out her arms to meet her mother's embrace, she said, "Mother, I feel so well." "And hungry too?" I said, pouring some of the cocoa in a saucer and offering it to her when cooled by my breath. "Yes hungry too," she answered with a little laugh, and drank and ate again, and yet again, until all was gone. In a few minutes she fell asleep, breathing easily and softly. Quietly thanking God we left her bed and went to the next room where her brother and sister also lay sick of the same fever. With these two we also prayed, and they were healed. The following day all three were well and in a week or so they brought to me a little letter and a little gift of gold, two sleeve links with my monogram, which I wore for many years. As I went away from the home where Christ as the Healer had been victorious, I could not but have somewhat in my heart of the triumphant song that rang through Heaven, and yet I was not a little amazed at my own strange doings, and still more at my discovery that

HE IS JUST THE SAME TO-DAY.

And this is the story of how I came to preach the Gospel of Healing through Faith in Jesus.

That very day I went to the cemetery and laid in the grave the bodies of three who had died two days before, but I rejoice to add that in the more than twelve years of ministry in Australia which followed I only buried five, although ministering to many, many thousands. And yet it was not all at once that I could discover how to teach the lessons that I learned that day. Not until six years after did I fully enter upon the ministry of healing as a part of the ministry of the Gospel of our Lord Jesus Christ, to preach which I was duly ordained twenty years ago. In these ten years I have prayed, and in Jesus' name have laid my hands upon more than 18,000 sick ones, and, so far as man can judge, by far the greater part were fully healed. These witnesses have testified in thousands and the record of their testimonies has gone forth to many lands. We have left our friends and home to carry Leaves of Healing from the Tree of Life to every creature in every nation we can reach. We have never proclaimed this Gospel in any city or country where God has not confirmed the word with signs following, although in some places it is still true as nineteen centuries ago, "He could not do there many mighty works because of their unbelief." We bring this message to this city, and to thee, kind reader. It will give us joy to tell it to all who will come. Salvation and Healing are FREE, for God never sells His gifts, "Come, buy wine and milk without money and without price."

The mission opens its doors to all. It is the old time religion and no new gospel that is preached. 'Tis the gospel of Jesus' Redemption for spirit, soul and body, bringing salvation from sin, healing from sickness, and cleansing from every defilement of the flesh and spirit.

Let the words abide in thy heart.

HE IS JUST THE SAME TO-DAY.

And if thou wilt believe Him, first for Salvation and then for Healing, thou wilt go onward in the King's Highway of Holiness singing the familiar words with a new meaning, as 'thou goest along the way through earth to Heaven:

"Thou, O Christ, art all I want,
More than all in Thee I find.
Raise the fallen, cheer the faint,
Heal the sick, and lead the blind."

GOD'S WAY OF HEALING.

BY THE EDITOR.

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

Jesus said, "*I am* the Way, the Truth and the Life," and He has ever been revealed to His people in all the ages by the Covenant Name, Jehovah-rophi, or "*I am* the Lord that Healeth thee." (John 14:6 and Exodus 15:26).

The Lord Jesus Christ is still the Healer.

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

Divine Healing rests on Christ's Atonement.

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

Disease can never be God's Will.

It is the Devil's work, consequent upon Sin, and it is impossible for the work of the Devil ever to be the Will of God.

Christ came to "destroy the works of the Devil," and when He was here on earth He "healed every sickness and every disease," and all these diseases are expressly declared to have been the "oppression of the Devil." (1 John 3:8, Matthew 4:23 and Acts 10:38).

The Gifts of Healing are Permanent.

It is expressly declared that the "Gifts and 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 and 1 Cor. 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 Zion Tabernacle, 251 E. 62nd St., near Jackson Park, Chicago, 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 Publishing House, 6100 Stony Island Ave., Chicago.

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

You are heartily invited to attend and hear for yourself.

Gottes Weg der Heilung.

Vom Redakteur.

Gottes Weg der Heilung ist eine Person und kein Ding.

Jesus sagte: „Ich bin der Weg, die Wahrheit und das Leben,“ und Er wurde stets Seinem Volke geoffenbart in all den Jahren durch des Vertrages Name, Jehovah-rophi, oder „Ich bin der Herr, der Dich geheilt hat.“ (Johannes 14: 6 und zweites Buch Moses 15: 26).

Der Herr Jesus Christus ist stets der Heiler.

Er kann sich nicht ändern, denn „Er war derselbe gestern, ist es heute und ewig,“ und Er ist stets bei uns, denn Er sagt: „Siehe, ich bin stets bei Euch, selbst bis zum Ende der Welt.“ (Hebräer 13: 8 und Matthäi 28: 20). Weil Er unveränderlich ist, und weil er anwesend ist im Geiste gerade so als wie im Fleisch, deshalb ist er der Heiler Seines Volkes.

Göttliche Heilung ruht auf Christi's Veröhnung.

Es wurde von Ihm prophezeit: „Sicherlich hat Er unseren Kummer ertragen (Hebräer, Krankheiten) und unseren Schmerz empfunden, und durch Seine Streifen werden wir geheilt,“ und es wird ausdrücklich erklärt, daß dieses in Seinem Dienst der Heilung vollzogen wurde, welcher stets fortgeführt wird. (Jsaiah 53: 4, 5 und Matthäi 8: 17).

Krankheit kann niemals Gottes Wille sein.

Es ist des Teufels Arbeit, folgend auf Sünde, und es ist für die Arbeit des Teufels unmöglich, jemals der Wille Gottes zu sein.

Christus kam, um „die Arbeiten des Teufels zu zerstören,“ und als Er hier auf Erden war, „heilte Er jede Unpäßlichkeit und jede Krankheit,“ und alle diese Krankheiten sind ausdrücklich für die „Unterdrückung des Teufels“ erklärt worden. (1 Johannes 3: 8, Matthäi 4: 23 und Apostelgeschichte 10: 38).

Die Gaben der Heilung sind fortdauernd.

Es wird ausdrücklich erklärt, daß die „Gaben und der Beruf Gottes ohne Neue sind,“ und die Gaben der Heilung sind unter den neun Gaben des Geistes zur Kirche zu finden. (Römer 11: 29 und 1 Cor. 12: 8-11).

Es giebt vier Arten göttlicher Heilung.

Die erste Art ist das direkte Glaubensgebet; die zweite ist das vermittelnde Gebet von zwei oder mehr Personen; die dritte ist die Erlaubung des Ältesten mit dem Glaubens ebet, und die vierte Art ist das Handauflegen Derjenigen, welche glauben, und wel e Gott vorbereitet und zu jenem Dienst berufen hat. (Matthäi 8: 5-13, Matthäi 18: 19, Jacob 5: 14, 15, Marcus 16: 1c).

Göttliche Heilung wird von teuflischen Betrügnern bekämpft.

Unter diesen befinden sich Christian Science (fälschlich so genannt), Geist-Heilung, Spiritualismus, Entzündungs-Evangelismus u. s. w. (1 Timotheus 6: 20, 21, 1 Timotheus 4: 1, 2, Jsaiah 51: 22, 23).

Tausende sind durch den Glauben an Jesus geheilt worden.

Schreiber Dieses sind Tausende von Fälle bekannt und er hat persönlich seine Hand gelegt auf Tausende von Personen. Vollständige Auskunft kann man erhalten in den Versammlungen, welche im Zion Tabernakel, No. 251 Ost 62. Str., nahe dem Jackson-Park, Chicago, abgehalten werden, sowie aus vielen Pamphlets, welche die Erfahrung von Vielen in deren eigenen Worten enthalten, die in diesem und anderen Ländern geheilt worden sind. Diese Pamphlets werden von dem Zion Publishing House, No. 6100 Stony Island Ave., Chicago, herausgegeben.

„Glauben kommt durch das Hören und Hören kommt durch das Wort Gottes.“

Sie sind herzlich eingeladen, vorzusprechen und sich selbst davon zu überzeugen.

Guds sätt att hela.

AF REDAKTÖREN.

Guds sätt att hela är en person, ej ett ting.

Jesus sade: „Jag är vägen, sanningen och lifvet,“ och Han har alltid uppenbarat sig för sitt folk i alla tidsåldrar under löftesnamnet Jehovah-rophi, eller „jag är Herren, din läkare.“ (Joh. 14: 6; 2 Mos. 15: 26.)

Herren Jesus Kristus är ännu den som helar.

Han kan ej ändra sig, ty „Han är den samme i går, i dag och för evigt,“ och Han är ännu med oss, ty Han sade: „Si, jag är med eder alltid, intill verdens ände.“ (Ebr. 13: 8 och Matt. 28: 20.) Förty Han är oföränderlig och förty Han är närvarande i anden, liksom i köttet, Han är sitt folks läkare.

Gudomlig läkning hvilat på Kristi försoning.

Profetian säger om Honom: „Sannerliga, Han bar vår krankhet och lade uppå sig vår sveda, och genom Hans sår äro vi helade,“ och det förklaras uttryckligen, att detta fullkomligades i Hans kall såsom läkare, hvilket ännu fortfar. (Esaia 53: 4, 5 och Matt. 8: 17.)

Sjukdom kan aldrig vara Guds vilja.

Det är djefvulens verk, en följd af synden, och det är för alltid omöjligt, att djefvulens arbete kan vara Guds vilja.

Kristus kom för „att förstöra djefvulens verk,“ och när Han var här på jorden, „helade Han hvarje krankhet, hvarje sjukdom,“ och alla dessa sjukdomar förklaras uttryckligen att hafva varit en följd af „djefvulens förtryck.“ (1 Joh. 3: 8, Matt. 4: 23 och Ap. 10: 38.)

Helandets gåfvor äro beständiga.

Det är uttryckligen förklaradt, att „Guds gåfvor och kallelse äro sådana, att Han kan dem icke ångra,“ och helandets gåfvor äro bland de nio gåfvor, som Anden gaf kyrkan. (Rom. 11: 29 och 1 Kor. 12: 8-11.)

Det finnes fyra sätt af gudomligt helande.

Det första är den direkta troende bönen; det andra, medlande förbön af två eller flera personer; det tredje, de äldstes smörjelse medelst troende bön; och det fjerde, händer påläggning af dem, som tro, och hvilka Gud har beredt och kallat till det embetet. (Matt. 8: 5-13, Matt. 18: 19, Jak. 5: 14, 15; Marc. 16: 18.)

Gudomligt helande röner motstånd i djefvulska förfalskningar.

Bland dessa äro: Kristlig vetenskap (falskligen så kallad), sinneshelande, spiritualism, ekstas-evangelism o. s. v. (1 Tim. 6: 20, 21, 1 Tim. 4: 1, 2, Es. 51: 22, 23.)

Stora skaror hafva blifvit helade genom tron på Jesus.

Nedskrifvaren af detta känner tusentals fall och har personligen lagt händer på tjugutals tusenden personer. Fullständiga upplysningar kunna erhållas vid de möten, som hållas i Zion Tabernaklet, 251 E. 62nd St., nära Jackson Park, Chicago, samt i många pamfletter, hvilka visa erfarenheten, i deras egna ord, af många, som blifvit helade i detta land och andra länder; dessa pamfletter äro utgifna af Zion Publishing House, 6100 Stony Island Ave., Chicago.

„Tron kommer genom att höra, och hörandet genom Guds ord.“

Ni inbjudes hjertligen att närvara och höra för eder sjelf.

LEAVES OF HEALING.

REV. JOHN ALEX. DOWIE, Editor.

PUBLISHED WEEKLY AT } ZION PUBLISHING HOUSE,
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CHICAGO, ILLINOIS, - - FEBRUARY 15, 1895.

EDITORIAL NOTES.

"As soon as Zion travailed she brought forth her children."

WE have come to the borders of wonderful days, days when "a nation shall be born in a day," and Satan fears amidst his worshippers: for the doom of hell has gone forth from the Throne of God.

"HE that OVERCOMETH shall inherit all things; and I will be his God, and he shall be My Son."

FAITH overcomes—the faith of God.

"BUT for the fearful, and unbelieving, and the abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part shall be in the Lake which burneth with Fire and Brimstone, which is the Second Death."

CHICAGO is a very Lake of Fire. Men go about striking brimstone matches everywhere, "lighting up" deadly little sticks of nicotine poison in the form of cigars and cigarettes, and vomiting forth smoke and filthy spittle, until the City reeks and smells in all its parts with the disgusting stench of the Second Death.

"Dead in trespasses and sins," already, they plunge into a Lake of Fire and Brimstone of their own creation. Mad-dened by their vices, irritated by the brain poisons they drink and burn, they float along a river of liquid fire and distilled damnation to an ocean of perdition in hundreds of thousands.

A SPEAKER last night at the Sunset Club, Chicago, in a discussion upon the suppression of vice, is reported to have said: "Progress has been made by enlarging the liberty to be bad. The *sovereign remedy* for Vice is the fullest freedom." He edits a paper called *Liberty*.

THIS witness represents Chicagoan *progress* towards the Lake of Fire very correctly, and his *remedy* is truly the work of his Sovereign—the Devil. The one demand is *fullest freedom*, that is "by enlarging the liberty to be BAD." Is not this the very embodiment of all that is diabolical? But it is the Chicago ideal of Liberty.

DURING the World's Fair the mayor decreed the suspension of restraints upon Vice. The directors of the Fair imported the Vices of the harlots of Egypt and of Persia and all the local talent, established them attractively on the Midway Plaisance, and received a large percentage of the Wages of Sin. The ministers imported the priests of filthy Asiatic forms of false religion, and gave them in the Parliament of Religions, "the fullest freedom" to pollute the minds of the already polluted people. The press and the police protected that freedom."

Victor Yarrows, thou Child of the Devil, when thou didst speak at the Sunset Club, thou didst speak as a true-born Child of Chicago in saying, "*Progress* has been made by enlarging the liberty to be bad!"

Great progress has been made to Hell!

NOTICE! ye children of Zion, who are passing through this city called Vanity, where the Devil has a Fair all the year long—notice! that the first to fall into the Lake of Fire are "THE FEARFUL."

It does not pay to be a Coward in Chicago, or any other place where the Devil is "enlarging the liberty to be bad." Ye fearful ones, ye dumb dogs, ye false shepherds, beware, it is the coward who leads the procession to the Lake of Fire. Political cowards, afraid to cast an open vote for God; business cowards, afraid to avow your faith in God, lest Rome and Rum should oppose you; clerical cowards, afraid to offend the rich adulterers and adulteresses who make your churches houses of worldly assignation; society cowards who go with the theatrical, gambling, gossiping, filthy reading, finely dressed, voluptuous Swim—ye call yourselves Christians, but ye head the multitudes who are sweeping on to the Lake of Fire.

AGAIN—Notice! ye children of Zion, it is "THE UNBELIEVING," who are next in the awful procession of the perishing.

YE *unbelievers*, who say, "I think as I like, and I believe as I like," know ye not that ye are sweeping on with the Cowards into the Lake of Fire, even whilst ye pretend to be pillars in the Church. Know ye not that the Faith of God makes a true child of God to think as God thinks, to believe all that God has spoken.

YE MISERABLE *unbelievers*, your *faith* is a scarecrow figure of shreds and patches, picked up out of the *thinkings* of novel writers and poets, and philosophers, and the smart things of consumptive wits and irreligious renegades. Get ye back to God's Eternal Word, listen to the Oratorio of the Everlasting Gospel, and find once more in Jesus the Christ of God, the Author and Finisher of Faith.

Look at the rest of the procession, ye pilgrims Zionward. The Abominable were Fearful Unbelievers, and, because they feared to do right, and doubted God, they are sweeping on to the Second Death.

Look again—"Murderers!" They too were Cowards and Unbelievers: for they follow Cain closely.

Look again—"Fornicators!" They too were Cowards and Unbelievers: for they follow Samson closely and sweep on with their Delilahs into the Burning.

Look again—"Sorcerers!" They too were Cowards and Unbelievers: for they follow Saul to the Witch of Endor and are slain in battle for their sin, sweeping onward with the damned to the Fire.

Look again—"Idolaters!" They too were Cowards and Unbelievers: for they follow Ahab and Jezebel, and Judas Iscariot into the doom of those who worship devils and make a god out of unrighteous mammon.

Look again—"All Liars!" They too were Cowards and Unbelievers: for they feared to suffer loss of means, or liberty, or life. They *sold the truth* as Esau did his birth-right, for "a mess of pottage" of the devil's cooking. They lied for money or for the favour of liars. They go deep, deep down to drink the hottest fires of the Burning and the Brimstone—they die to all that is good and holy, and live to be continually consumed by "the worm that never dies," the awakened memory of a sleepless conscience which can find no remembrance but the tortures of the lies of their past. Newspaper liars, novel writing liars, business liars, family liars, society liars, political liars, polite liars, vulgar liars, rich liars, poor liars, church liars, legal liars—yea, *all liars* shall have their part in that awful Second Death.

"THERE is no Fear in Love," and there is no Unbelief in the heart where Faith reigns.

OVERCOMERS, ARISE!

Ye are the Inheritors of All things.
Sweep onward in your robes of light, along the crystal waters of the River of Life.

"On! Towards Zion!
Glory awaits you there;
Crowns for the victor's brow;
Robes that the conquerors wear;
Thrones for the Sons of Might;
Harps for the Sons of Song;
Welcomes from Heaven's own King,
Greetings from Heaven's Bright Throng."

OVERCOMERS, ARISE!

Hear ye not the Voice from the Throne, "He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

BUT the Battlefield for you is *here*, and *now*.

"On, for ye now must wage
The warfare, life begun;
Or see life's day decline.
With life's great work undone.
Hark! For your Captain calls.
And o'er your path has shone
His lightening gleaming Sword:—
On! To the fight, then, on!"

EVERY Lord's Day repeats the story of Victory in Zion Tabernacle, and thus it was when the people arose to consecrate themselves to God, almost without exception, last Lord's Day afternoon. A glorious band is forming there for future co-operation in service for Christ and humanity.

WHAT a shout of praise went up to God in Zion Tabernacle when we read a card from a wealthy brother presenting us with FIVE ACRES OF LAND as a new location for our work.

We wrote in our Editorial Notes of last week, page 327, that we hoped soon "to find a new and still better location for our work" as our leases expired on May 1st 1896.

Whilst we were praying God was answering.

THE offer is accompanied by many other advantageous proposals and assurances. The location is about 22 miles from the center of Chicago, and about 8 miles from the city limits. It is in the State of Indiana. We can secure the control of several hundreds of acres, around the five given, and many of our friends, amongst whom is the proprietor, desire us to lay out a town, radiating from the new Zion Tabernacle as a center, so that they may dwell in Zion all the time: for it is proposed to call it by that name.

ONE of the principal Eastern Trunk Railroads now runs through the property, and offers rapid transit facilities at low rates, with other privileges. Two other main lines run quite close to it, and the Electric Street Car lines, connecting with every part of Chicago, could easily be extended into the projected town of Zion.

It is a wonderful proposal, and we are giving it prayerful consideration in connection with Christian business friends, some of whom think that we could do with one or two square miles, and lay out Zion on a larger scale. It has delighted us to find many prepared to sell both city and country properties, and to invest in lots and build at once in "Zion:" for the sake of the religious privileges and associations, and to secure deliverance for themselves and their families from the rum-soaked, tobacco-reeking streets of Chicago, since, of course, neither saloons, tobacco shops, drug stores, theaters, nor piggeries would be allowed there.

OF course it would be delightful to settle several thousands of Christian Homes around a large Zion Tabernacle, like the beautiful conception wrought out at Ocean Grove, N. J., by the venerable Dr. Stokes and his friends. Doubtless it could be done, if the people are of one heart and mind in the Lord.

WE invite "Suggestions for Zion" from our readers. Let them be brief and practical, and headed with those three words.

IF God gave us our hearts desire there are certain things we could do.

We could form Zion College and train workers constantly for aggressive mission work among the masses of Heathen Chicago and elsewhere.

We could have plenty of room for Divine Healing Homes with easy access to the Tabernacle, and provision for quiet pleasant grounds.

We could raise up an extensive Printing and Publishing House, and probably establish Co-operative Stores for Family Supplies, and possibly Co-operative Industries near the town.

We could do something towards showing the Church how to live in the world and yet not be of it, and yet make Zion one of the happiest spots on earth.

We could establish a Tabernacle where tens of thousand from Chicago and from all parts could hear the Everlasting Gospel every week, and we could form an Apostolic Church on the model of the New Testament, where Christ would be all, and the Holy Ghost control, to the glory of God the Father.

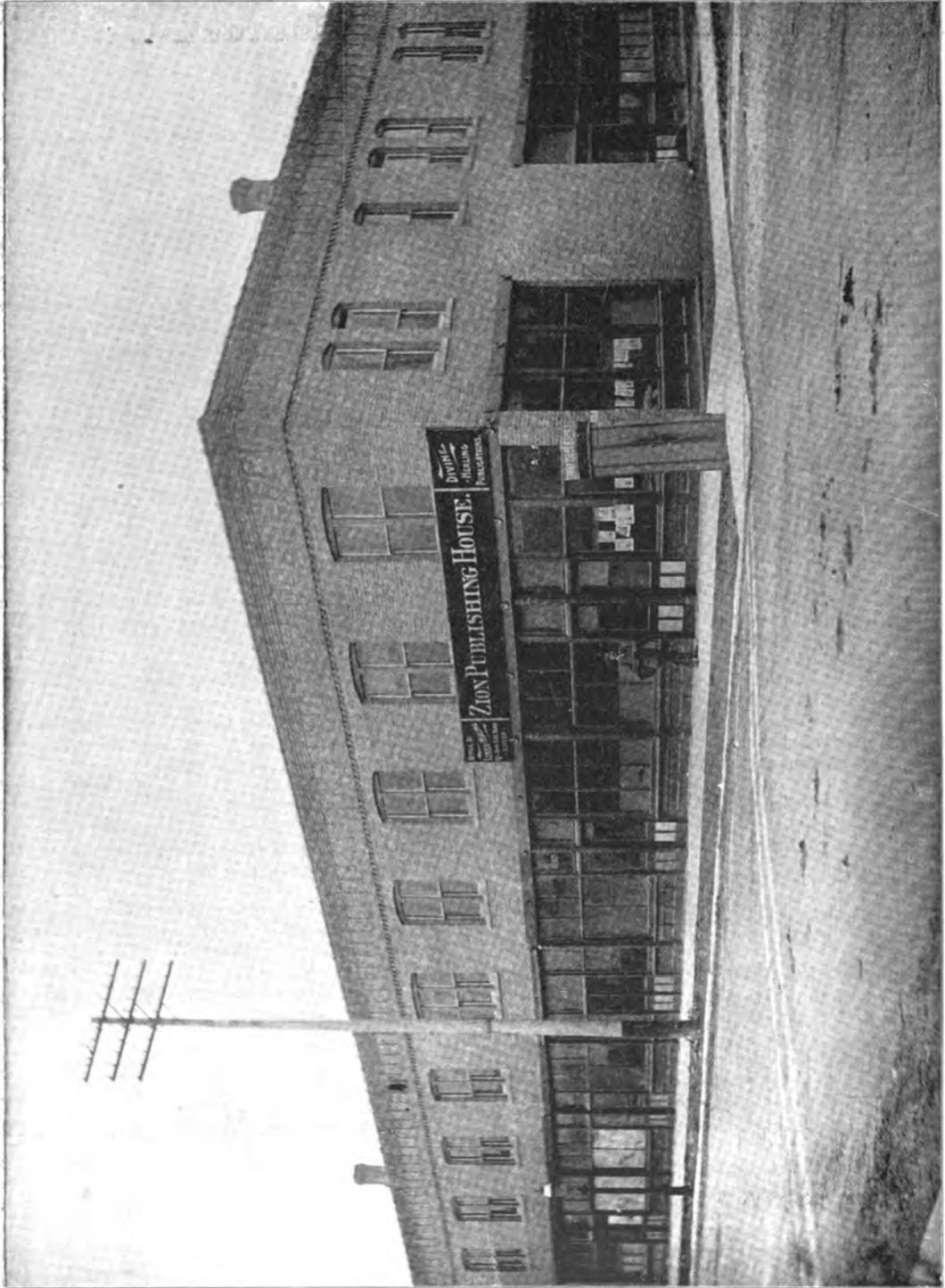
WITH low taxation, cheap, good land and water—natural gas and oil pipes run through the land now—and with rapid transit our friends could go in and out of Chicago daily to business, or find employment in the rising towns of a manufacturing region close by.

WHAT multitudes of Saved, Healed, Cleansed and Quickened Christians might go from such a center to preach Christ in every land beneath the Sun!

WE know at the same time that we would be dealing with men, not angels, but we also know that Christ made fishermen Apostles, and dwelt with Martha and Mary. Bethany was near a wicked city; but Christ made it His Home.

"LIFT your eyes, ye Sons of Light,
Zion's City is in sight."

"BRETHREN, PRAY FOR US."



ZION PUBLISHING HOUSE, 6100 Stony Island Avenue, Chicago.

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 labour 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, 2:13-14.*

"One drop of ink makes millions think."—*A nineteenth century fact.*

Our little House was only established on August 31st, 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 HONOUR 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 Australasia, 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 specially 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 or 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 in 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 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 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."

And now let us invite our readers to accompany us on a brief visit to Zion Publishing House.

It is situated a short distance from Zion Tabernacle and from the Divine Healing Homes, within two blocks from either.

Picture No. 1, on page 346 of this issue, shows the portion of the long two-storied, plain brick building, opposite Jackson Park, which is occupied by the House.

The sale-room and manager's office are shown on the corner, and the letter-carrier has his hand on the door of the printing office. The electrotyping department's large windows face 61st street, on the left of the picture.

We have a short lease of the premises, which are convenient for present purposes.

Picture No. 2 presents an excellent view of our largest press which we purchased direct from the manufacturers, the Campbell Printing Press and Manufacturing Company, of 160 William street, New York, and 334 Dearborn street, Chicago. It is technically known as an "oscillating job and book press." The whole design of the machine is exceedingly strong, and it does most excellent work, producing the beautiful impressions on this paper, and bringing out in beautiful clearness the half tone photo-engravings which we use so largely in this paper. It has a "bed" 39x53 inches, a "form" 33x49, four rollers, and a speed of 1500 copies per hour. Its dimensions at "the base" 5 feet 8 inches x 11 feet 3 inches, and "over all" of 8 feet 5 inches x 15 feet 6 inches. Its height is 7 feet 2 inches. It is a wonderful piece of machinery, and carefully handled and kept, does most satisfactory work. We have scarcely required to adjust a screw since it was set up, and we are much pleased with our first LEAVES OF HEALING press, and congratulate the manufacturers upon the excellence of their workmanship.

Picture No. 3, on page 349, represents a flash light photographic view of our composing room, with two of our compositors at their "cases," filled with the superior copper-mixed type, which we purchased from Messrs. Barnhart Bros. & Spindler, 183 Monroe St., Chicago, the owners of the Great Western Type Foundry. The "dress" of the LEAVES OF HEALING sufficiently commends the excellence of their type, and we have purchased everything in that department from that well-known firm. The cases are placed on the top of type

cabinets which are filled with trays full of all kinds of jobbing and display type. "Imposing" tables and stones, galley racks, proof and a fine job press, etc., occupy the rest of the room, which is fully displayed, with the exception of the mailing department, which is partly hinted at by one of the mailing tables in the foreground of the picture.

Picture No. 4 shows the Engine and Press Room.

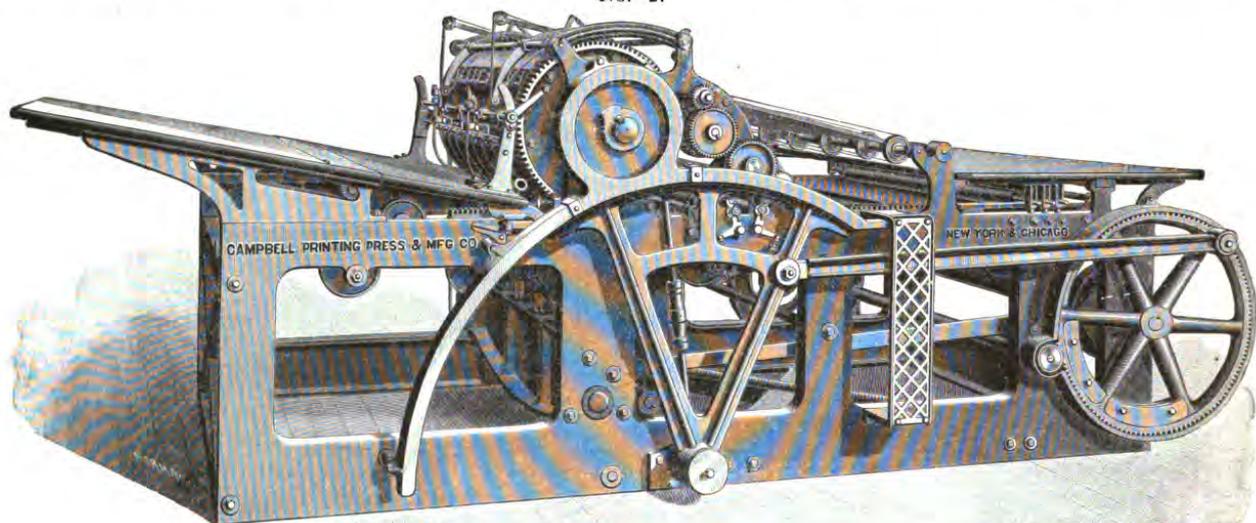
The engine in front of the picture is one of the improved "Lewis" Gas and Vapor Engines, purchased from the agents, Messrs. Barnhart, Bros. & Spindler, and manufactured by the Webster Manufacturing Co., 1075 W. 15th St., Chicago. It is of ten horse power, occupies a floor space of 7 feet 10 x 5 feet 10, has foundations about 6 feet deep, and weighs 6,000 pounds. It does most excellent work and provides "power" for our machinery in all our departments.

The Dexter Folding Machine seen just beyond the engine is one of the "little wonders" of our establishment. We pur-

chased it from the Dexter Folder Company of Fulton, N. Y., and 315 Dearborn St., Chicago. It takes the paper from the press, and by a most ingenious series of rollers, delicately folds it into its present form.

machines and an electro-copper-plate is thereby prepared. This enables us to print a new edition of any of the issues of LEAVES OF HEALING, which have already been required in the cases of Nos. 1, 2, 5, and 7 of this series. This is a great convenience and in the long run will save much expense. It would take too much space to describe fully the twelve machines in this department, and we will, therefore, simply describe the process through which each page of the LEAVES passes ere we secure a permanent impression from which we can print future copies.

No. 2.



The Campbell Oscillating Press on which LEAVES OF HEALING is printed.

chased it from the Dexter Folder Company of Fulton, N. Y., and 315 Dearborn St., Chicago. It takes the paper from the press, and by a most ingenious series of rollers, delicately folds it into its present form.

A wire stitching machine peeps out its arm on the left of the picture, which takes the paper after it leaves the folder and stitches its pages with two strokes. Then a large sized Victor Paper Cutter takes the paper, about 100 copies at a time, and cuts it trimly and truly in a few moments—which is the last process ere the LEAVES OF HEALING are carried to the mailing department and the sale-room.

Picture No. 5 takes us into a totally different department, and one not often attached to a printing house, except when it is on a large scale. It represents the Electrotyping Department of Zion Publishing House, and has quite a large and interesting outfit of machinery. Every page of this paper, after it has been set up in type, is passed through all these

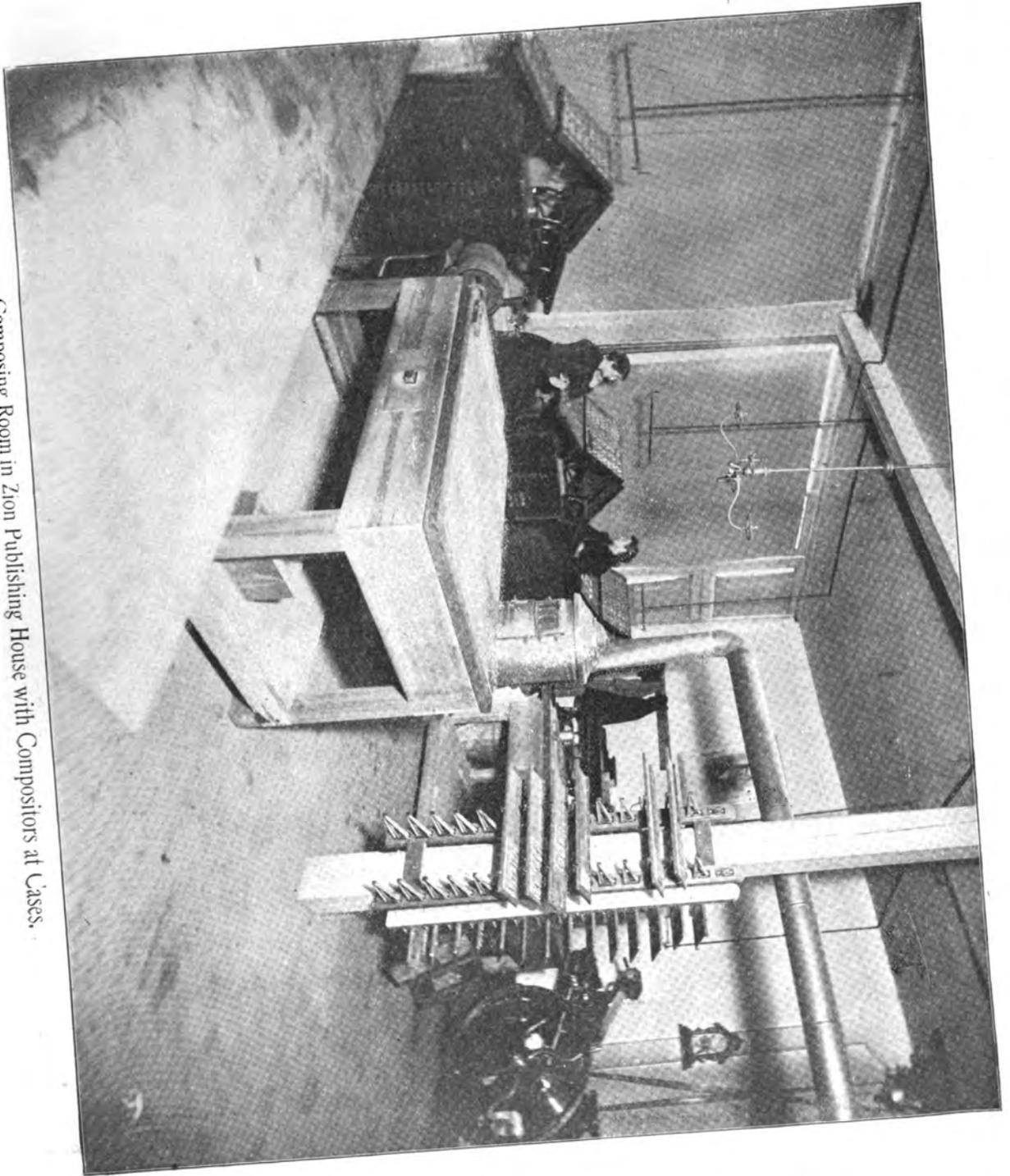
polished wax mould. Then there is a Furnace and Casting Pot, which just peeps out in the extreme left of the picture, but is not shown, and here the metal is prepared to back up the "shell."

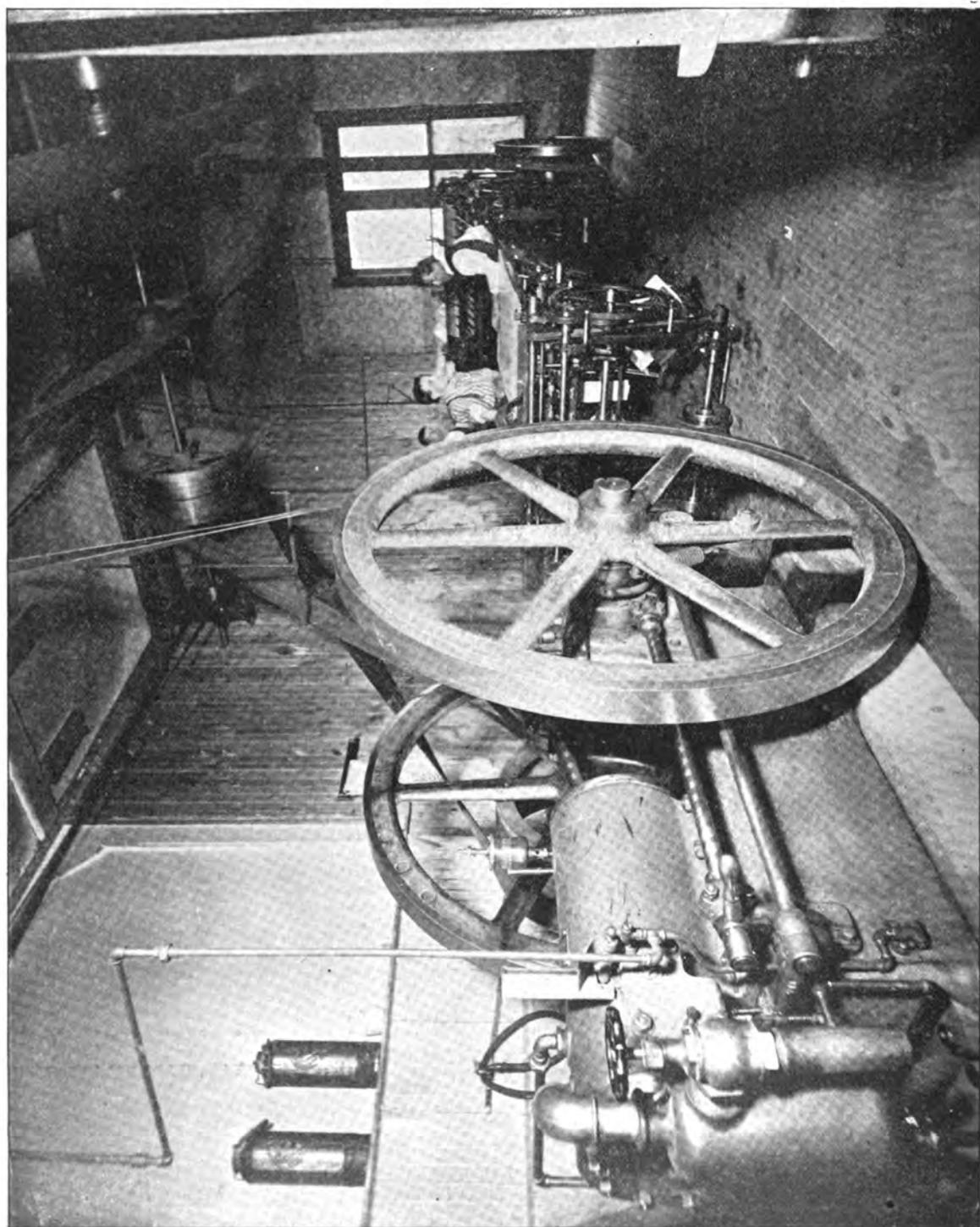
It is then taken—a strong heavy plate now—to a "rougner" where it is made perfectly even, low letters raised, and all defects remedied—in short, it is "finished," and laid aside for future use. Saws for wood and metal, shaver, trimmer, planers, etc., are used in arriving at this result—a beautiful clean copper plate page, which can be put into the press and used at any time.

And now we will leave the busy, clever workers in all these departments, and each go to our own work, thanking God, we trust, that we can use all these cranks and pulleys, and belts and wheels and engines, whirring away so noisily, and from their united skill send forth our white-winged dove bearing LEAVES OF HEALING to every land.

We ask our Christian readers one and all to pray for the success of Zion Publishing House.

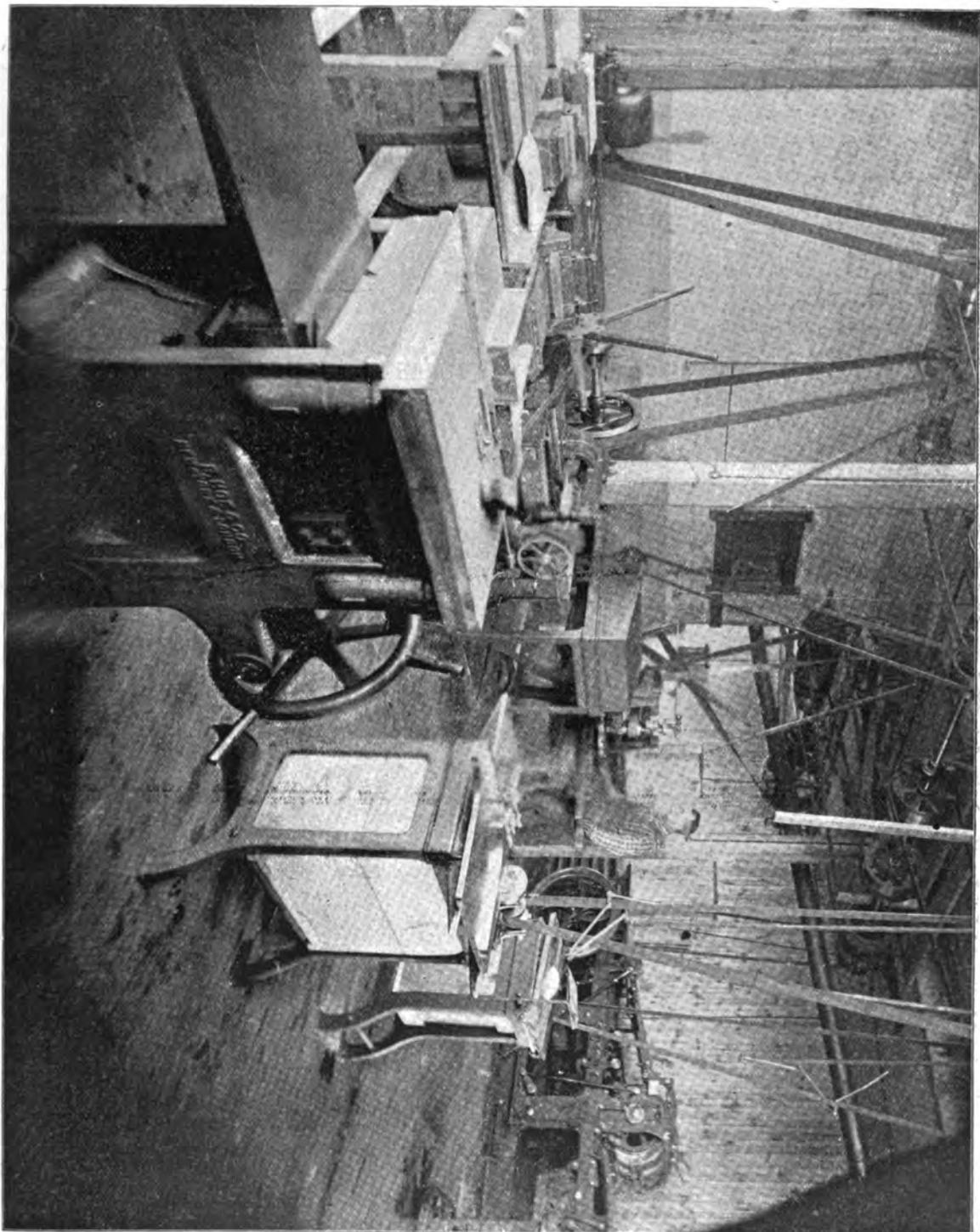
Composing Room in Zion Publishing House with Compositors at Cases.





Press Room Zion Publishing House showing Lewis Gas Engine, Dexter Folding Machine, and Campbell Printing Press, with Foreman and Pressmen at Machinery.

Electrotyping Room, with complete outfit of machinery, showing Electrotypier at work on Planer.



THE FOLLOWING PUBLICATIONS CAN BE HAD AT

ZION PUBLISHING HOUSE

6100 STONY ISLAND AVE., CHICAGO.

DIVINE HEALING VINDICATED.

....A REPLY....

BY THE REV. JOHN ALEX. DOWIE

To an attack by the Rev. Dr. Chapman and the Oakland Pastor's Union, Delivered in the First Baptist Church, Oakland, California, on Lord's Day afternoon, Jan. 27, 1889. 28 pages, 8vo. Price 10 cents per copy (12 cents posted), or 20 copies for \$1.25, postage included.

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.....CONDUCTED BY.....

THE REV. JOHN ALEX. DOWIE AND MRS. DOWIE.

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DURING THE MONTH OF FEBRUARY

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TUESDAYS: 2:30 P. M.

THURSDAYS: (CHILDREN'S DAY) 2:30 P. M.

FRIDAYS: 2:30 P. M.

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Will be held in the TABERNACLE on LORD'S DAY, FEB. 24th, at 10:45, 2:45 and 7:45 P. M., when many who have been saved and healed through faith in Jesus will testify. "All manner of sickness, and all manner of diseases" will be represented. The crutches, braces, trusses, boots, plaster casts, cots, etc., represented in the picture, "Captured from the Enemy," will be exhibited above the platform.

Those who desire to testify will assemble in the Healing Room and meet with Dr. Dowie, half an hour before each meeting.

There are no charges of any kind made. Free-will offerings only are received. All persons who desire to see Dr. Dowie for healing must apply for tickets to the Rev. Dr. Speicher at the close of the Lord's Day services.

On LORD'S DAY February 17th DR. DOWIE will deliver the second of two lectures at 2:45 P. M. on
THE SANCTIFICATION OF SPIRIT, SOUL AND BODY
Illustrated by a diagram.

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HOME No. 2,

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HOME No. 3,

Is situated at 6034 Edgerton Avenue, three doors south of Home No. 1.

Personal application by intending guests must be made at Home No. 3 to the Steward of the Homes. Letters must be addressed to Dr. Dowie. Terms will be forwarded on application.

He sendeth His word  and healeth them.

LEAVES OF HEALING

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.

VOL. 1. NO. 23. NEW SERIES.

CHICAGO, FEB. 22, 1895.

PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

No. 12.

MISS ALMA KELLER.

WE RESUME our picture gallery of God's Witnesses with the story of this happy little Wisconsin girl, and she will tell it to tens of thousands in her own words.

Many of all ages in Sauk County and elsewhere have been blessed through her healing, notably the aged Mrs. Clavatscher of Sauk City, whose healing of cancer in the stomach is told in LEAVES OF HEALING, No. 13, pages 202 to 204.

May the Holy Spirit bless the little one's simple words far and wide through all the earth, glorifying the Name of Jesus, and leading many to see that it is the will of our Father in heaven to heal their diseases if they will only forsake their sins.

SPRING GREEN WIS.,
Dec. 27, 1894.

Dear Doctor Dowie:

I feel called upon to tell you how much I have been benefited by your teaching, and what the Lord has done for me. When I was a baby I had hip disease in my right hip, which was caused by a fall. I was examined by Dr. Ward and Dr. Andrews, of Chicago, in 1890; and by Dr. Miller of Baraboo. They all said nothing could be done for me, except to get me a high-heeled, deep-soled shoe, which you can see in the picture. My right limb was $3\frac{1}{2}$ inches shorter than the other and always was cold and lifeless. Last April, 1894, I was persuaded by my two aunts, who live in Chicago, to come once more, though at first much against the wishes of

my parents. But at last they consented, for they had already tried so much that they thought they might as well try one more thing. So my aunt (who has since that time received perfect healing) and I went to Chicago. When Dr. Dowie first laid his hand on my hip and passed down, I could feel the warm blood come into my leg and which remains so to this day.

My limb is now strong and healthy as the other and I can walk a great distance without any trouble or pain. I give God all the glory, and thanks to Dr. Dowie for his teachings. I will send you my picture with the cork shoe on it. I am a happy subscriber of the LEAVES OF HEALING, and I loaned some to my aunt, Mrs. John Gasser, of Black Hawk, Wisconsin. She read them and not long after she had a very sick child which had the pneumonia. They of course sent for the doctor, who came and gave medicine. But the little fellow would not take it, though they tried hard to make him. My aunt at once thought of your teachings in the LEAVES and set all medicine aside, and all went to God in earnest prayer for help. And not without success, for in half an hour the little fellow slept as if nothing was ever the matter with him. When he awoke he was well. My aunt says "No more medicine for my children, Jesus is my doctor." I must close my testimony again giving God all the praise.

I remain,

Faithful in Jesus,

ALMA KELLER.



MISS ALMA KELLER, Spring Green, Wisconsin.

LEAVES OF HEALING.

REV. JOHN ALEX. DOWIE,

Editor.

PUBLISHED WEEKLY AT } ZION PUBLISHING HOUSE,
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CHICAGO, ILLINOIS, FEBRUARY 22, 1895.

EDITORIAL NOTES.

"NEITHER be ye sorry: for the Joy of the Lord is your strength."—Nehemiah 8: 10.

BRAVE old Nehemiah; never did a grander spirit animate a Prince of God's Israel. What an inspiration has his example been to the "bearers of burdens" when building up the Walls of Zion. And when their task was over, and "all the people wept when they heard the Word's of the Law," how he comforted the mourners with the Consolations of the Gospel.

"BLESSED are they that mourn: for they shall be comforted."

SURELY there is no place on earth where we have seen more mourners comforted than in Zion Tabernacle.

But there is no comfort there for scorners—only a stinging lash from Christ's "whip of small cords." There are many clerical scorners these days who act the part of Sanballat, Tobiah, and Geshem. They discourage God's people from seeking strength in Zion, they lie concerning us, and try to put us in fear, and to abandon our task.

"Nevertheless we made our prayer unto our God, and set a watch against them day and night."

SCENES of great joy continue to make Zion Tabernacle a place of intense interest. Many wonderful healings have taken place this week. A deaf mute from infancy, Engelbert Rozenski, 580 Jane street, Chicago, now 25 years old, has been enabled through faith in Jesus to hear and speak. He will give public testimony next Lord's Day at our monthly Praise and Testimony Meeting. He received this blessing in the Healing Room on Tuesday evening in the presence of about 100 men, after we had prayed and laid hands upon him. For several weeks the blessing had been manifestly coming, and after each prayer sounds became clearer. We have a pathetic note of his before us as we write in which he says:—"I was sick and had fits many times. I am well now. I was deaf and dumb. I can hear well now, and have begun to speak some."

HALLELUJAH! To God alone be the glory. "And they were beyond measure astonished, saying, He hath done all things well: He maketh both the deaf to hear and the dumb to speak."—Mark 7:37.

Hallelujah! Hallelujah!

Do ye hear these shouts from Zion Tabernacle, which ye sneer at and despise, ye Methodist Sanballats, ye Baptist Tobiahs, and ye Congregationalist Gershems, with many others from Rome to the Dead Sea?

Hallelujah! Hallelujah!

Ye sneering hypocrites, go to, weep and howl, your miseries are coming fast. Ye scorn and lie, because we build up the Walls of Zion, and are trying to clear away the theological "rubbish" in which your envious souls delight, but which has made God's Church a wilderness.

Hallelujah! Christ our King is in our midst. He vindicates His servant, and proves we are not false witnesses, as ye liars in pulpits and in "religious weaklies" allege.

Hallelujah! Jesus still saves, heals and cleanses.

"Hear Him, ye deaf, His praise, ye dumb,

Your loosened tongues employ;

Ye blind, behold your Saviour come,

And leap, ye lame, for joy."

Never mind the miserable clerical Sanballats who would "put you in fear." God is speaking, rebuking them for their falsehoods, and showing that it is they who "have no portion, nor right, nor memorial in Jerusalem."

ON THE same day in Zion Tabernacle, another "great and notable miracle" was wrought.

A young man taken from a bed of death to the Tabernacle, was brought more than ten miles, carried in and laid upon a cot during service, after which he was carried into the healing room by the janitor. In less than ten minutes he was eating and drinking heartily, though he had not eaten for days, and walked about freely. He then returned into the Tabernacle, and without any assistance, walked through it, followed by the friends carrying his bedding, amongst whom was his rejoicing mother. Hallelujah!

Oh, Sanballat and Company, did you hear in your dens in the howling wilderness of your desert hearts, the Songs of Praise which filled Zion Tabernacle in Chicago, and which rang through Zion above: for angels, and archangels, cherubim and seraphim, and all the ransomed hosts of the redeemed from earth, are rejoicing in Heaven over that at which ye mis-erables snivel and sneer below.

THE following day in Divine Healing Home No. 1, a lady from Ohio whose daughter brought her from a bed of hopeless suffering, was wonderfully blessed in the presence of all at the Special Assembly of the guests from the three Homes.

For twenty-three years she has suffered from *locomotor ataxia*, and many miseries of which that is the cause.

In Jesus' Name, she received strength to bear the weight of her body on her feet, and with assistance walked twice across the floor. She has done so a number of times since.

OH, ye irreverend Sanballats, etc., what will ye do? Ye profess to serve Christ the King, yet sneer at His servants, and deny His work. Repent, ye mis-erables, or ye shall all perish in your sin, and be damned before the Great White Throne.

"Jesus! the Name that charms our fear,

That bids our sorrows cease.

'Tis music in the sinner's ears;

'Tis LIFE, and HEALTH, and PEACE."

WE invite attention to our article on pages 360 to 364 on "Post Office Persecutions." It tells the story of a little white dove and a flock of black hawks.

THE report of our sermon on the Two Chains was so imperfect that we could not use it. We have, therefore, decided to continue our Series of Lectures on God's Way of Healing by giving a first installment of the lectures on "The Sanctification of Spirit, Soul and Body." It is not all we could wish; but we give it as we spoke it. God blessed it then. May He bless it now.

"BRETHREN, PRAY FOR US."

GOD'S WAY OF HEALING.

A Series of Lectures by the Editor, presenting the Gospel of Healing through Faith in Jesus Christ, as taught by him during his many years of ministry in many lands.

LECTURE FOUR.

SANCTIFICATION OF SPIRIT, SOUL, AND BODY.

An address Delivered at the Afternoon Service in Zion Tabernacle, Chicago, on Lord's Day, February 10, 1895.

SERVICES were opened by singing Hymn No. 72, after which Mrs. Dowie read Chapter 5 of 1 Thess. Dr. Dowie uttered the following

INVOCATION.

"Let the words of my mouth and the meditation of my heart be acceptable in thy sight and profitable unto Thy people, O Lord, my Strength and my Redeemer." And then said:

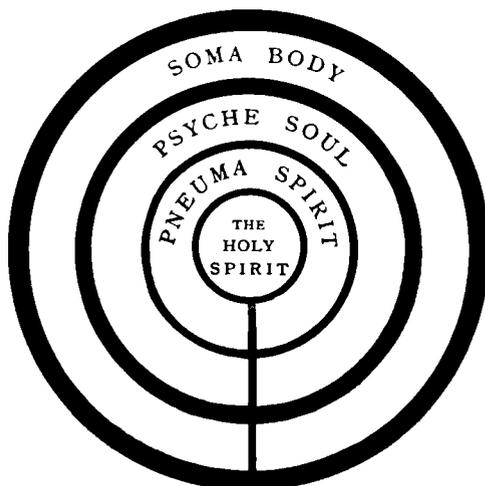
I speak to you this afternoon concerning the Sanctification of the Spirit, Soul and Body, and will deliver the first of two lectures upon that great subject. I have now promised that I shall publish these lectures in the LEAVES. I have been asked to publish them for years, but I never felt anything I had spoken upon the subject was worthy of publication. I have

we have obeyed the Exhortation. The command of God is absolute. Abstain! To abstain is to be separate, by a determination of the heart and will of the most irrevocable nature, from all appearance, or, another reading is, *every form* of evil.

Some declare that to be an impossibility, and say that it is beyond the power of the Christian to be absolutely separate from evil in every form. Let me say to such an one, you will make no progress whatever in the Divine Life so long as you hold such a conviction. It is possible, more, it is certain, that *if we will*, we can be absolute abstainers from every form of evil. God never commanded us to do anything which he did not give us the power to perform.

GOD GIVES NEEDED POWER.

God never laid upon us any responsibility without endowing us with adequate strength. That command is not given to us with any thought in God's mind that it is impossible for us to obey it. It would be cruel, it would be wicked, if such a thing were possible, for God to command us to do something that we have no power to do. I grant you that of your own power you never could do this. I grant you that without Divine Power you can do nothing in Divine Life; but He who gives us the Divine Command endows us with Divine Power and has said, "Ye shall receive power after that the Holy Ghost is come upon you." I grant you that without the Power of the Holy Spirit, obedience is impossible. It is a command which



wanted to take a good deal of time for that purpose, and never had that time. But, rather than delay longer, they must be published as they are uttered. I have no time to write them.

I call your attention to the words which Mrs. Dowie read to you this afternoon in the first epistle to the Thessalonians, 5th chapter, 22, 23 and 24th verses.

"Abstain from all appearance of evil, and the very God of peace Himself sanctify you wholly, and I pray God your whole Spirit, Soul and Body be preserved entire without blame until the coming of our Lord Jesus Christ. Faithful is He that calleth you who also will do it."

AN EXHORTATION, A PETITION, AND A PROMISE.

There are three things in these three verses. First, the Exhortation. "Abstain from all appearance of evil." Second, the Petition. "And the very God of peace Himself sanctify you wholly, and I pray God your whole Spirit (*pneuma*) and soul (*psyche*) and Body (*Soma*) be preserved entire without blame until the coming of our Lord Jesus Christ." Third, the Promise. "Faithful is He that calleth you, who also will do it."

OBEY THE EXHORTATION.

Now in order to understand the Petition or Prayer for Entire Sanctification, the first thing is to know that we can make no advance toward the point of getting an answer until

is addressed to the Christian, to those, therefore, who have a right to call upon God for the needful power to obey His own commands. The president of the United States has a right, as the executive head of this government, to call upon every officer of the government, and to call upon every citizen of the United States to spend their last dollar and their last drop of blood in the maintenance of this nation's life. And why? Because the president of the United States is charged with the maintenance of the national existence, and if God lays upon us any executive responsibility, He gives us also the

POWER TO CALL UPON ALL THE RESOURCES OF HEAVEN.

If it took the last angel in the whole of the heavens, God is absolutely bound, if He has laid upon us any responsibility, and told us to do anything, to find for us the Power to do it, if He has to search the universe to get the Power. It is absurd to talk for a moment of God having given a command and not giving us the power to obey it. I grant you we are in a world of sin, full of subtle forms of sin, for the vile of the serpent and the guile of the serpent is everywhere; and the poison of the serpent is throbbing, by nature, in every vein, in disease, and in the subtle forms of evil. Yet, notwithstanding these facts, I say to you to-day, that He who said, "Abstain from all appearance of evil" will give you the needed Power, if you will faithfully call upon Him to supply it.

I KNOW WHAT HEREDITY IS.

We all know in a measure. Many people are born into this world cursed by heredity transmissions of moral obliquity and diabolical passions and of physical infirmities which are the direct inheritance of their parents' transgressions. The fathers eat the sour grapes and the children's teeth are set on edge. The sins of the fathers are visited upon the generations following. No man can smoke tobacco and defile his body with nicotine poison, no man drink alcohol and injure his brain and liver, and pollute his body with that deadful poison, no man can break the law of moral purity and mingle with the harlot, and not receive the wages of his transgression. No man can lie or steal, no man or woman can live a lustful life and not transmit something of their diabolical passion to the generation following, and we who are the inheritors of the virtues and of the vices of our forefathers have an inheritance very largely made up of the vices. It is only fair to say it.

WHENCE DO WE SPRING?

It is not so long ago that our fore-fathers were painted savages living in the very depths of degradation, for when the first missionaries came to British soil, they found them not far removed from the savage. They had sunk into a barbarism that was extreme. They had an idolatry that was dreadful. The priests were teaching the people that they must sacrifice the fruit of their body for the sin of their soul, and human sacrifice, that lowest and deepest degradation of heathenism, was rife amongst our fathers. This is the hole from which God has dugged us. He dug our race out of a horrible pit, out of the mirey clay. Do not let us forget that we are the inheritors of these passions in a measure, and that these evils have been aggravated in these later ages by new vices, especially since Satan has polluted the earth with rum and whiskey and beer and gin and brandy and tobacco and foul living, and vile passions and crime and iniquity of every kind. We have had terrible additions to our inheritance. But I say that, notwithstanding this fact, and the multiplicity of our miseries and duplicity of sin and Satan, it is possible, and it is certain, that if we obey God, we can live a life apart from sin in every form. I will not believe for a moment that God's command cannot be obeyed. It can and it shall. We must triumph over every sin by His grace.

SINS OF THOUGHT FIRST OF ALL.

It is in the secret places of the heart, that sin is formed. A murderer is a murderer long before the murderer draws his knife and plunges it in his brother's heart. "He that hateth his brother is a murderer, and you know that no murderer hath eternal life abiding in him." Adultery has been committed long before the adulterer wrought the act. You can be an adulterer by simply reading one of Ouida's novels and thinking her dirty thoughts. "He that looketh upon a woman to lust upon her hath already committed adultery with her in his heart." Do not forget that "the thought of iniquity is sin." And so it is with idolatry. Idolatry does not mean that you shall bow your knee to a god of wood or stone; some heathen image of heathen superstition. God's word has said that "Covetousness is idolatry." When you covet, you worship the thing you covet. You worship it, and you bow down to it; you serve it, and you live for it; you lie for it, and you die for it. Coveting anything is idolatry. God's word goes deep, and strikes first at the thought of the heart, and bids us to know as Christians that which David said, "If I regard iniquity in my heart the Lord will not hear me." The thought of iniquity is sin, and therefore we should ask God to separate us from evil thought.

HOW CAN A MAN BE SEPARATED FROM EVIL THOUGHT?

I can be separated, if the thought and mind of God possesses my thought, and mind, and heart. I can only be separated from evil by being controlled and possessed by God. There is no other way of separation. As a Christian (and I am speaking to Christians) I can only be separated from evil by the power of the Holy Spirit separating me, by the power

of the Holy Spirit possessing me, and making me to hate evil with an intensity that is divine. "Ye that love the Lord hate evil."

A FALSE THEOLOGY.

There is a false theology abroad to-day which in many subtle forms is cursing humanity, teaching humanity that evil is good, teaching humanity that evil is only perverted good, teaching humanity that that which men call evil is not evil in reality, and to-day they want to present us with evil as good. Beloved friends, it is written in God's word, and it shall stand forever, "Woe unto them that call evil good and good evil, that put darkness for light and light for darkness, that put bitter for sweet and sweet for bitter." We must never forget that evil has its roots in hell, not in heaven, and that it is a deadly sin to declare good and evil to have a common source in God. May God separate you, by His own Divine operation, from sin in all its forms. He can do it, and He will, if you will let Him.

AN ILLUSTRATION.

The other day a man came to my house, and said, "Doctor, I have come to you to ask you to cure me of the tobacco habit. I have long been a slave to it, and I hate my bondage.

I said, "How do you come to ask me to do any such thing?" "Because I have heard you have cured many people."

I said, "I have never cured anyone." He said, "You have healed people."

I said, "I have never healed anyone." "Oh, well," he said, "I know what you mean now. You do it through God."

I said, "I don't." "Well," he said, "how is it then?"

I said, "God did it through me." He said, "It is all the same."

I said, "It is not. There's a mighty big difference. I didn't do it through God, but God did it through me." "Well," he said, "that's all right, will you cure me?"

I said, "You are going right back as if I had not said anything. I never cured anyone." "Well, I want you to cure me through God."

"You are going right back," I said. "Well, may God cure me through you?"

I said, "Yes, that will do. Go to the meeting about to begin in the Tabernacle. I will pound into you about your sins for an hour or so, and then you will find that your sin lies deeper than the tobacco habit, and that the only way to get free from the tobacco habit is to get free from all your sins. Now, I expect you are a pretty considerable sinner, to look at you. In the first place there is no doubt about your being a stinkpot, for I smell you are. It has taken many years to make you smell as you do. In the second place, it is quite clear to me that you are not a Christian." He said, "No, I am not."

I said, "We will ask God to make you a Christian."

He came over here. I preached about repentance, and preached repentance for every sin toward man and God, and, at the close, that man rose with hundreds in this meeting, and confessed his sins to his God. The tobacco held a very small corner compared to his other sins. They stood before him, and between him and his God, and then he saw that he could never stand in the light of God defiled and foul as he was; that he could never enter heaven until all his sins were forgiven. And he stood here in this meeting, and he sought God for salvation and for purity of Spirit, Soul and Body. He passed out of this place delivered from all sin, and has never touched tobacco since. The tobacco went with all the other sins, and this is the way to get rid of sin. Let them all go together. God does set us free, and I have known men, many of them, slaves to evil habits of all kinds, slaves to intoxicating drinks and evil passions of every kind, whom God has set free. God can do it, and He does. Then by the grace of God to-day, stand up in this Tabernacle and leave your sins with your Saviour, and open your heart to receive

by the Spirit of God the power that not only sets you free, but keeps you free.

THEN WHAT WILL GOD DO?

A Christian man's life has only begun when he is liberated from sin. When he is saved he is like a man drawn out of a river, who was drowning, thrown upon the bank, panting, he is alive, but if you don't do something for him, the poor, wretched man may die even upon the banks of the river. I see a great many people in that condition. They are supposed to be saved, and they remain there upon the banks of the river—saved, but

THEY NEVER GET FAR AWAY FROM THE BORDERS OF THE RIVER OF DEATH

out of which they were dragged. They never have strength to go far from it. Somehow they know nothing at all about a holy life. They stand by the river of death, and cry, "I am saved."

AN ILLUSTRATION.

Now suppose that I saw some one in this very cold weather, fall into the Chicago river where the ice is broken, and they are keeping it open by means of these steam tugs. (The Lord forbid that I should ever fall into the Chicago river.) But suppose I was to see this miserable man choking in the filth of the Chicago river, and that I hear him cry, "I am drowning, save me!" I take the poor fellow out at the risk of my own life and fling him upon the bank, and say, "There, now you are saved. Get away from this filthy river."

Now, what would you think of such a man, if he always wanted to live on the banks of that river, to live in an atmosphere of filth, and every now and then drink of its disease-breeding water? You would say, "That man's a fool. He is saved from that filthy river, why doesn't he go away from the river?" Some Christians are living just that way. They never get away from the river of sin and death.

I propose to show you this afternoon what God wants. God wants to take you and save you, not only from your sins and their consequences, but, beloved friends in Christ, wherever my words can reach you, I want to proclaim to you that the God that saves you from your sins, wants to save you to something, as well as from something.

GOD WANTS TO SAVE YOU TO A LIFE OF RIGHTEOUSNESS AND PURITY.

How is he going to do it? By leading your feet from the river of death: by leading you into "green pastures and beside the still waters;" by restoring your Spirit, Soul and Body, and making you to "walk in paths of righteousness for His name's sake." To give you power as you "walk through the valley of the shadow of death." That "valley" is not at the end of the Christian's journey. It is in the middle, as John Bunyan put it. Go through the valley of the shadow of death with Christ. Go through the valley of weeping, and making it a pool of blessing, going from "strength to strength." God wants you to do this, and He, therefore, gives you His spirit within you to enable you, by His grace, to be something more than merely saved from sin, to make you pure in Spirit, and in Soul and in Body. Hence the prayer that the "God of Peace Himself sanctify you wholly."

AN EXPOSITION OF THE THREE-FOLD NATURE OF MAN.

Let me call your attention to the diagram [see p. 355] which I have used for many years in delivering this lecture.* It shows you the tripartite nature of man, and the indwelling nature of God. As you see, I have represented the Holy Spirit by the golden circle in the center of all. Our Spirit as this white circle, our Soul as this red circle, and this light carnation on the outside as the Body. The three words used in speaking of man's being are Pneuma, (Spirit) Psyche, (Soul) and Soma,

*The central circle of the diagram is of gold color (the Holy Spirit); the next is white (man's spirit); the next blood red (the soul), and the outer circle carnation (the body). The line running from the central circle to the outer circle is of gold, and is used to illustrate the flowing of the Holy Spirit through the entire three-fold nature of man, thus sanctifying him wholly, and preserving him entire and without blame.

(Body), and I want to speak to you clearly regarding this tripartite nature of man.

We are not a duality, composed of Soul and Body, but we are a trinity composed of a Spirit, Soul and Body, and I want to make that as clear as I can without being too technical.

WHAT IS THE ESSENTIAL DIFFERENCE BETWEEN THE SPIRIT AND SOUL.

Let me call your attention, first, to this fact, that when God made man, He said, "Let us make man in our image, after our likeness." (Genesis 1:26.) That is a very remarkable fact. Then it is added, "So God created man in His own image, in the image of God created He him; male and female created He them." What is the image of God?

FALSE TEACHINGS OF THEOSOPHY.

The theosophists falsely declare that God consists of two parts. Father God and Mother God, and speak of *Theosophia*, "the Wisdom of God" as the feminine part of God's nature, and this error of making God a duality is common to many forms of false religion, both in ancient and modern times. The spread of Theosophy in this country has made the people ready to welcome Esoteric Buddhism, and all other kinds of heathenism.

It has made possible a World's Parliament of Religions in Chicago. Why? Because they do not know the glory and fulness of the Divine Revelation in the Bible. They thought the best thing for the United States of America was to import representatives of all the Eastern superstitions, and the religions of Asia, and dump them down upon the Lake Front, just as if we had not enough rubbish there already.

VANITY FAIR—CHICAGO'S DISGRACE.

The Devil did this during the recent Vanity Fair held in Chicago. I say this "infamous Vanity Fair," for if there was anything that ever cursed Chicago and defiled it, it was the World's Fair. It cursed this whole country, and made this city of Chicago to be indebted to the whole country with a deep, deep and awful debt, namely, the degradation which Chicago inflicted upon the tens of thousands of young men and women who came to this city at that time. Here all the immoral heathen dirt and filth that could be gathered from Egypt and from the islands of the sea, from Persia and from elsewhere was found. We lived here at its gates through it all. It took Divine Grace to live through it. This city was wholly given over to the idolatry of the flesh. It was held in the grip of the world and it was ruled by the Devil. Chicago owes a deep debt to the whole of the United States, and to the world, and to man. I thank God that our little Zion Tabernacle here floated its flag throughout the whole of that Vanity Fair, proclaimed the Supremacy of Christ as Lord of all, and now that the White City has passed away in smoke and blood and fire, Zion Tabernacle shines forth in the glory of God, and is sending forth a Message to the Nations. The mayor who vaunted that he had married the city and on the day of his assassination declared that he was strong and was going to live for fifty years, in two hours after his boast, died with an assassin's bullet in his body. That was only one distinguished murder which all the world knew; but I proclaim here from this platform the statement that

NOT LESS THAN ONE THOUSAND PERSONS LOST THEIR LIVES

within these grounds of Jackson Park from the time the first sod was turned until the time that the Fair was closed. They died like flies when it was building. Men fell from high scaffolds and from high arches daily and such was the influence and power of the directors that they simply rang up the ambulance and carried them off to their graves. The Press and the Pulpit were silent for the most part, and little or nothing was ever said about it. The city authorities allowed intoxicating drinks to be sold in this prohibition district, and the police had instructions to permit harlots and gamblers to pass unmolested, for the mayor said, "It's a great year, and we must have an open city." But there is a God in the heavens and the Fair closed in blood and in fire and in smoke. But

"the little wooden hut" Zion Tabernacle, in which we stand to-day, has its flag "Christ is all" still floating, and God's Voice is being heard. If I can do anything to help Chicago to redeem its shame, may God help me, for I would like to do it. I think we are doing a little. Just a little. God help us to do more. My spirit is deeply stirred with the memories of that year of Crime and Shame and Vanity.

I have made quite a digression there, but I am coming back again.

Among the wretched things of this Fair

THE MOST DISGUSTING WAS THE PARLIAMENT OF RELIGIONS.

It means more than pollution of the body, it means the pollution of the minds of the people. It made them think that all religions were good, and that the religion that taught Mohammedism and Buddhism and Brahminism, had so much good in them that we ought to study them and get the good out of them. Just as if we had lost faith in God and in the supremacy of Christ and the Christian religion, we must needs study these false and filthy religions and hear their representatives who hid all the foul realities and presented only the brilliant Oriental lie. You would think to hear these leaders talk that Mohammedism was a very divine and majestic kind of religion. You would forget that Mohammedism teaches that woman has no spirit, that the only thing to be done with woman is to treat her as a beast. And there were some women fools enough to admire the eloquence of these scoundrels. Where is there any more degraded part on God's earth than where "the false prophet's" religion rules. It is a true proverb that "where the hoof of the Moslem comes, no grass grows." Mohammedism has defiled every land it has ever touched. Of course we know it. Someone of us know it better than others. But the masses of people do not know what Dr. Pentecost has said, that Brahminism makes immorality of the filthiest kind a part of its worship, and that as it was essential to be immoral to worship the Goddess Aphrodite or Venus in Grecian Mythology, so it is essential to be immoral as immorality is a part of Brahminism. The priestesses of certain temples are "religious" harlots. Yet to-day we are presented in Chicago with Theosophy, Brahminism, Buddhism and all these things, because false Christian shepherds called a Parliament of Religions.

THE DIVINELY CONSTRUCTED IMAGE OF GOD.

Now I want to call your attention to the Divinely revealed construction of man, and to show you that the study of this is destructive to this false Theosophistic theology. God created man, male and female, but how did he create them?

The coming glory of the Christian Revelation is the complete Manifestation of God in man. It was Christ who revealed to us the Father. It is Christ who has revealed to us Himself as the Son. It is Christ who has revealed to us the Holy Ghost. It is Christ who has revealed in Himself the Tripartite God, and the coming glory of Christianity is the Tripartite Man. The revelation of God the Father, God the Son, God the Holy Ghost, is that of three persons in one God, and one God in three persons. Someone says that is easily stated, but it is impossible of intelligent belief. I say it is more possible of belief to me than anything in the Word of God, and for this reason, that we have the illustration of it in the Divine organization of our own being. God made man to have a Spirit, Soul and Body, one man in three parts, and three parts in one man. Human philosophy and ordinary Christian pulpit teaching has made man to have only two parts—soul and body—and confounded soul and spirit.

NOW, WHAT IS THE DIFFERENCE BETWEEN THE SPIRIT AND SOUL.

I must, at the risk of being charged with being technical, make plain to you some very neglected teaching in this matter—teaching which the Church of God almost wholly misses.

In doing this we have to show, first of all, how God made the lower creation, and then how God made man. If we

study by the light of Holy Scripture these two points, we shall see the difference between the lower creation and man, and, thereby, make clear the tripartite nature of man.

Take your Bibles, and read the 20th verse of the 1st chapter of Genesis. "And God said, let the waters bring forth abundantly the moving creature that hath *life*." The margin says that word *life* is "Living Soul" in the original tongue. Then you see that this passage teaches that the fish of the sea have all got "souls." It doesn't say they have a "spirit," but they have all got "souls." Let us go to the 30th verse. "And to every beast of the earth, and to every fowl of the air and to everything that creepeth upon the earth wherein there is *life*." Margin again says the Hebrew is a "living soul." That passage teaches distinctly that every beast of the earth and every fowl of the air has got a living soul. You are sometimes asked what "the soul is." These passages supply the answer. The soul is the animal life. The soul is not spiritual at all, and one of the most stupid things a Christian can do is to argue for the "immortality of the soul." I shall presently show you how right it is to argue for the immortality of the spirit, but, let me warn you, never argue for the immortality of the soul. You will plunge yourself into a sea of confusion if you do, and give your adversaries an essential advantage which will put you to shame.

CHRISTIANS MAKE A TREMENDOUS BLUNDER BY CONFOUNDING SOUL AND SPIRIT.

If you refer to the Epistle to the Hebrews you will see that it is "the Word of God" which makes this distinction, a distinction unknown, for the most part, to Christian theologians, who are very largely teachers of a false theology. They are as blind as bats to the essential difference between spirit and soul, and talk about the salvation of "the soul" when they mean "the spirit." This passage is in the 4th chapter of Hebrews, 12th verse, and says, (Revised Version) "For the Word of God is living and active." Yes, the Word of God is not dead. Some folks think it is dead, and that the only thing alive is the dominant clique of the day in religion, politics and the press. But these are not "living." They are *dead*, and the only misery is that so many dead things and dead men are not buried. Lots of things are dead and are rotting upon this earth that ought to have been buried long ago. God the Almighty and All-merciful gives opportunity for the dead dry bones to live, and the Word of Life is a Gospel to the "dead in trespasses and sins." But, alas, they do not want to live. They call death, life; and good, evil; and they put darkness forward as being light.

What does it say here. "The Word of God is living and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit: of both joints and marrow, and quick to discern the thoughts and intents of the heart."

It is the Word of God, then, that shows the division between soul and spirit.

I want to argue upon that for a minute or two. I have stated to you that the condition of the creation of the lower creatures is that they have souls and bodies. Let me show you from the Word of God, what the creation of man is.

Look at the second chapter of Genesis, 7th verse. "And God formed man out of the dust of the ground." That is the body. Do not make any mistake about it. Our bodies are dust and the vainest woman who carries a millinery shop on the top of her head, and the most foolish woman who purchases her complexion in a paint shop, or the silliest dude, is only a bag of dust. Is it foolish for a woman to be vain, but there is no being upon God's earth so supremely contemptible as the fool of a man who spends all his life in studying dress, cookery, society manners, and sets the fashion for the Four Hundred or the One Hundred and Fifty of Chicago or New York. Such a man lives the life of a fool and dies the death of a dog. I say that upon God Almighty's earth, there is no spectacle so sad as the society dude, who spends all his

time in setting the fashions for the world, that he may please the flesh and the devil.

SOCIETY WOMEN ARE FOOLS, BUT A SOCIETY MAN IS A MONSTER OF INIQUITY.

He dies, but his evil example finds many imitators. Such people have been the curse of every age and nation. Sensual and luxurious living has been the down fall of every nation. So-called Christian men and women to-day are spending upon the adornment of the flesh, money enough to enable the Church to redeem the world. Cleopatra dissolved pearls in her wine cup and Marc Anthony drank it to his damnation. The pearls of true manhood are being dissolved in the wine cup of passion. Remember that God will judge you for all vanity and for all that is spent in adorning your body and damning your spirit: for some of you are doing that. Not that I am opposed to proper attention to dress. I think it is natural, I think it is right, in a measure, for taste to be shown by women in the construction of their dress, and I do not believe that God is glorified in a woman wearing the ugliest gown and bonnet she can get. I do not object to the Salvation Army woman wearing a poke bonnet if she likes, and may God bless her in doing so, if she can wear it for Christ and without vanity. But let me tell you, there can be a good deal of vanity in a pride which apes humility, and in wearing a plain black poke bonnet, you can be vain and censorious in spirit. There is a happy medium, where propriety is not lost and where vanity is not fostered. It is good to dress in such a way as will be pleasant to the eye.

GOD DOES NOT FORBID COLOR.

When he makes a rainbow, He puts all the colors in it. The city of God has its foundations of the most beautiful and precious stones, and the streets are paved with gold. Do not mistake my meaning, I say it is right to combine color if you can without vanity; but I say it would be far better for all, if Christians would study less about pleasing the flesh and spend more upon God's work, in rescuing a poor, down trodden, hungry, weary, overworked, sin-stricken and disease-smitten humanity for whom Christ died, and for whom He bids us live. I call your attention to the fact that this body is dust. Do not give the dust too much honor; but be sure you keep the dust clean. A good many people do not keep themselves clean. They are sick because they don't use enough soap and water. They do not take care of the body. Take care of it. "God formed man out of the dust of the ground." That is the body.

But let us consider the other two parts.

[To be continued in our next issue.]

HEALED OF EIGHT YEARS' RHEUMATISM.

MRS. CLENDENNING, of 917 West St., Oakland, Cal., said: "My sister was healed of chronic rheumatism in the Mission in Los Angeles. She had been at the Hot Springs in Arkansas for about 8 years. She was very bad, and I invited her to San Francisco to spend a year with me. But she got so bad there that I advised her to go down to Southern California. Mrs. Dr. Potts came along there lecturing from San Diego, and she told my sister she would cure her for \$50, and she gave her quite a large box of medicine, which lasted some two months; and though the medicine was all taken, she got no better.

Then Dr. Dowie came along and we went to hear him, and she received the teaching, and was healed in the meeting. She had not even spoken to Dr. Dowie, but she was gloriously healed in May of last year."

Dr. Dowie: "Does she remain in perfect health?"

"She is a well, healthy woman to-day."—From *Our Second Year's Harvest* p. 119.

BŮH JE CESTA K UZDRAVENÍ!

YDAVATEL.

"BŮH JE CESTA K UZDRAVENÍ, JE OSOBA NE VĚC."

Ježíš pravil: "Já jsem cesta, pravda i život." a On zjevoval se vždy svému lidu po všechny věky v úmluvách pode jménem "Jehova-mocný" žili "Já jsem Hospodin, kterýž tě uzdravuji." (Jan 14: 6 a Exodus 15: 26.)

PÁN JEŽÍŠ KRISTUS JE JEŠTĚ UZDRAVITELEM.

On se nemůže měnit, nebo On "včera i dnes tentýž jest i na věky bude," a on je ještě s námi, nebo pravil: "A aj, já s vámi jsem po všechny dny, až do skonání světa;" protože je nezměnitelný a je přítomen duševně právě tak jako tělesně, jest uzdravitelem svého lidu.

BOŽSKÉ UZDRAVENÍ ZÁLEŽÍ V KRISTOVĚ USMÍŘENÍ.

Bylot Jím předpověděno "Onť vzal na se nemoci naše, a bolesti naše nesl a jeho úradou my jsme uzdravováni," a to je výslovně řečeno, že Jeho pomocí lékařství nám způsobeno, což ještě trvá. (Isaiáš 53: 4, 5 a Mat. 8: 17.)

NEMOC NEMŮŽE BÝTI Z VŮLE BOŽÍ.

Je dílem ďábla za hřích a je nemožno, aby dílo ďábla bylo vždy vůlí Boží. Kristus přišel, "aby zrušil dílo ďábla," a když On byl zde na zemi, "uzdravoval všelikou nemoc a všeliký neduh" a všechny tyto neduhy výslovně jsou prohlášovány za "nátisky ďábla." (Jan 3: 8, Mat. 4: 23 a Skutk. 10: 38.)

DARY UZDRAVOVÁNÍ JSOU STALÉ.

Jeť výslovně řečeno: "Darů svých a povolání Bůh nelituje," a darové uzdravování jsou mezi devíti dary ducha propůjčených církví. (Řím. 11: 29 a I. Korinth. 12: 8-11.)

JSOU ČTYRY ZPŮSOBY BOŽSKÉHO UZDRAVOVÁNÍ.

První jest přímá modlitba víry; druhý, zprostředkovaná modlitba dvou nebo více; třetí, pomazání starších s modlitbou víry; a čtvrtý, vzkládání rukou věřících, které Bůh k tomu ustanovil a povolal. (Mat. 8: 5-13, Mat. 18: 19, Jak. 5: 14-15, Marek 16: 18.)

BOŽSKÉ UZDRAVOVÁNÍ JE POTLAČOVÁNO ĎÁBELSKYMI PODVODNÍKY.

Mezi těmito jsou: Křesťanská věda (křivě tak zvaná), Duševní léčení, Spiritismus, Věštění atd. (I. Timoth. 6: 20, 21, I. Timoth. 4: 1, 2, Isaiáš 51: 22, 23.)

MNOŽSTVÍ LIDÍ SE UZDRAVILO VÍROU V JEŽÍŠE.

Pisatel zná tisíce případů a osobně vzkládal ruce na mnoha tisíce osob. Úplně ponaučen lze obdržeti ve schůzích odbývaných v "Zion Tabernaclé, 251 E. 62. ul., poblíž Jackson-parku v Chicagu," a v mnoha brožurách, kde je podána vlastními slovy zkušenost těch, kdož byli uzdraveni zde nebo v jiných končinách a kteréž byly uveřejněny v "Zion Publishing House, 6100 Stony Island Ave., Chicago."

VÍRA PŘICHÁZÍ SLYŠENÍM A SLYŠENÍ SLOVEM BOŽÍM.

Jste srdečně zváni k účastvování a k vlastnému slyšení.

POST OFFICE PERSECUTION OF THE LEAVES OF HEALING.

BY THE EDITOR.

This is a story of how some cruel Black Hawks are trying to kill a Little White Dove.

The vultures of the Press and of Rome are well represented in the Chicago Post Office by Washington Hesing, editor of the *Staats Zeitung*, and, like the mayor and many of the principal municipal and federal officers in Chicago, he is a child of the Pope, a son of the Apostate Church of Rome.

At the time when the Doctors of the State Board of Health, the entire Newspaper Press of Chicago, the Mercenaries of the Bar, and the Municipal Government of Chicago were all banded against us, to destroy us, the services of this powerful son of the Roman Beast were secured. The details of that transaction were given in the Chicago *Times* of January 10th, from which we quote the following passages:—

Chicago Morning *Times*.—Jan. 10, 1895.

CHASED BY UNCLE SAM.

Federal Officials Say Dowie Violates Postal Laws.

Circulation of His Weekly Paper May be Denied the Mails—Has Been Stricken From the List of Publications of the Second Class—Criminal Prosecution May Follow the Collections of Money by Mail.

As the investigation of Faith Healer Dowie and his confidence methods continues, the official net is drawn tighter about him. Yesterday Uncle Sam joined the crusade to drive him out of business. It was found that Dowie has been imposing upon the post office authorities in mailing his advertising sheet, *LEAVES OF HEALING*, with which the fakir solicits suckers from nearly all parts of the Union. In consequence the privileges of the department have been denied Dowie under the rates for matter of the second class.

The authorities at Washington have also been appealed to on the ground that the fraudulent character of the paper should entirely debar its circulation through the mails.

When the latest copy of Dowie's weekly, *LEAVES OF HEALING*, came under Postmaster Hesing's eye yesterday he concluded there was enough suspicion about the sheet to bear an investigation. He turned over the paper to Supt. Montgomery, who handles violations of rate laws. That official examined the journal carefully, and at once reported that it was an entirely different paper from the one entered with the department for privileges of newspaper rates.

"It is nothing but a rank advertising sheet for Dowie's institution," said Supt. Montgomery. "Its character has entirely changed since it was submitted to us, and instead of conveying matter of general interest, now it is used to boom Dowie's practices, whatever they are. As such it is not entitled to circulation as a journal. It makes no difference to the post office whether Dowie claims to do his work by medicine or with the help of the Almighty. In either case the sheet is a mere advertisement."

With this information Postmaster Hesing ordered the circulation of the paper discontinued. The Hyde Park branch was notified, and communicated the order to the "healer" by a messenger.

"Because swindles are clothed with the guise of religion," remarked Mr. Hesing, "they are not the more tolerable. The shrewdest swindlers may adopt that very game for deceiving unsuspecting victims. A quasi-religious tone given to the advertisements of the imposter, who professes to do impossibilities, will not shield him from the penalties of any and every post office law violated."

To publish his literature and advertisements, the "healer" has equipped a printing office at Sixty-first Street and Stony Island Avenue, which is fitted with the best apparatus obtainable. The office is a two-story brick, with a frontage of forty feet. On the main floor is a cylinder press constructed to do the best quality of small book work. About six printers are kept busy in the office. Dowie also does his own photo-engraving, with which *LEAVES OF HEALING* is so profusely illustrated, and the work done is of the most faultless class. The plant, which is operated by two expert men, is capable of turning out \$100 worth of work daily. In typographical appearance Dowie's advertising medium is not surpassed by the high-class literary weeklies.

With this elaborate plant Dowie turns out a weekly issue of thousands of copies, which, through the kindly offices of Uncle Sam, has been flooded through Indiana, Wisconsin, Minnesota and Iowa, while states at both ends of the Union have received a deluge. Attracted by this nicely printed paper, which is gotten up in a tone of assumed religious piety, the "healer" has drawn a weekly crop of suckers, who are said to have netted him each month many thousands of dollars. Most of the patients are of the ignorant classes, but numbers of people whose education ought to make them know better, are weekly numbered among the healer's harvest. When the government cuts off the circulation of Dowie's fig-leaf drummer for trade it will have paralyzed his nefarious industry.

There is much more to the same effect in this article of the *Times*, including a threat to prosecute, said to have been uttered by Inspector Stuart, for alleged fraudulent use of the United States mails in collecting money by false pretenses.

Of that we have heard no more, the withdrawal of a similar charge by the Doctors on which they had falsely arrested us upon false swearing, no doubt caused Mr. Stuart to pause in the part of the attack assigned to him.

But the other part of the program assigned to the faithful tool of Rome was duly carried out, and our paper was unjustly denied the privilege of second class matter, and instead of *one cent* per pound, we were at once "held up" for *fourteen cents* on every pound, costing us within the last five weeks **OVER TWO HUNDRED AND FIFTY DOLLARS** more than the usual rate which every newspaper in the country pays.

We appealed to the Postmaster General at Washington with the result that thus far the Power of Rome has been too strong for us, and we are still being "robbed" of *between forty and fifty dollars every week*.

We publish herewith the correspondence which we have held with our *persecutors* in Chicago and Washington, closing with the letter just received from "the third assistant postmaster general" whose signature is utterly unreadable. That letter is a shameless tissue of lies utterly disgraceful to the United States Government. We will publish our reply to it in our next issue, and shall appeal from his unjust decision to the Postmaster General and, if necessary, to the President of the United States. Our list of *bona fide* subscribers is not trivial: for it is over *two thousand* as we have shown to the postal persecutors in Chicago, and we shall send a copy of our mailing list to Washington forthwith. Of some weekly editions we have sold over *fifteen thousand copies*, and we never print less than *five thousand copies weekly*. We electrotype every issue, and of some issues we have had to reprint as many as *ten thousand copies* from our electrotype plates.

It is an utter falsehood to say that the paper is not a *bona fide* production entitled to the privileges of the mails. It was admitted without protest last August, and continued to be on the second class list until January 17th. Why did they not discover its unworthiness during more than five months? It was because the Black Hawks of the poison vendors, surgical butchers, mercenary lawyers, press vipers, unjust judges, municipal leeches, priests of Rome and false shepherds of Protestant Churches had not entered into a Diabolical Combination to destroy us. All these hate Christ the Healer, and feel their "crafts are in danger" by the works of God in Zion Tabernacle, the Divine Healing Homes, and in the *LEAVES OF HEALING*.

But God is giving us Victory, and we shall never rest until our little White Dove is freed from the talons of these Black Hawks of the Devil, whether in Washington or Chicago, and from the 14 to 1 rate against it.

Meanwhile our readers will see from the correspondence that the Roman Catholic Editor and Postmaster of Chicago has been compelled to acknowledge that our White Dove was kept imprisoned for more than eight days on one occasion in the dungeons of the Chicago Post Office, in defiance of all law, after we had paid for it at the highest rate. No one need be troubled as to the "discipline" to be given to the guilty servant: for he knew the mind of his master, the Chicago P. M., which may mean Papal Minion or Post Master, either will do.

Subscribers will now fully understand the delays and stealings from the mails—it is done by order or connivance of the Black Hawks of Washington and Chicago, the paid servants of the United States, and the voluntary servants of the Devil and his great ones at Rome, Washington and Chicago. Instead of each *LEAVES OF HEALING* costing Zion Publishing House one-seventh part of a cent, it costs us two cents. Who will voluntarily pay the difference? It means at present a weekly loss of about fifty dollars.

But will every Christian reader pray for us, that we may come forth from these fiery trials purer, stronger, with increased faith, and hope, and love, better fitted to help the sin-stricken and disease-smitten multitudes around us for whom Christ died, for whom He reigns and pleads, "till He come."

[1]

CHICAGO ILL., Jan. 18, 1895.

THE HON. THE POSTMASTER GENERAL, Washington, D. C.

Dear Sir:—On the 9th inst., I received the following letter from the postmaster of Chicago:

"Publisher of the LEAVES OF HEALING. Sir: At the time your paper was entered at the post office, it complied with the law and was accepted by the department; since then it has changed and is now recognized by us as an advertising sheet. We will demand of you a deposit as 3rd class rate of postage on future mailing pending the decision of the Department. The 3rd class rate is one cent for 2 oz. or fraction thereof for each paper.

Respectfully,

WASHINGTON HESING, per J. S. H.

To that letter I have sent the following reply:

CHICAGO, ILL., Jan. 10, 1895.

WASHINGTON HESING, ESQ., POSTMASTER, Chicago, Ill.

Dear Sir:—Your memorandum of yesterday received. In reply I beg to say,

First: The character of our paper has not changed in the slightest degree since the first issue, upon which and upon later issues that permission was granted by the Postmaster General to send it forth as second class matter.

Second: It is in no sense whatever an advertising sheet. In fact, as any one can see at a glance, we have refused all advertisements, and only one column out of thirty-two is given to announcements concerning meetings in our mission.

Third: With reference to your "demand" for "a deposit as third class postage on future mailing pending a decision of the department," I am, of course, powerless to dispute any such demand any more than I could a demand for my money at the point of a revolver. I consider that your action is disgraceful in the extreme, and is simply a part of the disgraceful persecution which I am receiving at this time in the city of Chicago. I emphatically declare and shall prove to the Postmaster General that your allegation as to the character of this paper is entirely unfounded, and that your present action can only arise from the desire to please the vile press of this city, which is filled daily with absolute falsehoods concerning ourselves.

The bearer of this letter, Mr. J. J. Carpenter, will pay either by check or money any "demand" which you may make for third class postage, so that the mail of over four hundred pounds, as we suppose now lying at your office, may be at once sent out to subscribers. I am,

Very respectfully yours,

JOHN ALEX. DOWIE.

The threat made by the postmaster of Chicago has been carried out, and to-day upon a mail of 315 pounds, instead of paying the sum of \$3.15, I have been compelled to deposit a check for \$44.10; more than \$40 in excess of the second rate matter postage.

I do myself the honor by this mail to send you a complete copy of the present issue of LEAVES OF HEALING Nos. 1-17, and am sure that a candid and honest examination of these numbers will fail to sustain the charge that this paper has changed its character, or that it is in any sense a mere advertising sheet. It is a paper strictly for the extension of the Kingdom of God, and contains reports of sermons, articles and testimonies concerning the work in which I am engaged as a minister of the gospel of Jesus Christ. So far from it being a mere advertising sheet, it will be seen upon examination that the only advertisements in the paper are confined to two columns, usually on the 15th page of the issue, containing the advertisement of a few books and pamphlets, Bibles, etc., and announcements of the meetings connected with our mission. If we wished to make money by it as an advertising sheet, it would be quite easy to get a very large number of business advertisements in this city. We have been willing rather to sacrifice money so as to preserve the character of the paper as distinctly and wholly religious and in no sense mercenary.

My allusion in my letter to Mr. Hesing as to the attacks of the press will be better understood by examining the last issue,

No. 17, in which I have answered a mass of unfounded calumnies made against the work, especially by the Chicago *Times* and *Dispatch*, two of the vilest papers in this city.

I very respectfully submit this protest against the action of the local postmaster, and would point out in conclusion that his action is working great hardship with me, and will, if persisted in most unjustifiably rob me of a large sum of money every week. I have contracted with my subscribers to send out this paper for \$2.00 per annum, and I have been fast getting toward placing it on a paying basis. This unjustifiable action of the postmaster will be most disastrous to its interests, and I have good reason to suppose that it has arisen largely from religious prejudice, and especially because of my article in No. 8, page 115, entitled "The Man of Sin Revealed," or "An Exposure of the Blasphemous Claim of the Pope of Rome to be the Infallible Head of the Church of our Lord Jesus Christ."

It is well known that Mr. Washington Hesing and many of the leading persons in his office are Roman Catholics, and I am informed upon excellent authority, that that article and others of a similar character have caused this unfounded charge to be trumped up against our paper so as to prevent its passage through the mails at the rate to which it is entitled.

There are subscribers to this paper in all parts of the United States, Canada, Europe, Asia, Africa and Australia, and we do not send out copies unless they are paid for, except in very few cases where subscribers ask us to send sample copies to their friends. These sample copies would not average twenty copies per week. The paper is in all respects a bona fide paper with a bona fide list of subscribers, which fact proves it is in no sense a mere advertising sheet.

I respectfully ask that the postmaster of Chicago be directed to withdraw the demand he has made, and that the paper be permitted to pass through the mails as before. Believing that justice will be done. I am,

Very respectfully yours,

JOHN ALEX. DOWIE.

[2]

CHICAGO, ILL., Jan. 28, 1895.

THE HON. THE 3RD ASS'T P. M. GEN., Washington, D. C.

Dear Sir:—I have this day received from the Superintendent of Mails of Chicago, the following communication:

Subject: LEAVES OF HEALING.

POST OFFICE, CHICAGO, ILL., Jan. 26, 1895.

Publisher LEAVES OF HEALING, Chicago, Ill.

Dear Sir:—This office is in receipt of a communication from the Hon. Third Assistant Postmaster General, in which we are directed to inform you that an opportunity is given you to show cause why the privilege of second class matter should not be denied you under the provisions of Par. 4, Section 277, P. L. & R. For your information I quote Par. 4:

"It must be originated and published for the dissemination of information of a public character, or devoted to literature, the sciences, arts, or some special industry, and having a legitimate list of subscribers; PROVIDED HOWEVER, that nothing contained therein shall be so construed as to admit to the second class rates regular publications designed primarily for advertising purposes, or for free circulation, or for circulation at nominal rates. (Act of March 3, 1879, Sec. 14. 20 Stats. 359)." Respectfully,

J. MONTGOMERY, Sup't of Mails.

to which I have sent the following reply:

CHICAGO, ILL., Jan. 28th, 1895.

MR. J. M. MONTGOMERY, Sup't. of Mails, Chicago P. O.

Dear Sir:—Your letter of the 26th received this morning concerning LEAVES OF HEALING, and informing me that you are directed by the Hon. Third Assis-

tant Postmaster General to give me an opportunity to show cause why the privileges of second class matter should not be denied me under provisions of Par. 4, Section 277, P. L. & R. You also quote for me the entire paragraph. I desire to say in reply,

First: LEAVES OF HEALING has been originated and published "for the dissemination of information of a public character." I send you by one of my secretaries, Mr. J. J. Carpenter, a complete set, Nos. 1 to 19 of the new series of LEAVES OF HEALING, and by it you will see that the information given is of a public character. Reports are given of public meetings held in Zion Tabernacle attended by thousands of people, reports of public discourses delivered there and elsewhere, etc., etc.

Second: "Devotion to Literature." The LEAVES OF HEALING are devoted especially to Divine Healing Literature, but not wholly so, for long articles on the Drama, Press and Pulpit continued through a number of issues, and literature upon temperance and social subjects are printed in the paper.

Third: "Having a legitimate list of subscribers." I have sent you by Mr. Carpenter our subscription books and mailing list, showing that we have a large legitimate list of subscribers in well nigh every state in the Union, Canada, Australia, New Zealand and in Europe.

Fourth: The paragraph referred to in P. L. & R. contains this provision, "Provided, however, that nothing contained therein shall be so construed as to admit to the second class rates regular publications designed primarily for advertising purposes, or for free circulation, or for circulation at nominal rates." With reference to this I have to say that our paper is not designed primarily, nor at all, for advertising purposes. It is legitimately designed for giving information to large numbers of Christians, of all classes, in communication with us where it circulates, and especially to members of the International Divine Healing Association, a list of which is at the head of this communication, showing branches in the United States, Canada, Australia, New Zealand, Tasmania, etc. Had we the desire to make it merely an advertising sheet, we could probably get hundreds of dollars worth of advertising every week, but that is not the purpose for which the paper has been originated. I have established in Zion Publishing House, 6100 Stony Island Avenue, a printing house and publishing department especially for the purpose of giving information concerning the "extension of the Kingdom of God" in all its departments, and for which purpose LEAVES OF HEALING has been established. We give prominence to Divine Healing because it is a neglected truth: but we by no means confine ourselves to that subject.

I trust that this defense of our right to the privilege of second class matter will be satisfactory, and that the paper will be at once fully restored to that class. I am,

Respectfully Yours, JOHN ALEX. DOWIE.

My secretary has just returned from the city, having had a long conversation with Mr. Montgomery concerning this matter. Mr. Montgomery now alleges that the only charge against our paper that can be sustained is that we have not opened our columns to business advertisements, excepting the advertisement of our own publications and meetings. He has been unable to show us any clause in the postal laws and regulations which demand that we shall admit business advertisements; and while we are willing to do so in order to retain the paper on the second class matter list, we do not wish to do that, as it would alter the character of the paper as an entirely religious periodical.

I do myself the honor to enclose you a copy of the *Christian Alliance*, of New York, which is precisely the same as our paper in size, and is a religious paper, containing no other advertisements than those on the last page, which are entirely the advertisements of the Christian Alliance Publishing Co., which issues the paper. I see no reason why we should be treated otherwise than the Christian Alliance Pub. Co., and, I am informed, other organizations that print a similar paper.

I ask for your ruling upon this matter, and, if I may, for a direct communication from yourself, inasmuch as it seems to us that we are being personally persecuted by the postal authorities in this city.

I wish to state that my means are not large, and that it is exceeding inconvenient for me to have to deposit every week so considerable a sum as I have had to do for the last two weeks, amounting to \$90.16, when the postage at second class rates, upon which we are entered in your office, would not amount to \$7.

I enclose you two copies of our paper, Nos. 1 and 19, which are the first and last issues of this series.

I earnestly ask for your kind attention at once to this communication, as it is evident to us that the post office authorities in this city are endeavoring to weary us out, and to make endless and needless objections. I am,

Very Respectfully Yours,

JOHN ALEX. DOWIE.

[3]

CHICAGO, ILL., Feb. 12, 1895.

THE HON. THIRD ASS'T P. M. GEN'L, Washington, D. C.

Dear Sir:—I subjoin you herewith a copy of the letter which I have just addressed to the postmaster of Chicago.

CHICAGO ILL., Feb. 12, 1895.

WASHINGTON HESING, Postmaster, Chicago,

Sir: Numerous complaints are daily received concerning the non-delivery of my paper, LEAVES OF HEALING. On Sunday afternoon last, whilst conducting the services in Zion Tabernacle, I asked those who were subscribers to the LEAVES OF HEALING who were present and who had not received the paper that had been posted the previous Wednesday from our office to rise, and over fifty did so. When I asked those who received them to rise, I found that only one person present had received his paper. Since then numerous complaints have come to us verbally and some in writing, from various parts of the city and suburbs and from other states. It is, therefore, quite clear that large numbers of our papers fail to leave your office, although we are actually paying at the third class rate, pending the decision of the Department at Washington; a rate which is equal to two cents on each copy of our paper. I ask for an immediate explanation. I have forwarded a copy of this letter to the Hon. 3rd Ass't P. M. Gen'l at Washington.

Respectfully, JOHN ALEX. DOWIE.

I will get the names of scores of these persons to whom reference has been made if necessary and submit them to you, but there is no doubt whatever that the trouble lies in the post office at Chicago, where, as you are aware, my paper has been most unjustly placed upon the third rate list, pending the appeal to Washington. I am being compelled to pay scores of dollars every week in excess of the just postage, and this has continued now more than a month, involving me in an expenditure of some hundreds of dollars.

May I ask for that which I feel is my just right; a decision leaving our paper where it now is in your office, on the second class list, and also ask that you will kindly cause investigation to be made as to why the paper, even when paid for at third class rate, has not been delivered from the Chicago post office, even to Chicago subscribers.

I ask for some immediate action upon the part of your Department, delivering me from cruel persecution and the act of stealing our mail, for it is nothing less upon the part of the postal authorities of Chicago.

As a specimen of the complaints which are very numerous from all parts of the country, I send you from to-day's mail, five communications with the endorsement of the clerk in the Publishing House indicating that the papers were duly sent. These communications are from E. A. Rogers, Quincy, Ill.; J. G. Kern, Mazomanie, Wis.; Mrs. Darwin Clarke, 22 S. Webster St., Madison, Wis.; Mrs. H. Greinor, Allegan, Mich. and J. M. Fleetwood, Hegewisch, Ill.

As a specimen of the verbal complaints I send you also

four cards which were received at the Publishing House this afternoon and the names are as follows:

Austin Mabie, 311 62nd place, Woodlawn; Chas. W. Post, 972 N. Halsted Street, City; Mrs. E. L. Dagling, 46 Rush Street, City, and A. C. Victorson, 529 56th Court, Englewood.

It would be useless for me to send any of these papers to the office in Chicago, as I do not believe that any attention, whatever, would be paid to the complaint. I am,

Faithfully yours,

JOHN ALEX. DOWIE.

[4]

CHICAGO, ILL., Feb. 14, 1895.

THE HON. 3RD ASS'T P. M. GEN'L., Washington, D. C.

Dear Sir:—Following up my letter to you of Tuesday, Feb. 12, I herewith subjoin a copy of a letter which I have just addressed to the Postmaster of Chicago.

CHICAGO, ILL., Feb. 14, 1895.

WASHINGTON HESING, POSTMASTER, Chicago, Ill.

Sir:—Failing to get any answer from you to my complaint of Feb. 12, I again desire to inform you that I have the names of a very large number of persons in the City of Chicago, and in the country, who have not received LEAVES OF HEALING No. 20, which were sent into your office on Tuesday, Feb. 5 and for which I paid the sum of \$41.76 by check on February 6, at third class rates pending the appeal to Washington.

It is now becoming abundantly evident that practically the whole of this issue has been kept back in your office. I have already forwarded to the Hon. Third Assistant Postmaster General at Washington a number of names, and will send him a copy of this letter, with a list of those who have made verbal complaints, and a number of those who have made written complaints also.

I have a right to demand an immediate explanation of this matter. We have been for more than a month receiving large numbers of complaints, and it is now evident that practically the whole issue has been stolen after being entrusted to your office.

I have only found one person at present who has received a copy of No. 20 through the mail.

I am, Faithfully Yours,

JOHN ALEX. DOWIE.

The following are the names of a number of persons present at Zion Tabernacle upon Tuesday last, who gave to one of my assistants, Rev. Dr. Speicher, their names, as not having received issue No. 20, of which I enclose you a copy.

Anna Ware, 224 41st St.

Mrs. Anna Lawson, 61 Milton Ave.

Mrs. A. S. Lasley, 1792 N. Clark St.

Gustus Raw, Box 325, Blue Island.

G. W. Stahlman, 6448 Stony Island Ave.

Miss Isabella Down, 6448 Stony Island Ave.

Martin Bidderstraw, 5716 Aberdeen Ave.

John Lotton, 3235 Laurel St.

William McEndow, Fowler Bros., Stock Yards.

G. Clasen, 5301 Cottage Grove Ave.

Mrs. Carrie Gross, 6001 Indiana Ave.

W. J. Henry, 6326 Champlain Ave.

Miss Martha Waller, 1344 Burchell Ave.

J. S. Rogers, 207 72nd St., Englewood.

John Swansen, 2920 Wentworth Ave.

Miss Fannie Rootz, 634 Van Horn St.

Mrs. Simms, 5547 Union Ave.

Mrs. G. Lawser, 4109 Langley Ave.

John White, 1146 48th St.

Chris Johnson, 1153 Stone Ave.

I also send you herewith a few of the postal cards received by this morning's mail from,

Mrs. H. G. Jones, Dunkerton, Black Hawk Co., Ia.

T. W. West, North Prairie, Wis.

Mrs. E. E. Clarke, Belvidere, Ill.

F. W. Norbreit, Beaver Dam, Wis.

W. M. Cook, Lake Mills, Wis.

W. Bailr, 423 Oak St., Chicago.

Ruth D. Jamison, W. Lafayette, Ind.

These complaints number in all twenty-eight, but these are only a sample of what we are receiving every hour. I feel that I have a just claim against the postal department for the cost of the whole issue entrusted to the office in Chicago, and unless these papers shall turn up soon, I shall send in my claim against the department for the entire issue, and for such damages as I think I have a right to be given.

I call your attention to this as a proof of that which I have from the beginning alleged, namely, that I am being personally persecuted by the authorities of your department in charge of the post office at Chicago, and that this was the only reason why our paper was placed upon the third class rate list pending an appeal.

Whilst dictating this letter, one of my secretaries has come into my office with three copies of No. 20, similar to the one I have just sent you, informing me that they had just been received through the mail by subscribers, and brought to him. It is evident, therefore, that these have been detained in the post office of Chicago from the 6th inst. until this morning, and, probably, now we may hear that others have received them. This indicates, still further, the malice of the Chicago office in having wilfully detained the mail for eight days.

May I not ask for a direct answer from your department, placing me in a proper position, and compensating me for the loss which I am sustaining, and the great trouble and inconvenience from that which seems to me to be the criminal action of the postal authorities in Chicago.

I am, Faithfully Yours,

JOHN ALEX. DOWIE.

[5]

POST OFFICE, CHICAGO, ILL., Feb. 14, 1895.

JOHN ALEX. DOWIE, 6020 Edgerton Ave., Chicago, Ill.

Sir:—Yours of the 12th inst. referring to non-delivery of copies of LEAVES OF HEALING, to hand. I have made careful inquiries regarding this matter, but cannot find anything to show that papers were held at this office for any cause. If you will return this correspondence, stating when and where the papers are mailed, with a few of the addresses of the missing copies, I will be pleased to make further investigation. Respectfully,

WASHINGTON HESING, P. M.

[6]

CHICAGO, ILL., Feb. 15, 1895.

WASHINGTON HESING, Postmaster, Chicago.

Sir:—Your answer to my letter of Feb. 12 just received, in which you say "I have made careful inquiries regarding this matter, but cannot find anything to show that papers were held at this office for any cause."

It is satisfactory to know from yourself that they were not held "for any cause", but if you will make still futher inquiries, you will find they were held WITHOUT ANY CAUSE.

The mail paid for on the 6th inst., No. 20, of LEAVES OF HEALING began to come out of your office yesterday, as I informed you. No. 21, posted this week, came out on the first delivery, showing, therefore, clearly that No. 20 had been detained for more than eight days WITHOUT ANY CAUSE.

Since you have asked me for a few addresses of the missing numbers, I give you the following which were forwarded yesterday to the 3rd Ass't P. M. Gen'l.

Anna Ware, 224 41st St., Chicago.

Mrs. Anna Lawson, 61 Milton Ave., Chicago.

Mrs. A. S. Lasley, 1792 N. Clark St., Chicago.

Mrs. C. W. Post, 972 N. Halsted St., Chicago.

Gustus Raw, 325 Blue Island.

G. W. Stahlman, 6448 Stony Island Ave., Chicago.

Miss Labelle Down, 6448 Stony Island Ave., Chicago.

Martin Bidderstraw, 5716 Aberdeen Ave., Chicago.

John Lotton, 3255 Laurel St., Chicago.

G. Clasen, 5301 Cottage Grove Ave., Chicago.
Mrs. Carrie Gross, 6001 Indiana Ave., Chicago.

And fifteen others whose names were given.

I return my letter of the 12th and again ask for an explanation of this further piece of persecution in your office which has caused great inconvenience, annoyance and loss.

I am, Faithfully yours,

JOHN ALEX. DOWIE.

[7]

POST OFFICE, CHICAGO, ILL.
Feb. 19, 1895.

REV. JOHN ALEX. DOWIE, 6020 Edgerton Ave., Chicago, Ill.

Referring to LEAVES OF HEALING deposited in this office for mailing, I find that they were held at this office pending a deposit to cover a third-class rate of postage, and that when deposit was made, instructions were given to have them sent out, and through the negligence of the employe who received the message, was not properly delivered to the foreman in charge of the newspaper section. I am very sorry that this has occurred, and I have taken steps to discipline the clerk at fault. Respectfully,

WASHINGTON HESING, P. M.

[Memoranda enclosed with above letter.]

[8]

J. M. MONTGOMERY, Supt. of Mails.

Please report on this in so far as it relates to dispatch of mail by your division.

M. J. McGRATH, Supt. Inquiry Division.

[9]

POST OFFICE, CHICAGO, ILL.
Feb. 16, 1895.

CAPT. M. J. McGRATH, Supt. Inquiry Division.

I find upon further investigation that the papers herein referred to were ordered out by Capt. Beatie at the time deposit was made, but by some mischance the order was not transmitted to Crumbacker, and, as a consequence, the papers did not go out on time. I very much regret this, and have taken such action as will make a re-occurrence impossible. I have also ordered the suspension of the clerk whose duty it was to see that Crumbacker was notified, and if I find him at fault, he will be recommended for removal from the service.

J. M. MONTGOMERY, Supt. of Mails.

[10]

POST OFFICE DEPARTMENT,
OFFICE OF THE THIRD ASS'T P. M. GENERAL,
WASHINGTON D. C., Feb. 18, 1895.

REV. JOHN ALEX. DOWIE, 6020 Edgerton Ave., Chicago, Ill.

Sir:—Your letter of the 12th inst., relative to the exclusion from 2nd class mail matter of your publication, LEAVES OF HEALING, has been received.

The space in this publication devoted, directly and indirectly, to "divine healing," as practiced by you in your various "Homes," the exclusion from it of all advertisements other than your own, the possession of but a trivial number of bona fide subscribers, and the apparently gratuitous circulation of a large number of copies, warrant the conclusion that it is designed primarily for advertising and advancing the interests of your business as a "divine healer," and therefore, under the plain terms of the law, not admissible to the mails at the cent-a-pound rate of postage. I do not see how—under this showing—the Department can authorize the admission of the paper.

An investigation will be made as to the alleged unnecessary delay in delivery of copies of LEAVES OF HEALING, mailed by you at the Chicago post office, upon which postage was prepaid at the third class rate. Yours very respectfully,

Third Assistant Postmaster General.

CAPTURED FROM THE ENEMY.

(See Illustration Page 368)

THE remarkable picture on our last page is an exact engraving of a photograph of the center of the back and a portion of the sides of our platform in Zion Tabernacle. Many of our friends who knew that we had a collection of trophies captured from the enemy, suggested that we should have them photographed, and we at once decided that the best position in which to place them, if this were to be done, would be under the motto which for years has been inscribed above our head in letters of gold, "CHRIST IS ALL."

Here are to be seen the crutches of little children and very tall men and women, the trusses worn, some of them, for forty years by sorely afflicted people advanced in life, and the little brace worn by a boy of four years old; the plaster of Paris casts, the cruel braces with their steel collars and steel head-pieces, the heavy leg braces and the high-heeled boots, some of them with steel spring soles, etc. Here are also to be seen a few of the cots on which the sick and dying were brought to the Tabernacle, which they left behind when they were healed immediately and walked out. On the right of the picture, nearest the wall, is the little canvas cot upon which Miss Amanda M. Hicks, a cousin of the late President Lincoln, was brought from her home at Clinton College, Kentucky, of which she was principal, a distance of about four hundred miles. Her case was considered absolutely hopeless except for a most perilous operation. She was carried into our Home on the cot mentioned, and the same night arose and walked. She returned to her college, finished the year, and is now on her way to Europe, a happy, healthy woman. On the extreme left is the cot on which Mrs. Lane, of Washington Heights, who had been afflicted with inflammatory rheumatism for six years, was carried to the Tabernacle, which she left behind when she walked out. The most interesting, perhaps, of all the exhibits, is the peculiar one of a bright steel revolver with silver-plated mountings, just under the crutches on the right of the picture. This revolver was given to us by a man converted in our meeting some years ago, who is now a most respectable citizen. He had been a safe-blower and burglar for thirty-five years and the revolver had been the property of his uncle who fell dead with it in his hand when engaged in a battle with the police in Kentucky. The strange looking instrument below it is a burglar's jimmy of the finest steel, and the implements below that are a portion of a safe-blower's outfit. The story of this man is one of the most wonderful in all our experience, and we shall give it in due course, in detail, in the LEAVES. He and his family, and men at one time desperate criminals, have been converted and baptized since we came to Chicago.

It would take a large volume to write the story of all these things. They represent centuries of suffering in the aggregate, and are but a few ocular demonstrations of thousands who have been healed.

May God bless the little picture as we give the glory to Him whose name is over all. By Him alone these deeds of mercy and of love have been wrought. Amen.

GOD'S WAY OF HEALING.

BY THE EDITOR.

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

Jesus said, "*I am* the Way, the Truth and the Life," and He has ever been revealed to His people in all the ages by the Covenant Name, Jehovah-ropi, or "*I am* the Lord that Healeth thee." (John 14: 6 and Exodus 15: 26).

The Lord Jesus Christ is still the Healer.

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

Divine Healing rests on Christ's Atonement.

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

Disease can never be God's Will.

It is the Devil's work, consequent upon Sin, and it is impossible for the work of the Devil ever to be the Will of God.

Christ came to "destroy the works of the Devil," and when He was here on earth He "healed every sickness and every disease," and all these diseases are expressly declared to have been the "oppression of the Devil." (1 John 3: 8, Matthew 4: 23 and Acts 10: 38).

The Gifts of Healing are Permanent.

It is expressly declared that the "Gifts and 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 and 1 Cor. 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 Zion Tabernacle, 251 E. 62nd St., near Jackson Park, Chicago, 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 Publishing House, 6100 Stony Island Ave., Chicago.

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

You are heartily invited to attend and hear for yourself.

Gottes Weg der Heilung.

Vom Redakteur.

Gottes Weg der Heilung ist eine Person und kein Ding.

Jesus sagte: „Ich bin der Weg, die Wahrheit und das Leben,“ und Er wurde stets Seinem Volke geoffenbart in all den Jahren durch des Vertrages Name, Jehovah-ropi, oder „Ich bin der Herr, der Dich geheilt hat.“ (Johannes 14: 6 und zweites Buch Moses 15: 26).

Der Herr Jesus Christus ist stets der Heiler.

Er kann sich nicht ändern, denn „Er war derselbe gestern, ist es heute und ewig,“ und Er ist stets bei uns, denn Er sagt: „Siehe, ich bin stets bei Euch, selbst bis zum Ende der Welt.“ (Hebräer 13: 8 und Matthäi 28: 20). Weil Er unveränderlich ist, und weil er anwesend ist im Geiste gerade so als wie im Fleisch, deshalb ist er der Heiler Seines Volkes.

Göttliche Heilung ruht auf Christi's Versöhnung.

Es wurde von Ihm prophezeit: „Sicherlich hat Er unseren Kummer ertragen (Hebräer, Krankheiten) und unseren Schmerz empfunden, und durch Seine Streifen werden wir geheilt,“ und er wird ausdrücklich erklärt, daß dieses in Seinem Dienst der Heilung vollzogen wurde, welcher stets fortgeführt wird. (Isaiah 53: 4, 5 und Matthäi 8: 17).

Krankheit kann niemals Gottes Wille sein.

Es ist des Teufels Arbeit, folgend auf Sünde, und es ist für die Arbeit des Teufels unmöglich, jemals der Wille Gottes zu sein.

Christus kam, um „die Arbeiten des Teufels zu zerstören,“ und als Er hier auf Erden war, „heilte Er jede Unpäßlichkeit und jede Krankheit,“ und alle diese Krankheiten sind ausdrücklich für die „Unterdrückung des Teufels“ erklärt worden. (1 Johannes 3: 8, Matthäi 4: 23 und Apostelgeschichte 10: 38).

Die Gaben der Heilung sind fortdauernd.

Es wird ausdrücklich erklärt, daß die „Gaben und der Beruf Gottes ohne Reue sind,“ und die Gaben der Heilung sind unter den neun Gaben des Geistes zur Kirche zu finden. (Römer 11: 29 und 1 Cor. 12: 8-11).

Es giebt vier Arten göttlicher Heilung.

Die erste Art ist das direkte Glaubensgebet; die zweite ist das vermittelnde Gebet von zwei oder mehr Personen; die dritte ist die Salbung des Aeltesten mit dem Glaubens ebet, und die vierte Art ist das Handauflegen Derjenigen, welche glauben, und wel e Gott vorbereitet und zu jenem Dienst berufen hat. (Matthäi 8: 5-13, Matthäi 18: 19, Jacob 5: 14, 15, Marcus 16: 1).

Göttliche Heilung wird von teuflischen Betrügnern bekämpft.

Unter diesen befinden sich Christian Science (fälschlich so genannt), Geist-Heilung, Spiritualismus, Entzündungs-Evangelismus u. s. w. (1 Timotheus 6: 20, 21, 1 Timotheus 4: 1, 2, Isaiah 51: 22, 23).

Tausende sind durch den Glauben an Jesus geheilt worden.

Schreiber Dieses sind Tausende von Fälle bekannt und er hat persönlich seine Hand gelegt auf Tausende von Personen. Vollständige Auskunft kann man erhalten in den Versammlungen, welche im Zion Tabernakel, No. 251 Ost 62. Str., nahe dem Jackson-Park, Chicago, abgehalten werden, sowie aus vielen Pamphlets, welche die Erfahrung von Vielen in deren eigenen Worten enthalten, die in diesem und anderen Ländern geheilt worden sind. Diese Pamphlets werden von dem Zion Publishing House, No. 6100 Stony Island Ave., Chicago, herausgegeben.

„Glauben kommt durch das Hören und Hören kommt durch das Wort Gottes.“

Sie sind herzlich eingeladen, vorzusprechen und sich selbst davon zu überzeugen.

IL MODO COME DIO GUARISCE I MALI.

DALL' EDITORE.

Il modo come Dio guarisce, è una persona, non una cosa.

Gesù disse: "Io sono la Via, la Verità e la Vita," e si è sempre rivelato al Suo popolo in ogni epoca col Nome Covenante Jehovah-rophi, o "Io sono il Signore la tua Salute. (Giovanni 14: 6 e gli Esorti 15; 26.)

Il Signore Gesù è sempre Colui che guarisce.

Egli non può cambiare perchè "Egli è lo stesso, di ieri, di oggi e per sempre," ed Egli è sempre con noi, perchè disse: "Ecco, Io sono sempre con voi infino alla fine del mondo." (Ebrei 13: 8 e Matteo 28: 20.) Perchè Egli è presente, nello spirito come nella carne. Egli è Colui che guarisce il Suo popolo.

Il Guarire Divino sta nella Riconciliazione di Cristo.

Lui profetizzò: "Sicuramente fu Lui che soffrì i nostri dolori e con i suoi gastighi noi guariamo," ed è espressamente dichiarato che ciò si compì mediante il Suo Ministero di Guarire, che continua ancora. (Isaia 53: 4, 5 e Matteo 8: 17.)

Il Male non può mai essere la Volontà di Dio.

E opera del Diavolo, la conseguenza del peccato, ed è impossibile che l'opera del Diavolo sia mai la Volontà di Dio.

Cristo venne "per distruggere l'opera del Diavolo," e quando Egli "guarì ogni malattia" e tutti questi mali sono espressamente dichiarati di essere stati "l'oppressione del Diavolo." (1 Giovanni 3: 8, Matteo 4: 23 e gli Atti 10: 38.)

I Doni del Guarire sono Permanenti.

E espressamente dichiarato che "I Doni e le appellazioni di Dio sono privi di pentimento," ed i Doni del Guarire sono fra i Nove Doni dello Spirito e della Chiesa. (Romani 11: 29 e 1

Cor. 12: 8—11.)

Ci sono Quattro Modi del Guarire Divino.

Il primo consiste nel rivolgere la preghiera di fede, il secondo preghiere intercessorie di due o più persone, il terzo l'unzione degli anziani nella preghiera della fede, ed il quarto nel posare le mani su coloro che credono, e per quali Dio ha preparato e chiamato a quel ministero. (Matteo 8: 5—13, Matteo 18: 19, Giacomo 5: 14, 15, Marco 16: 18.)

Il Guarire Divino è opposto alle Falsificazioni Diaboliche.

Fra questi sono la Scienza Christiana (chiamata falsamente), Guarizione della Mente, Spiritualismo, Estasi, Evangelismo eccetera. (Timotheo 6: 20, 21, 1 Timotheo 4: 1, 2, Isaia 51: 22, 23.)

Delle Multitudini sono state guarite dalla Fede in Gesù.

Lo scrittore, conosce migliaia di casi ed ha personalmente posto le sue proprie mani su ventine di migliaia di persone. Complete informazione si possono attendere alle riunioni tenute nel Tabernacolo di Zion, 251 E. 62 Strate, vicino al Parco Jackson, Chicago, e per mezzo di molti panfletti che ne dimostrano l'esperienza colle loro parole e da molti che sono stati guariti in questo ed altri paesi; pubblicati dalla Casa Editrice Zion, 6100 Stony Island Ave., Chicago.

"La Fede Viene Ascoltando, e coll' Ascoltare la Parola di Dio."

Voi siete cordialmente invitato di venire ad ascoltare da voi stessi.

LA MANIÈRE COME QUOI, DIEU GUÉRIT LES MAUX.

PAR L'ÉDITEUR.

La Manière comme quoi Dieu guérit, c'est une personne et non pas une chose.

Jesu dit: "*Je suis*, la Voie, la Verité, et la Vie," et il s'est toujours révélé à Son peuple en toute époque avec le Nom Covenant de Jehova-rophi, ou "*Je suis* le Seigneur, ton Salut." (Jean 14: 6 et les Exodes 15: 26.)

Le Seigneur Jesu c'est Celui qui guérit.

Lui ne peut pas changer parcequ'"Il est le même d'hier, d'aujourd'hui et pour toujours" et Lui est toujours avec nous. paucequ'il dit: "Voilà, *Je suis* toujours avec vous jusqu'à la fin du monde." (Hebreux 13: 8 et Matthieu 28: 20.) Parcequ'"Il est invariable et parcequ'il est présent, dans l'esprit aussi bien que dans la chair. Il est Celui qui guérit Son peuple.

La Guérison Divine c'est dans l'Expiation du Christ.

C'est Lui, qui a prophétisé. "Sûrement ce fut Lui qui souffrit nos maux et souffrit nos douleurs, et avec ses châtements nous guérissions," et c'est expressément déclaré que cela s'accomplit grace à son Ministère de Guérir, qui continue toujours. (Isaie 53: 4, 5 et Matthieu 8: 17.)

Le Mal ne peut pas être la Volonté de Dieu.

C'est l'oeuvre du Diable, la conséquence du péché, et c'est impossible que l'oeuvre du Diable soit à jamais la Volonté de Dieu.

Christ vint "pour détruire l'oeuvre du Diable" et lorsqu'Il fut sur la terre, Lui "guérit toutes maladies" et tous ces maux ont été expressément déclarés d'avoir été "l'oppression du Diable." (1 Jean 3: 8, Matthieu 4: 23 et les Actes 10: 38.)

Les Dons de Guérir sont Permanent.

C'est expressément déclaré que "Les Dons et les appellations de Dieu, sont privés du repentir," et les Dons de la Guérison sont parnies les Neuf Dons de l'Esprit et de l'Eglise. (Romans 11: 29 et 1 Cor. 12: 8—11.)

Y il a quatre Manières de la Guérison Divine.

La première consiste en adressant la prière de foie, la deuxième dans les prières par intercesseur, de deux ou plusieurs personnes, la troisième dans l'onction des anciens dans la prière de la foie, et la quatrième, en posant les mains sur ceux qui croient et pour les quels Dieu a préparé et appelé à ce ministère. (Matthieu 8: 5—13. Matthieu 18: 9. Jacques 5: 14, 15. Marc. 16: 18.)

La Guérison Divine est opposée aux Fausseries Diaboliques.

Parmis celles-ci y il a la Science Chrétienne (faussetment appellé) Guérison du Sentiment, du Spiritualisme, de l'Extase de l'Evangelisme eccetera. (Timothee 6: 20, 21, 1 Timothee 4: 1, 2, Isaie 51: 22, 23.)

Des Multitudes ont été guéries par la Foie de Jesu.

L'écrivain, connaît des milliers de cas, et il a personnellement posé ses propres mains, sur des vingtaines de milliers de personnes. Des informations complètes peuvent être obtenues aux réunions qui ont lieu dans le Tabernacle de Zion, 251 E. 62 Street, près du Parc Jackson, à Chicago, et grace à beaucoup de pamphlets qui en demontrent l'expérience par leurs paroles et par beaucoup de personnes qui ont été guéries dans ce pays et dans d'autres; et qui ont été publiés par la Maison Editrice Zion, 6100 Stony Island Avenue à Chicago.

"La Foie Vient en Écoutant, et en Écoutant la Parole de Dieu."

Vous êtes cordialement invité à venir et entendre de vous-mêmes.

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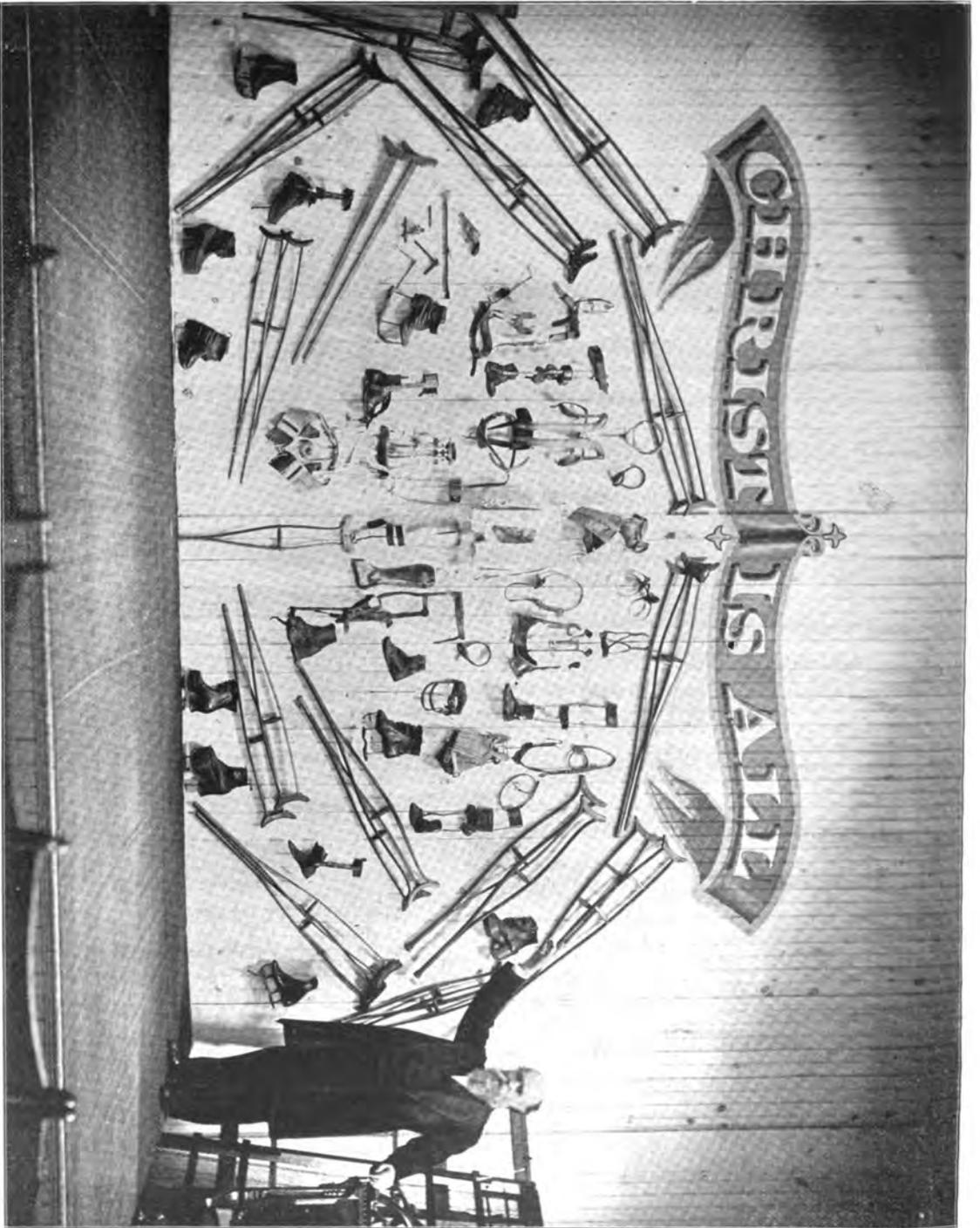
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CAPTURED FROM THE ENEMY.

Some of the Crutches, Braces, Boots, Plaster Casts, Etc., once worn by the sufferers whom God delivered, with a set of Safe-blower's Tools and the Revolver of a burglar, (now converted) and a number of Cots on which dying persons (now dead) were brought to Zion's Tabernacle, in some cases hundreds of miles. WE WEAVE THE CRUTCHES, AND BRACES, AND INSTRUMENTS OF SURGICAL TORTURE INTO A CROWN, AND POINTING TO IT WE CRY TO ALL THE EARTH, "CHRIST IS ALL." (See Page 367.)

He sendeth His word



and healeth them.

LEAVES OF HEALING

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.

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CHICAGO, MARCH 8, 1895.

PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

No. 13.

MISS SADIE CODY.

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 and heard the wonderful spectacle of American Indians, Russian Cossacks, etc., 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., etc., and the shouts of tens of thousands of spectators, in the great amphitheatre constructed for that "show" throughout the whole period of the World's Fair: for Zion Tabernacle was exactly opposite, on the other side of 62nd Street. Oh, what agonies we suffered all these long months. In defiance of all law the Sunday was the maddest, wildest day of all the week: for the mayor and police authorities protected Cody in his disobedience to the laws of God and man—there was no rest for us or anyone near the howling, hideous cries of the Indians, who "massacred Custer and his cavalry" every day, or "attacked the stage coach," etc. Whilst reading, preaching or praying

showers of small shot would fall on the Tabernacle, or the strains of the Wild West Band playing the "Marseillaise," or "Yankee Doodle" would break in on our hymns "We're Marching to Zion," or "What a Friend We Have in Jesus."

From May, 1893, until November, 1893—six long months—Zion Tabernacle floated the flag "Christ is All," and held almost daily meetings amidst all this diabolical din. In front was Cody's Wild West, behind us the Midway Plaisance with its Carnival of Lust, on the left that Vanity Fair of the World, the Flesh and the Devil, and around us gamblers, thieves, and shouting hucksters of every kind. But Zion Tabernacle held its own, though the crowds swept on to pleasure and to pain. And now, the Dream City has departed amidst blood and fire and smoke, the Midway is a lovely park and drive, and like Jackson Park has been restored to God, to nature, and to the people, and all the transient hosts of human vampires have disappeared, their haunts swept away, and Zion Tabernacle, Zion Publishing House, and the Homes are left amidst the most peaceful and pleasant surroundings, untouched by all the hatred of the hellish host, who impotently howl at them from the "Habitations of Dragons," in the center of Chicago, seven miles away. No



MISS SADIE CODY, Rensselaer, Indiana.

pleasanter or quieter spot can now be found so close to the city, and yet no more undesirable or noisier place could be found a little more than a year ago. Our little Zion is an emblem of the Church of God on earth, now surrounded by those who love to live to defile humanity. They will perish, their place and memory be a forgotten dream; but the Heavenly Zion will fill the whole earth with the Glory, Beauty and Power of God.

But what of this quiet, earnest faced young woman of twenty-five years, who stands there so patiently waiting to tell the world her story just as she has recently and repeatedly in Zion Tabernacle?

Ah! she is a Cody; a relative of Buffalo Bill Cody, and we have had our revenge on him and the Wild West Show! He captured Indians and hung their scalps at his belt. We have captured a Cody from the murderous demons of disease, and here she stands a Witness for God testifying in the very place where Cody's Indians "massacred" Custer daily.

On November 21st 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 cortege 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 53rd Street, (Hyde Park) Chicago, where the Police Ambulance received her, and in it she was carried to the Divine Healing Home, accompanied by her sister.

The rest of the story she shall tell in her own words, as she spoke them before crowded assemblies at the Monthly Praise and Testimony Meetings held in Zion Tabernacle on December 30th, 1894, and February 24th, 1895.

It is a wonderful story she tells as she stands there as erect as Buffalo Bill himself facing the "bad" Indians of the Bad Lands of Dakota. She is facing the "bad Injuns" of the Churches in Chicago and elsewhere, almost everywhere; and she is just as brave, yea braver: for the Brules of the Sioux in the full swing of bad whiskey and a Ghost Dance are not more savage than the Brules of Methodism, Baptistism, and all the other Isms in the Ecclesiastical Bad Lands of Christendom. These clerical Brules, with their medical, surgical, political, and other diabolical allies, all are hunting for our scalp, with the poison arrows of an anonymous brood of press vipers, and with the sharp knives of hatred and envy.

It is a wonderful story that she tells to the glory of God, and it adds luster to the Name of Jesus, "The Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."

It is a wonderful story to simply contrast this picture with the sorrowing cortege which passed through the streets nearly four months ago bearing her prostrate, quivering body, with a diseased spine, abscess, tumour, internal disorders, and her right leg three inches shorter than the left.

There she stands—God's WITNESS, justifying Him and justifying His servant, the writer of these lines, and everyone of these miseries have passed away through the power of God, in answer to the prayer of faith and the laying on of our hands in the Name of Jesus.

What are ye going to do about it ye "bad Injuns" in the Denominational Bad Lands? Your silly Ghost Dance is about played out in your pulpits and your papers, in your weekly ministerial meetings, where ye have your "little jokes" concerning us and our work for God from your miserable little one-eyed jokers—the clowns of your platforms.

GOD IS SPEAKING. Let the thunders of fact put to shame your silly fancies, your lying stories, and your blind, envious mouthings against Zion Tabernacle and God's work, and God's servants there. Beware, ye sleek companions of Standard Oil thieves, who find your students cannot be frightened away from Zion Tabernacle, no matter what may be threatened by the Theological Faculty of Chicago University! The Day of Truth

has come, and all the ice in your lapistries, or the hell fire in your hearts, cannot retard its progress. God's Voice is crying. "I will work, and who shall turn it back?"

Now, let the WITNESS speak; and may her words be carried by the Spirit of Love, through the agency of our "little white dove," LEAVES OF HEALING, to millions of beds of pain and hopeless despair. It was this little messenger which bore the Leaves from the Tree of Life to her. May it bear a message of hope to every weary sufferer into whose feeble hands it comes. Go forth, little Messenger of Jesus, and lay His LEAVES OF HEALING gently on the sick one's bed! This is thy blessed mission, carrying Christ's healing in thy wings.

"The paths of pain are thine. Go forth
With Patience, Trust, and Hope;
The sufferings of a sin-sick earth
Shall give thee ample scope."

[Extract from the stenographic report of the "Crowning Praise and Testimony Meeting for 1894," held in Zion Tabernacle on Lord's Day afternoon, Dec. 30, 1894, at 3 P. M., appearing in LEAVES OF HEALING, No. 17, Jan. 11th, 1895, pp. 266-7.]

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 for one year and four months. Foreight months I was bound hand and foot. but 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 Christ, able get up and down from a chair, without the greatest difficulty. Nine months ago I became perfectly helpless. I was attended by four physicians in Rensselaer, and my uncle, Dr. David, who is an eminent physician in this city. He consulted with noted physicians here, and they decided that nothing could be done for me, except to be put in a plaster of Paris cast. They thought that would do no good, but it was all they could recommed. Five of my vertebrae were worse than useless; an abscess as large as my fist was at the base my spine; a large swelling was developing into a tumor; my limb was three inches short; and 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 the LEAVES OF HEALING which came to tell me that Jesus 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 a blank request for prayer. I filled it out and sent it back. At the day and hour appointed for prayer I began improving, 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 stretched 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, was tearing itself away. The feeling was dreadful, and I became insensible. I could not see, nor hear, nor speak. It seemed to me as if I went to sleep, but immediately, almost, I awoke—and what a blessed awakening; I felt new life in me. There was no pain and no aching; I had really awoke to health. From that moment I have been rapidly improving, and now I stand before you with both limbs of equal length (I am standing flat on my feet); my

spine that was so sensitive that it could not be touched with a finger, without my fainting, can now be rubbed as hard as any one can rub it; the swelling from the abscess and the tumor has gone.

The secretary of my uncle, who is also a physician, looked at my back and said it was in perfect condition. The spine is all right; the tumor is all gone, and she could find no trace of either the abscess or the tumor. I have been up on the third story of Home No. 1 several times. I seldom lie down in the day time to rest, and am walking about most of the time. I am so happy I cannot lie down; for I begin to wonder if it is a reality that I can walk, and get up to try it.

I cannot find words to praise the Lord for what He has done for me. I will give Him my life's service, but that is so small compared with what He has done. I pray that this story of Christ's healing, of Christ's blessing, of Christ's cleansing may do some one some good. I consider Dr. Dowie the greatest blessing God ever sent to Chicago, and I hope that Chicago will appreciate it.

Answering some questions concerning her uncle.

Miss Cody added: "Dr. David met me at the depot when I came here. He told my sister that my case was a hopeless one, and he said to me: 'If you are healed, I am bound to believe in Divine Healing.'"

Dr. Dowie interposed: "We have got him now."

Miss Cody said the names of her physicians were Dr. N. B. Alter, Dr. W. W. Hartsell, and Dr. J. H. Loughbridge, of Rensselaer, Ind., and gave the address of her uncle, Dr. David, of this city, as 126 State Street.

Dr. Dowie resumed:—"I am sure we are all pleased to hear that. I never thought that I should have a very high appreciation of a Cody, because I had a Cody (Colonel Cody, called also Buffalo Bill) across the road during the Fair, and while he kept up such a din with his wild Indians, that we often regretted that we had put the Tabernacle here. But now we are glad that that handsome fellow is a relative of hers, and we are sure that Drs. David and Miller will confirm her testimony. I will ask her sister, Mrs. Jennings, to confirm the testimony."

CONFIRMATION BY HER SISTER.

Mrs. Jennings said: "I met my sister at the depot, and was very much alarmed lest she might not live to reach the Divine Healing Home; but I praise the Lord that she is now well and strong. When I looked at her back I thought it impossible that she could be healed, and I cried all day, but the Lord has healed her. My little daughter was very ill with sore throat. I presume the physicians would have called it a case of diphtheria, but as soon as Dr. Dowie prayed for her she was healed instantly. She says now: 'I's well. Jesus healed me.'"

[Extract from stenographic Report of Praise and Testimony Meeting held in Zion Tabernacle on February 24, 1895.]

Dr. Dowie:—I have had my revenge in a very nice way upon Buffalo Bill. I have one of his relatives, a Miss Sadie Cody, very perfectly healed by the Lord through our agency. I am not going to tell her story at all. She has told it once. She has been away in the country, but came back to us yesterday and I would like her to tell her story now.

Miss Sadie Cody, of Rensselaer, Ind., said: It's the same story that Matthew, Mark, Luke and John told. "She touched the hem of His garment." Instead of nineteen centuries ago this happened just a few weeks ago. I was thinking this morning of a scene in Rensselaer, a short time ago, where a little procession started from my sister's home. Leading that procession were four men bearing a cot and on the cot was a body more dead than alive. Following it were friends and relatives. After carrying me to the train and putting me on the sleeper, I left a father and a sister there. The consolation given that father were these words: "She will be brought back a corpse." The comforting words given that sister were: "You will never see her again." Imagine their feelings, they,

too, believing with the doctors that they would never see me again. Human skill had failed, but there was Balm in Gilead. There is a great Physician here in Chicago who not only forgives our iniquities, but saves us from disease. I have found that Physician. He has forgiven my iniquities and healed me perfectly. I had been sick two years and for eight months was perfectly helpless. Five of the vertebrae of the spine were decayed so that they were worse than useless. At the base of the spine was an abscess as large as my fist. At the side was a tumor. One limb was three inches shorter than the other. In that condition I was brought to Chicago. I had been attended by Drs. Alter, Hartsell and Loughbridge of Rensselaer, and by my uncle, Dr. David of Chicago. He had been down to see me at Rensselaer and after he returned to the city counseled with the best physicians and they told him nothing could be done. I was brought from the depot to Home No. 1 in an ambulance, was carried in on a stretcher on a Tuesday I believe. On Wednesday were the services and these words as Dr. Dowie quoted them rang in my ears: "I am the Lord that healeth thee." "Jesus Christ is the same yesterday, today and forever." Just as soon as I heard these words I knew they were true, and I knew that God had all power. I just took Him at His word. I couldn't help but believe. I just took Him at His word.

When Dr. Dowie laid hands on me and prayed for me that afternoon after that service I stood on my feet, something I had not done for eight months. The doctors said if I did it it would cripple me for life or kill me immediately. When the disease left me, Satan seemed determined to have me. It was a great battle, but I thank God the victory is His. That evening I sat up four hours perfectly erect, ate a hearty supper and from that night I improved. All the pain left that night and I have never had any pain since. My limb came down two inches, and soon after they became equal. Five weeks ago I left the Home. Since the time I was brought there I have gained thirty pounds and I will tell something I can do. I have been staying with an aunt in Morris, Ill., and have been helping her to do housework simply because I wanted to, and felt like it. She tries to keep me still, but she can't do it. She was doing an ironing for a family of five and I said, "Let me see if I can iron some." She thought I had better not, but I persuaded her to let me try if I would quit when I got tired. I promised her, and did not quit until I had it all done. And so you must see I am perfectly well. I thank God for it all and I thank Him for sending Dr. Dowie to us and I hope He will give Chicago such a dose of Divine Healing that it will revolutionize the city.

"Glorious things of thee are spoken,
Zion, City of our God:

He whose word cannot be broken,
Formed thee for His own abode.
On the Rock of Ages founded,
What can shake thy sure repose?
With Salvation's walls surrounded,
Thou mayst smile at all thy foes.

"Blest inhabitants of Zion,
Washed in the Redeemer's blood,
Jesus, whom their souls rely on,
Makes them kings and priests to God.
'Tis His love His people raises
Over self to reign as kings;
And as priests, His solemn praises
Each for a thank-offering brings.

"Saviour, if of Zion's city,
I, through grace, a member am;
Let the world deride or pity,
I will glory in Thy Name.
Fading is the worldling's pleasure,
All his boasted pomp and show,
Solid joys and lasting treasure
None but Zion's children know."

GOD'S WAY OF HEALING.

A Series of Lectures by the Editor, presenting the Gospel of Healing through Faith in Jesus Christ, as taught by him during his many years of ministry in many lands.

LECTURE FOUR.

SANCTIFICATION OF SPIRIT, SOUL, AND BODY.

FIRST LECTURE.—SECOND PART.

An address Delivered at the Afternoon Service in Zion Tabernacle, Chicago, on Lord's Day, February 10, 1895.

SERVICES were opened by singing Hymn No. 72, after which Mrs. Dowie read Chapter 5 of 1 Thess. Dr. Dowie uttered the following

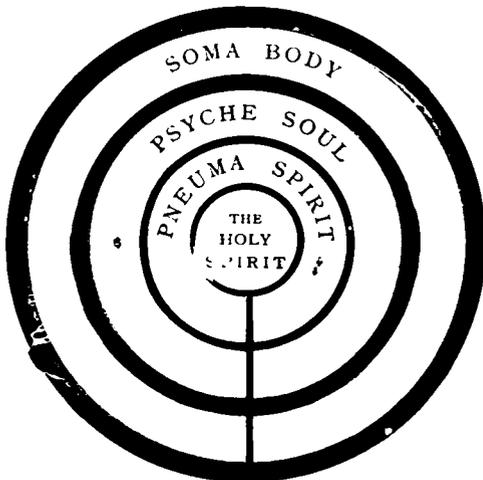
INVOCATION.

"Let the words of my mouth and the meditation of my heart be acceptable in thy sight and profitable unto Thy people, O Lord, my Strength and my Redeemer." And then said:

I speak to you this afternoon concerning the Sanctification of the Spirit, Soul and Body, and will deliver the first of two lectures upon that great subject. I have now promised that I shall publish these lectures in the LEAVES. I have been asked to publish them for years, but I never felt anything I had spoken upon the subject was worthy of publication. I have wanted to take a good deal of time for that purpose, and never had that time. But, rather than delay longer, they must be published as they are uttered. I have no time to write them.

I call your attention to the words which Mrs. Dowie read to you this afternoon in the first epistle to the Thessalonians, 5th chapter, 22, 23 and 24th verses.

"Abstain from all appearance of evil, and the very God of peace Himself sanctify you wholly, and I pray God your whole Spirit, Soul and Body be preserved entire without blame until the coming of our Lord Jesus Christ. Faithful is he that calleth you who also will do it."



The central circle of the diagram is of gold color (the Holy Spirit); the next is white (man's spirit); the next blood red (the soul), and the outer circle is of gold, and is used to illustrate the flowing of the Holy Spirit through the entire three-fold nature of man, thus sanctifying him wholly, and preserving him entire and without blame.

[Continued from No. 23, page 359.]

BUT LET US CONSIDER THE OTHER TWO PARTS.

Let me again quote the passage describing man's creation,

(Genesis 2: 7.) "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." The body of "dust" has been already sufficiently considered.

"The breath of life" which God "breathed" into man is the "spirit;" and the "living soul" which man "became" is the "soul" or animal life, distinct and separate in all respects from the "spirit."

SO MAN IS COMPOSED OF THREE PARTS.

God imparted to man His own spirit and nature. God is "the Father" of man's spirit. He is the father of the Spirit but not of the Soul. He is the maker of the Soul and Body but not the father of it. There is a great distinction between maker and father. What I make is external to me. That of which I am father is my procreation, for God makes us the reproductive beings we are, and we are therefore called fathers and mothers. God is Father of our Spirit. We do not get that from our fathers and mothers. We get Souls and Bodies by natural generation from our parents, but our Spirits are from God who is the Father of the Spirits of man.

Remember this at all times clearly, that we have a Spirit, a Soul and a Body—one man in three parts and three parts in one man.

Our Lord Jesus Christ Himself shows us the tripartite nature in perfection. He had a Spirit wholly Divine. He was "the Son of God." He had the Soul and Body "the seed of the woman." He was the "Son of man." In Christ, "the second Adam," we see a perfectly pure Spirit, "a quickening Spirit," as the Scriptures say, that is "a life giving Spirit." Adam had not that Spirit, but Christ had that power in Himself, and He is "a life giving Spirit." In Christ you see the perfection of this threefold nature, but also see the proof of what I have alleged.

First, the Body of Christ was like our bodies, a human body. It was pure and sinless because of God's origination; but it was an animal nature, free from "corruption," inasmuch as His mother was the Holy Blessed Virgin Mother Mary. She was made to be Holy by the Power and Presence of the Holy Spirit entering into her and "preparing" her for the Divine Conception. I do not for a moment affirm that she herself was conceived without sin, nor do I agree with the Roman Catholic doctrine of the Immaculate Conception, but the Scriptures plainly teach (especially Luke 1: 34-5) that she was "prepared" by the Holy Spirit, so that "the soul" or animal nature, should be free from corruption in every drop of blood, and that "the body" of Christ should be in all respects "a holy thing."

Mary is a very perfect illustration of how the Holy Spirit can, and does wholly sanctify the "spirit, soul and body;" for she was so sanctified as a preparation for the motherhood of the Son of God. Christ's Soul was therefore a merely human Soul, but his Spirit was divine.

To prove what I say now, namely, that the soul is temporal and not eternal, I want to point out to you that Christ's Soul "died." The prophet Isaiah said that God would make His "soul a sacrifice for sin," that He would "pour out His soul unto death." Christ himself said, "My Soul is exceeding sorrowful even unto death." Then his Soul died. He said himself, "I am the Good Shepherd. The Good Shepherd giveth his life for the sheep." The word translated "Life" there is Psyche, Soul. In the 10th chapter of John the word Life should be translated Soul. "The Good Shepherd giveth his Soul for the sheep." There is no question about it. Christ poured out His Soul unto death."

THE SOUL THEN IS THE ANIMAL LIFE.

God gave that Soul to Adam and to Eve, and gave them Bodies, so that through our first parents we have the transmission of their nature, their soul and their body. That fact puts an end to the Evolution theory. This is a far reaching truth.

Let me then sum up, and ask you to get the force of what I am now saying before I close this lecture; because I do not want to weary you. Some folks cannot stand too much hard thinking, especially when it upsets all their former notions.

Some of you have been all your lives defending the "immortality of the soul," and you have been taught to do so by your ministers, who do not like to confess that they have been teaching error. They find a good many things in our teaching they do not want to be taught. But the time is not far distant when they will have to stop speaking about Soul as if it were Spirit and to distinguish, as God's Word does, between Soul and Spirit. Many serious errors have crept into theology because of this. Christians have been arguing for the immortality of the Soul, and

THE INFIDEL HAS BEEN FLOGGING YOU WITH THE BIBLE
EVERY TIME.

The infidel quotes Scripture at you, and flings at your head "The Soul that sinneth, it shall die." "Christ poureth out His Soul unto death," etc., and the infidel asks you, when you are arguing for the immortality of the Soul, "How can a thing be immortal that can die?" The infidel has you, and instead of your admitting the fact, you begin to quibble or to get angry and say he is going to hell or something of that kind. That does not answer him. The infidel has you; the infidel is right, and the infidel is right in rejecting a good many things that the ministers teach, and I will admit that. The infidel is right in saying that, if God is the author of disease, God is not a God that any man can love. If God is the author of disease, no man can love Him. Who could love Him if He were the wilful corrupter of His own creation? Who could love a hand that would impart to humanity countless miseries? The infidel is right there. Christ taught us that God is not the author of disease, but the author of health and life. The infidel has the truth on his side every time when he fights the Church upon that line. The Church, by its false theology, is giving the infidel a great advantage, and it is not the only advantage he might have; for if I were an infidel, I could do more damage to what passes for Christianity than any infidel in existence, Ingersoll not excepted. Not that I could really damage Christianity, but I could damage the pulpit theology of to-day, and I am going to damage it. Nineteen-twentieths of it wants sweeping away. (Hearty Amens from the audience.)

AN "OCEAN OF OBLIVION."

When I was a little boy, I was once asked what I thought about election, predestination, etc., as defined by Calvin. I got hold of a new word that day. The word was "oblivion." I was thinking of this when I was asked this question. A number of persons were discussing it in Edinburgh, in my father's house, and amongst them was the Rev. Mr. Johnson, chaplain of the Edinburgh jail, who saw something in my face that impelled him to ask the question, "What does the laddie think?" I was glad to be appealed to, and I had an opinion all ready. It had been forming in my heart all night and I was sitting listening to them affirming that absurd and monstrous lie which no man can honestly believe, that God Almighty from all eternity had predestined some people to be damned, and some people to be saved. Do what they would, they would be damned, and do what they would, they would be saved: for the great and eternal God could even justly damn for eternity unbaptized infants. Some of these gentlemen were high Calvinists, some low Calvinists. As I sat there and listened, I studied the word "oblivion." I had found that oblivion meant utter forgetfulness, utter annihilation. I was sitting thinking about all these things when they asked me what I thought about it all. I said, "Mr. Johnson, I think the best thing to do would be to throw the whole thing into an Ocean of Oblivion!" And I have been confirmed in that conclusion as I have grown older. If nineteen-twentieths of the trash that is taught in the Universities and Theological Seminaries was thrown into an Ocean of Oblivion, you would

be better men and women. It has taken me a long time to get rid of much that was taught to me in the name of Christian theology.

LET US GET ONE PRACTICAL POINT.

I want to settle this question as to the separation of Soul and Spirit: for this separation gives an answer to an error, and a very serious error, the doctrinal error which is called "conditional immortality."

There is no more dangerous falsehood. I may grieve some persons by saying it, who may be true Christians, but there is no more dangerous falsehood than the falsehood which teaches that man is not essentially immortal, but that man is only conditionally immortal, and that, therefore, a man, if he is not saved, will be annihilated utterly; that his spiritual nature will pass away like his psychical and physical nature, and that, unless he is a Christian, he will not live forever.

I want to tell you that is a dangerous lie, for this reason. If a man sees that he can die like an animal, he will in thousands of cases live like one. When you tell a sinful man he is to die like a dog, then he says "I will live like a dog." He will without compunction live like a brute, and reduce his manhood to brutality of every kind. No brute ever made by God will live as vilely as such a man will live. Let that man see that there is no hereafter, and no penalty for sin, and he will live a life of such abounding wickedness that only hell itself can find an equal to it. Conscience would be almost annihilated, it is so even now in multitudes by reason of a want of Divine life, such as can only come through the Word of God, and the Spirit of God.

I call attention to the fact that every one of those that were disobedient in the days of Noah were living in the days of Christ. For more than three thousand years their miserable spirits lived in the hope of Christ's redemption. And He came to them in the fulness of time, as is shown in 1 Peter 3: 18-20. He descended into Hades. He "preached unto the spirits in prison which sometime were disobedient, when once the long suffering of God had waited in the days of Noah." They had been in hell for thousands of years. They were not annihilated, even though damned. They were living. The Spirit lives beyond the grave. The Spirit of the just man is "made perfect" in heaven, even as the Spirit of the evil man may be made viler in hell. And they lived in the depths of hell. Association with the good helps you to be better. Association with evil makes you worse. The Spirit that continues to live in sin in hell must grow worse, the Spirit that lives in heaven must get better. But I tell you this in Christ's Name, God is the Father of this Spirit, the Spirit of man shares the nature of the Father. Therefore, since God is immortal, so are we, since our Father is eternal, so are we. But on the other hand, if our spirit is not immortal, neither is God's; because we have His nature, "we are His off-spring" and we share His nature.

There are some things about these statements which will lead to very serious discussion, but I will not enter upon them now. I have many things to say that I will say hereafter. But I am absolutely opposed to conditional immortality. The "Soul" perisheth; but the "Spirit" is imperishable. That's the difference. Christian ministers for the most part have not distinguished between the Soul and the Spirit.

I will finish this lecture by saying that God's desire is that every part of our nature shall be sanctified, not merely Spirit, but Soul and Body, and, therefore, God wants every drop of our blood to be cleansed. He demands the consecration of our whole being, He has said, "He is the Saviour of the Body." These bodies were made to be the "Temple of God," an "Habitation of God through the Spirit." Hence I entreat you now in the words God inspired the apostle Paul to utter in Romans 12: 1-2:—

"I beseech you therefore, brethren by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not con-

formed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

AN APPEAL.

I close this address to-day then by requiring you to present yourselves in Spirit and Soul and Body to God, and to beseech God in His infinite mercy to sanctify your whole being. Brothers and sisters will you do it? Oh, I pray that there will not be one here to-day who will not seek God *now* for an entire separation from all appearance of evil, and who will not make to God an entire consecration of their Spirit, Soul and Body! Oh, how good is it to know that Christ came to redeem our whole being, not a part of it, and that it is our privilege to claim a perfect redemption! God grant that we may so claim it, and persevere until we possess it!

Let all today, brothers and sisters, who desire to be separated from all appearances of evil, and to make a consecration of Spirit, Soul and Body to God, RISE TO THEIR FEET AND MAKE THAT CONSECRATION NOW. [*In a moment hundreds upon hundreds were upon their feet, until more than 700 stood.*]

I am so glad to see in Zion Tabernacle, this great company rise as one man. Those that are standing in these crowded passages and those who are sick and cannot rise, hold up their hands. [*Over 100 who were standing, and a number of invalids lying on cots, or sitting in wheel chairs, held up their hands.*]

Brothers and sisters repeat with me this prayer to God. [*Dr. Dowie then spoke the following words, which the people repeated as with one heart and voice, clause by clause, and sentence by sentence, amidst deep silence except for subdued weeping on the part of many.*]

Our God and Father, in Jesus' Name, we beseech Thee to separate us from sin, to give us power to abstain from every appearance of evil, to give us power to consecrate to Thee our Spirit, our Soul, and our Body. Take us by Thy Spirit, and cleanse us. Let us continue to seek until we find, continue to ask until we receive, continue to knock until the door is wide open, until we enter into a perfect redemption for the Spirit, Soul and Body. Help us to do right, to restore if we have wronged, to confess our sins in the sight of God and man, and to do that which is good and righteous for Jesus sake. And now we give to Thee our Spirits and Souls and our Bodies. May we never take them back. Keep them. Hear us for Jesus' sake, Amen.

BENEDICTION.

And now, beloved, abstain from all appearance of evil. And the very God of Peace Himself sanctify you wholly; and I pray God your whole Spirit, and Soul, and Body, be preserved entire without blame, unto the Coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it. The Grace of our Lord Jesus, the Love of God, the Eternal Father, the fellowship of the Holy Ghost, the Eternal Comforter, one Eternal God, abide in you, bless you, keep you, and all the Israel of God everywhere, forever. Amen.

[*The Second Lecture on this subject will begin in our next issue*]

"The Lord hear thee in the day of trouble; the name of the God of Jacob defend thee; send thee help from the sanctuary, and strengthen thee out of Zion. Remember all thy offerings, and accept thy burnt sacrifice; Selah. Grant thee according to thine own heart, and fulfil all thy counsel. We will rejoice in thy salvation, and in the name of our God we will set up our banners: the Lord fulfil all thy petitions. Now know I that the Lord saveth His anointed: He will hear him from His holy heaven with the saving strength of His right hand."

GOD'S WAY OF HEALING.

BY THE EDITOR.

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

Jesus said, "*I am the Way, the Truth and the Life,*" and He has ever been revealed to His people in all the ages by the Covenant Name, Jehovah-rophi, or "*I am the Lord that Healeth thee.*" (John 14:6 and Exodus 15:26).

The Lord Jesus Christ is still the Healer.

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

Divine Healing rests on Christ's Atonement.

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

Disease can never be God's Will.

It is the Devil's work, consequent upon Sin, and it is impossible for the work of the Devil ever to be the Will of God.

Christ came to "destroy the works of the Devil," and when He was here on earth He "healed every sickness and every disease," and all these diseases are expressly declared to have been the "oppression of the Devil." (1 John 3:8, Matthew 4:23 and Acts 10:38).

The Gifts of Healing are Permanent.

It is expressly declared that the "Gifts and 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 and 1 Cor. 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 Zion Tabernacle, 251 E. 62nd St., near Jackson Park, Chicago, 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 Publishing House, 6100 Stony Island Ave., Chicago.

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

You are heartily invited to attend and hear for yourself.

Gottes Weg der Heilung.

Vom Redakteur.

Gottes Weg der Heilung ist eine Person und kein Ding.

Jesus sagte: „Ich bin der Weg, die Wahrheit und das Leben,“ und Er wurde stets Seinem Volke geoffenbart in all den Jahren durch des Vertrages Name, Jéhovah-rophi, oder „Ich bin der Herr, der Dich geheilt hat.“ (Johannes 14: 6 und zweites Buch Moses 15: 26).

Der Herr Jesus Christus ist stets der Heiler.

Er kann sich nicht ändern, denn „Er war derselbe gestern, ist es heute und ewig,“ und Er ist stets bei uns, denn Er sagt: „Siehe, ich bin stets bei Euch, selbst bis zum Ende der Welt.“ (Hebräer 13: 8 und Matthäi 28: 20). Weil Er unveränderlich ist, und weil er anwesend ist im Geiste gerade so als wie im Fleisch, deshalb ist er der Heiler Seines Volkes.

Göttliche Heilung ruht auf Christi's Veröhnung.

Es wurde von Ihm prophezeit: „Sicherlich hat Er unseren Kummer tragen (Hebräer, Krankheiten) und unseren Schmerz empfunden, und durch Seine Stresen werden wir geheilt,“ und es wird ausdrücklich erklärt, daß dieses in Seinem Dienst der Heilung vollzogen wurde, welcher stets fortgeführt wird. (Isaiah 53: 4, 5 und Matthäi 8: 17).

Krankheit kann niemals Gottes Wille sein.

Es ist des Teufels Arbeit, folgend auf Sünde, und es ist für die Arbeit des Teufels unendlich, jemals der Wille Gottes zu sein.

Christus kam, um „die Arbeiten des Teufels zu zerstören,“ und als Er hier auf Erden war, „heilte Er jede Unpäßlichkeit und jede Krankheit,“ und alle diese Krankheiten sind ausdrücklich für die „Unterdrückung des Teufels“ erklärt worden. (1 Johannes 3: 8, Matthäi 4: 23 und Apostelgeschichte 10: 38).

Die Gaben der Heilung sind fortdauernd.

Es wird ausdrücklich erklärt, daß die „Gaben und der Beruf Gottes ohne Reue sind,“ und die Gaben der Heilung sind unter den neun Gaben des Geistes zur Kirche zu finden. (Römer 11: 29 und 1 Cor. 12: 8-11).

Es giebt vier Arten göttlicher Heilung.

Die erste Art ist das direkte Glaubensgebet; die zweite ist das vermittelnde Gebet von zwei oder mehr Personen; die dritte ist die Salbung des Aeltesten mit dem Glaubens ebet, und die vierte Art ist das Handauflegen Derjenigen, welche glauben, und wel e Gott vorbereitet und zu jenem Dienst berufen hat. (Matthäi 8: 5-13, Matthäi 18: 19, Jacob 5: 14, 15, Marcus 16: 1).

Göttliche Heilung wird von teuflischen Betrügnern bekämpft.

Unter diesen befinden sich Christian Science (fälschlich so genannt), Geist-Heilung, Spiritualismus, Entzündungs-Evangelismus u. s. w. (1 Timotheus 6: 20, 21, 1 Timotheus 4: 1, 2, Isaiah 51: 22, 23).

Tausende sind durch den Glauben an Jesus geheilt worden.

Schreiber Dieses sind Tausende von Fälle bekannt und er hat persönlich seine Hand gelegt auf Tausende von Personen. Vollständige Auskunft kann man erhalten in den Versammlungen, welche im Zion Tabernakel, No. 251 Ost 62. Str., nahe dem Jackson-Park, Chicago, abgehalten werden, sowie aus diesen Pamphlets, welche die Erfahrung von Vielen in deren eigenen Worten enthalten, die in diesem und anderen Ländern geheilt worden sind. Diese Pamphlets werden von dem Zion Publishing House, No. 6100 Stony Island Ave., Chicago, herausgegeben.

„Glauben kommt durch das Hören und Hören kommt durch das Wort Gottes.“

Sie sind herzlich eingeladen, vorzusprechen und sich selbst davon zu überzeugen.

LA MANIÈRE COMME QUOI, DIEU GUÉRIT LES MAUX.

PAR L'ÉDITEUR.

La Manière comme quoi Dieu guérit, c'est une personne et non pas une chose.

Jesu dit: „Je suis, la Voie, la Verité, et la Vie,“ et il s'est toujours révélé à Son peuple en toute époque avec le Nom Covenant de Jehova-rophi, ou „Je suis le Seigneur, ton Salut.“ (Jean 14: 6 et les Exodes 15: 26.)

Le Seigneur Jesu c'est Celui qui guérit.

Lui ne peut pas changer parcequ'„Il est le même d'hier, d'aujourd'hui et pour toujours“ et Lui est toujours avec nous, pacequ'il dit: „Voilà, Je suis toujours avec vous jusqu'à la fin du monde.“ (Hebreux 13: 8 et Matthieu 28: 20.) Parcequ'Il est invariable et parcequ'il est présent, dans l'esprit aussi bien que dans la chair. Il est Celui qui guérit Son peuple.

La Guérison Divine c'est dans l'Expiation du Christ.

C'est Lui, qui a prophétisé. „Sûrement ce fut Lui qui souffrit nos maux et souffrit nos douleurs, et avec ses châtements nous guérissions,“ et c'est expressément déclaré que cela s'accomplit grace à son Ministère de Guérir, qui continue toujours. (Isaie 53: 4, 5 et Matthieu 8: 17.)

Le Mal ne peut pas être la Volonté de Dieu.

C'est l'oeuvre du Diable, la conséquence du péché, et c'est impossible que l'oeuvre du Diable soit à jamais la Volonté de Dieu.

Christ vint „pour détruire l'oeuvre du Diable“ et lorsqu'Il fut sur la terre, Lui „guérit toutes maladies“ et tous ces maux ont été expressément déclarés d'avoir été „l'oppression du Diable.“ (1 Jean 3: 8, Matthieu 4: 23 et les Actes 10: 38.)

Les Dons de Guérir sont Permanents.

C'est expressément déclaré que „Les Dons et les appellations de Dieu, sont privés du repentir,“ et les Dons de la Guérison sont pannies les Neuf Dons de l'Esprit et de l'Eglise. (Romans 11: 29 et 1 Cor. 12: 8-11.)

Y il a quatre Manières de la Guérison Divine.

La première consiste en adressant la prière de foie, la deuxième dans les prières par intercesseur, de deux ou plusieurs personnes, la troisième dans l'onction des anciens dans la prière de la foie, et la quatrième, en posant les mains sur ceux qui croient et pour les quels Dieu a préparé et appelé à ce ministère. (Matthieu 8: 5-13. Matthien 18: 9. Jacques 5: 14, 15. Marc. 16: 18.)

La Guérison Divine est opposé aux Fausseries Diaboliques.

Parmis celles-ci y il a la Science Chrétienne (faussement appelée) Guérison du Sentiment, du Spiritualisme, de l'Extase de l'Evangelisme etcetera. (Timothee 6: 20, 21, 1 Timothée 1: 1, 2, Isaie 51: 22, 23.)

Des Multitudes ont été guéries par la Foie de Jesu.

L'écrivain, connaît des milliers de cas, et il a personnellement posé ses propres mains, sur des vingtaines de milliers de personnes. Des informations complètes peuvent être obtenues aux réunions qui ont lieu dans le Tabernacle de Zion, 251 E. 62 Street, près du Parc Jackson, à Chicago, et grace à beaucoup de pamphlets qui en démontrent l'expérience par leurs paroles et par beaucoup de personnes qui ont été guéries dans ce pays et dans d'autres; et qui ont été publiés par la Maison Editrice Zion, 6100 Stony Island Avenue à Chicago.

„La Foie Vient en Ecoutant, et en Ecoutant la Parole de Dieu.“

Vous êtes condialement invité à venir et entendre de vous-mêmes.

LEAVES OF HEALING.

REV. JOHN ALEX. DOWIE, - - - Editor.

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TO OUR SUBSCRIBERS.

WE have omitted a *date* but not a *number* of LEAVES OF HEALING: for this is No. 24.

All subscribers, God willing, will receive *fifty-two* numbers for their year's subscription.

Our time last week was occupied all day, and far into the night, with a great pressure of work, and, amongst other important matters, with the proposed permanent location of a new Zion Tabernacle and our various institutions in the neighborhood of Chicago. This movement will not be made until the spring of next year, so far as we can see. It requires much consideration, especially in connection with the proposal to lay out a town around the Central Institutions. We have visited a good site in Indiana; but, after full investigation, accompanied by one of our brethren who is a skillful civil engineer, by several architects, and by a number of friends, we fear it may be too far from the center of the city, and deficient in transportation facilities. We are continuing our enquiries for a town site, and we are prepared to receive "Suggestions for Zion" from all friends. On every side the proposal of a little city, with Zion Tabernacle and the Divine Healing Homes for a center, has been received with enthusiasm, and many have promised to buy lots and build houses whenever we have fixed upon a suitable location.

May we in these lines remind our subscribers of the many trials through which the work has passed, and is passing, especially in our having to pay about Fifty Dollars every week in excess of legitimate postage on this paper, owing to the persecutions of the Chicago Press and Post Office. We are contending with strong and numerous foes in fighting for the deliverance of sinful and diseased humanity.

Our little white dove has many difficulties and dangers in getting away from this city with its message of hope to every Christian heart and home.

Pray for us and help us, that multitudes may be blessed through the manifestations of the presence and power of God, of which this messenger brings glad tidings.

Faithfully Yours in Jesus,

John Alex. Dowie

EDITORIAL NOTES.

"AND as ye go, preach, saying, The Kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."—*The command of Jesus to the first Twelve Apostles.*

"Beside the unveiled mysteries
Of life and death go stand,
With guarded lips and reverent eyes
And pure of heart and hand.

"So shalt thou be with power endued
From Him who went about
The Syrian hill-sides doing good
And casting demons out.

"That Good Physician liveth yet
Thy friend and guide to be;
The Healer by Gennesaret
Shall walk the rounds with thee."

NEVER did the presence and Power of the Lord seem to be so real, and so manifest, as at present: for we know "the fellowship of His sufferings," and "the Power of His Resurrection," more than ever we did before.

SURELY Zion Tabernacle was filled with the Glory of God on the occasion of our last Praise and Testimony Meetings on Lord's Day week last. The whole day was given up to these, and we were, with two short intervals, in almost continuous session from 10:45 A. M. to 9:45 P. M. and then there were a large number of testimonies for which we could not find time. The reports of these meetings will appear, as far as possible, in our next issue.

The case of the deaf mute Rozenski, alluded to in the notes of our last issue, created intense interest, and he is rapidly adding to his stock of words and understanding and repeating much of what he hears. Other testimonies, equally wonderful, caused the people to go away, as of old, "beyond measure astonished, saying, We have seen strange things to-day."

GROWDS sadly turned away from the doors of Zion Tabernacle at the afternoon meeting; for every seat and every foot of standing room was occupied at 2 o'clock, three quarters of an hour before the time at which the meeting was announced to begin. For four hours that eager throng listened to the Wonderful Works of God which, through Faith in Jesus, had been wrought in His Name. When we closed there was not an unbeliever present, as we found, on asking for a vote. Praise ye the Lord forever.

BUT what are we to do with these thousands who, even in this severe winter, have flocked to Zion Tabernacle, and been unable even to find standing room?

Can any rich steward of God read this enquiry without condemnation? Have you "hid your Lord's money in the earth?" Why not dig it up and use it, lest your Lord come and send you into "the outer darkness," as was done with such an one as you in the Parable of the Ten Talents. Think of how many thousands might be blessed, if you were to send us some of God's buried talents of silver and gold. It makes our hearts ache, as we see the spring and summer approaching, to think of the tens of thousands who must be turned away from Zion Tabernacle who are hungering and thirsting for a Full Gospel, unless God's stewards will furnish means to hire large central Halls for these eager throngs. We spend every cent we get on the work, and we cannot do more. Stewards of God's stores of silver and gold, arise and help—and, in Christ's Name, do it quickly.

OUR mails are large, and there are hundreds of letters from which we would like to quote in these Notes; but time and space forbids.

We are rejoiced daily by kind words as to the blessings flowing from LEAVES OF HEALING. The following letter, from a prominent lawyer in Kansas, received a few days ago, shows how God uses our little messenger:

P. . . ., KANSAS, March 2nd, 1895.

REV. JOHN ALEX. DOWIE,
6020 EDGERTON AVENUE,
CHICAGO, ILLINOIS.

My Dear Brother:

For years, but especially for the past two years, I have been a sufferer from kidney and urinary troubles. I have taken various kinds of treatment, but obtained no permanent relief. On last Sabbath, while in conversation with our district judge, I stated that as soon as I could get out of court, that if I got no better, I should go to Kansas City and consult a specialist. When he spoke of you, I had never heard of you; he gave me a copy of LEAVES OF HEALING. I took it home, read it, and that night, while all were at church except myself and our little 7 year old girl, I read your views of Divine Healing and reference to the scriptures. I verified your references by reading the scriptures, in most cases reading not only the verse but the whole chapter. Although I had professed to know Christ, yet a new light was revealed to my soul. Praise God, I had been all the while looking on a Saviour nearly 1900 years old, away back yonder, and had not seen the Precious Christ standing right by my side, saying, "Lo, I am with you alway." I went down on my knees and talked to the Present Christ, to my Present Heavenly Father as I would talk face to face with my earthly father, and asked Him to come to cleanse this earthly tabernacle, for the thought almost instantly entered my mind, Why how can the pure Christ enter in, much less dwell in, that filthy, tobacco-soaked body of yours? It's a nice temple to invite Christ to abide in. Before you can expect Him to do so you must cleanse the temple, etc. And I prayed for cleansing of body, mind and heart, as well as to be healed, for I thought disease is the result of sin, therefore, how can Christ abide in your body which is both filthy and diseased. And glory to His holy name, I then felt and still feel that Christ heard my prayer and that He has been with me ever since, and has given me physical strength and grace to do without tobacco or medicine. My trouble I think is largely due to a gun shot wound which I received while in the army. I was shot in the left groin and the left hip joint is partially locked.

Brother Dowie, pray for me not only that I may be healed and that I may be cured from my slavish habits, but that I may be gloriously saved from all unrighteousness and that I may be the means of helping many into Christ's Kingdom. Send me a blank request for prayer.

Yours for Christ and Humanity,

J. M. D.

THE Divine Healing Homes are filling with guests from all parts of America, and a number are writing from Europe expressing a desire to be received this summer. We have had many wonderful healings recently. Amongst these is the case of a lady from Huntington, Indiana, now in Home No. 1, suffering from a large tumour for seventeen years.

In one night it diminished by six inches, and has continued to do so at the rate of one and a half inches daily. She made that statement before one hundred ladies in the Healing Room of Zion Tabernacle to-day.

BUT the spiritual results of the Mission are the most glorious, sinners are saved, believers are cleansed and quickened, in large numbers every week, the name of Jesus is exalted, the power of the Holy Spirit is manifested and the Eternal Father is glorified. We give God all praise and glory.

BRETHREN PRAY FOR US.

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DIVINE HEALING AND THE DOCTORS IN CHICAGO.

TRIAL OF MRS. JOHN ALEX. DOWIE BEFORE
JUSTICE UNDERWOOD.

CASE DISMISSED FOR WANT OF PROSECUTION.

OUR readers will remember that when the case of the State Board of Health against Mrs. Dowie on the absurd charge of "practicing medicine without a license" was called in Justice Prindiville's Court, on February 2nd, that we at once demanded from that Unjust Judge a change of venue. (See LEAVES OF HEALING, No. 20, p. 309.)

This was our absolute right, and the case was carried to Justice Underwood's Court, where the hearing was fixed for February 9th.

Mr. Williams, the attorney for the licensed poisoners and surgical butchers, who feel that our ministry endangers their "craft," has had the case postponed from time to time upon various pretenses. We instructed our attorney to endeavor to force the "doctors" to a trial, since they had been guilty of the base cowardice and malice of bringing this quasi-criminal suit against our gentle wife, for the alleged "crime" of assisting her husband in helping weary sufferers to find healing through faith in Christ their Lord. But they have sneaked out of their lying charge in an even more cowardly way than they did in the case against the writer for "false and fraudulent pretenses," on which they had procured his arrest by perjured swearing in the information upon which the warrant was issued. That case they asked the judge to DISMISS, which he did. This case they did not even dare to appear in Court to ask for its dismissal; but left the judge to dismiss it upon the motion of our solicitor, as the following letter from him will show:

THORNTON & CHANCELLOR,
ATTORNEYS AT LAW,
MAJOR BLOCK, NO. 143 LA SALLE STREET,
ROOMS 54-60.

CHICAGO, March 5th, 1895.

REV. JOHN ALEX. DOWIE, 6020 Edgererton Ave.

Dear Doctor Dowie:—The suit of People for use State Board of Health vs. Mrs. Dowie has been continued from time to time under an agreement from Mr. Williams that he would give me timely notice of his intention to try the case. One week ago it came up and Mr. Williams stated that he was going to Springfield to confer with officials relative to the case, and would let me know what he intended to do when reached this morning i. e. whether he would prosecute or dismiss.

I had received no word from Mr. Williams, and went before Justice Underwood at 10 this morning, and when the case was called I caused it to be dismissed. I presume this will be the end of this proceeding against Mrs. Dowie.

When I saw Williams two weeks ago, he told me that he intended to begin other proceedings against you as soon as he could find time, unless we would agree to make a test case of this one already tried, submit it to the Circuit Court at once on the evidence heard in the Justice Court, and let it go on to the Supreme Court on such evidence. I gave him no intimation as to how a proposition of this kind would be considered. But to you I can say that under the statute each conviction must be a first or subsequent conviction, there being different penalties for first and subsequent convictions. So long as this suit is pending upon an appeal, there is legally no conviction. It is still *lis pendens* and in my opinion is a bar to further prosecutions against you. The only thing they can do is to file an affidavit that the case will not require for trial more than one hour's time, and get it placed upon the Short Cause Calendar. I do not apprehend they will do this.

Very Cordially Yours,

ARNOTT STUBBLEFIELD.

WE might say much concerning various points in the above letter. The "doctors" attorney is evidently in deep waters with the "monstrously unjust decision" of the Unjust Judge against which we have appealed, and he wants us to help him out, by getting us to agree to a course to which we shall certainly not agree. When the case comes before the Circuit Court, we shall ask for trial by jury, we shall have a trail *de novo* endeavoring to get in our evidence which the Unjust Judge shut out, etc. We do not think we shall need to carry it further: for no honest jury can give a verdict convicting us of "practising medicine without a license," or with a license, or find us guilty of a "crime" by praying with the sick as Christ commanded.

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"THE DOWIE MISSION IN OMAHA."

IN THE *Standard*, of Chicago, the weekly organ of the Baptist Churches, there appears, in the issue of August 28th, 1890, a long article, by the Rev. A. W. Lamar, with the above title, from which we have made the following extracts:

AS TO THE MEETINGS.

It may be said they partook largely of the character of the usual evangelistic meetings. They had, of course, the additional feature growing out of the prominence given the doctrine of healing. Yet the necessity for regeneration and spiritual blessings was ever insisted upon as of first importance. The unconverted were constantly urged to forsake their sin, and to accept the Lord Jesus as the only and all-sufficient Saviour. Christians were exhorted to forsake their worldliness, and to seek a greater nearness to the Lord. Indeed, it was constantly urged that healing blessing must be preceded by spiritual blessing. For the most part a quiet, solemn, earnest spirit pervaded the meetings.

There was, of course, an unusual element of the novel, and it could not be otherwise when the presentation of the doctrine of Divine Healing was in itself novel. There were many requests for prayer, nearly always written, and for spiritual as well as physical blessing. Mr. Dowie's method of presenting these requests was unusual. He would take these written petitions in his hands, invite all present to kneel in prayer, and in a quiet way lay each case before the Lord. He often mentioned the nature of the malady where it could be done. He prayed as one who was accustomed to go to God with great directness as to the thing desired. While it struck many of us as an unusual way of praying in public, it did not strike us as "cold," "shocking," or "repulsive." I remember once hearing the great Muller pray, and his quiet, simple, direct manner of prayer impressed me much the same way.

Many of the meetings were profoundly and deeply spiritual. Souls were converted and saints quickened. In this respect some of them were as blessed as any meetings I ever attended. Hundreds of Christians stood up in the closing meeting and testified that they had received much spiritual blessing during the meetings. Among these were many ministers, officers of churches and people from all classes of society.

AS TO HEALING.

Mr. Dowie did not lay hands on anyone publicly, until the number desiring to be prayed with became greater than he could see singly. He always prayed with them privately, with no other person present except Mrs. Dowie. She was always with him in the healing room, except when seeing men, whom he always sees alone. He endeavored first to ascertain if the party were really a Christian: then if they believed Christ was really the Healer; then if they believed He would heal them, and felt moved to pray therefor.

Towards the close of the Mission there were so many desiring to be prayed with for healing, that he laid hands on a number in two or three after-meetings. I was permitted to be present on one of these occasions. I observed him closely. He seemed exceedingly careful lest any might suppose he could heal anybody. I had many times heard him say publicly that "he never claimed that he could heal; but that Jesus was the Healer." On this occasion when all was perfectly quiet, and those desiring healing were seated in a room, he said: "I am no priest. I never healed anyone in my life. I can no more heal you than I can save you. I am only one of God's elders. As it has pleased him to use my words in preaching to lead people to Jesus, so it has pleased Him to lead me and use me in this ministry of healing. We have here His promise for healing, and if we are fulfilling the con-

ditions you may look for healing blessings." Then in the most quiet and reverential, solemn manner he laid hands on each, while he uttered a brief, but touching prayer.

WERE MANY HEALED.

One has already said in your columns, "The fact is that not a miracle has been wrought as the result of his work here. The alleged cases are too ridiculous to bring up for discussion." To make such a statement he should have personally examined all those who professed to have been healed. I can state that I examined a good many and questioned them closely, and the testimony of a good many of them, together with the testimony of my own senses, I cannot reject. Some of them are far from being fanatical, nervous hypochondriacs. A few of them are members of the Baptist churches and are well known here. How many were healed of one trouble or another will probably never be known, but testimony written and oral of more than half a hundred has been in hand. Cases such as healing of total deafness in one ear, goitre, rheumatism, lameness, catarrh and other troubles; also one case of blindness in one eye of many years standing. The man said he had not seen a wink out of it for thirty years. I examined him personally by closing the good eye, and putting things before the other eye. He was not able to read with it, but he had pretty good use of it.

Many were healed during the meetings who did not testify. They have been coming to light since. You see, there is such an atmosphere of incredulity or of opposition to any testimony to healing through faith, that many are timid, and have been silent. The opposition, newspaper slanders and abuse were terrific. I exceedingly wonder that in the midst of such wide-spread unbelief and hardness of heart, any could be moved with faith to be healed even of small sicknesses. It was written even of the Lord, that "He could do no mighty work in a certain town, because of the UNBELIEF of the people, save that He laid His hand upon a few sick folk and healed them." It is possible to conceive that in an atmosphere of general belief in Divine Healing, and in a revival of great spiritual power, hundreds might be healed, and healings might be of constant occurrence in the weekly ministrations of the elders. Who knows but God may be bringing His church back to such a normal life.

MEETING THE MINISTERS.

On two occasions Mr. Dowie met the pastor in conference. The first time there were only about twenty present, and mostly Baptists. The second time the meeting was general, and there were more than fifty ministers, besides officers of churches and their wives. * * * Mr. Dowie's bearing in these conferences was manly, courteous, open and free from cant. Few could listen to this man's recital of God's dealings with him and not be impressed by his evident sincerity, openness, freedom from cant, and that he had been led in a remarkable manner.

SANCTIFICATION OR HOLINESS.

Mr. Dowie stated distinctly before the pastors' conference that he neither taught nor believed in a sanctification which rendered us incapable of sinning, but he did teach and believe that it was the Christian's privilege to be so filled with the Spirit as that he should be "blameless and harmless, and without rebuke in the midst of a crooked and perverse nation."

THE SANCTIFICATION OF SPIRIT, SOUL AND BODY.

He makes the distinction between spirit, soul and body which Paul does, and which is generally done in the scriptures. While there may be a little tendency to the fanciful in his elaboration of this matter, he certainly presents it with great power and beauty and no little helpfulness. As I listened to his address on "Spirit, Soul and Body," it kindled in my spirit a longing, deep and unutterable, to be more like what God's truth made it plain it was my privilege to be.

"FAITH LESSONS FROM BETHSEDA."

His address on the "Five Beautiful Lessons from Bethseda," which begins with *perceptive* faith and ends with *passive* faith, was one of the grandest things I ever listened to. He portrayed scripturally and gloriously the progress and the possibilities of the spirit through the education of faith. Every Christian would be better for the hearing of that address.

DIVINE HEALING ASSOCIATION.

The necessity for such an organization seems to be, *first*, that it is needful that there should be *teaching* along this line, in order that the harmony of truth may be maintained, and that well-balanced scriptural views shall prevail. Where can such teaching be had? Our pulpits are nearly unanimously silent, except in the opposite extreme. The average church is so afraid of any favorable allusion, that the minister is compelled, as a matter of expediency, to hold his peace, on the principle suggested by the Lord, in John 16:12. Teaching, if any, for the present at least, must be had in meetings outside the regular order.

HOW DIVINE HEALING TESTIMONY IS ORDINARILY RECEIVED
IN THE CHURCHES.

Moreover, those who have experienced the hand of the Lord in healing, are practically forbidden to make mention of it in the ordinary meetings of their churches. They are frowned down as fanatical. If they do in the fullness of their hearts, so far forget themselves as to speak of their healing, the rest of those present look askance, and over their faces comes an expression which says as plainly as words could say it: "Pastor this is awful! Do preserve us from this fanaticism." I've noticed this often in the past few years. It is natural therefore, that they should want occasionally to get into a meeting where they could tell their hearts out. I don't blame them. If I had been healed as some of them have, I should want to tell of it too. It has been so about my salvation, and I judge it would be about this also.

HOW THE ASSOCIATION PRACTICALLY WORKS.

I availed myself of the opportunity to be present at a recent meeting of the Association. In all candor I must say it was a very sweet and impressive meeting—quiet, devout, conservative and spiritual. Of the many present, sixteen testified to having been healed. Three new cases came to light not before known of; one that of a lady over sixty years of age, whose right ear had been totally deaf for more than thirty years, also the use of the left hand and arm restored. Parties were present who witnessed to her cure. They had long known her. Also the case of a boy nine years old, who was healed of a trouble on his head of three years' standing. His mother and grandmother witnessed to the fact—for I was skeptical—and the thing was really so.

THE VALUE OF THE TESTIMONY.

All of the healed who were present declared their entire willingness to furnish their names and residence to any who wanted to interview them. The secretary of the society tells me he has the name and residence of all those who have testified. So far as I could judge, none of these have any motive to deceive, and they seemed to be quiet sensible people. Their testimony would be competent to hang any man on trial for life.

A. W. LAMAR

"O, PRAISE the Lord, all ye nations; praise Him, all ye people. For His merciful kindness is great toward us: and the truth of the Lord endureth forever. Praise ye the Lord."—117th Psalm.

CAPTURED FROM THE ENEMY.

(See Illustration Page 384)

THE remarkable picture on our last page is an exact engraving of a photograph of the center of the back and a portion of the sides of our platform in Zion Tabernacle. Many of our friends who knew that we had a collection of trophies captured from the enemy, suggested that we should have them photographed, and we at once decided that the best position in which to place them, if this were to be done, would be under the motto which for years has been inscribed above our head in letters of gold, "CHRIST IS ALL."

Here are to be seen the crutches of little children and very tall men and women, the trusses worn, some of them, for forty years by sorely afflicted people advanced in life, and the little brace worn by a boy of four years old; the plaster of Paris casts, the cruel braces with their steel collars and steel head-pieces, the heavy leg braces and the high-heeled boots, some of them with steel spring soles, etc. Here are also to be seen a few of the cots on which the sick and dying were brought to the Tabernacle, which they left behind when they were healed immediately and walked out. On the right of the picture, nearest the wall, is the little canvas cot upon which Miss Amanda M. Hicks, a cousin of the late President Lincoln, was brought from her home at Clinton College, Kentucky, of which she was principal, a distance of about four hundred miles. Her case was considered absolutely hopeless except for a most perilous operation. She was carried into our Home on the cot mentioned, and the same night arose and walked. She returned to her college, finished the year, and is now on her way to Europe, a happy, healthy woman. On the extreme left is the cot on which Mrs. Lane, of Washington Heights, who had been afflicted with inflammatory rheumatism for six years, was carried to the Tabernacle, which she left behind when she walked out. The most interesting, perhaps, of all the exhibits, is the peculiar one of a bright steel revolver with silver-plated mountings, just under the crutches on the right of the picture. This revolver was given to us by a man converted in our meeting some years ago, who is now a most respectable citizen. He had been a safe-blower and burglar for thirty-five years and the revolver had been the property of his uncle who fell dead with it in his hand when engaged in a battle with the police in Kentucky. The strange looking instrument below it is a burglar's jimmy of the finest steel, and the implements below that are a portion of a safe-blower's outfit. The story of this man is one of the most wonderful in all our experience, and we shall give it in due course, in detail, in the LEAVES. He and his family, and men at one time desperate criminals, have been converted and baptized since we came to Chicago.

It would take a large volume to write the story of all these things. They represent centuries of suffering in the aggregate, and are but a few ocular demonstrations of thousands who have been healed.

May God bless the little picture as we give the glory to Him whose name is over all. By Him alone these deeds of mercy and of love have been wrought. Amen.

ALMOST SOLD.

THERE was a warm discussion in the room adjoining the bar of the hotel and several guests shared it. One, however, listened in silence, but evidently deeply interested. The discussion was about the merits of different religions, some declaring Christianity better than all others, while two said that, though it had its own excellencies, it was merely one of many, and what was better was owing to the people who accepted it as their faith.

After listening for some time, the silent man arose, approached the disputants and showed, by his motions as well as words, that he was somewhat under the influence of liquor. Yet he seemed perfectly conscious and spoke with great seriousness. Said he, "Gentlemen, I know more about Jesus Christ than any of you, yet I am willing to sell my claim in Him for five dollars."

This strange offer startled the company. But several, noticing the man's condition, sneered at him while others ridiculed him. One man, probably in jest, asked, "Do you really mean it? Will you sell out for five dollars?"

"Yes," was the reply, "for five dollars cash."

"That's cheap, mighty cheap. Are you ready to sell to me, here and now, all your right and claim to Jesus Christ, for five dollars?" asked the pretended buyer.

"Yes, that's what I said."

"If I pay you five dollars cash now, you will sign off, and forever, all your right to Jesus Christ as your Savior?"

"That's exactly what I will do."

"Very well; I'll buy."

"Where's your money? Hand over the five dollars and you may take my right, and I renounce in your favor, all claim to Jesus Christ forever."

"Here's the money," said the buyer, showing a five-dollar bill, "but you must sign a written agreement."

"Draw up the agreement and I'll sign it."

An agreement something like the following was written and handed to the would-be seller:

"For the sum of five dollars, whose receipt is hereby acknowledged, I ——— now and forever sell to ——— all my right and claim to Jesus Christ as my Savior. I further agree not to trust in Him any time, nor to pray to Him, nor even to ask anything of Him through others: nor will I accept anything He may offer me; nor will I, in anyway whatever, own Him as my Lord and Savior. This agreement is for eternity."

Taking the pen from the writer of the agreement, the other seated himself at the table to sign his name. As he read the document his hand was stayed. Then he read again and rose from the paper. After the third reading he laid the pen aside, and with trembling hands took up the agreement and read it aloud. Next he laid down the paper, leaned back in the chair, folded his hands and fixed his eyes on the document.

"Why don't you sign?" asked an impatient spectator.

"Sign that? Sign that paper? Did you hear it? Would you have a man, yes, a savage, sign such an agreement? Sign that? No, sir! Never! I might sign my death warrant, but not that agreement! That means for eternity. That would settle my doom, without a possibility of hope, much less of escape! I do not want your money. I will not take it. If there be a forfeit I'll pay; but never will I sign that paper."

The bystanders saw that the man was serious as well as sober now, and they listened in silence. He continued: "Gentlemen, I had a Christian mother who taught me in childhood to pray to Jesus and expect Him to become my Savior. Before she went to heaven she begged me to meet her there: and never, until a few moments ago in the folly of drink I offered to sell my right, have I lost the hope of meeting that faithful mother in heaven. To sign that agreement means to break all promises to that good woman. It means to disappoint her; it means to turn my back on heaven; it means to make useless and vain all that Jesus has done for me, and to render vain forever the prayers of that blessed mother.

But I came near doing it. One glass more and my soul would now be doomed for eternity. One glass more, gentlemen! Tell me that one glass will not harm! A single glass more would have damned my soul for eternity. If liquor will lead a man to sign away his Savior and the hope of his soul, then I shall forever have done with strong drink. I have tasted the last drop. Good-by, gentlemen; I will not sign; I dare not drink; I can not remain here. My soul, heaven, my sainted mother, Jesus Christ, are too dear to me to risk anything further."

Without another word the now thoroughly sobered man hurried away, nor did he even return to that hotel. From that day he remained sober, and soon became a Christian.

The guests of the hotel stood silent, their faces showing the great transition from a farce to almost a tragedy that they had witnessed. Without a laugh, without a sneer, each man quietly sought his room, and the bar-tender wondered what had changed the guests. Not one who had listened to that agreement drank again that night.—*Congregationalist*.

TRANCE EVANGELISM.

IN THE last issue of LEAVES OF HEALING, pages 98 to 100, we dealt with this subject briefly, and subsequently delivered a series of lectures in Oakland and San Francisco in the end of January of last year, which God pleased to use to the benefit of many. But there were others who disregarded our warnings, and amongst them one whose name has been publicly associated with our work, our brother, Dr. Smith, of Oakland. He has made a public confession of his error in following Mrs. Woodworth, Miss Sisson, and others in this diabolical path of delusion; a report of which confession has been sent to us by our stenographer, Mr. George H. Hawes, of 320 Sansome Street, who reported, as our readers will remember, a very large number of our lectures and meetings on the Pacific coast. The public confession was made by Dr. Smith at a camp meeting in Oakland, in October last, and is as follows:

A CONFESSION.

"Dr. Smith arose and spoke of his experience in connection with the Woodworth meetings last Winter and since that (about six months) he said that he had been without God and without hope, joy and comfort. It seemed as though God had utterly hid His face from him, and he (Dr. Smith) was filled with all manner of evil suggestions, temptations, purposes and impulses. It seemed as though God had given him over fully to the devil, and he had not had a particle of joy or peace for six months. He recognized that God had withdrawn His favor from him entirely, and he felt at times that God had given him over to be destroyed. He had sought toward God again, but felt that his prayers and desires were not regarded, that God would not hear him. He had studied this phenomenon in which he had become involved, and was satisfied that it was of the flesh and inspired by the devil. During this six months, when he knew that God had utterly forsaken him, he had studied these manifestations, and had determined to know as far as he could their influence and what they were. He tried the experiment of holding up and waving his hands, as he used to do in Mrs. Woodworth's meetings, and the same psychical and physical conditions returned upon him, and he began to go into this same trance. Finding this to be the case, he at once dropped his hands and rested and the feeling passed away. He was satisfied that this was the same psychical or mesmeric condition which Dr. Charcot, an eminent French physician, was using in Paris for the curing of nervous diseases, and that it was purely physical and inspired by the devil. He said that this gushing witness which they had with regard to the prophecies, etc., was a witness of Satan, a lying witness. He could not, he would not, try to express his regrets; they were too inexpressible, too intense, but from his position which he was now taking before these people, they

could see something of their intensity and of his sorrow and regret that he had ever been involved in them, and much more that he had ever used his influence to involve others. He would do now all he was permitted to do to neutralize the evil he had done. He had felt very much the expressions of kindness which had been so multiplied and earnest on the part of these people who had received him so cordially, that he could not doubt the truthfulness and earnestness of their expressions. He said he felt humiliated, mean, small and contemptible before God, and and he would strive never again to be overwhelmed of Satan."

JUSTIFYING OUR WARNINGS AND DENUNCIATIONS.

This report is sent by Mr. Hawes, having been dictated to him by Mr. M. C. Baker, of 310 Fulton Street, San Francisco, who himself had been involved in these diabolical delusions, and he adds the following words in his dictation to Mr. Hawes:—"I dictate this for Dr. Dowie, knowing it will be of great interest to him, as it vindicates the position he took here. It is a final vindication—a wholesale vindication—of all he claimed while here. I send to him personally, and his wife, my cordial greeting." We have received many similar confessions from less prominent persons; and we do not doubt that they are sincerely penitent and will be restored by God to His favor. But their experience, with all its terrible details of suffering and shame, and injury to the cause of Christ, is a solemn warning.

ANOTHER WARNING.

It is our purpose in some subsequent issue of our magazine to refer to this subject; meanwhile we cannot but deeply regret that we are compelled to say that facts have come to our knowledge in connection with leading persons connected with a kindred organization, which may compel us to warn Christians everywhere against receiving the teachings which are coming from these leaders on this subject. Great dangers are impending, great Grace is needed, and if necessary we shall enter into fuller details regarding the whole matter. Meanwhile we remind our readers of the words of warning: "Behold I come as a thief, blessed is he that watcheth and keepeth his garments, lest he walketh naked and they see his shame." Rev. 16:15.—LEAVES OF HEALING Old Series, page 179.

HOW DOES FAITH COME?

WE OFTEN hear the remark made by those who are seeking Divine Healing, "I pray for faith to trust the Lord for healing, and yet I do not get it." Our reply in all such cases is, "You are wrong. Faith does not come by praying." The Holy Spirit expressly teaches that

"FAITH COMETH BY HEARING

and hearing by the word of God." Rom. 10:17. It can never be too earnestly impressed upon the children of God that this is the Divine Pathway to perfect faith, receiving, believing and acting upon the teachings of the Word of God.

No one ever received faith by praying for it. The multitudes who left their homes on the morning of the Day of Pentecost not only did not pray for faith in Jesus, but despised His Holy Name, and doubtless thought they had done God service by helping to crucify Him a few days before. It was when they heard the Word of God preached, convicting them of sin, that their judgments recorded a verdict of "Guilty" against themselves, under the pressure of which they cried out, "What shall we do?" The answer was also an inspired message from God, "Repent and be baptised every one of you in the name of Jesus Christ for the remission of sins." Acts 2:38. "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house," was the answer to another. Acts 16:31. These injunctions of the Word of God were acted upon, and that was faith. The Spirit having produced conviction, gave the power to obey, and conversion resulted. It is the same in connection with Divine Healing. Our Lord Jesus

Christ, it is written again and again, "went about teaching, preaching and healing." Matt. 4:23 and 9:35. The teaching and preaching of the Word of God was essential to the healing, for it was only when they believed, by hearing the divine message, that they were healed. "So, then. Faith cometh by hearing, and hearing by the Word of God."

But some will say, "Is it not written that the disciples prayed, 'Lord increase our faith?' It is; and such a prayer is good and right, but it is the prayer of those who have faith, not the prayer of those who are without any faith. 'Lord increase' implies that they possess already a faith which is capable of increase. The capacity of faith is boundless as God Himself, for true faith is, 'the faith of God,' and though it comes to men by hearing the Word of God, its power and efficiency depend upon constant communion with Him who is its Author. There is no limit conceivable by men to the operation of a divine faith and though we have thus insisted upon its origin, we do not forget that its maintenance depends upon constant communion with its Author in prayer. Still, it is of great importance that there should be no confusion of thought as to that origin, viz., HEARING THE WORD OF GOD.

In this view, therefore, how important it is that that Word should be correctly and authoritatively spoken. When the teacher and the preacher are but speaking the word of man, they have no power to impress men's spirits; they are but appealing to men's understandings, and the message is but one from man to man; but when in the power of the Holy Spirit a man stands up, conscious beyond all question that he is carrying correctly a message from God, that message, spoken with such divine authority as the Spirit only gives, is the word of God, and it impresses at once the honest hearts of honest men, and brings forth fruit at once unto God. Applying these principles to our own ministry, we can truthfully say that, so far as we have the means of judging, more than ninety out of every hundred persons who have listened to our teaching of the doctrine of healing through faith in Jesus, have by that proclamation of the Word of God, believed that Christ is a Present Healer. We dare not say that in all cases they have remained steadfast in the faith; but that faith has come by hearing is beyond question true. We therefore earnestly urge upon all who desire to extend the everlasting Gospel of Salvation, Healing and Holiness through faith in Jesus Christ our Lord, to use no other weapon in their conflicts with Satan, sin, disease, death, and hell, than the one weapon which God places in the Christian warrior's hand, a sword which never has been broken, "The Sword of the Spirit, which is the Word of God." Eph. 6:17.

KENNETH McDONALD, Golden Eagle Hotel, San Francisco, said, speaking in a broad Scotch accent:—"About the third week of Dr. Dowie's Mission in the Grand Opera House, I was persuaded by Edwin McDonald (a young man who was saved and healed in the same Mission) to attend the meetings, which I did, with blessing to my spirit, soul and body. I received Jesus as my Saviour and my Healer. I was healed of an internal complaint which troubled me.

"I asked prayers for my sister in Scotland, Parish of Gairloch, Ross shire. She was perfectly helpless in her lower limbs, but the very day that prayer was offered for healing for her in this city by Dr. Dowie, my father wrote me, and said that, contrary to all expectations, she was able to get up and walk about. [Praise the Lord and Amens from the audience.]

"The first week of this Mission I was hurt by a timber falling across my back. I went to one of the meetings, but, as Dr. Dowie was pressed by the people, I thought I would go home without relating my accident to him. But my friend, Edwin McDonald, would have me wait until he could lay hands upon me, which he did just as he was going out of the door. He laid hands on my back and the pain instantly ceased, and all the trouble of that accident passed away, and I was able to go to hard work next morning, and I am quite well now. I give God all the glory.—*American First Fruits*, p. 80.

TRANCE EVANGELISM.

AMONG the many strange things, too numerous to mention, which we have seen in this strange land, one of the strangest and most absurd, and yet most dangerous forms of anti-christian error is that of "trance evangelism."

A Mrs. Woodworth, calling herself "an eldress of the Church of God of Indiana," has appeared on this coast, and is at present preaching in the city where we are writing, Oakland, California. Many Christians, and especially those who have received the doctrine of healing through faith in Jesus, have been attracted to her meetings by the widely-published statements which she has made that the Lord is using her in the ministry of Divine Healing, and our attention was first directed to her by some of those who had been blessed under our own ministry. Rejoicing, as we heartily do, in hearing of any whom the Lord is thus using, we visited her tent, and have given much attention to her work. We know of not a single case of Divine Healing in this city through her agency, and have asked again and again concerning those whom she publicly alleged were healed, and in every case have found that they were not healed. Some are dead, some are dying, and, so far as we have been able to ascertain, we say before the Lord that we do not know of one case of healing, and we have made close inquiry. Recently little claim has been made, and little attention seems to have been given, in her mission, to Divine Healing.

Reading her own writings and listening to her own words, we say emphatically that she is ignorant of the very first principles of the truth of God concerning the doctrine of Divine Healing, neither understanding the teaching of God's word concerning the nature and origin of disease, nor the remedy for this, as for all other evil, to be found in Christ our Lord. We also say that, reading closely what she has written, and listening earnestly to what she has said, we have failed to recognize that she is teaching the doctrine of Salvation by faith through grace in Christ. The work of true repentance for sin in the heart of the sinner, and the setting forth of the Atoning Sacrifice of Jesus as Saviour, and justification by grace through faith in Him alone, are manifestly untaught by her. She quotes in her biography with approval reports of her own meetings, which must be shocking to every true Christian who reads them. At page 376 of her "Life and Experience," in large type, she quotes the words, in giving a description of a baptism at Anderson: "WASHING AWAY SIN. The turbid waters of White River as the soul-cleansing element. Singly, and in pairs, and in bunches, men, women and children are made pure. One hundred and five persons received the rites of baptism by immersion." And further on, at page 381, under the appropriate heading of "Bubbles," she quotes these words: "The load of sin, floating down the river, jarred the foundation of the Moss Island Mill."

Any true Christian will at once perceive that such statements as these indicate, not Salvation by faith in Christ and regeneration by the inward work of the Holy Spirit, but cleansing through the mere outward ordinance of baptism, which, however important in itself it may be, and is, can only be an outward act of obedience without in itself possessing any spiritual cleansing power. Indeed, the Gospel of Salvation and of Healing, plays little part in the work in this "trance evangelist," for everything is subordinated to the continuous craving, croaking cry for "power," and to a declaration over and over again that that "power" is present, "*the very same power that came on Pentecost!*" Hence she is continuously declaring that men and women must come up within reach of her touch and influence to there confess their sins and receive the "power." She declares this "power" is the power of the Holy Ghost, and is in accordance with Joel 2:28-29 and Acts 2:16-18, and women of all ages and children and young people of both sexes have come under "the influence," as she calls it, and trances, dreams, visions and revelations "*from the Lord*" are alleged to have been given to these, but in not one single case are the allegations supported by the facts.

Knowing the facts intimately, as we do, and having in our

ministry given much attention to this subject, we say unhesitatingly that these so called "divine revelations" are but shameful diabolical delusions, and it is painful in the extreme to see how many of God's children are being led away into darkness by this "eldress," whom we can only compare fitly with one spoken of in the message to the Church at Thyatira, in the second chapter of the Book of the Revelation, twentieth verse, who is referred to as "that woman Jezebel, *who calleth herself a prophetess.*"

On two occasions we tested the nature of these alleged divine trances. In one we found a woman extended upon a bench, called by them "the altar," who was said to be "under the power," and truly she was under the power of the devil, for when we laid our hands upon her in the name of the Lord Jesus and lifted up her hands, we found that she was perfectly sensible, and conscious of surrounding things. Accordingly, we whispered in her ear, "You are in no trance. In the name of the Lord Jesus get up," which in a few seconds she did. The following day, in another case, we saw an aged lady extended upon her back on the damp straw of the tent, surrounded by a crowd of merely curious people for the most part, in a state of apparent unconsciousness, yet struggling, writhing, and screaming petitions to God for unconverted friends." This we were told was another manifestation of the "power;" but, as we looked at that aged sister of Christ, with her nerves wrought up to the highest point of tension, and the veins standing like whipcords upon her brow, perspiring in her agony, we felt once more that this was the power of the devil. Accordingly, quietly entering into the midst, we asked those who were holding the struggling victim to let her go, and, breathing first an unspoken prayer to God that He would give us power in Jesus name to cast out the evil spirit that was possessing her, we bent down. Quietly placing our right hand upon her brow, and seizing her extended left hand with our left hand, we said audibly: "in the name of the Lord Jesus Christ be perfectly still," and in a moment she was still and lay without movement of any kind. We then caused her at once to be lifted up and seated in a chair. In a few moments she regained consciousness, and then, exhorting her in a few words to remember that she would not be heard for her much speaking, but quietly to rest in the Lord for her dear ones, we left her perfectly calm and composed, and have heard that she has remained so ever since. Not more than a minute had elapsed after this incident when an impertinent message reached us from one of the female helpers who travel with the "trance evangelist" requesting us to keep our "hands off God's work." Quietly saying it was the devil's work which, in Jesus' name, we had been destroying, we left the tent.

Subsequent visits, and many other facts coming to our knowledge, have convinced us more deeply that this is indeed the only right verdict, and that we are face to face on this coast with one of the most dangerous forms of anti-christian error coming in the guise of Christian teaching. We therefore give warning to all the members of the American Divine Healing Association throughout this coast, and to all to whom our words may come, that, having fully considered the importance of the statement, we say, *Beware of this false prophetess*, who, in the name of Jesus is, like her of Thyatira, teaching and seducing God's servants. She is, we believe, leading many into paths where they will drink the cup of devils, and find themselves at last to be in company with others who also speak lies in the name of Jesus, such as Christian Scientists, Spiritualists, Free Lovers, Papalists and others, "led captive by Satan at his will."

It is our purpose to deliver lectures on this subject on Thursday, January 23d, in Hamilton Hall, Oakland, and on Lord's day, January 26th, in the large Saratoga Hall, Geary Street between Hyde and Larkin, San Francisco; but these words of warning we have felt it our duty to place on record so that God's children shall take heed. "Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame." Rev. 16:15. *Leaves of Healing* (old issue) p. 98.

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TUESDAYS: 2:30 P. M.

THURSDAYS: (CHILDREN'S DAY) 2:30 P. M.

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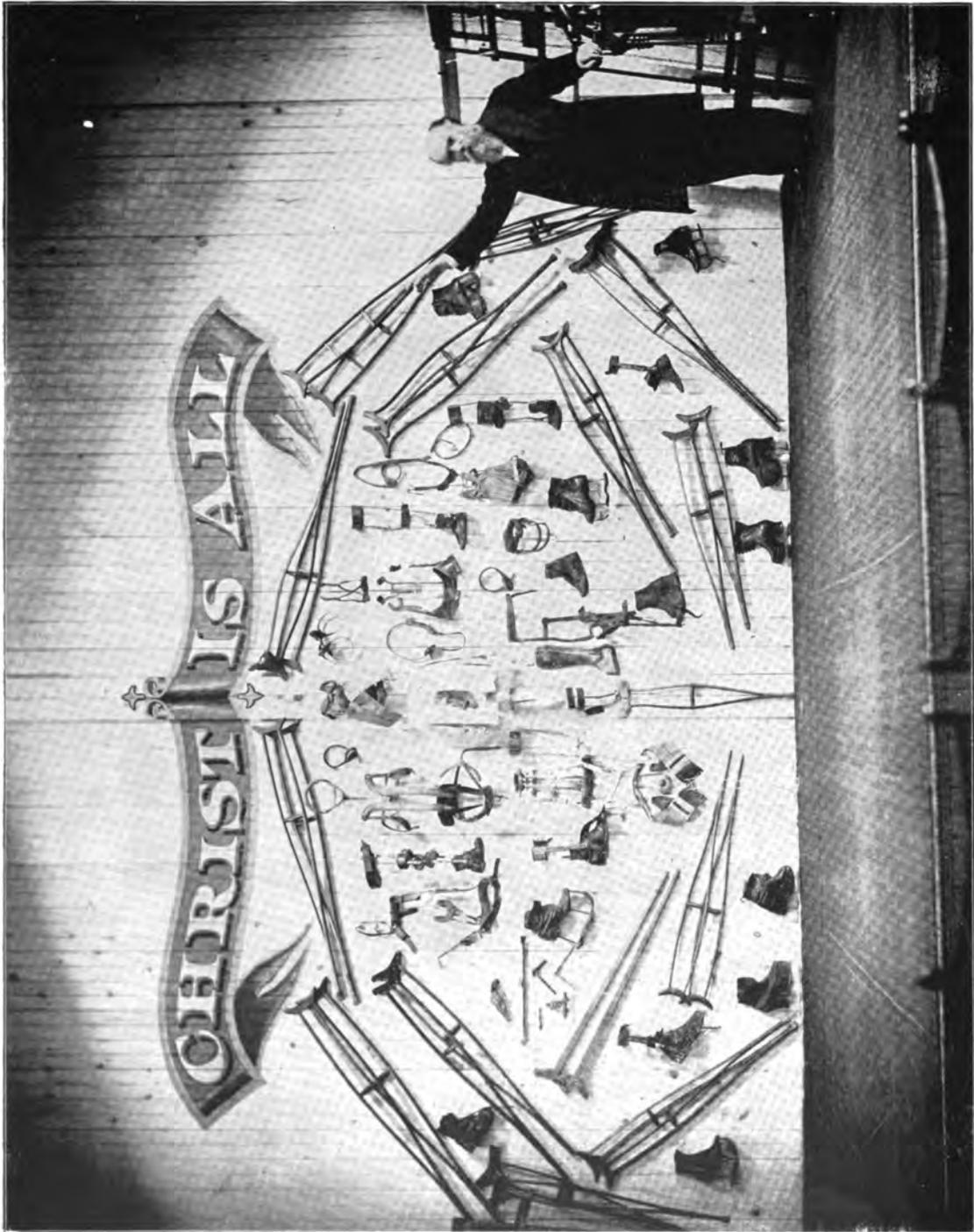
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CAPTURED FROM THE ENEMY.

Some of the Crutches, Braces, Boots, Plaster Casts, etc., once worn by the sufferers whom God delivered, with a set of Safe-blower's Tools and the Revolver of a Burglar (now converted), and a number of Cots on which dying persons (now healed) were brought to Zion Tabernacle, in some cases hundreds of miles.

WE WEAVE CRUTCHES, AND BRACES, AND INSTRUMENTS OF SURGICAL TORTURE INTO A CROWN, AND POINTING TO IT WE CRY TO ALL THE EARTH, "CHRIST IS ALL."

(See Page 379.)

He sendeth His word  and healeth them.

LEAVES OF HEALING

I am the Lord that healeth thee. And the leaves of the tree were for the healing of the nations.

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PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

No. 14.

CORA CARLEY.

IN THAT DAY SHALL THE DEAF HEAR THE WORDS OF THE BOOK.—Isaiah 29: 18.

We proclaim that Day.

“Prove it!” cries the World.

“Bring forth . . . the Deaf that have ears. Let them bring forth their Witnesses that they may be justified.”—Isaiah 43: 8-13.

Look upon this happy, healthy child, who stands there with clasped hands, just as she has often done on the platform of Zion Tabernacle.

She is standing there as God's Witness.

For three years she was totally deaf. The drums of her ears were destroyed. Twelve pieces of bone had been removed from her nose. Her whole head was diseased, and the hair fell out. But, now she stands there, and is able to hear the slightest whisper. Her hair has grown again. She runs about, sings, plays, goes to school, loves and serves God; and is now standing where she speaks to the deaf, both old and young, o'er all the earth.

Fly away quickly, little dove, with these LEAVES OF HEALING. Tell the deaf to whom the world is *mute*, that the Day has come “when the deaf *hear* the Words of the

Book.” Tell them that false teachers can no longer deceive, saying that their terrible loss is God's will. Lay in their hands this little story of Jesus as a Present Healer, and bid them weep no more in hopeless sorrow, condemned to live amidst *silence*, till they die. Let them look upon this child, and come as she did in simple faith to Him who cannot change. Then all nature will burst forth into song, and “the Words of the Book” will be *heard*, “I am the Lord that healeth thee.”

We shall tell the story as it was twice told before crowded assemblies in Zion Tabernacle, where the Lord used us in her healing. It is often told in the Sheffield Avenue M. E. Church, Chicago, of which her parents are members. Indeed Cora is telling it every day, and now she is going forth in these pages to tell it on every continent of earth and in the islands of the sea.

May God bless the story of His love in every land, by the Holy Spirit, and exalt the Name of Jesus above every name.

[Testimony given in Zion Tabernacle, October 28th, 1894—see LEAVES OF HEALING, No. 11, pages 173 and 174.]

Dr. Dowie said:—“A little child shall lead them.” Now I ask you to look at this child; you cannot see her down there so I will put her up here on the



CORA CARLEY, 1334 Wolfram Street, Chicago.

piano. I never knew what this piano was sent for until now. (Dr. Dowie then placed the child on the piano, her mother standing by her side.) If I were to get all the children that have been healed together here, they would crowd you out, because the sick children alone of one meeting would crowd you out. Often we have five hundred sick children on Thursday—Children's Day—and their parents make five hundred more.

RESTORATION OF A CHILD TOTALLY DEAF FOR THREE YEARS.

Now Mrs. Carley tell this audience what the name of this child is.

"Cora."

Where do you live?

"1334 Wolfram Street, Chicago."

Please tell the audience in plain language the story of this child's sickness, when it began, what doctors attended her, how the Lord healed her. Begin first with the story of her sickness.

"Three years ago last August she was taken sick with what the doctors called black Scarlet Fever. She was blind for two weeks and speechless for six weeks. The doctor said the child would die, but she did not die. But the ears started to run until the bones, and after them the drums, fell out. Of course, without drums in her ears she was entirely deaf and and I had for her some of the best doctors. I had her at the Foreign Medical Institute; do not know the names of the doctors. I had Dr. Fall of North Clark Street; after that Dr. Fisk performed a very serious operation on her behind the ears. They took away the dead bones to keep those there fresh; after that all the bones began to come out of the nose and she had abscesses all around her neck."

How many bones were taken from her nose?

"Seven bones two weeks before I came here; in all twelve."

What was the condition of the nose then?

"The inside of the nose was as red as a piece of beef steak, and below was always red from the discharge of the nose, the puss."

How many years was she perfectly deaf?"

"Three years."

You brought her here when?

"I do not remember the months, think it was three months ago."

With what results?

"I had been using a very strong solution for the ears and nose. The nose and ears had to be washed in pure alcohol, for those raw ears. The child would pound her head for pain, and the people would leave the house when I treated her, every time, and would tell me I had a very hard heart. She would pound her head with pain, but the doctors told me I had to do it. When I came here I asked Dr. Dowie what I had better do, to continue or to leave that alone. He advised me to take only lukewarm water and cleanse them."

What is the condition now?

"She can hear, and goes to the public school, and I do not think there is a healthier child in Chicago to-day, than that child."

She is all right.

People in the audience: "Praise the Lord." (Much emotion and considerable applause.)

Dr. Dowie:—Now I will test her hearing in your presence. Now Cora, what is your name?

"Cora Carley."

Say after me, God is love; Good is good. Twenty-one; Forty-two; One thousand; Be a good girl.

The child standing in front of the doctor repeated each sentence without hesitation.

Applause, Amens, Hallelujahs, etc., from the people.)

[Testimony given in Zion Tabernacle, February 24th, 1894.]

Testimony of Cora Carley, 1334 Wolfram Street, Chicago. Mrs. Carley said:—When Cora was only six week old she had

bronchitis and the doctors gave her up to die. They gave her medicine, I suppose to kill or cure. Well, it didn't kill her, but it poisoned her blood. She had a breaking out on the neck and I doctored her it myself. When it began to get red I called in the doctor. He said it was scrofula. About three years ago she had black Scarlet Fever and for two weeks was totally blind and couldn't speak a word for six weeks. After she began to speak a little we thought she would be all right. Two years ago the 12th of August she was operated upon, a very serious operation. She was operated on both sides. Then the abscesses began to come again one after another. Just as soon as one healed another came, and all the bones came from the nose. In all there were twelve bones came from the nose. I didn't know what to do. Every time I would ask the doctor if that would be the last, he would say, "I hope so," and that was all the satisfaction I got. I used a strong solution in her ears, and I had to lay her down on the floor and hold her while I put it in her ear. If any of my neighbors were in the house they would leave because they could not bear to hear the child scream so from pain. I came over here four times; but during that time I did not see any benefit, and meanwhile another abscess had formed. Perhaps some of the people remember the fifth time I was here. Dr. Dowie prayed with her. The abscess began from that time to get better, and by Sunday morning it was all healed up. I was over here five times. Dr. Dowie told me to use nothing but luke warm water for her ears. I did just as he advised me. Everybody had said the child would die, and I thought so myself. One day, after Dr. Dowie prayed for her, when I got home she was playing with a boy in the sand. When I wanted her I would call and the little boy would tell her that her mamma wanted her. I called to the little boy to tell her to come to supper that night, and she looked up and said. "I hear you, mama, oh I can hear you." Ever since she has been gaining. She goes to school now, and is a perfectly healthy child. I give God all the glory, and thank Dr. Dowie as his instrument in the healing of my child."

INSTANTANEOUSLY HEALING OF A FORTY YEARS' BROKEN HIP AND OF A PAINFUL ABSCESS.

There was a very remarkable case of healing in the last Los Angeles Mission that was not testified to. There were a great many that were not testified to. The daughter of a lady healed sent me the following letter:

"Mrs. Graham, Lake Shore Ave., Los Angeles, Cal., 75 years old, up to last May had been suffering from a broken hip for 40 years, and only able to go about a little. As we talked to her about Divine healing, her sufferings did not seem to lessen but to increase, and finally were almost unendurable, when a night was set that she would be prayed for by you at your mission held in Los Angeles last May. The request was sent to you and at eight o'clock on that evening you prayed for her; she knew the hour, and at that time a strange warmth stole up the limb and the pain went out, and from that day has returned only once.

"An abscess was also healed when you prayed for her in the healing room and laid on your hands. From that time she has been able to go about perfectly well and free from that trouble." [Thanks be to God, and Amens, from the audience.]

Q. "Miss Graham, is this your mother's testimony?"

A. "Yes sir."

Q. "And that is correct?"

A. Yes sir. She has been able to attend church and all the Monday night meetings of the Branch."—From *Second Year's Harvest*, page 62.

ALL-DAY PRAISE & TESTIMONY MEETINGS IN ZION TABERNACLE FEBRUARY 24, 1895.

INTRODUCTION.

ZION TABERNACLE is, on the last Lord's Day of every month, the scene of most wonderful meetings for Praise and Testimony, and the fame of the wonderful works of God which are there witnessed to has gone forth into all the world, bringing glory to the Name of Jesus, and hope to suffering millions.

Despite the fact that there is not a single line of advertisement in any Chicago newspaper, nor a single line of report of any of these gatherings, thousands gather to hear and see, and go away convinced of the divine nature of the work.

All the falsehoods published concerning it wither, die, and pass away like morning mists, the moment the visitor hears the first hymn of such a Day of Praise, sung by the large earnest throng—

"Praise Him! Praise Him! Jesus, our blessed Redeemer!
Sing, Oh earth, His wonderful love proclaim."

The people stand facing a most unusual spectacle, as they rise to face Dr. Dowie and the crowded platform of living Witnesses. The words "Christ is All" in letters of gold, on a scroll of blue above the platform, are surrounded by the crutches, braces, plaster casts, etc., etc., on the wall at the rear of the Tabernacle—these strange things filling the space from one side wall to the other. Dr. Dowie calls them Trophies Captured from the Enemy, and the weekly additions to the picture are always commented upon ere they are nailed to the wall from Sabbath to Sabbath.

The last Sabbath in February was like an ideal day in Spring as to sunny skies and balmy air, a day set as a gem in the brow of departing Winter. The meetings were of the most delightful character—joyous, devout, earnest, thoughtful and bright with the glory of the Sun of Righteousness shining with Healing in His wings.

The morning from 10:45 A. M. to 1:15 P. M. was given to Praise for Spiritual Blessing received in Zion Tabernacle.

It hardly seemed to have well opened when it closed, and there were hundreds eager to speak, as the "fire" fanned by the "sacrifices of joy" from others caused the fire in other hearts to burst into a flame.

The afternoon meeting began to gather ere the morning meeting closed, and at 2 P. M. every foot of sitting and standing room was occupied, except that reserved for God's Witnesses to Divine Healing. An overflow meeting was held in the Healing Room. Both meetings quickly over flowed. From 2:15 P. M., half an hour before the time of meeting, large number of persons crowded the passages and windows around the Tabernacle; and, from that time onward, thousands came and sadly turned away, unable to get near the doors. But scarce a person moved within the Tabernacle, as hour after hour the stream of testimony rolled onward for nearly four hours, and then closed, not for lack of material but because it was needful to get food, a little rest, and allow the building to be ventilated. It was a time of wondrous spiritual power, and of profound and amazing interest, taking the spectators and listeners back to the times when the Christ Himself said to the two messengers from John the Baptist, "Go and show John again those things which ye do hear and see."

The hearing and speaking of the young man Engelbert Rozenski who had been deaf and dumb from infancy, was a moment of supreme interest, and caused an irrepressible outburst of wonder, love, and praise from the audience. Like those of old the people "were beyond measure astonished, saying, He hath done all things well: He maketh both the deaf to hear and the dumb to speak." Words like these could be heard as the people dispersed.

Within three quarters of an hour the evening meeting began with a good attendance, was full of blessing, and at 10 P. M. closed.

Thus All Day Meetings covering nearly twelve hours, with less than two hours intermission, were held in Zion Tabernacle on the last Lord's Day in February—God's answer to the Devil's Calumnies—one of the best days ever spent in that sacred spot.

On the last Lord's Day in March, the 31st inst., three meetings will be held, God willing. In the morning at 10:45 in the afternoon at 2:45 and in the evening at 7:45 God's Witnesses to Divine Healing of all ages will tell their stories both old and new. And similar meetings will, if the Lord permit, continue to be held on the closing Sabbath of each month in Zion Tabernacle.

We give the morning meeting above referred to in this issue, and will give the others in following issues.

MORNING MEETING.

SERVICES were opened by singing Hymn No. 4, after which Dr. Dowie read the 67th Psalm. "Marching to Zion" was then sung. Then Dr. Dowie spoke as follows: "Beloved friends, it is our custom to give thanks to God for His mercies every Sunday morning, and we endeavor to make the services in this House of the Lord as simple as we can. We would rather hear you sing, no matter how imperfect the melody may be to human ears, than listen to the most magnificent oratorio rendered by the ungodly.

We want to thank God this morning for the mercies of the past week and for the month of work now closing. We look upon this Sabbath Day as a day on which we specially want to gather up praises and present them to God, and make it an all-day of praise and testimony. You will see that this picture here is steadily growing. (Pointing to the crutches, etc., on the wall behind the platform.) A great many crutches and boots have been put up there during the past week. I do not know anything that gives me greater pleasure, next to the salvation of the sinner, than the Lord delivering a child of His, whether young or old, from pain and sickness.

We have seen, during the past week, many of the wonderful works of God, which have compelled us again and again to say, "His name shall be called WONDERFUL." We feel that oftentimes that word "Wonderful" is the only word that comes to our lips and thought, when we see what God has wrought. The exclamation is just "Wonderful!"

We saw a young man last Friday carried here almost at the very point of death, brought, I suppose, almost ten miles. Five weeks ago he had a terrible hemorrhage, and as the weeks went on, it was evident that he was passing away. He lay dying. He said to his mother, "I know I will die here, but if you will take me to Zion Tabernacle, I will live, I feel it will be done." So a carriage was provided last Friday and his mother brought him, and in the strong arms of the janitor he was carried in more dead than alive; and he lay upon a couch in front of the platform. Now, if I had not a long and large experience in this ministry, I would have got into a flurry and wanted to have him healed right away. I knew God's way better, and saw that what he wanted first was God's Word. He lay there and listened with all his heart, drinking in the Word of Life, for which he had been thirsting. He was carried into the healing room. In a minute or two after prayer, it seemed as if the young man would die and that I would have a dead body on my hands. But you have heard from many witnesses that the moment of apparent death is the moment of victory. Cold and clammy, with what seemed a death sweat on his face after prayer, he seemed unable to breathe. I knew the point of victory was just there, and victory came through faith in Jesus. God put "new life" into him, and the stagnant blood began to flow, until his lips were cherry red, and he could stand and walk. Then we gave him food,

(he had not eaten anything for several days) and he ate all that was given to him, and looked as if he liked it and wanted more. Then it was time for him to go home. He walked out of this Tabernacle unsupported and unassisted and got into the carriage. All who saw it rise. (A large number rose.) I knew there were scores who saw him. We give God the glory."

Dr. Dowie then narrated a number of remarkable healings of the week and some of the persons being present, they confirmed his words by rising where they sat, and saying a few words. He then said, "Come, let us worship and bow down. Let us kneel before the Lord our maker."

PRAYER BY REV. DR. TULL.

"Our Father who art in Heaven, we thank Thee that Thou has ever brought this Thy servant to Chicago. We thank Thee that this Tabernacle was ever built in this place. We thank Thee this morning for the wonderful works that Thou hast shown this people and to many people in various parts of the world. O, our God Thou art doing and are willing to do great things for those who believe and are entirely consecrated to Thee. We thank Thee for the light that has dawned upon our hearts. We thank Thee that Thou hast spared our lives to see this glad day, this wonderful hour, this praise meeting, these wonderful works of God in the salvation of men and in the healing of Spirit, Soul and Body. We thank Thee that this man and this woman have given their life to this work, and now Lord let all the people praise Thee. Let praise go forth from every one here in this Tabernacle. Lord we praise Thee for what our eyes have beheld within the past month, and what our hearts have felt; and now let the spiritual blessing come upon this people. O God, let the spiritual blessing of praise and adoration come to these, and may we praise Father, Son and Holy Spirit through Jesus Christ, our Lord, Amen."

Hymn 96 was then sung with great earnestness

" Blessed be the Fountain of blood,
To a world of sinners revealed;
Blessed be the dear Son of God:
Only by His stripes we are healed," etc.

INVOCATION.

"Let the words of my mouth and the meditation of my heart be acceptable unto Thee and profitable unto this people and to all who read the words that shall be spoken this morning, perhaps in distant lands and future time, concerning what God has wrought this day. For Jesus sake, Amen.

OPENING TESTIMONY

Dr. Dowie said it is written, "Ye are my witnesses saith the Lord."

This Morning Meeting will be devoted entirely to Testimony and Praise for Spiritual Blessing. We praise God, because we know that all the physical healing has arisen from the spiritual blessing. God works from the center to the circumference and not from the circumference to the center.

Everything begins in a spiritual blessing, and this morning I open this meeting to those of you who have it in your hearts to rise and tell what God has done for you. He has proved Himself in my own personal experience, and in the experience of the multitudes for whom I have prayed, in thousands and tens of thousands of cases, to be "The Answerer of Prayer." My witness to-day is that God is Faithful. No man can for one moment diminish the absolute confidence which I possess, that God is The Hearer and Answerer of Prayer. It makes life worth living, and it makes the Bible a reality. Every story of the olden time we have seen repeated to-day, and I say that the one great fact that God is, and is at all times, and under all circumstances, hearing and answering prayer, is the one great thing in my life. I feel that the great thing is not to teach man how to talk to man, for the world will do that, the flesh will do that, and the devil will do that; but to teach men how to pray. May all here to-day say, "Lord teach us to pray."

It is the man who can pray who moves the world: for he has moved heaven. When you know that God hears you, you do not have any trouble at all about any contemptible, mean spirited men or women who say wicked things about you. None of these things move me. One great spiritual thought constantly with me is the one great question, *What does God think?* I love my fellowmen; but I do not fear them. "The fearful and unbelieving" lead the procession to the lake of fire. God give us courage—a courage springing from faith and love.

Every morning as the sun wakes me, I utter a little prayer. I am an Israelite who likes to sleep in a room with windows facing the east. As the dawn of day comes, before the sun appears, I always wake. I do not always rise: for I need often more sleep; but I always pray in the Name of Jesus, the Light of the World, the Sun of Righteousness. I say: "Father, for His sake give unto me this day the spirit of wisdom and of understanding, of knowledge and of fear of the Lord, that I may be of quick understanding in the fear of God, not judging after the seeing of the eyes or the hearing of the ears." I know that prayer is answered. The "principle thing" is wisdom. "The wisdom that is from above is first, PURE." As I stand here, I feel I would rather have Wisdom's Crown upon my brow than the crown of the mightiest empire on earth; for wisdom abides and leads us into all the Love and Life and Light of God. God give us grace so to live that our works will shine in Wisdom long after we have passed away," as the stars forever and ever.

Now let those who have a word in their heart, and who want to give praise to God to-day, rise and give thanks for the spiritual blessing they have received in Zion Tabernacle and elsewhere.

Hymn "Close to Thee."

[The names of those who gave testimony at the morning meeting were not sought.]

An aged Brother said:—"Perhaps an old man like me might do some good. I want to tell you all my friends that I know my sins are forgiven, that Jesus is my Saviour. I have peace and joy in being in Him. While listening to my brother here for the past year, I have read my Bible more than I ever did in my life and I have marked it as I have read it. I have got as far as Acts and I am going to take all that I have marked and see what a book it makes. I know it is blessed: for I don't mark anything only what I need, just what fills my soul with joy. Oh, I bless God for that Word. I would rather be annihilated than be without that Bible. When I think of the thousands that don't know that Bible in every land, I feel so sorry. Oh, I thank God for His goodness to me. I can't tell you how thankful I am."

Hymn, "Wonderful Words of Life."

A Brother:—"I thank God for this blessed work. It seems to me a great many of the Bible truths are being lost and the people are being deluded as Christ said they would be. I thank God that Dr. Dowie opened my eyes to this blessed Christianity. God bless Dr. Dowie and his wife."

A Brother:—"I am so thankful every day that I live that Dr. Dowie came to this city to teach us the word of God, to teach us to live better. I am truly thankful every day that I live that this Bible is preached to us in a way that a child can understand."

A Sister:—"I bless God that He brought me here.

A Sister:—"I praise God. He has wonderfully saved me from sin and He has healed my body. I thank God I have the privilege of meeting with so many dear ones since I have been away, and I have told everyone Jesus would heal their bodies. I find it so sweet to trust in Jesus for everything. He saves us from sin and saves us from sickness, and keeps us close to Him, and I praise God for the good teaching we have had from Dr. Dowie. I praise God that through Him I was raised up when I was nearly dead."

A Sister: I praise the Lord for the wonderful grace He gave me. Praise be unto God for His unspeakable goodness.

I have received Him for prayer, and praise His name, I got the prayer. I received Him for cleansing, and praise His name, His precious blood cleansed me, and cleanses me now. I received Him as my Healer, and I believe He does heal. This morning He is my Saviour. I feel wondrously blessed, wonderfully healed under His hands. I feel quite happy, and I want to praise God. He is a wonderful Saviour, dear friends. I can never find words to tell you what Christ has done for me. I used to be a Methodist, but now I belong to Christ alone."

A Sister:—I praise the Lord this morning for what Jesus did for me. He has done a good deal in years gone by. I came to see Dr. Dowie, and felt that if he laid hands upon my head the pain would be taken away. I had pain in the top of my head. He laid his hands on my head last night and this morning all the pain was gone. I am under the shadow of His wing. I praise God for salvation this morning."

A Sister:—I greatly rejoice standing here this morning to praise God for salvation of Spirit, Soul and Body. I have believed the teachings of the Lord Jesus Christ as it comes from the lips of our dear brother a long time. Jesus healed me and my children and for long years kept us from the various diseases, and I have so much to praise God for, for Jesus is my strength, my redeemer, my salvation, my life."

A Brother:—"I want to say one word. I say a good deal more outside. I fight for Dr. Dowie more than he knows. This is the anniversary of my conversion, fifty-four years ago. I received the blessing in an old Methodist Episcopal prayer meeting, and it was a glorious one and I shall never forget it. It was very much like this one, leaving out the effect of that which is hanging upon the wall. I find the same old doctrine in the teaching."

A Brother:—I have been saved by the Lord for fourteen years and I have scarcely known anything else than God, so I commend the Lord to all and can tell you there's no master can show you so much good as the Lord Jesus Christ. I feel to-day that all I have is his and I am willing to lay down my life for Him.

A Brother:—I want to tell you what the gracious God did for me. I enjoy the teaching of Divine Healing in this Tabernacle very much. I am glad to know that I have reached that point and I am glad that God reached me. I am not afraid to tell that story of Divine Healing. He not only saves me but keeps me. If He had not saved me I would have been a wicked man by this time. I thank God that He saves me.

A Brother:—Christ is all to me this morning for the blessing that I enjoy and for what He has done for me in the meetings here and for the spiritual strength that I have received. Harvey is my home and I am acquainted with Brother Nichols who was healed through the goodness of God. I went out to my father who is 76 years old and my sister had been under the doctor's care for five years, and to-day they are well. I bless God to-day for what He has done for me and my family and I trust Him more and will do all I can in the future to spread the good news.

A Brother:—I praise the Lord this morning for what He has done for me. I used to drink liquor and He has taken that away. Praise the Lord.

A Brother:—I feel like saying a word this morning. I want to tell of the dread disease of which the Lord healed me. Paul called it the sin which both so easily beset us "unbelief." I find a great deal of that in the church to-day. Looking over the Sunday School lesson to-day, I find the Golden Text is "I am the light of the world" and then they go and teach the children there to believe in Jesus Christ and then I wonder what they will say when they stand before the Judge that great day and point to the words "These signs shall follow them that believe in my name they shall lay hands on the sick and they shall recover." I praise God for healing me of unbelief.

A Sister:—God is all in all to me. I praise Him for what I have seen and heard here. Divine Healing is no secret to me. I have believed in it for years. I thank God I am

privileged to hear it in this form, to listen to Dr. Dowie. I am delighted to be in this mission and hear the words from his mouth. I thank God for this.

A Brother:—I praise God for what He has done for me. I came 1000 miles. Blessed be the Lord. I desire to praise Him. I am looking to the Lord for healing.

A Sister:—I do praise God that the grace of God reached me and I praise Him that Dr. Dowie and Mrs. Dowie came to Chicago. I feel that I am saved, spirit, soul and body. I know that God has done a good deal for me through Dr. Dowie's teachings.

A Sister:—I praise God for a free and full salvation. I feel He is my Saviour, my Sanctifier, my Healer for Spirit, Soul and Body. I am living here in Chicago for the purpose of coming to these meetings. God bless Dr. Dowie. May God strengthen our spirits and souls and bodies. I give God the glory.

A Sister:—I praise God for the cleansing and light that I have received and the great blessing that God has given me, since I have heard the teaching of Dr. Dowie. He has helped me with power and with glory so that I can come to God. It is the spiritual life that I have received and a life of healing. I have another thing that I wish to say, if it is not out of place and I don't think it is. I own some lots in North Chicago and I say to you this morning Dr. Dowie may cover them with institutes and with buildings all that he pleases, and if he does not choose to cover them with buildings, we can sell them and I will give him several hundred dollars.

Dr. Dowie. I thank God for this spirit of consecration of property to God which I see is increasing amongst you.

Dr. Dowie then sang a hymn beginning—

"Oh this uttermost salvation,
'Tis a fountain full and free," etc

The audience joined with great earnestness in the Chorus:—

"It reaches me! It reaches me!

Pure, exhaustless, ever flowing,
Wondrous grace—it reaches me!

A Brother:—Dear friends I feel as though I was in an earlier time. Thirty-one years ago I was healed of God. Hence I believe in this Divine Healing. I was healed in spirit. I sought holiness of heart. I have preached the gospel in the Methodist Episcopal church for 27 years without a vacation, and I have been in Chicago three years, feel that I should not be able to preach again. I am a mere baby in this teaching of Dr. Dowie's in a certain sense. I feel that I am a mere baby, but I want to say that I do not want to be like those who do not want to come to a knowledge of the truth. I am coming to the knowledge of the truth and I took 18 numbers of the LEAVES OF HEALING, which Dr. Dowie gave to me, and I said I will never read another word in any book until I read them through. I did so, and I have been convinced that Dr. Dowie is a man of God, and I feel that my soul has received the healing. This afternoon if he gives me a word, I'll tell you the other. The Holy Spirit has come into my life, and the fulness of joy that passeth all understanding. God bless you, dear people, and if God enables me when I come out of my babyhood, I want to do something in this line for the Master.

Mrs. Dowie:—I thank God for the testimony that we have heard and for the blessing that we have received ourselves. I feel thankful to God to hear this testimony and it encourages me when I hear the testimony of others. We are so grateful to Him for the peace and joy and gladness that He has given us. He has sustained us amidst all our trials, and through this time of persecution, and we have felt that God's hand is over-coming all the power of the evil one. We know His hand is upon us for good; because we are abiding under the shadow of the Almighty and He is protecting us. We do thank Him for this to-day, and we ask Him to bless each of the testimonies. In blessing God we get a blessing in our own spirit. Amen.

Dr. Dowie then closed the meeting, saying that the testimonies in the afternoon and evening would be specially in connection with Divine Healing.

A REMARKABLE SERMON ON DR. DOWIE'S DIVINE HEALING MISSION, BY THE REV. DR. JOSEPH WILD, OF BOND STREET CONGREGATIONAL CHURCH, TORONTO.

THE following sermon was preached before an audience of fully 2,000 persons on the evening of Lord's Day, Dec. 21st, 1890, in the church where we closed the Mission on December 8th.

We here desire to thank Dr. Wild, his church and its officers, for all their kindness to us, and for the kind references made in this sermon preached nearly two weeks after our departure.

We give it in its entirety as it appeared in the *Toronto Evening News* of Monday, Dec. 22. [It appeared in our old issue of LEAVES OF HEALING, No. 11, pages 245 to 248, and we reprint it now, believing it to be of value. Dr. Wild is a subscriber to our paper and has written to us several times recently expressing his sympathy.]

REV. DR. WILD'S POPULAR SUNDAY EVENING SERMON.—GRUMB-
LING DOCTORS AND WEAK FAITH CHRISTIANS.

THE HELP AND POWER THAT ARE FOUND IN THE GOSPEL.

HOW ARE CERTAIN PROPHECIC PICTURES TO BE BROUGHT ABOUT?—"IS CHRIST THE SAME TO-NIGHT AS HE WAS THEN?"

As usual Bond Street Congregational church was crowded last night when Rev. Dr. Wild delivered an interesting sermon on "Grumbling Doctors, Weak Faith Christians and Faith Cure." His text was:

Matthew viii, chapt., 16th and 17th verses: "When the even was come they brought unto him many that were possessed of devils; and he cast out the spirits with his word, and healed all that were sick; that it might be fulfilled which was spoken by Esaias the prophet, saying: 'Himself took our infirmities and bare our sicknesses.'"

The Gospel has a power and compass that is inspiring and restful to the Christian student who will carefully try to ascertain its intentions, proposals and claims for this life, have a mighty sweep, as well as its provisions and revelations of the life which is to come. From now till the full glorious millennium day implies many radical changes. There is a great contrast between the present state of the nations with their armed

MILLIONS OF SOLDIERS,

with swords, spears, and weapons of war, and the time foretold by the prophets. The prophet Micah helps us in the fourth chapter to see the change and contrast between now and then: "In those last days they shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." It will, indeed, be a glorious day when the millions of earth's sons and daughters shall nestle in universal peace and safety. The permanence to the health and longevity and prosperity of those days are beautifully forecast by Isaiah in the sixty-fifth chapter: "There shall be no more thence an infant of days, nor an old man that hath not filled his days: For the child shall die an hundred years old. For as the days of a tree are the days of my people; and mine elect shall long enjoy the work of their hands." From the 17th verse to the close of the chapter it will profit you very much to read.

Now, if these prophetic pictures are correct, and to most I believe they are, then may we not reasonably ask: How are these things to be brought about? What genius will be employed? Will we require something different from what we now have, or is it a Divine intention that this very Gospel we profess

shall work out those grand results in and of itself. Doubtless the people of that age will be able to read the first four verses of the 103d Psalm, in the light of their own experience.

HEAR, THEN, YE DOCTORS,
and you weak faith Christians. "Bless the Lord, O my soul, and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all his benefits. 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." I ask again how is this happy and healthful state of society to be brought about? Did you ever put the question to yourself and try to answer it, and if somebody answers it in their way and you have not liked the answer, have you got one yourself? Are the promises and potency of the Gospel sufficient to produce such a result? I believe they are. This is a fact we cannot truthfully deny, that Christianity in its first practice and experience was socializing, equalizing and sin-forgiving, and body-healing; there is no man who

READS THE SCRIPTURES CAN DENY

that statement. It is said of our Saviour, as I have read you in my text, how he went about leading people to him as a Saviour, healing their infirmities and their sicknesses; it was prophesied that he should do so, and he applies the prophesy of Isaiah to himself to show that he was the true Messiah, not only being able to say unto a man, "Thy sins be forgiven thee," but "Arise, take up thy bed and walk."

Another important question comes right in there. Is that Christ the same to-night as he was then? This power He gave also to His apostles, and to the seventy disciples, whom He sent abroad, and they carried out this power, as you may read in Luke x, 19th verse: "This power he gave also unto every believer." That is a precious point where it comes to you and me. In John xiv., 12th verse, He also says: "Verily, verily I say unto you, he that believeth on me these works that I do, shall he do also, and greater works than these shall he do, because I go unto my Father." I suppose there are a great many Christians who do not believe in passages like these; the moment the church and Christian community are able to exercise faith fully on the literally positive expression of God's Word, the millennium would be here in a very few years and the world would be revolutionized from pole to pole. We are very deficient in faith: if you will remember these passages, and take them to your Christian friends, they will wriggle out by saying: "Well, they don't apply to our time, you know; I think it's sort of a spiritual meaning, you ought to give such passages; you ought not to trouble yourself about sickness, but talk to men about their sins." I think that would be about the general method of interpretation you would get from them, it is not true, and whenever expressed indicates we are far from being perfect Christians, and we acknowledge by such an interpretation

OUR OWN IGNORANCE AND FICKLENESS.

Some in our day proudly boast of their apostolic succession; well and good if they can prove their boast by apostolic action; our age is becoming too real for mere sounding brass and tinkling cymbal; it wants less pomp and braggadocio even in theology, and more real and open tangible proofs of the Gospel power. The sick are all around you, brethren; exercise your power in healing them like the apostles did. Some of you say you are the true successors to them and so turn your boasting to sober actual fact by showing you can do the very things the apostles did in time of old. We cannot take your mere word for it, however eloquent or scholarly you may be, or whatever your argument may be in the abstract. I accept no man as being in apostolic succession unless he can prove it by his apostolic conduct and work. Our Saviour did not ask such a faith, even in believing Him. In John, chapter v., verse 36, He says: "But I have greater witness than that of John for the works which the Father has given Me to finish, the same works that I do, they are witness of Me that the Father hath sent Me." And in another place He says, John, chapter xiv., verse 10: "Believe Me that I am in the Father, and the Father in Me;

or else believe Me for the very work's sake." I am under no obligation to believe any priest or minister that he is in apostolic succession unless he can give me some evidence. Our Saviour gave the people evidence; He did not ask them to believe what He said chiefly. He said, "Believe Me for My work's sake that My Father hath sent Me." And I say give us works as an evidence of your claim; that would settle all this

IGNORANT TALK ABOUT APOSTOLIC SUCCESSION

and any man or men who claim special authority in religious matters we have a perfect right to demand proof of them.

Take for instance the Pope, who takes the biggest claim of all, and I will use him as an example. M. Berteaud, Bishop of Tulle, in a sermon preached in St. Eustache, Paris, in 1864, tries to show that St. Peter did not need to be taught by Christ, but was in private and confidential relations with God the Father independently of the Son, and that the like privilege extended to his successors, so the Father and the Pope may have, and probably have, secrets between them which Christ does not participate, and thus it is practically safer to go to the Pope than to Christ, for when the Pope speaks it is more than Christ speaking, it is God the Father Himself. Such presumption by a poor mortal man is shocking, the natural tendency of which must be to expose Christianity to contempt and ridicule. I sometime wonder why God Almighty does not paralyze the tongue and wither the hand of any man that will utter such a sentence or write such ideas. (Applause.) It is most marvelous. The mighty power and authority of anti-Christ, who is in a short time to appear, and the personality and influence of the devil are quite reconcilable in the presence of some of the Popes. By whatever rule of Divine permission God permits one he can allow the other; there is no more unreasonableness in the Divine economy of Providence for the

EXISTENCE OF A DEVIL

than there is for the existence of a man claiming that kind of authority, and one is just as reasonable as the other; and if I ever argue with anyone who believes in the Pope and not in a personal devil, I think I can give him a satisfactory answer. It is very important in the presence of such claims, and in the presence of sin and disease, that we make a clear and actual distinction between Divine permission and Divine commission. God permits sin and the disease coming therefrom, but why it is hard to say. But it is clear to every Christian that God is not the author of sin; this being so, it is equally true that God is not the responsible author of disease, these are the points that have been unwisely brought against the Rev. Mr. Dowie by some of my brethren and others. The logic is as correct as twice two make four; you have either got to take that statement or believe that

GOD IS THE AUTHOR OF SIN,

and all disease comes from sin. He is not its author; He does not commit sin: He permits it; that is the point to keep clear on, my friends, and where I'd have you to be orthodox all around, keeping a clear distinction between Divine commission and permission, there is no difficulty in connection with the Divine Healing theory, but the moment you lose sight of that distinction you are in the dark. God permitted Job to be tempted by the evil one, and as we read, God permitted Paul to be afflicted by the thorn in the flesh, and we know that he prayed earnestly and repeatedly that that thorn might be taken from him, and yet it was the will of God to let it remain. He did not make the thorn; it was the messenger of Satan sent to buffet him; but our Lord could have taken the thorn away, and Paul knew that, but God left it with him to deal with as he would by the super-added grace given unto him.

I am glad that the Rev. Mr. and Mrs. Dowie visited Toronto, and have so lovingly and earnestly, and to my mind logically, expounded the doctrine of Divine healing, a doctrine I have believed in and preached to you from time to time. We may not at first agree with their teachings in detail, but

we can have the warm side of our hearts towards them and our ears open to hear and our minds ready to receive their instruction, enabling us the better to prove all things and hold fast that which is good. It is poor policy for doctors or ministers to grumble, especially so for doctors, touching the healing part in this imperfect state of medical science, with the sick and dying all around. You are a perfect fallacy if judged by results, and yet you will rise up and denounce a man who preaches Divine Healing and scout his theory. Your theory is less worthy of credence than his, for it has less evidence; not that I am saying a word against your practice specially, only there is no room for you to berate those who preach

DIVINE HEALING.

Your science is not so perfect that it will permit you to make statements of that kind, as no practical science has been so variable and changeable, and is at present so uncertain, as medical science. Real improvements have been made, thank God, in surgery, and I hope further improvements will be attained. Prof. Dr. Alexander Ross, of this city, writing of medical crazes a short time ago, gives us the following: "One hundred and forty years ago the eminent Dr. Sydenham, of England, called the "English Hippocrates," prescribed the following dainties in which he was followed by the medical profession in England: Hogs' lice, vipers' flesh, dried human flesh, the heart of a mole, crates' eyes, powder of burnt owls and swallows, blood of black cats and white puppy dogs, spittle of a reigning king, and the excrement of sheep and dogs." That's a nice prescription. (Laughter.) As far as I am concerned I am glad there has been a change in medical science, for I would rather have what they give us now with its uncertainty, than a dose of that medicine. The fact is doctors, ministers, policemen, soldiers and lawyers are engaged in callings that must soon run out and cease almost, if not altogether, in the health-giving, honest-living and peace-reigning age of the millennium. None of them will be wanted I apprehend. Weak faith Christians should labor not to be guilty of limiting Gospel energy of others by their own puny measure of faith and trust. I have not the faith of Mr. Muller, but I thank God that Mr. Muller has it. I have not the faith of Mr. Dowie, but I thank God he has. Nor shall I ever put one iota of a stumbling block in the way of men who have mightier faith and greater trust and a stronger hold on the Divine arm than I have. I am struggling and laboring, and I believe it is before you and I to come in possession of those greater gifts that God has in reserve for us all.

In a progressive age it is not unreasonable for a person to change his ideas, letting go some and accepting others; we find this to be the case in science, mechanics, governments, social reforms, it is in fact the order of the day signaling the nobility of improvement and progress, leaving some things alone, taking hold of new things better adapted to the

AGE IN WHICH WE LIVE.

Principles are facts unchangeable and universal; their applications are experimental and varying, but some people want the application to be as unvarying and as permanent as the principle. Where would we have been in mechanics, in chemistry, in government had that law prevailed? Many so-called new things of this day are merely the revival and application of old things; the Damascus blade or sword with its sharp edge, elasticity and tenacity, has not been excelled by all the present improvements in steel, either in Sheffield or anywhere else. The very knowledge that we have gained with regard to steel has not yet put us beyond this people; what their secret was we know not, but they could make a sword of this quality that no man on this earth can make at the present time. Men will doubtless go on until we can again make a Damascus blade. There are not as many things new under the sun as people think. If we should discover how to make glass malleable, and so save our glassware from brittleness and easy breaking, that would only be restoring one of the lost arts. Once on a time men hurled tumblers at each others' heads and against the wall without breaking them, but the secret is gone.

Some day I hope it will be discovered and re-applied. With all our chemical knowledge and adapted skill of the undertaker, we are not able yet to embalm, in any true sense of the word; but those old Egyptians could wrap up the mortal body in linen bands and preserve it through a thousand years, even to our time. The farthest we can go now is, I believe, fifty years, so that we have great improvements to make, and if some man should discover the ancient secret of embalming he will only be restoring that which had once been before.

Divine healing is but the restoring of a long neglected Gospel power and privilege; it is but the restoration of a primitive faith and practice. There is nothing new in it. Christians of this day have the same Gospel,

THE SAME UNCHANGING GOD,

the same privileges and opportunities as had the Christians of the first centuries. Among the equipments of the early church was the gift of healing as well as that of teaching and preaching. None of these equipments have been withdrawn, but are now and ever at the command of the consecrated and pure in heart, and you may as well say that preaching and teaching are withdrawn, as to say the gift of healing is withdrawn, for they were all given at the same time and by the same Divine Lord and Master. People speak against Divine Healing, little knowing how they wrong their own judgment and do violence to the plainest utterances of the Holy Scriptures. This we know, that the introduction of anything new from the restoration of an old government will meet with opposition, and the advocate must be ready to bear the scorn and criticism, and, sometimes, the persecution, of others. Truthful actions are often-most kept back by ignorance, popular opinion, self-interest, and contention. Some of the very worst vices flourish and thrive in our very presence, and we dare not expose them except in mincing, maudlin language; and by such an exposure the force is taken out of it; boldness in such a direction is immediately named brutality, and painless of speech is called vulgarity, so that the very worst of crimes are dominant before your eyes and mine, and neither you nor I dare say a word, excepting we do so very politely, and then it does not amount to a row of pins, all we say.

I am glad, my friends, let me repeat, for the visit of Rev. Mr. and Mrs. Dowie to this continent, and that their work on the Pacific coast has been owned of God, so it is proved in the evidences and testimonies by the hundreds—yes, thousands, of names that have been published, including mayors and doctors, and in some cases where the doctors have given up practice are working now just as Mr. and Mrs. Dowie are. Let us always be in that attitude and frame of mind, that we are willing to allow any men that shall be pure in their practice and good in their result to continue their course if we have no means that are better, even if we may not be able as I have said to justify them in detail. I count myself ready and wish you to be ready to see all things around you, and wisely judge and discriminate what is for the best and if good is being done. Praise the good Lord if

BY DIVINE HEALING CANCERS ARE REMOVED

and paralyzed limbs are restored, sight given to the blind, hearing to the deaf, and strong, perfect lungs to the consumptive. I am perfectly willing for it to be so, whether I understand it or not, and I shall never by argument or anything else obstruct the way of men who are making themselves useful amongst us, conscious as I am by my repeated visitations to the sick, that there is room for such persons, and if a man or woman whose heart shall be for all men, and whose faith shall be as the mountains that tower on high, and whose arms shall be like those of a Goliath, and he shall lay hold of God and draw from Him Divine power and give it unto the weak and afflicted, I am satisfied, and I am conscious of this, that there is a mighty power in faith and prayer that has not yet been exhausted and that it is for you and me, for these gifts are to us all, to live a purer life under a greater spirit of consecration, if we may be fit temples for God to dwell in, that we may exercise that faith that others shall profit by.

The Lord bless. Amen.

GOD'S WAY OF HEALING.

BY THE EDITOR.

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

Jesus said, "*I am the Way, the Truth and the Life,*" and He has ever been revealed to His people in all the ages by the Covenant Name, Jehovah-raphi, or "*I am the Lord that Healeth thee.*" (John 14:6 and Exodus 15:26).

The Lord Jesus Christ is still the Healer.

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

Divine Healing rests on Christ's Atonement.

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

Disease can never be God's Will.

It is the Devil's work, consequent upon Sin, and it is impossible for the work of the Devil ever to be the Will of God.

Christ came to "destroy the works of the Devil," and when He was here on earth He "healed every sickness and every disease," and all these diseases are expressly declared to have been the "oppression of the Devil." (1 John 3:8, Matthew 4:23 and Acts 10:38).

The Gifts of Healing are Permanent.

It is expressly declared that the "Gifts and 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 and 1 Cor. 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 Zion Tabernacle, 251 E. 62nd St., near Jackson Park, Chicago, 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 Publishing House, 6100 Stony Island Ave., Chicago.

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

You are heartily invited to attend and hear for yourself.

A CLOUD OF WITNESSES.

"Wherefore, seeing we also are encompassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set for us, looking unto Jesus, the author and finisher of faith."

OUR illustration on page 400 is a photo-engraving of a flash light photograph of a scene in Zion Tabernacle, during the last Praise and Testimony Meeting of the year 1894. It represents the platform and its immediate surroundings, showing an eager throng of God's Witnesses to Divine Healing, surrounding the Rev. John Alex. Dowie and Mrs. Dowie, with a few of the crutches, braces, extension boots and other instruments of surgical torture, etc., on the back wall of the Tabernacle.

The crowded condition of the building is indicated by the portion of it shown in the picture, and the small space reserved in front for a few minutes during the taking of the photograph, was immediately occupied after it was finished, by waiting throngs who filled every inch of standing room in the Tabernacle; overflowed into the Healing Room, and even in the snow and cold, stood outside by all the windows and doors.

Five of the young men who act as stewards in the Tabernacle are seated in the immediate front, and two of our stenographers are behind them immediately under the platform.

Dr. Dowie is seated in the center, with his left arm lightly leaning upon a small table. Mrs. Dowie is at his immediate right, and Dr. Speicher, "house-father" of Divine Healing Home No. 3, is on his left, with his little daughter on his knee. Next to Dr. Speicher, on his left, is Miss Esther A. Dowie.

On Mrs. Dowie's right, in the front row, are three striking cases, Miss Lydia Markley of 2329 N. 13th St., Philadelphia, Pa., Miss Sadie Cody, of Rensselaer, Ind., and Miss Schafer, of Chicago, who were the first three cases that testified that afternoon, and whose remarkable healings created great interest. Miss Cody and Miss Schafer were brought in a helpless condition, one to the Divine Healing Home, the other to the Tabernacle when all hope was abandoned. Many interesting testimonies were given by other women on the platform, whose names and cases are mentioned in the report which will appear in our next issue.

Among the men arranged on the left are to be seen Mr. Palm, who was healed of cancer of the face; Mr. Ernest Harrwood, who was healed of spinal disease, and whose plaster of Paris cast adorns the walls; Major Rood, the story of whose healing was told by himself; Mr. Post, Sr., and others.

Zion Tabernacle is far too small, at any time, for the congregations, and on such occasions as the monthly Praise and Testimony Meetings, the accommodation is usually insufficient by at least one-third; several thousands of persons being unable to get in. It is not likely that our "little wooden hut" will continue to hold these congregations during this year, and possibly it may be superseded by a new Tabernacle. We have a great affection for these sacred walls, wherein so many have been healed, and no matter how commodious and pleasant any new building may be, we shall never forget the delightful associations of the original Zion Tabernacle.

Our readers in all parts of the world have expressed interest in this building, and many desire to see its plain, simple interior. This gives a section of it in its ordinary working costume, and we present it to our readers, especially those in distant parts of this and other lands, with the earnest request that they will continue to pray that within these walls Christ may be glorified in the salvation, healing, cleansing instruction, comforting and testifying of the multitudes during the coming year.

May we not also appeal in the name of the Lord to our friends, as they see a section of this crowded building with these

eager throngs, to help us in getting land and buildings suitable for the continuation of this work upon a more permanent basis. The leases of the Divine Healing Homes expire in April, 1896, and the lease on the ground on which the Tabernacle is built, expires in April of this year. We almost dread the return of spring and warmer weather with so comparatively small a building, and we earnestly ask the prayerful co-operation of our friends everywhere to provide suitable accommodation.

Whilst there are many attending the meetings from all classes, the great majority of those who come are poor, or comparatively so, and we feel it is right for us to call the attention of the Lord's stewards in all parts of the world to whom the LEAVES OF HEALING come, to help us in this matter, and that as quickly as possible, from the resources of silver and gold which God has placed in their hands for use in His service.

We trust that we shall, at an early date, be able to announce large contributions for this purpose. We have received a promise of one thousand dollars from our brother, Dr. Speicher, and are waiting to receive the other nine thousand, which will give us a fund enabling us to take some steps to secure the large piece of ground which will be required for the Tabernacle, Divine Healing Homes, Publishing House, etc. Who will come to help in the work of the Lord?

We are waiting upon God to lay this matter heavily upon the hearts of His stewards to whom these words come. Let no one wait who cannot give one thousand dollars. We would rather have \$100,000 from one hundred thousand persons than to receive it from one; but we are prepared to receive it in any way that God desires. We trust in the not distant future, in a larger and more suitable building, to be able to present our readers another "Cloud of Witnesses." May this "Cloud" come with blessing everywhere, and inspire multitudes of drooping hearts o'er all the earth to secure and to find perfect deliverance for spirit, soul and body through faith in Jesus Christ, our Lord.

"A cloud of witnesses around hold us in full survey:
We love the steps already trod, but onward urge our way.
'Tis God's all-animating Voice that calls us from on high.
'Tis His own Hand presents the prize to our aspiring eye."

'Glorious things of thee are spoken,
Zion, City of our God:
He whose word cannot be broken,
Formed thee for His own abode.
On the Rock of Ages founded,
What can shake thy sure repose?
With salvation's walls surrounded,
Thou mayst smile at all thy foes.

Blest inhabitants of Zion,
Washed in the Redeemer's blood:
Jesus, whom their souls rely on,
Makes them kings and priests to God.
'Tis His love His people raises
Over self to reign as kings;
And as priests, His solemn praises
Each for a thank-offering brings.

"Saviour, if of Zion's city
I, through grace, a member am;
Let the world deride or pity,
I will glory in thy name.
Fading is the worldling's pleasure,
All his boasted pomp and show;
Solid joys and lasting treasure
None but Zion's children know."

LEAVES OF HEALING.

REV. JOHN ALEX. DOWIE, Editor.

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EDITORIAL NOTES.

"THE Lord shall open unto thee His good treasure"—Deut. 28: 12.

"DID not our hearts burn within us, while He talked with us by the way, and while He opened to us the scriptures?"—Luke 24: 32.

THE greater part of our time is spent in *teaching*, and all the wonderful works of God in Zion Tabernacle are the results of faithful and thorough *teaching*.

"HE sendeth His Word and healeth them"

WHILST writing these lines one of our helpers has come to tell us of the great joy in our Assembly Room, in Home No. 1, where the guests of the three Homes have assembled for special teaching and prayer. A man who had been nearly blind for over forty years has just burst forth into a shout of praise, because God has given him sight. So we left our desk to go and rejoice with him. He will, God willing, witness for Christ on Lord's Day next in the Tabernacle.

In one night, the curtain of darkness has begun to roll away by the power of God through faith in Jesus Christ.

Last night we prayed with him in the Healing Room, and he could not see our face. To-day the light has come, and he looks upon the faces of his fellowmen, and out upon the sunlit world. He praises God, and men and angels sing—Hallelujah! Amen! Christ is all the world can ever need.

MORE than one thousand persons have arisen for prayer in Zion Tabernacle during this week. Many have been led by the Spirit to Repentance. Down in the deep Valley of Humiliation they have made Restitution and Confession to those whom they have wronged, and have found Peace and Rest in God which only the true penitent can know. Faith has come to them in that Valley of Weeping and led them up and out into the joy of Light and Love. Eternal Life, the gift of God has come, and the darkness has departed.

"WHO can describe the joys that rise
Through all the courts of Paradise,
To see a prodigal return,
To see an Heir of Glory born?"

ZION Tabernacle, especially on the Lord's Day afternoon, continues to overflow, as has been the case throughout the entire winter, often when more than ten degrees below zero.

What shall we do with the throngs as they increase? Spring is at the door, and letters from all parts tell of the coming of God's weary ones, seeking the unfailing Fountain of Life and Health and Peace. Oh, for room to receive them. Will God's stewards not help us with their Master's treasures entrusted to their keeping for just such purposes?

LET those who come to the Divine Healing Homes beware of being misled by designing persons as they approach Chicago. Some of these are to be found amongst railroad conductors, brakemen, porters, news vendors and baggage clerks.

Often these will discourage, mislead and lie concerning us and our work, through sheer ignorance or wicked prejudice.

Others of these classes, probably the majority, are kind, courteous and reliable. But let our friends beware, for God's enemies far outnumber God's children in Chicago.

As illustrations of what we mean we will give two cases.

The first is that of an old man who came from Ohio, and was turned back when he reached Chicago by the lies of railway porters:

SYLVANIA, O., Feb. 21st, 1895.

REN. JOHN ALEX. DOWIE:

I write in behalf of Henry H—, 74 years old, deaf and rheumatic for many years.

Recently we gave him money as Railroad fares, and enough to pay board for a time.

On arrival at Chicago some drunken porters told him you were in jail, and he got frightened and came home.

He has the greatest faith in his healing in the Name of the Lord.

Money can be raised for him again, etc.

Yours, S. M. J—.

THE second is that of a young man, named K—, who came from a city in Wisconsin last week, and landed in Chicago at the N. W. Depot on Wells Street. Asking of a young man there the best way to go to our Divine Healing Homes, he was entertained with variously highly colored lies concerning us, and advised to consult "a reliable physician." Scarcely aware of what he was doing, Mr. K—, was led by the decoy to the office of Dr. Stewart, N. W. corner of Clark and Adams Streets, who immediately proceeded to "examine" him, said he could "cure him for \$50." and then demanded \$20 for "the examination," which sum he was compelled to pay ere he was allowed to depart. One of our secretaries called upon "Dr. Stewart" two days later, and asked his fee for "examination." He was assured by the doctor it was "moderate," and "reasonable," etc; but, at last, being compelled to name it, he said, "Two dollars is my fee." So the young Swede from Wisconsin who was led by the decoy at the depot to Dr. Stewart had paid *just eighteen dollars* beyond the doctor's ordinary "fee." He came to the Home the same day and told his story.

LET visitors coming to the Homes simply find their way to the Illinois Central Railway, and book for the 60th Street depot on that line. When arrived there the porter of the depot will point out Home No. 1, which is only a few yards distant. Give baggage checks to baggage clerk who boards the train by which you arrive in the city, take a receipt, and your baggage will be delivered at Home No. 1, 6020 Edgerton Avenue.

THE Homes are far away—seven miles—from the smoke, and dust of the city. All is pleasant and peaceful there, and the guests are well guarded.

BRETHREN PRAY FOR US.

IL MODO COME DIO GUARISCE I MALI.

DALL' EDITORE.

Il modo come Dio guarisce, è una persona, non una cosa.

Gesù disse: "Io sono la Via, la Verità e la Vita," e si è sempre rivelato al Suo popolo in ogni epoca col Nome Covenante Jehovah-rophi, o "Io sono il Signore la tua Salute. (Giovanni 14: 6 e gli Esorti 15: 26.)

Il Signore Gesù è sempre Colui che guarisce.

Egli non può cambiare perchè "Egli è lo stesso, di ieri, di oggi e per sempre," ed Egli è sempre con noi, perchè disse: "Ecco, Io sono sempre con voi infino alla fine del mondo." (Ebrei 13: 8 e Matteo 28: 20.) Perchè Egli è presente, nello spirito come nella carne. Egli è Colui che guarisce il Suo popolo.

Il Guarire Divino sta nella Riconciliazione di Cristo.

Lui profetizzò: "Sicuramente fu Lui che soffrì i nostri dolori e con i suoi gastighi noi guariamo," ed è espressamente dichiarato che ciò si compì mediante il Suo Ministero di Guarire, che continua ancora. (Isaia 53: 4, 5 e Matteo 8: 17.)

Il Male non può mai essere la Volontà di Dio.

E opera del Diavolo, la conseguenza del peccato, ed è impossibile che l'opera del Diavolo sia mai la Volontà di Dio.

Cristo venne "per distruggere l'opera del Diavolo," e quando Egli "guarì ogni malattia" e tutti questi mali sono espressamente dichiarati di essere stati "l'oppressione del Diavolo." (1 Giovanni 3: 8, Matteo 4: 23 e gli Atti 10: 38.)

I Doni del Guarire sono Permanenti.

E espressamente dichiarato che "I Doni e le appellazioni di Dio sono privi di pentimento," ed i Doni del Guarire sono fra i Nove Doni dello Spirito e della Chiesa. (Romani 11: 29 e 1

Cor. 12: 8—11.)

Ci sono Quattro Modi del Guarire Divino.

Il primo consiste nel rivolgere la preghiera di fede, il secondo preghiere intercessorie di due o più persone, il terzo l'unzione degli anziani nella preghiera della fede, ed il quarto nel posare le mani su coloro che credono, e pei quali Dio ha preparato e chiamato a quel ministero. (Matteo 8: 5—13, Matteo 18: 19, Giacomo 5: 14, 15, Marco 16: 18.)

Il Guarire Divino è opposto alle Falsificazioni Diaboliche.

Fra questi sono la Scienza Christiana (chiamata falsamente), Guarizione della Mente, Spiritualismo, Estasi, Evangelismo eccetera. (Timoteo 6: 20, 21, 1 Timoteo 4: 1, 2, Isaia 51: 22, 23.)

Belle Multitudini sono state guarite dalla Fede in Gesù.

Lo scrittore, conosce migliaia di casi ed ha personalmente posto le sue proprie mani su ventine di migliaia di persone. Complete informazioni si possono ottenere alle riunioni tenute nel Tabernacolo di Zion, 251 E. 62 Strate, vicino al Parco Jackson, Chicago, e per mezzo di molti panfletti che ne dimostrano l'esperienza colle loro parole e da molti che sono stati guariti in questo ed altri paesi; pubblicati dalla Casa Editrice Zion, 6100 Stony Island Ave., Chicago.

"La Fede Viene Ascoltando, e coll' Ascoltare la Parola di Dio."

Voi siete cordialmente invitato di venire ad ascoltare da voi stessi.

LA MANIÈRE COMME QUOI, DIEU GUÉRIT LES MAUX.

PAR L'EDITEUR.

La Manière comme quoi Dieu guérit, c'est une personne et non pas une chose.

Jesu dit: "*Je suis*, la Voie, la Verité, et la Vie," et il s'est toujours révélé à Son peuple en toute époque avec le Nom Covenant de Jehovah-rophi, ou "*Je suis* le Seigneur, ton Salut." (Jean 14: 6 et les Exodes 15: 26.)

Le Seigneur Jesu c'est Celui qui guérit.

Lui ne peut pas changer parcequ'"Il est le même d'hier, d'aujourd'hui et pour toujours" et Lui est toujours avec nous, parcequ'il dit: "Voilà, *Je suis* toujours avec vous jusqu'à la fin du monde." (Hebreux 13: 8 et Matthieu 28: 20.) Parcequ'Il est invariable et parcequ'Il est présent, dans l'esprit aussi bien que dans la chair. Il est Celui qui guérit Son peuple.

La Guérison Divine c'est dans l'Expiation du Christ.

C'est Lui, qui a prophétisé. "Sûrement ce fut Lui qui souffrit nos maux et souffrit nos douleurs, et avec ses châtements nous guérissons," et c'est expressément déclaré que cela s'accomplit grace à son Ministère de Guérir, qui continue toujours. (Isaie 53: 4, 5 et Matthieu 8: 17.)

Le Mal ne peut pas être la Volonté de Dieu.

C'est l'oeuvre du Diable, la conséquence du péché, et c'est impossible que l'oeuvre du Diable soit à jamais la Volonté de Dieu.

Christ vint "pour détruire l'oeuvre du Diable" et lorsqu'Il fut sur la terre, Lui "guérit toutes maladies" et tous ces maux ont été expressément déclarés d'avoir été "l'oppression du Diable." (1 Jean 3: 8, Matthieu 4: 23 et les Actes 10: 38.)

Les Dons de Guérir sont Permanents.

C'est expressément déclaré que "Les Dons et les appellations de Dieu, sont privés du repentir," et les Dons de la Guérison sont parnies les Neuf Dons de l'Esprit et de l'Eglise. (Romans 11: 29 et 1 Cor. 12: 8—11.)

Y il a quatre Manières de la Guérison Divine.

La première consiste en adressant la prière de foie, la deuxième dans les prières par intercesseur, de deux ou plusieurs personnes, la troisième dans l'onction des anciens dans la prière de la foie, et la quatrième, en posant les mains sur ceux qui croient et pour les quels Dieu a préparé et appelé à ce ministère. (Matthieu 8: 5—13. Matthieu 18: 9. Jacques 5: 14, 15. Marc. 16: 18.)

La Guérison Divine est opposée aux Fausseries Diaboliques.

Parmis celles-ci y il a la Science Chrétienne (faussetment appelée) Guérison du Sentiment, du Spiritualisme, de l'Extase de l'Evangelisme eccetera. (Timothée 6: 20, 21, 1 Thimothee 4: 1, 2, Isaie 51: 22, 23.)

Des Multitudes ont été guéries par la Foie de Jesu.

L'écrivain, connaît des milliers de cas, et il a personnellement posé ses propres mains, sur des vingtaines de milliers de personnes. Des informations complètes peuvent être obtenues aux réunions qui ont lieu dans le Tabernacle de Zion, 251 E. 62 Street, près du Parc Jackson, à Chicago, et grace à beaucoup de pamphlets qui en démontrent l'expérience par leurs paroles et par beaucoup de personnes qui ont été guéries dans ce pays et dans d'autres; et qui ont été publiés par la Maison Editrice Zion, 6100 Stony Island Avenue à Chicago.

"La Foie Vient en Ecoutant, et en Ecoutant la Parole de Dieu."

Vous êtes cordialement invité à venir et entendre de vous-mêmes.

POST OFFICE PERSECUTION OF THE LEAVES OF HEALING.

BY THE EDITOR.

OUR article in No. 23, pages 360 to 364, has called forth many expressions of sympathy from readers and subscribers in all parts of the United States and Canada. The magignant persecution of the postal authorities in Chicago, and the third assistant postmaster general in Washington, has called forth indignant protest from thousands of citizens. The detention, some call it wholesale stealing, of thousands of copies, for more than eight days, which was admitted by Mr. Washington Hesing, has shown the degrading depths of shame to which Christ haters in Chicago will descend to destroy truth.

A crowded audience in Zion Tabernacle, every foot of standing room being occupied, adopted a petition to the Postmaster General on the motion of the venerable Rev. Dr. Tall, M. E. minister, seconded by Rev. Dr. Speicher. A rising vote was taken of those who had seats, and a show of hands of those standing, and there was not a single dissentient visible.

We have forwarded the petition with a letter to the Postmaster General, both of which are given herewith.

Our thousands of readers and subscribers in all parts of the land would doubtless like to help us in this appeal for justice, and we have, therefore, printed on page 398 a form of petition with blanks for signature. We shall be glad if they will cut the petition out and get as many signature as possible, and SEND THE PETITION DIRECT TO THE POSTMASTER GENERAL AT WASHINGTON, D. C., informing us by postal card or by letter of the names and addresses of the signers. If friends prefer not to take that trouble, will they please send the petition with its signatures to the Manager of Zion Publishing House, 6100 Stony Island Avenue, who will forward them to Washington. Of course it would be best to send hundreds of separate little petitions from our tens of thousands of readers at many distant points to the Postmaster General, rather than one general petition from Chicago. Nothing could more fully convince that gentleman of the fact that LEAVES OF HEALING is a *bona fide* paper, and not, as falsely alleged "a mere advertising sheet." A large number of signatures from readers as well as subscribers would also materially help to convince him that our paper was appreciated by more than "a trivial number."

Will our readers attend to this *immediately* by at once cutting out the petition and getting the signature of the entire household if possible and also of all readers in the entire family circle and neighbourhood?

Do not keep the petition long in hand. Let it be sent in within two or three days to Washington, and if other petition forms are required, they can be copied in writing from the one on page 398, or will be sent from Zion Publishing House on application.

IMMEDIATE ACTION IS DESIRED: for about *Fifty Dollars every week* is being expended in excess of the legitimate postage, that is to say, our "little white dove" has to carry a burden of postage *fourteen times as heavy* as the vilest sheets published in this city or country.

CHICAGO, March 13, 1895.

TO THE HON. THE P. M. GENERAL, Washington, D. C.

Dear Sir:—Enclosed herewith I send you a petition addressed to yourself which was adopted by the unanimous vote of a very large congregation in Zion Tabernacle of which I am pastor, last Sunday March 10th. You will see that it has reference to the conduct of the Chicago postal authorities in refusing to receive the paper of which I am editor, LEAVES OF HEALING, at second-class rates. It is also an impeachment of the statements made in the letter of the 3rd Ass't P. M. Gen'l of Feb. 18, and is an appeal to yourself to do me the justice to restore the paper to the second-class mail list.

I enclose you clippings from our LEAVES OF HEALING of Feb. 22 containing an article upon the whole subject with the correspondence up to this date. I also, under separate cover,

do myself the honor to send you a complete series of the LEAVES OF HEALING from No. 1 to 24 which will enable you to judge for yourself as to the bona fide character of the paper.

I also enclose herewith a complete list of subscribers showing that we have 1,700 subscribers. Very large numbers of the paper are also purchased by persons and sent through the mail gratuitously. A gentleman purchased on one occasion as many as five hundred copies and only last week another gentleman purchased one hundred seventy-three copies.

It is a shameful scandal that while papers of the most disreputable character are permitted to go through the mails at second-class rates, a paper which is doing good and only good should be shut out owing to the religious prejudices of the local postmaster, and the bitter persecutions of a villainous press.

I ask your Excellency to kindly examine the whole matter personally and do me the justice which this petition calls for. The paper as you will see was on the second-class list from Aug. 31, 1894 to Jan. 18, 1895 and it has not changed its character at any time.

Asking for the favor of an early reply so that the drain upon my resources of about \$50 a week may be stopped and that I may be refunded that which I have been unjustly mulcted of by the local postmaster, I am,

Faithfully yours,

JOHN ALEX. DOWIE.

CHICAGO, ILL., March 10, 1895.

THE HON. THE P. M. GENERAL, Washington, D. C.

THE PETITION OF THE UNDERSIGNED SHOWETH:

1. That your petitioners are attendants upon the ministry of the Rev. John Alex. Dowie, of Zion Tabernacle, Chicago, and subscribers or readers of the weekly paper, "LEAVES OF HEALING" of which he is the editor and publisher.

2. That we have been informed that, by the action of the Postmaster of Chicago, LEAVES OF HEALING has been denied "the privilege of second-class matter" because it had "changed" its original character and had become "an advertising sheet."

3. That we deny the above assertion of Mr. Washington Hesing, postmaster of Chicago, made January 18th, 1895 and declare that it has not "changed" from its character when first issued, but is in every respect identical in tone and contents with the first issue of this series, issued on August 31st, 1895, and in every subsequent issue to this date, March 10, 1895.

4. That we deny the assertion of the Third Assistant Postmaster General in his letter of February 18th, that LEAVES OF HEALING is "designed primarily for advertising and advancing your business as a divine healer." The paper was established at the request of thousands of persons attending the Rev. John Alex. Dowie's ministry in Chicago and elsewhere and is simply the revival of a paper of the same title published by him in Australia and California. The desire of these was and is to read his views on Divine truth and human interests as expressed in his sermons and articles, and also to obtain reliable information concerning the progress of the "Divine Healing Mission" in which he has been so long engaged. This want the paper supplies and we know it is eagerly looked for and heartily welcomed by thousands of readers who purchase and pay for it, and it is not "gratuitously circulated" except by those who, like many of ourselves, buy many copies and send them to our distant friends.

5. That we believe Mr. Hesing's conduct in this matter was the result of unfounded prejudice and is entirely unwarranted.

6. That as an act of simple justice, LEAVES OF HEALING should be restored to second-class mail matter privileges, and the money paid by the Rev. John Alex. Dowie since its reduction to third class rates should be restored to him.

Adopted by a crowded assembly at Zion Tabernacle, and signed at their request by,

J. D. TULL.

JOHN G. SPEICHER.



DIVINE HEALING HOME No. 3, 6034-36 Edgerton Avenue, Chicago.

PETITION TO

THE HON. THE P. M. GENERAL, Washington, D. C.

THE PETITION OF THE UNDERSIGNED SHOWETH:

1. That your petitioners are subscribers or readers of the weekly paper, "LEAVES OF HEALING" of which the Rev. John Alex. Dowie, of Zion Tabernacle, Chicago, is the editor and publisher.

2. That we have been informed that, by the action of the Postmaster of Chicago, LEAVES OF HEALING has been denied "the privilege of second-class matter" because it had "changed" its original character and had become "an advertising sheet."

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NAME

RESIDENCE

Table with 2 columns: NAME and RESIDENCE. The table contains multiple rows of dotted lines for signatures and addresses.

DIVINE HEALING HOME No. 3.

(See Illustration, page 397.)

ON November 16th, we opened another Home for God's sick children, who are setting their faces toward Zion Tabernacle, from all parts of America, and indeed from other continents. We present our readers with a picture of the New Home, and ask their earnest prayers for its prosperity, and for all who enter its pleasant portals.

As we stated in No. 10, of this series of LEAVES OF HEALING, the new Home was "half filled the first day." Shortly after, every room was occupied, and that has been its condition ever since: for as quickly as one guest leaves, there is another, and sometimes two or three, ready to take the room.

We have appointed an excellent brother minister, who has also been a doctor of medicine, and his amiable and intelligent wife, to be house father and mother. Thus far God has manifestly approved our choice, and our brother and sister, and their little three year old daughter, Ruth, give the Home a most homelike appearance and feeling.

Profiting by our experience in furnishing and fitting Homes No. 1 and 2, we have been able to make improvements in Home No. 3, and Messrs. Mandel Brothers, of Chicago, have executed our orders in such a way as to make it pleasant, comfortable, harmonious, and inviting. We have an excellent staff of Christian servants, and have spared neither time, thought, labor, nor money to make it such a Home as that of "Gaius the well beloved," which is commended so beautifully by the apostle John in his third epistle. We desire to "do a faithful work in whatsoever we do towards them that are brethren and strangers withal."

The Home is situated at Nos. 6034 and 6036 Edgerton Avenue, the two houses being made into one. It is built of white stone and red pressed brick, and stands in grounds by itself, with a considerable space on the east, west and south sides. It is just three doors from Home No. 1, where we personally reside, so that the guests come to our Morning Prayers, and Special Gatherings in the assembly room there. It is within a block and a half of Zion Tabernacle where there are many meetings, every week. It overlooks Jackson Park and the guests can see the remnants of the World's Fair, and the so-called White City, but they can also see what is better, the improvements which are being made in the Park, the Wooded Island and Lagoons and in the Midway Plaisance.

In a few months these will be fully restored to their natural beauty and be even lovelier than before: for every vestige of the shoddy and artificial shams of the Fair will have disappeared forever. The surroundings of the Home are quiet, and pleasant walks and drives are within easy reach. It is seven miles distant from the center of Chicago; but the Express Trains on the Illinois Central Railway, running three trains an hour, makes the Home only fifteen minutes distant. The Home is within a block of the 60th Street depot of the Illinois Central Railway. The Elevated Railway and Street Cable Car lines are within easy distance.

The office of the Steward of the Homes is in Home No. 3, and all personal applications for rooms must be made there. All applications by letter must be made to Rev. John Alex. Dowie, Home No. 1, 6020 Edgerton Ave. It is better to make application in person, or by a personal friend living in Chicago, as the correspondence is so large that there is danger of delay. Besides there are many cases which can only be received after personal interview.

The rates for board and room accommodation are the same as in No. 1, and can be procured on application. There are no charges of any kind in the Homes or in Zion Tabernacle for Dr. Dowie's services, the work being supported by free-will offerings.

The opening of Home No. 3 has not solved the problem—scarcely has it postponed the solution—of finding room for the friends who are coming to seek Divine Healing in Zion Tabernacle, from all parts. Let our readers ask for us Divine guidance, more money, and good helpers.

These Homes are truly being established by God.

THE FOLLOWING PUBLICATIONS CAN BE HAD AT

ZION PUBLISHING HOUSE

6100 STONY ISLAND AVE., CHICAGO.

DIVINE HEALING VINDICATED

.....A REPLY.....

BY THE REV. JOHN ALEX. DOWIE

To attack by the Rev. Dr. Chapman and the Oakland Pastor's Union, delivered in the First Baptist Church, Oakland, California, on Lord's Day afternoon, Jan. 27, 1889. 28 pages, 8vo. Price 10 cents per copy (12 cents posted), or 20 copies for \$1.25, postage included.

TALKS WITH MINISTERS.

Being two addresses on Divine Healing, delivered by the REV. JOHN ALEX. DOWIE and MRS. DOWIE, by invitation of the Congregational Club, at their meeting held in the parlors of the Y. M. C. A., San Francisco, on Monday, Dec. 17, 1888. 12 pages, 8vo. Price 5 cents per copy, (6 cents posted) or 50 copies for \$2.00, postage included.

RECORD OF THE

FIFTH ANNUAL COMMEMORATION

.....OF THE.....

REV. JOHN ALEXANDER DOWIE AND MRS. DOWIE'S MINISTRY OF HEALING THROUGH FAITH IN JESUS.

Held in the Free Christian Tabernacle, Fitzroy, Melbourne, on Lord's Day, Dec. 4th and Monday Dec. 5th, 1887, containing Testimonies from the healed and Ebenezer Addresses. 39 pages, 8vo. Price 10 cents per copy (12 cents posted) or 20 copies for \$1.25, postage included.

AMERICAN FIRST FRUITS.

Third and Enlarged Edition) Being a Record of one year's Divine Healing Missions, in the State of California, conducted by the REV. JOHN ALEX. DOWIE and MRS. DOWIE, containing hundreds of testimonies publicly given by those healed through faith in Jesus. 175 pages 8vo. Price 25 cents per copy, (30 cents posted), 10 copies for \$2.25, postage included.

OUR SECOND YEAR'S HARVEST.

Being a brief record of year of Divine Healing Missions, on the Pacific Coast of America, in California, Oregon, Washington and British Columbia, conducted by the REV. JOHN ALEX. DOWIE and MRS. DOWIE with an appendix containing Farewell Addresses, and a full report of the First General Convention of the Divine Healing Association. 180 pages 8vo. Price 25 cents per copy, (30 cents posted), 10 copies for \$2.25, postage included.

"LEAVES OF HEALING"

A weekly paper for the Extension of the Kingdom of God. Edited by the REV. JOHN ALEX. DOWIE.

PUBLISHED AT

ZION PUBLISHING HOUSE

6100 STONY ISLAND AVE., CHICAGO.

Various tracts and pamphlets on Divine Healing will also be published from time to time.

A stock of Hymn Books, Bibles, New Testaments, Memorandum Books, and Stationery always on hand.

All business Correspondence should be Addressed to

THE MANAGER OF ZION PUBLISHING HOUSE

ANNOUNCEMENTS.

DIVINE HEALING MISSION

.....CONDUCTED BY.....

THE REV. JOHN ALEX. DOWIE AND MRS. DOWIE.

Meetings will be continued in ZION TABERNACLE,
251 East 62nd Street, near Jackson Park

DURING THE MONTH OF MARCH

LORD'S DAYS: 10:45 A. M., 2:45 P. M. and 7:45 P. M.

TUESDAYS: 2:30 P. M.

THURSDAYS: (CHILDREN'S DAY) 2:30 P. M.

FRIDAYS: 2:30 P. M.

SPECIAL NOTICE.

ON LORD'S DAY MARCH 10th

DR. DOWIE will deliver an Address at 2:45 p. m. on

GOD'S WILLINGNESS TO HEAL.

There are no charges of any kind made. Free-will offerings only are received. All persons who desire to see Dr. Dowie for healing must apply for tickets to the Rev. Dr. Speicher at the close of the Lord's Day services.

DIVINE HEALING HOMES

Conducted by The Rev. John Alex. Dowie and Mrs. Dowie.

HOME No. 1,

Where Doctor and Mrs. Dowie personally reside) is situated at 6020 Edgerton Avenue, close to the 60th Street Station of the Illinois Central Railway.

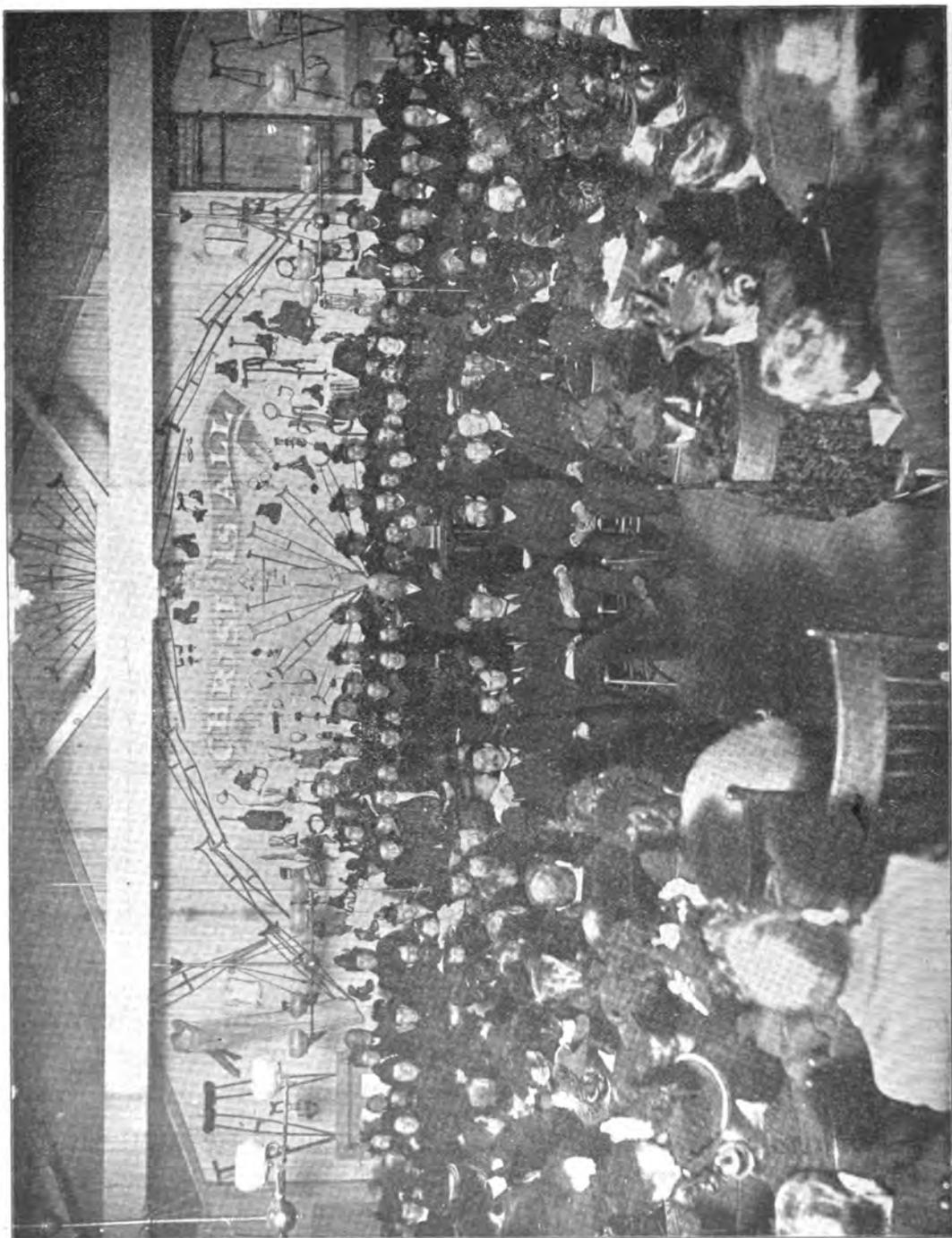
HOME No. 2,

Is situated at 253 E. 62nd St., next door to the Tabernacle.

HOME No. 3,

Is situated at 6034 Edgerton Avenue, three doors south of Home No. 1.

Personal application by intending guests must be made at Home No. 3 to the Steward of the Homes. Letters must be addressed to Dr. Dowie. Terms will be forwarded on application.



He sendeth His word  and healeth them.

LEAVES OF HEALING

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 I. NUMBER 26.

CHICAGO, MARCH 22, 1895.

PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

No. 15.

MARY DOWLING.

IN THAT DAY . . . THE EYES OF THE BLIND SHALL SEE OUT OF OBSCURITY AND OUT OF DARKNESS.—Isaiah 29:18.

We proclaim that Day.

"Prove it!" cries the World."

And the world has a right to demand proofs from the Church: for God commands His Witnesses to come forward and prove His Presence and Unchangeableness, as the Healer of His people, saying, "BRING FORTH THE BLIND PEOPLE THAT HAVE EYES. . . . Let them bring forth their Witnesses that they may be justified."—Isaiah 43:8-13.

For six and a half years, out of the eight years of her life, Mary was TOTALLY BLIND in the left eye; for eight months she was practically blind in her right eye, being able to see only a shadow. She also suffered from disease producing this blindness.

Now the Name of Jesus is exalted once more in her healing, through our agency, in Zion Tabernacle: for she is a happy little Christian girl, going to school, reading her Bible, with all its stories of compassion. Looking out of "the obscurity and darkness" into which the Devil had plunged her nearly all her life, she says, "I am

God's Witness. Once I was blind, but now I can see."

We give the twice-told tale as it was given from the platform in Zion Tabernacle on October 28th last, and on February 24th. She was restored to sight in July last, so that the testimony has stood the test of time.



MARY DOWLING, 953 Fifty-Third Street, Chicago.

It is needless for us to add to the mother's testimony which follows these introductory lines. The simple narrative of the facts and the corroboration of thousands who heard and saw the tests which we applied publicly, are beyond dispute.

But as we look upon these little eyes which shine forth from this page, we think of the tens of thousands of little ones throughout the world who are blind, and *who need not be blind any longer.*

Oh, weeping mothers, and sorrowing fathers, whose hearts are mourning over your blind children, groping in the sunshine and amidst the flowers "in obscurity and darkness"—LOOK UP! their Redemption has come! Christ lives, loves and heals as in the days of His flesh; for He never changes, and they who say otherwise are not preaching His Gospel of Saving Health; but the Devil's counterfeit Gospel of saving sickness

The Chicago Eye and Ear Infirmary proposed more than six years ago to take out the

pupil of the left eye, after six months doctoring. But God did not approve their surgical butchery, nor the tortures of the following six years. He has saved the eye and given the sight. All glory to His Name forever.

[Extract from Praise and Testimony Meeting. Held in Zion Tabernacle on the afternoon of Lord's Day, October 28th, 1894.—See LEAVES OF HEALING, No. 13 page 179.]

Dr. Dowie said:—

Now I think we will have another little child. Don't you like to see children healed? Where is that little girl who was blind? [A lady came forward with her young daughter]. I will put her up here. [Placing her on the piano]. Tell this audience the name of this child.

"Mary Dowling."

Where does she live?

"953 Fifty-third St."

Please tell in Jesus' Name, and for His glory the story of this child's sickness and healing.

"She was a year and a half old. It was in the year 1887. She was taken with measles; was not very bad at the time. I thought it was only light. After she had the measles I went on a visit to Wisconsin. After going out there she was taken with a breaking out on the head, and eyes, and ears, and in fact all over her face. I brought her to one of the doctors there, Dr. Senn. He said it was change of air and water and she would be all right in time. I left her in his care for the winter."

That was seven years ago?

"Yes, in the spring he advised me to bring her back to Chicago to the Eye and Ear Infirmary; said if she could be helped at all it would be there. I did so. I came back to Chicago and put her in their care for six months. Finally they wanted to take out the pupil of the left eye and put an artificial pupil in, and in that way save the other, or they said she would be stone blind. I would not consent to that. They wanted to have my child's eye taken out. I took her to another doctor, a real kind old man. He said she would get all right; I do not know his name."

Somebody in audience: Speak louder.

Dr. Dowie: I expect you want healing in the ears. (Laughter).

"He helped her a little. When her eyes opened there was a covering, a milky covering. They got worse than ever. They were dried up with some more medicine and the covering got thicker. They kept on that way two years. Every little while they would break out. Last November she was taken with a terrible bad breaking out. They were running matter all the time so that her cheeks were a sore clear down to her chin from the way the matter ran on her face. I did not know what to do. They said the eye was all gone. Some said the eye was bursted, Dr. Bently for one, on Washington Street. He said, "Take her to a good oculist on Washington Street, Dr. Pontius." He said he could help her in a short while, but he did not say he could cure her. He said he would see after a time; but he kept on until July and she was only getting worse. Her eyes dried up for a while so we could see the cover on them, but she was not healed. In July we went to live on Fifty-third Street. I had been living on Archer Avenue. A lady living next door, who had been coming to this Tabernacle, asked me what was the matter with the little girl, and I told her just as I tell you. She said, "Why not take her to Dr. Dowie?" I told her I had heard of him, but I did not know where the place was. I have a slip in my pocket yet, containing the report of his meetings in Central Music Hall. She said he was on Sixty-second Street. She said, "If you will let me take her, I will take her there," and she did. That was the 12th of July. She took her on Children's Day. Dr. Dowie prayed with her and the next morning all the inflammation was gone. She was totally blind on the day that she was brought here."

Dr. Dowie: For how many years was she totally blind in the left eye?

"Six years and a half. She is now eight years old. The next morning the inflammation was all gone. This lady took her on a Thursday (Children's Day) and ever since I have been taking her myself. Now she is going to the public school and is in the second grade. She is now perfectly free from all disease in the eyes."

Dr. Dowie:—The way to do is to test that by giving her something to read in the presence of you all. She is only in the second grade, you must remember, and she has only begun to read lately. I will open the Bible anywhere in the gospel of St. John as it has small words. Read somewhere there. Begin at the beginning.

The child read:—"And they gave him a piece of a broiled fish, and of an honeycomb. And he took it and did eat before them." (Applause by the people, and much emotion).

I gave her John but she has turned to the last of Luke. Now what we want to demonstrate is this; This child was totally blind for six and a half years in the left eye. We will test the left eye alone and then the right eye. She is God's witness and witnesses must be examined in a proper manner.

Dr. Dowie then applied various tests, showing her objects at a distance, etc., and said, It must be clear to all that her sight is restored.

Mrs. Dowling said:—"She was totally blind in the left eye, and all she could see with the right was a shadow. She was blind to all practical purposes in both eyes, since last November of last year until July 12th of this, and six and a half years blind in the left eye.

[Extract from Praise and Testimony Meeting held in Zion Tabernacle, on Lord's Day afternoon February 24th.]

Mrs. Dowling said:—When Mary was a year and half old she was taken with measles, only light at the time, and we thought she would get over it. We went on a visit to Wisconsin and while out there she was taken with a breaking out on the head and ears, in fact all over her face. I took her to one of the doctors there, Dr. Senn. He said it was just the change of soap and water and she would be all right in a little while, but she kept getting worse. In the spring he said the best thing would be to come here to Chicago and take her to the Eye and Ear Infirmary; and said they could help her if any one could. The eyes would run water all the time and the ears were running matter constantly. In the spring I brought her to Chicago to the Eye and Ear Infirmary and after they had treated her for six months, they said the only help was to take the pupil out of the left eye in order to save the right. I thought that was a pretty hard thing to do, so I said I would see about it and started to go home. On the way home I met a lady who asked me what the trouble was. I told her and she told me of a doctor who could cure her. I went to him on the way home. He said this little child had measles. That's a child's trouble she will be all right. He treated her for a while and helped her some, but the cataract was still there. Did not seem to go away, and finally got worse then ever. They were running all the time and I did not know what to do. *The left eye was totally blind*, and in the right eye she could see only just a little. I doctored with Dr. Bently for a while, and he said the sight was bursted in the left eye. Then I took her to Dr. Pontius, one of the best oculists in Chicago. He doctored the eye until last July, then we moved from Archer Avenue to 53rd St. Was only there a few days when a lady noticed the way the child was going around and wanted to know what the trouble was. I told her just as I am telling you. She asked me why I did not take the child to Dr. Dowie. I had heard about him, but was sick myself and was not able to go. She said if I would let her take the child she would do so. She took the child and when she came home she did what she had not done for a long time. She sat down at the table with the light in her face. The lady brought her on children's day and since then I have been bringing her myself. The eyes are almost perfect, the cataract is gone, and she goes to school."

ALL-DAY PRAISE AND TESTIMONY
MEETINGS IN ZION TABERNACLE
FEBRUARY 24, 1895.

Continued from No. 25, page 389.

AFTERNOON MEETING.

After opening exercises and an address by Dr. Dowie on the work generally, he said:—"It is written, 'Bring forth the blind people that have eyes and the deaf that have ears. Let all the nations be gathered together and let the people be assembled; who among them can declare this and show us former things? Let them bring forth their witnesses, that they may be justified, or let them hear and say, It is truth. Ye are My Witnesses, saith the Lord, and My servant whom I have chosen; that ye may know and believe Me and understand that I am He; before Me there was no God formed, neither shall there be after Me. I, even I am the Lord; and beside Me there is no Saviour. I have declared and I have saved and I have showed when there was no strange god among you; therefore ye are My Witnesses, saith the Lord that I am God. Yea before the day was I am He and there there is none that can deliver out of My hand. I will work and who shall turn it back.'—Isaiah 43: 9-13.

These wonderful words are spoken by God through the prophet Isaiah, and apply to just such a meeting as this. If the Lord permits, I shall hold a Praise and Testimony Meeting in Jerusalem in 1900, where we shall gather together many who shall fulfil this prophesy. In Chicago to-day there are representatives of nearly all nations under heaven. May God help us to fulfil the prophesy here. We are doing it, by His grace.

Now we will take some of the blind, then some of the deaf and a few other cases. I always like to begin with a little child, so we will have a little girl. She is six and a half years old and was blind. I want her mother to tell the story."

SIGHT RESTORED IN A CHILD BLIND IN ONE EYE FOR
SIX AND A HALF YEARS, AND ALMOST TOTALLY
BLIND IN OTHER EYE.

Testimony of Mary Dowling, 953 53rd Street. Chicago.
(See page 402 of this issue.)

HEALED OF HEART AND LUNG DISEASE.

Mable Dowling briefly testified to healing of heart and lung trouble.

RESTORATION OF HEARING AND SPEECH TO A YOUNG MAN WHO
HAD BEEN TOTALLY DEAF AND DUMB FOR TWENTY-FIVE YEARS.

Dr. Dowie:—"Here is the case of the totally deaf mute just beginning to get hearing. His name is Engelbert Rozenki, 580 Jane street. He is twenty-six years old, and has been totally deaf and dumb for twenty-five years. He writes his little testimony in these words. "I was sick and had fits many times, but God has healed me since you prayed for me. I was deaf and dumb all my life from eight months, I now begin to speak some and hear well."

Dr. Dowie then tested the young man by turning his back to him and saying words which the young man repeated. The audience was greatly interested and excited by this testimony, and sang with great earnestness, "All hail the power of Jesus' Name."

[Since the above testimony was given, this case of Engelbert Rozenki has created great interest in Chicago, and especially amongst the Germans and Poles of the section of the city where he and his parents live, where his condition was known to thousands.

We asked a German friend, who understands Polish and English, to get a statement of Engelbert's case from his father. This was handed to us publicly in Zion Tabernacle last Lord's Day, March 17th; and Mr. Rozenki, Sr., made in broken, but most expressive English, a most touching little speech which greatly touched the large audience present. He has agreed to repeat his testimony verbally at the Praise and

Testimony Meeting, Lord's Day, March 31st, in the afternoon. The following is the written statement just referred to:

580 JANE STREET, CHICAGO, March 16, 1895.

Engelbert Rozenki was born 26 years ago in Kleingartz, near Duerschau, Prussia. He took sick with fits when one year old, and they lasted for seventeen days. Since that time he lost the hearing and speaking. He has, therefore, been totally deaf and dumb for twenty-five years. When he was thirteen years old he commenced to go to the Eye and Ear Infirmary, corner of Adams and Peoria Streets. After attending there regularly for three years without any improvement, the doctor there told his parents to send him to his office for electric treatment. The cost was \$5 a month, and the office was on the corner of Van Buren and Throop Streets. He went to that doctor for two years twice a week, and it did not do him any good. Then he commenced to go to the deaf mute school until he was 19 years old, when he had to stop, because he became sick with the same sickness which he had when a baby. He went from that time to Dr. Davis, corner of State and Randolph Streets, who treated him for that sickness and stopped it for a while. Two years later he got sick again, so he went to another Dr. Davis, on Wabash Ave. and Jackson Street, for about six months but he couldn't do anything for him. After that we had him examined by Dr. Midowitz, on Milwaukee Avenue, and he said, "His sickness is in the blood, and there is no help for him." He gave him two kinds of medicine to keep him up.

He was also paralyzed on the right side from his very first sickness, he couldn't do anything with his right hand for all these years.

A short time ago we heard about your Mission on the South Side, so we sent him there. Since the time he has come to see you in Zion Tabernacle, he gave up all medicine and doctors, and he accepted the Lord Jesus Christ as his Saviour and his Healer. Now he can hear everything, and he is learning to speak rapidly. Christ's Name shall be glorified forever. Amen.

For the past four weeks he can work with his right hand, which was paralyzed. We give God all glory and praise, and are grateful to His servant, Dr. Dowie.

INSTANTANEOUS HEALING OF A VERY SICK CHILD.

Testimony of Mrs. Hamilton, 3547 5th Ave., Chicago. Last week Tuesday my baby was taken with bronchitis very bad, could not seem to get her breath and her temperature was 104. She was out of her mind. Our prayers were not answered and I think it was because we were so much afraid. In the morning my husband said "Let us go to Dr. Dowie." There's a young lady staying at our house and she went. That morning the baby could not hold her little head up she was so weak and she could not eat anything, so we sent this young friend of ours down to Dr. Dowie with a request for prayer for between 10 and 11. At the time prayed, the fever instantly left her and she breathed as naturally as ever. She was just as well as she is this minute standing here now. We gave her corn beef and cabbage for dinner. There she is now and she don't look very sick. We give God all the glory.

Dr. Dowie. Is Miss Robinson in the room? (A lady rises.) You brought that request? "Yes sir." And was the child healed? "Yes sir."

Mrs. Hamilton. The child opened the door for her when she came home. We thank God for it and give God all the glory.

PRAYER ANSWERED FOR AN AGED LADY IN CANADA.

Dr. Dowie. Last week we had a large number of answers to our prayers. One from a lady, Mrs. Lettie Meachem, 264, 64th St.

Testimony of Mrs. Letty Meachem, 254 64th Street, Chicago.

CHICAGO, Feb. 23rd.

DEAR DR. DOWIE:

On the night of January 23rd my grandmother, Mrs. Ellen Stilson of London, Canada, an old lady in

her 86th year, met with an accident which all feared on account of her advanced age would result in death. She was hurt in such a way that she could not move without suffering extreme pain, and was unconscious or out of her mind most of the time. I having been an attendant at your meetings and seeing and hearing of the wonderful cures through your prayers, filled in one of the blanks and appointed Sunday last 9 A. M. for special prayer. I also wrote home telling of this and asked that it be explained to grandmother, and that she should pray for herself at the same time and trust in God for a blessing; and thanks be to Him, it did come, for shortly after the time my aunt went into the room, when the old lady turned over in bed without a sign of pain. Since then she has continued to improve, and has been able to sit up in her chair for a half hour at a time. She has no more pain and is in perfect mind, has a good appetite and sleeps well. She is confident it was the prayer and faith in God that she was healed, and gives God all the glory. Many thanks to Dr. and Mrs. Dowie.

Yours sincerely,

MRS. LETTY MEACHAM.

RESTORATION OF A CHILD TOTALLY DEAF FOR THREE YEARS, ETC.

Dr. Dowie:—I wish to show you what the Lord has been doing in the case of this little girl. She was not only deaf but the drums of her ears were destroyed and she did not use to have any nose to speak of. Her mother will tell the story. I want this case to go on record for the second time; because we are going to put her picture in the LEAVES OF HEALING, and it is desirable to fully establish the case.

Testimony of Cora Carley, 1334 Wolfram Street, Chicago, Mrs. Carley said:—When Cora was only six week old she had bronchitis and the doctors gave her up to die. They gave her medicine, I suppose to kill or cure. Well, it didn't kill her, but it poisoned her blood. She had a breaking out on the neck and I doctored it myself. When it began to get red I called in the doctor. He said it was scrofula. About three years ago she had black Scarlet Fever and for two weeks was totally blind and couldn't speak a word for six weeks. After she began to speak a little we thought she would be all right. Two years ago the 12th of August she was operated upon, a very serious operation. She was operated on both sides. Then the abscesses began to come again one after another. Just as soon as one healed another came, and all the bones came from the nose. In all there were twelve bones came from the nose. I didn't know what to do. Every time I would ask the doctor if that would be the last, he would say, "I hope so," and that was all the satisfaction I got. I used a strong solution in her ears, and I had to lay her down on the floor and hold her while I put it in her ear. If any of my neighbors were in the house they would leave because they could not bear to hear the child scream so from pain. I came over here four times; but during that time I did not see any benefit, and meanwhile another abscess had formed. Perhaps some of the people remember the fifth time I was here. Dr. Dowie prayed with her. The abscess began from that time to get better, and by Sunday morning it was all healed up. I was over here five times. Dr. Dowie told me to use nothing but luke warm water for her ears. I did just as he advised me. Everybody had said the child would die, and I thought so myself. One day, after Dr. Dowie prayed for her, when I got home she was playing with a boy in the sand. When I wanted her I would call and the little boy would tell her that her mamma wanted her. I called to the little boy to tell her to come to supper that night, and she looked up and said, "I hear you, mama, oh I can hear you." Ever since she has been gaining. She goes to school now, and is a perfectly healthy child. I give God all the glory, and thank Dr. Dowie as his instrument in the healing of my child."

[The picture of this child and fuller details of her case will be found in LEAVES OF HEALING, No. 25, pages 385 and 386.]

HEALING OF A YOUNG LADY CARRIED ON A COT FROM INDIANA TO THE DIVINE HEALING HOME, SUFFERING FROM HOPELESS SPINAL DISEASE, ABSCESS, TUMOUR, ETC; AND THE LENGTHENING OF HER LEG BY THREE INCHES.

Dr. Dowie:—I have had my revenge in a very nice way upon Buffalo Bill. I have one of his relatives a Miss Sadie Cody very perfectly healed by the Lord through our agency. I am not going to tell her story at all. She has told it once. She has been away in the country, but came back to us yesterday and I would like her to tell her story now.

Miss Sadie Cody of Rensselaer, Ind., said: It's the same story that Matthew, Mark, Luke and John told. "She touched the hem of His garment." Instead of nineteen centuries ago this happened just a few weeks ago. I was thinking this morning of a scene in Rensselaer, a short time ago where a little procession started from my sister's home. Leading that procession were four men bearing a cot and on the cot was a body more dead than alive. Following it were friends and relatives. After carrying me on the train and putting me on the sleeper, I left a father and a sister there. The consolation given that father were these words, "She will be brought back a corpse." The comforting words given that sister were, "You will never see her again." Imagine their feelings, they too, believing with the doctors that they would never see me again. Human skill had failed, but there was Balm in Gilead. There is a great Physician here in Chicago who not only forgives our iniquities, but saves us from disease. I have found that Physician. He has forgiven my iniquities and healed me perfectly. I had been sick two years and for eight months and was perfectly helpless. Five of the vertebrae of the spine were decayed so that they were worse than useless. At the base of the spine was an abscess as large as my fist. At the side was a tumor. One limb was three inches shorter than the other. In that condition I was brought to Chicago. I had been attended by Drs. Alter, Hartsell and Loughridge of Rensselaer, and by my uncle Dr. David of Chicago. He had been down to see me at Rensselaer and after he returned to the city counseled with the best physicians and they told him nothing could be done. I was brought from the depot to Home No. 1 in an ambulance, was carried in on a stretcher on a Tuesday I believe. On Wednesday were the services and these words as Dr. Dowie quoted them rang in my ears. "I am the Lord that healeth Thee." "Jesus Christ is the same yesterday, to-day and forever." Just as soon as I heard these words I knew they were true, and I knew that God had all power. I just took Him at His word. I couldn't help but believe. I just took Him at His word.

When Dr. Dowie laid hands on me and prayed for me that afternoon after that service I stood on my feet, something I had not done for eight months. The doctors said if I did it would cripple me for life or kill me immediately. When the disease left me, Satan seemed determined to have me. It was a great battle, but I thank God the victory is His. That evening I sat up four hours perfectly erect, ate a hearty supper and from that night I improved. All the pain left that night and I have never had any pain since. My limb came down two inches, and soon after they became equal. Five weeks ago I left the home. Since the time I was brought there I have gained thirty pounds and I will tell something I can do. I have been staying with an aunt in Morris, Ill., and have been helping her to do house work simply because I wanted to, and felt like it. She tries to keep me still, but she can't do it. She was doing an ironing for a family of five and I said "let me see if I can iron some." She thought I had better not, but I persuaded her to let me try if I would quit when I got tired. I promised her, and did not quit until I had it all done. And so you must see I am perfectly well. I thank God for it all and I thank Him for sending Dr. Dowie to us and I hope he will give Chicago such a dose of Divine Healing that it will revolutionize the city.

**RESTORATION OF PARTIALLY PARALYZED LEG OF A YOUNG GIRL.
LENGTHENING OF LEG BY TWO INCHES, FOOT ONE INCH.
GIVING UP OF BRACE AND CRUTCHES. REMOVAL OF
ALL PAIN AND DISEASE.**

Clara Hoeft, 784 Milwaukee Avenue, Chicago, said:—"I feel called upon to tell you how much I have been benefited by your teaching and what the Lord has done for me. When I was five years old I had trouble with my right leg, which was caused by a fall. I was examined by Dr. Vagner. He treated me for three months. After that we had Dr. Ulreich; he treated me for nine months with medicine. While he treated me, my one leg was three inches shorter than the other. So I was placed on a table and had my leg straightened. After that done my leg was one inch longer than my other leg, so that I had to get a high heel under my left shoe. My leg was not any better. Then I was examined by Dr. Coeir. He treated me with electricity for six months. But after that we noticed that my leg was getting shorter and growing stiff. Then he came to our house and wanted to see if he could bend my leg, but mamma did not want it to be done. He was not very well pleased and said, "Your daughter will never get well, she will stay a cripple all her life," and walked in our room, showing how I would walk. After that I was examined by Dr. Matthei; he treated me about six months. In the last weeks he noticed that I was not getting any better, so he ordered a pair of braces for both my legs. We did not get those braces, so he did not treat me any more. After that I could not walk for one year. Then we had Dr. Hoffman; he ordered those crutches. I wore them for two years. After that my leg was perfectly stiff. Then I was again examined by Dr. Zahn, in Barrington, Ill. He told us of Dr. Schloesser and said if Dr. Schloesser would not heal me, no doctor ever would. So we went to Dr. Schloesser, on State Street. He treated me for nine months with massage, which he called the Swedish movement. He did not do me any good. We then heard of Dr. Madsen on Randolph Street; and he treated me for four months. He ordered the brace which I have given to Dr. Dowie. I had that brace made by Sharp & Smith, 73 Randolph Street. I wore that brace for a year and a half but instead of getting better, I was getting worse. Then we heard of Dr. Dowie. We came to Dr. Dowie the 7th day of June, on Thursday. We have been coming steady to him until now. Before we came to him I could not walk more than a block, then my both ankles would turn, the toes would go in the back and my heels in the front. On both hands the fingers were drawn up, my leg was $2\frac{1}{2}$ inches short, and the foot was 1 inch short. My right side was always cold and lifeless, and much weaker. Now since we have come to Dr. Dowie, I can walk as far as I please, my ankles never turn, the fingers of my right hand are perfectly straight and those my left hand are very nearly. My side is as warm as the left side, my leg is two inches longer, the foot one inch longer, and I can walk much better than I ever could before. I do not have to wear a brace or crutches. I never could feel that I had a knee cap. Now I feel that I have one and can move it nicely. And I give God all the glory for it, and thank Dr. Dowie, and know the rest will come right too."

**A SHORT LEG FROM INFANCY LENGTHENED FIVE INCHES IN
THREE DAYS. TESTIMONY OF A YOUNG LADY OF TWENTY.**

Miss Otilie Wilker, 1049 W. Adams St., Chicago, said:—"I came here on the 13th of Jan. with the right limb five inches shorter than the left. The next day when Dr. Dowie prayed with me it came down two inches. The day after it kept coming down, and on Monday when he prayed with me again it came down all the way. My leg was short from infancy. Both legs are now equal, and have been so for a month. I give God glory, and thank Dr. Dowie.

**AN OPPOSITE KIND OF CASE. YOUNG MAN'S LEG TWO
INCHES TOO LONG IS NOW EQUAL TO OTHER LEG
BRACE REMOVED. PARTIAL PARALYSIS GONE.**

Testimony of Chas. O. Davis, Polo Ill. I am 17 years old. When I was 14 months old I was paralyzed from the hip down

in the right leg and I always had to walk on my toes. I was under the doctors treatment four months and they did not help me except to cut the cords and let the heel down. In 1891 I went to the same institution. They put a brace on me and I had to wear it all the time. I came down here through reading the LEAVES OF HEALING. Dr. Dowie prayed with me and I took off the brace. Dr. Dowie prayed for me again and my legs are now equal. I give all the praise and glory to God. The leg was longer then the other by two inches, is now equal.

WILLIE ESSER'S TESTIMONY.

Dr. Dowie: Some persons have asked for testimony of Willie Esser again. We will put him where you can all see him. He is six and one half years old. His picture and story are given in No. 1 of LEAVES OF HEALING. His mother will speak for him.

Mrs. Esser:—"He was four years old when he began to get sick. We doctored with ten or twelve doctors and they all said nothing could be done for him. They put a machine and a brace on him and he wore a plaster of Paris cast. Some one told me of Dr. Dowie and that so many had been healed out here and that I had better go out and see him. I said I could not believe it. We had tried so many in Chicago and everthing we tried was no good. A lady followed him home from school one day and she asked him where his mother was and she told me of Dr. Dowie and I brought him out here one afternoon. The first time Dr. Dowie prayed with him he took off the machine and has been walking ever since. All the paralysis and pain passed away at once, the leg came down. He walked right off that day without crutch or brace.

Dr. Dowie:—(To the boy whom he has placed on the table.) Can you jump? "Yes sir." Well, jump off the table then. [And he did it in excellent style, with a smile.]

Testimony of Miss Annie Shafer, 609 W. Van Buren Street.

Dr. Dowie:—"Here is Miss Shafer who was brought here in a hopeless condition from Cook County Hospital, Ward 24, cot No. 2. Her testimony was fully given in LEAVES OF HEALING, No. 17, page 267. She had lain there suffering for a long time. There was not a single joint in her body that would keep in place if she attempted to move or lifted anything. She was a medical curiosity, and she was dying. Arrangements in fact were made for her funeral by her friends, who wanted to save her from being dissected by the doctors. Drs. McGrue and Sanker Brown took her in a carriage from the Cook County Hospital to the Masonic Temple, and in almost a nude condition, made her a spectacle to about sixty doctors. Would they dare to do that with your wife? They took her because she was a helpless girl in the Hospital. One day Mrs. Deist and Mrs. Buchanan were talking about this girl dying in the Hospital, and they went out there and brought her down here in a carriage. She was the most shapeless mass of humanity I ever saw. The Lord healed her. She was able to stand on her feet that night, and the next time I prayed with her in the presence of a large number of ladies, she arose and walked. She stands before you to-day. I want to say in a word that her healing has been perfect. She is now 18 inches less around the waist than when taken from the Hospital. She lives with Mrs. Buchanan who has so kindly befriended her, and that lady says she is healed. (Mrs. Buchanan, from the audience, says "yes.")

Miss Shafer:—"I saw some of the students of the Hospital and they didn't know me. They said they thought I was dead and buried long ago.

Dr. Dowie:—"Thank God that she is not; but that she lives to prove that Christ heals as of old. The medical profession will be buried some day as a profession without any resurrection.

A CANCER CASE.

Testimony of Mrs. Wald, wife of a professor of the University of Chicago:

"Two weeks ago to-day I thought I was dying. I was utterly weak, and unable to stir or speak. Dr. Dowie prayed

for me, as many of you know. By Tuesday I was able to be brought to Dr. Dowie's Home. He prayed for me there and I was better. He prayed for me several times since and I am very much better. I have been to all the meetings to-day. Oh, how much I have suffered, and how different it is now. My breathing was such an effort, almost more than life seemed worth. Any effort was terrible. Now my breath is almost natural, except when I am weary, and my strength is returning very rapidly. I walked one half a mile to-day. I could not sleep. The thought of sleep was terrible to me. Now I can sleep as well as anybody."

Mr. Wald confirms her testimony by saying:—"All that she said is true."

A gentleman in the audience rises and says:—"May I say a word? My wife took care of Mrs. Wald and I brought the request for prayer. We expected to find her dead when we got back. Now we rejoice in God's answer to Dr. Dowie's prayer."

A LETTER CONCERNING THE WORK.

Major Wanless of Englewood, said:—"I haven't anything of my own to testify, but I am very much interested in Dr. Dowie's meetings, and I know of my own knowledge of the good things he is doing for the people, or rather which have been done by God through him. We are very much interested in a dear sister-in-law. My dear wife wrote to her and sent her some of the LEAVES OF HEALING, and this is the answer:

My dear Sister:—Your very kind letter is at hand, and I can assure you I was very much interested in the contents thereof. From time to time the subject of Divine Healing has come to our notice in such a way as to cause us to do a good deal of talking and thinking. A classmate of my husband's, who was for many years a missionary in China, was obliged to come home on account of the poor health of his wife and daughter. Afflicted with some lung disease, they tried change of climate and doctors and everything failed. They gave up all medicine. He wrote to us that she had been cured and also wonderfully blessed spiritually. He enclosed a little pamphlet about Divine Healing. It must have been this same Dr. Dowie. It seems to us when these cases are brought to our notice, that there must be something in them that cannot be explained away, as I know this man was one of the cool, calculating kind that could not be carried away by impulse or excitement."

Dr. Dowie:—Now as time is short we shall have some brief testimonies.

HEALED OF RHEUMATISM AND HEART FAILURE.

Testimony of a lady of Dauphin Park.

"I was healed of rheumatism and heart failure. The doctors said I could not live and there was no help for me. I came here to Dr. Dowie and I have been healed.

HEALED OF MANY YEARS SICKNESS.

Testimony of Mrs. J. Matthews, Dauphin Park.

"I have been sick every since I was 17 years old and have doctored nearly all my life. The doctors said it was ovarian trouble and I am perfectly healed.

HEALED OF GOITRE, HEART DISEASE AND RHEUMATISM.

Testimony of Mrs. L. Wood, 211 Bissell Street:—I came here with my daughter every Thursday and I wrote out a form of prayer and asked Dr. Dowie to pray for me. I had heart trouble, goitre in the neck and rheumatism and there was no help for it. I did not sleep nights until after he prayed for me. The Lord has healed me.

HEALED OF THROAT DISEASE.

Testimony of Mrs. John Bither 1178 Western Avenue:—I have been healed of throat trouble.

HEALED OF INTERNAL DISEASE.

Testimony of Mrs. Rose Pears, 7051 N. Washtenaw Ave:—I suffered with internal trouble and now I am healed. I thank God for it and thank Dr. Dowie and his wife.

HEALED OF MANY TROUBLES.

Testimony of Mrs. Hill 1233 Holman Ave:—For one and

one half years I was troubled with chronic diarrhea caused from child birth. Dr. Dowie prayed with me and I was instantly healed and that was three years ago and I have been perfectly well ever since. I had chills and fever at that time and have never had them since. The fever left me instantly and I went right to work. I give God all the glory.

INSTANTANEOUS HEALING OF TUMOUR.

Testimony of Mrs. Paddock, 827 12th Street:—I was healed of tumour four years ago. I had never seen Dr. Dowie and he never saw me. I had been given up to be dying with tumor. Dr. Dowie was at Western Springs, and I was lying dying in Chicago. He prayed for me and the Lord healed me, and I am in perfect health. It began to pass away and in a week's time you could not have told I had a tumor. Dr. Dowie was at Western Springs, 18 miles away. The Lord healed me perfectly and I give Him the glory."

HEALED OF SPINAL DISEASE OF SEVEN YEARS.

Testimony of Ernest Harwood:—"The Lord healed me wonderfully. I like to tell everybody about it. For seven years I suffered spinal trouble from a fall. Six months ago I was taken very ill. For two months I was hardly able to sit ten minutes at a time. They said nothing could be done for me, and they put a brace on me and a plaster of Paris cast. I wore that two and one half months. I came down to Dr. Dowie's, and first of all I heard of Dr. Dowie through the LEAVES OF HEALING. I came down to Dr. Dowie's two days before Christmas, and the first time I had the cast on. He said, "My boy, you won't get any healing with that on." I had not been able to sit up for ten minutes at a time. I took the cast off and he prayed with me, and the dear Lord healed me that night, and ever since I have been gaining in strength and do thank the Lord for what he has done for me. I just want to show you how I can exercise." [The young man, to the great delight of the audience, went through gymnastic movements as if his spine were of India rubber.]

HEALED OF CANCER.

Testimony of Mrs. Lowrie, 261 E. 62nd Street, Chicago:—"Four years ago my left breast began to trouble me. I had it examined and the doctor pronounced it cancer. I went to the Cook County Hospital in August '92, and they pronounced it cancer. I was examined by Dr. Halstead who pronounced it cancer and said I should have an operation at once, that in three months he would not want to touch it, and in a year I would be a dead woman. I let it go and did not do any more about it until March, when I was examined by Dr. Skiles, of the Sanitarium at Garfield Park, who pronounced it cancer and advised an operation at once. I took two months to decide, and promised him I would come back. My old doctor examined me and persuaded me to have it again examined by Dr. Belfield who also pronounced it cancer and said I ought to have an operation immediately. Early in April I read of Dr. Dowie in a newspaper, and on the following Friday I went down to Zion Tabernacle. I was converted the first time I came here, and the healing began to take place right away, and after six or seven times I was healed perfectly. I have a little baby since my healing and she is perfectly healthy. I give God the glory."

Dr. Dowie:—"Since her healing God has given her a little baby and she has nursed it at the breast that was full of cancer. The infant is eight months old. [This lady's picture and full testimony is given in LEAVES OF HEALING, No. 3, pages 33 and 34.]

A YOUNG MAN HEALED OF LIFE-LONG INFIRMITIES.

CABLE, OHIO, February 22, 1895.

DR. DOWIE:

Dear Bro. in Christ:—"When I was 10 years old I had a severe spell of "Spinal Fever," which left me a cripple. I did not walk until I was three years old. I always had to wear a steel brace and use crutches; my leg was paralyzed and useless from the knee down. It was very small from the hip down, and very cold all the time. I could not

move my toes or ankle, it would just drop around any way. I could not put on my shoe without holding up my toes and could bear but little weight on my foot. It grew some, but not near as much as the other one. I am now 17 years old. I also had spinal trouble; my back was very weak and I had a queer feeling in the back of my neck, and could never bear to have anyone touch it, especially if they would rub up on it.

I heard through some of my friends of the Divine Healing Home and saw some of the LEAVES OF HEALING. I was also advised by friends who knew of the wonderful miracles wrought there to go and be healed. I took their advice and thank God I did. When I left home for Chicago, Dec. 11, 1894, my right leg was five inches shorter than the left. I wore a cork soled shoe about 4 inches high, with a brace on it, I also walked on crutches. I remained there three weeks and thanks to Dr. Dowie and to God, I was much benefited. I have never put my crutches under my arms since the day I came home. My leg was measured to-day, and it is only $\frac{1}{2}$ inch shorter than the other one. I then wore a No. 1 shoe on that foot and now I wear a No. 5. I can now move my toes and bear my weight on the foot, and it is warm all the time, and the flesh is getting solid and of natural color. That spinal trouble has left me and my back does not hurt me any more; neither does it hurt me to rub up and down my neck. When I went out there I could not walk a block without my crutches and without falling down three or four times; now I never fall and one day I walked a mile without my crutches, and I did not fall down once. I am still trusting in that God who said, "I am the Lord that healeth thee, I am the Lord, I change not." I ask you to still pray for me that I may be made perfectly whole, and that I may present my body as a living sacrifice unto the Lord. God bless you all in your work for the Master, is my prayer every day. You have my sympathy in your persecution. Now thanking you again for your kindness to me while with you in your Home, I remain,

Your Brother in Christ,

JESSE H. McCULLY.

THREE CLOSING QUESTIONS.

Dr. Dowie:—"Will all those in this meeting who believe these testimonies are the testimonies of honest people please put up their hands? (Every hand seems to be raised.)"

Will all who now believe that Jesus Christ is the Healer of His people to-day, as nineteen centuries ago, hold up their hands? (All hands are raised.)

Will those who do not believe hold up their hands? (None.)

Dr. Dowie:—"Then there is not an infidel in the Tabernacle, not one who does not believe in Christ as Healer. These are His Witnesses and their testimonies shall go out to all lands to the glory of God the Father, Son and Holy Spirit. We will have another meeting to-night, continuing this testimony meeting, at a quarter to eight. God be with you till we meet again."

Meeting closed with doxology and benediction.

Continued in our next issue.

BLIND THROUGH SMOKING.

THE AFFLICTION THAT HAS OVERTAKEN THE CAPTAIN OF A NEW YORK SHIP.

BOSTON, Mass., Jan. 15.—The ship St. Mark of New York, Capt. A. E. Work, arrived at this port yesterday from Cebu, Philippine Islands, after a good passage. Capt. Work was stricken blind during the voyage and the ship was piloted into port by a fisherman from the Gloucester fishing schooner Jubilee.

Capt. Work's sad affliction is said to have been caused by excessive smoking. He told a physician that he had smoked nearly 1500 cigars since leaving Cebu. He thinks with good treatment that he will regain his sight. His home is in Bath, Maine.

CAPTURED FROM THE ENEMY..

(See Illustration Page 16)

THE remarkable picture on our last page is an exact engraving of a photograph of the center of the back and a portion of the sides of our platform in Zion Tabernacle. Many of our friends who knew that we had a collection of trophies captured from the enemy, suggested that we should have them photographed, and we at once decided that the best position in which to place them, if this were to be done, would be under the motto which for years has been inscribed above our head in letters of gold, "CHRIST IS ALL."

Here are to be seen the crutches of little children and very tall men and women, the trusses worn, some of them, for forty years by sorely afflicted people advanced in life, and the little brace worn by a boy of four years old; the plaster of Paris casts, the cruel braces with their steel collars and steel head-pieces, the heavy leg braces and the high-heeled boots, some of them with steel spring soles, etc. Here are also to be seen a few of the cots on which the sick and dying were brought to the Tabernacle, which they left behind when they were healed immediately and walked out. On the right of the picture, nearest the wall, is the little canvas cot upon which Miss Amanda M. Hicks, a cousin of the late President Lincoln, was brought from her home at Clinton College, Kentucky, of which she was principal, a distance of about four hundred miles. Her case was considered absolutely hopeless except for a most perilous operation. She was carried into our Home on the cot mentioned, and the same night arose and walked. She returned to her college, finished the year, and is now on her way to Europe, a happy, healthy woman. On the extreme left is the cot on which Mrs. Lane, of Washington Heights, who had been afflicted with inflammatory rheumatism for six years, was carried to the Tabernacle, which she left behind when she walked out. The most interesting, perhaps, of all the exhibits, is the peculiar one of a bright steel revolver with silver-plated mountings, just under the crutches on the right of the picture. This revolver was given to us by a man converted in our meeting some years ago, who is now a most respectable citizen. He had been a safe-blower and burglar for thirty-five years and the revolver had been the property of his uncle who fell dead with it in his hand when engaged in a battle with the police in Kentucky. The strange looking instrument below it is a burglar's jimmy of the finest steel, and the implements below that are a portion of a safe-blower's outfit. The story of this man is one of the most wonderful in all our experience, and we shall give it in due course, in detail, in the LEAVES. He and his family, and men at one time desperate criminals, have been converted and baptized since we came to Chicago.

It would take a large volume to write the story of all these things. They represent centuries of suffering in the aggregate, and are but a few ocular demonstrations of thousands who have been healed.

May God bless the little picture as we give the glory to Him whose name is over all. By Him alone these deeds of mercy and of love have been wrought. Amen.

LEAVES OF HEALING.

REV. JOHN ALEX. DOWIE, Editor.

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EDITORIAL NOTES.

"Come to our poor nature's night
With thy blessed inward Light,
Holy Ghost, the Infinite;
Comforter Divine."

EVERY act of Christ on earth was wrought, and every word spoken, "in the Power of the Spirit."

"AS MANY as are led by the Spirit of God, they are the sons of God."

No MAN or woman has ever lived, not even Christ, the Son of God, in whom the full possibilities of the Power of the Spirit has been demonstrated.

CHRIST never professed to give a perfect Revelation to His Church whilst here in the flesh. He said:—"I have yet many things to say unto you, but *ye cannot bear them now.*"—John 16: 12.

CHRIST never professed to have shown, even in His own life and ministry, the fullest extent of the work to be done in His Church. He 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 My Father."—"John 14: 12.

THE mightiest Words are yet to be spoken; and the mightiest Works are yet to be done in the Name of Jesus.

CHRISTIANITY has not only a glorious Past, and a brilliant Present, but it is the all-conquering power of the Future.

OH, for the Unrevealed Words and the Unwrought Works. We ask no "other gospel;" we ask no other Christ; we ask no other Spirit: we ask no other Bible; we ask no other Father. But, we do pray for the coming of God's Kingdom and the doing of God's Will on Earth as it is done in Heaven.

OH, for the Hidden Words and for the power to speak them, so that they shall fall upon Evil and grind it at one mighty stroke into dust, and whirl it off the earth with one divine blast.

THERE are Words needed to preach the Word; there are Works, as "signs following" needed to "confirm" the Word. Not until these are given will Christ rule the World.

WHEN these come—and they are already *coming*—then the Battle of the Ages will be fought with the Powers of Hell, and they will find that Words and Works in the Power of the Spirit will be spoken and done such as shall establish Christ's right to reign over the Nations.

IN that Day—and the dawn of it is in the morning sky—every Government now on earth will be "ruled with a Rod of Iron." He that wields it shall have "Power over the Nations." That Power is destructive of all government other than the Rule of God; and "as the vessels of a potter shall they be broken to shivers."

EVERY form of human government has failed, is failing and must fail, unless God is Supreme, and His Word the only Law.

A THEOCRACY—the Rule of God alone—is the only form of government that God can approve, or bless. It must begin in each individual heart; but it cannot end there: for the nation which will not own the Rule of God, must be swept off this earth with the Devil. Soon there will be no place on earth for a rebel against God: for "the earth is the Lord's," and He will re-possess it, re-people it, and restore it. There is no place for a rebel in heaven. The only place left is hell. Thither they shall go.

AND, therefore, we labour, sure that Christ our God shall reign from Hell Gate to the Golden Gate on this continent, and in every land beneath the sun.

ALL hail to the Kingdom of God.

"Come the great Day, the glorious hour
When earth shall feel Christ's saving power
And rebel nations love His Name:
Then shall the race of men confess
The beauty of His Holiness,
And in His courts His grace proclaim."

MEANWHILE, the Times of the End are upon us, and we are feeling the tremendous importance of the closing year of the century, and of our position in this city, with its cosmopolitan and polyglot population. We are spending no time in idle dreaming, and we think we are placed just where the Gospel of Full Redemption, *here and now*, for spirit, soul, and body, through faith in Jesus can tell most effectually on every land and in every language.

THE scene last Lord's Day morning in Zion Tabernacle when the father of Engelbert Rozenski, who had been deaf and dumb for twenty-five years, told the large congregation of his joy in his son's restoration, was very touching. We were only sorry we did not have one of our stenographers at the table; but he has promised to speak in the afternoon of March 31st, the last Lord's Day of this month, when we have our Praise and Testimony meeting. How amazed are the Poles and Germans of the section of Chicago where the young man lives! And how amazed will their friends in Europe be, to find the deaf mute boy can hear and speak through faith in Jesus!

Another thrilling scene was the testimony of an aged man restored to sight after nearly fifty years of almost total blindness. How the people sang

"All hail the power of Jesus' Name."

We find that hymn a glorious safety valve amidst the constantly recurring incidents of the manifest presence and power of God in Zion Tabernacle.

ON Wednesday afternoon last we had nearly a score of testimonies from the guests assembled at our Special Gathering in Home No. 1. Among these was the case of a sister suffering from an ovarian tumour. She said that within a week she had decreased by nine inches, that she could not find a vestige of it, and was entirely free from pain. She will give her testimony, God willing, on Lord's Day week, 31st inst. Her sister also, whose sight was restored last year, and who has not yet given public testimony in Zion Tabernacle, will also tell her wondrous story of Christ's love and power.

THE three Divine Healing Homes are almost filled to overflowing with guests from nearly all parts of America.

Truly God has established them for His glory, and He fills them with His Spirit's love and power and healing grace. Cheerful and happy, there are seldom any absent from table or from the special services, and many attend every service held in Zion Tabernacle.

ZION TABERNACLE overflows continually on Lord's Day afternoons. Crowds of people stand for hours inside and outside of the building. We are looking to God, and to His stewards who read these LEAVES, for the needed help to provide temporary accomodation for the thousands who are now compelled to go sadly away, with the words "No room" ringing in their ears.

Some have a terrible responsibility who know of this need, and who will not supply it; but continue "to hide their Lord's money in the earth," instead of using it for His glory.

ZION PUBLISHING HOUSE runs cheerily along; but feels severely the loss of fifty dollars weekly for postage on the LEAVES OF HEALING,—fourteen times more than any religious or secular paper in the United States.

We thank our friends who have sent scores of petitions to the Postmaster General. We publish the petition again on page 414, and ask our friends to get signatures, and forward them at once to Washington, advising us by postal card of the number of names sent. We shall never cease our endeavours to restore it to the rates of second class mail matter, one cent per pound. We now pay two cents per copy, or fourteen cents per pound.

PRIVATE letters have also been sent to President Cleveland and Secretary of State Gresham by persons well known to them; and we hope to get a favorable answer from the new Postmaster General, Mr. Wilson. If any of our readers are personally known to any members of the Administration at Washington, we trust they will write personal letters to them.

OH the joyful messages which our "little white dove" brings back to us of blessing which it carried hither and thither throughout the whole world.

ALMOST at random we quote from hundreds of appreciative letters. Here is part of a long, loving letter just received from beautiful New Zealand. It is written by Mr. and Mrs. Wm. Johnson, of Mt. Roskill Road, Auckland, and dated 23rd February, 1895.

"We cannot tell you with what feelings of gratitude to God we received LEAVES OF HEALING once more. When we looked at the beautiful paper, printing and photos, and read of the wonderful works of God in saving and healing such numbers in the wicked city of Chicago, my dear husband and I could not help weeping tears of joy and thankfulness. We are always thankful to God for sending you and dear Mrs. Dowie to Auckland to teach such a full salvation for spirit, soul and body. When you were here, I threw all the doctor's books, pills, physic, etc., into the fire, and we have never used any since. Christ is all in all to us—more real and more precious to us to-day than ever He was."

Full descriptions are given in this letter also of recent remarkable healings through the agency of our brother and

sister, who also send \$17 of new subscriptions from various friends in the lovely city where they live, the last port we left in Australasia nearly seven years ago.

From the Middle Island of New Zealand also we have loving greetings and new subscriptions for the LEAVES, and from Wellington, the capital, a friend sends for four copies weekly and other subscriptions, saying, "the reading of the LEAVES has been exceedingly helpful and inspiring."

FROM the mainland of Australia, especially from the provinces of Victoria, New South Wales and South Australia, we have many hearty greetings for the LEAVES. All the letters are full of loving remembrances of our many years of ministry in these lands. One from Melbourne writes:—"We were all delighted to see the old teaching once more. We get nothing like it in the churches. Nor do we in other English and American writings—LEAVES OF HEALING outdoes them all. We have sent the copies to many of your old friends who desired them, until they are almost quite worn out. All are eager to read your words and delighted to get the beautiful photo-engravings of yourself and your dear family, although you are engraven forever on thousands and thousands of hearts."

LETTERS such as these awaken memories of nearly twenty-five years of life, sixteen of them devoted wholly to the Christian ministry, in these lovely Austral lands; and we desire to assure our friends that they are ever in our hearts and daily in our prayers. Some of these loved ones, our children in the Lord, tell us that they have remembered us in prayer "three times daily ever since you left Australia." Thanks, beloved, continue to pray. God has answered, and will answer.

And may the blessing flow back to you all, through all the Islands of the South Pacific, until redemption comes to all.

God wills that we should fight His battle just where we are, probably for a number of years. But if the Lord tarry we hope to re-visit Australasia in the flesh. We are daily there in the spirit.

JAPAN, that Great Britain of the East, is reaching out her hands for our "little white dove." We are sending copies to missionaries who are going far away from the beaten track of travel into the interior of the islands. Pray, kind reader of these notes, for these copies. The young Japanese who carry these LEAVES, have recently printed 100,000 copies of their own tracts, and will give our LEAVES a wide circulation.

May God bless the wondrous story of Christ's power and love today throughout the islands.

The Japanese want facts, not religious theories. They are intensely practical, and do not dream of "celestial" nonsense.

They want to see "the signs follow" as Christ promised they would.

They are tired of the Babe of Denominational Theologies. A reality impresses them: for they are a hardy, maritime race, and the conquering people of the Eastern North Pacific Ocean. We are informed by Rev. Dr. Ludlow, late of Tokyo, that the Japanese missionaries to whom we have referred are firm believers in "the Gospel of Healing, and are living positive exemplifications of it, as well as filled with the Holy Ghost."

We urge our readers to pray for these brethren, and we hope in due time to publish more concerning them. We had been praying for further openings for our LEAVES in China and Japan when we heard of them, and their desire to extend the knowledge of what Christ is doing to-day, as well as what He did in the Holy Land nineteen centuries ago. Japan has a right to full consideration from Christians who desire to extend the Kingdom of God.

BUT not less do our hearts go out to poor dazed, stricken, conquered China, which is just fully awakening from its dream of

"celestial" and terrestrial supremacy to find that it is only a national Sleepy Hollow. A wondrous future awaits the Mongolian: for he knows how to labour and to wait, and has been waiting, as their temples show, for "Joss to come."

WE visited many years ago a Chinese Temple in Australia where we found a wonderfully beautiful brass moulding over the altar. It was fully twenty feet long, and showed the people of every grade of society and industry, from the poorest on the extreme right and left to the highest ranks in the center, where all the interest of the picture concentrated. There stood a reading desk, and on it a *closed book*, and no figure behind it. On either side stood two persons, evidently of highest rank and of dignified appearance, in an expectant attitude, looking at the *closed book*.

POINTING to it and the empty place we asked the priest who was showing us over the Temple, what was meant. Placing his hand on *the closed book*, he said, "Waiting for Joss to come."

This was the key to the Temple: for everywhere, in the gaily caparisoned horse, the vacant chair, the waiting gong, the daily renewed basin of water and towel, etc., etc.—there was the expectancy of a Coming God, and the opening of *the closed book*.

OH, China, patient through long centuries of oppression under Tartar conquerors, who shaved the heads of thy people as a badge of slavery, and themselves became slaves.

OH, China, arise from thy slumbers and shake off the Dragon who stretches himself over all thy fair land, defiles every habitation, and devours thy people from age to age. Look unto Christ who is even now knocking at thy door. He will open *the closed book*.

"AND I saw a Strong Angel proclaiming with a loud voice, Who is worthy to open the Book, and to loose the seals thereof?

And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

And I wept much, because no man was found worthy to open and read the book, neither to look thereon.

And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

And he came and took the book out of the right hand of him that sat upon the throne.

And when he had taken the book, the four beasts and the four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

And hast made us unto our God kings and priests, and we shall reign upon the earth."—Revelation 5:2 to 10.

IS NOT Christ opening the Seventh Seal of the Book, amidst the wondering *Silence of Heaven*; and are we not just at that "half an hour?" Since God's Days are each of "a thousand years," that "silence" will last for nearly twenty one years. That is the time for "the Prayers of all Saints" on earth and in heaven to "ascend up before God."

How many of these twenty one years may or may not have gone we do not presume to say. On questions of prophetic interpretation we are not positivists.

THE Time is fulfilled, and the Kingdom of God is at hand: REPENT ye, and BELIEVE THE GOSPEL"—The words of Jesus in His first preaching of the Kingdom of God in Galilee, Mark 1-14-15.

WE have just the same Gospel that Jesus preached a little less than two days (two thousand years) ago in Galilee. In His name we preach, first REPENTANCE, and, secondly, FAITH.

OH, what mighty prayers will ascend from ALL SAINTS on earth, when Sin is put away and Holiness fills the hearts of the ransomed as they sweep onward and upward to Zion from all the lands praising God in every tongue.

OH, "Angel of the Golden Censer" (Rev. 8: 3.) we see Thee stand at the Altar, and ere the last of the Seven Angels sound their trumpets, add Thine "incense" to our poor and feeble prayers, ere Thou dost offer them upon the Golden Altar before the Throne—Blessed Advocate with God.

"AND the Seventh Angel sounded: and there were Great Voices in heaven, saying, The Kingdoms of this world are become the Kingdom of our Lord and of His Christ; and He shall reign forever and ever."—Rev. 11:15.

"BUT in the Days of the Voice of the Seventh Angel, *when he is about to sound*, then is finished the Mystery of God, which He declared to His servants, the prophets."—Rev. 10:7.

ALL hail to the Kingdom of God!

OUR greatest delight is to be "taught of God," and our next greatest is to teach others: for we know that the divine order is first, Teaching; second, Preaching; third, Healing. This was the order of Christ's earthly ministry—see Matthew 4:23, and 9:35.

THE Three Divine Healing Homes are rapidly reaching the point of "no room left." Let those who wish to come—COME AT ONCE, *without waiting for replies to letters*. We can find room yet for a number, and there are, of course, constant changes. Those on the spot have the first claim, and we dare not turn them away to keep room for uncertain and tedious correspondents.

BRETHREN PRAY FOR US.

"At even ere the sun was set,
The sick, O Lord, around Thee lay;
Oh in what divers pains they met!
Oh, with joy they went away.

Once more 'tis eventide; and we,
Oppressed with various ills, draw near;
What if Thy form we cannot see!
We know and feel that Thou art here.

O Saviour Christ, our woes dispel;
For some are sick and some are sad,
And some have never loved Thee well,
And some have lost the love they had.

And all, O Lord, crave perfect rest,
And to be wholly free from sin;
And they who fain would serve Thee best,
Are conscious most of sin within.

Thy touch has still its ancient power;
No word from Thee can fruitless fall;
Here in this solemn evening hour,
Lord, in Thy mercy heal us all."

Guds sätt att hela.

AF REDAKTÖREN.

Guds sätt att hela är en person, ej ett ting.

Jesus sade: "*Jag är vägen, sanningen och lifvet,*" och Han har alltid uppenbarat sig för sitt folk i alla tidsåldrar under löftesnamnet Jehovah-rophi, eller "*jag är Herren, din läkare.*" (Joh. 14: 6; 2 Mos. 15: 26.)

Herren Jesus Kristus är ännu den som helar.

Han kan ej ändra sig, ty "Han är den samme i går, i dag och för evigt," och Han är ännu med oss, ty Han sade: "Si, *jag är med eder alltid, intill världens ände.*" (Ebr. 13: 8 och Matt. 28: 20.) Förty Han är oföränderlig och förty Han är närvarande i anden, liksom i köttet, Han är sitt folks läkare.

Gudomlig läkning hvilas på Kristi försoning.

Profetian säger om Honom: "Sannerliga, Han bar vår sjukhet och lade uppå sig vår sveda, och genom Hans sår äro vi helade," och det förklaras uttryckligen, att detta fullkomligades i Hans kall såsom läkare, hvilket ännu fortfar. (Esaia 53: 4, 5 och Matt. 8: 17.)

Sjukdom kan aldrig vara Guds vilja.

Det är djefvulens verk, en följd af synden, och det är för alltid omöjligt, att djefvulens arbete kan vara Guds vilja.

Kristus kom för "att förstöra djefvulens verk," och när Han var här på jorden, "helade Han hvarje sjukhet, hvarje sjukdom," och alla dessa sjukdomar förklaras uttryckligen att hafva varit en följd af "djefvulens förtryck." (1 Joh. 3: 8, Matt. 4: 23 och Ap. 10: 38.)

Helandets gåfvor äro beständiga.

Det är uttryckligen förklaradt, att "Guds gåfvor och kallelse äro sådana, att Han kan dem icke ångra," och helandets gåfvor äro bland de nio gåfvor, som Anden gaf kyrkan. (Rom. 11: 29 och 1 Kor. 12: 8—11.)

Det finnes fyra sätt af gudomligt helande.

Det första är den direkta troende bönen; det andra, medlande förbön af två eller flera personer; det tredje, de äldstes smörjelse medelst troende bön; och det fjerde, händer påläggning af dem, som tro, och hvilka Gud har beredt och kallat till det embetet. (Matt. 8: 5—13, Matt. 18: 19, Jak. 5: 14, 15; Marc. 16: 18.)

Gudomligt helande röner motstånd i djefvulsa förfalskningar.

Bland dessa äro: Kristlig vetenskap (falskligen så kallad), sinneshelande, spiritualism, ekstas-evangelism o. s. v. (1 Tim. 6: 20, 21, 1 Tim. 4: 1, 2, Es. 51: 22, 23.)

Stora skaror hafva blifvit helade genom tron på Jesus.

Nedskrifvaren af detta känner tusentals fall och har personligen lagt händer på tjugutals tusenden personer. Fullständiga upplysningar kunna erhållas vid de möten, som hållas i Zion Tabernaklet, 251 E. 62nd St., nära Jackson Park, Chicago, samt i många pamfletter, hvilka visa erfarenheten, i deras egna ord, af många, som blifvit helade i detta land och andra länder; dessa pamfletter äro utgifna af Zion Publishing House, 6100 Stony Island Ave., Chicago.

"Tron kommer genom att höra, och hörandet genom Guds ord."

Ni inbjudes hjertligen att närvara och höra för eder sjelf.

IL MODO COME DIO GUARISCE I MALI.

DALL' EDITORE.

Il modo come Dio guarisce, è una persona, non una cosa.

Gesù disse: "*Io sono la Via, la Verità e la Vita,*" e si è sempre rivelato al Suo popolo in ogni epoca col *Nome* Covenente Jehovah-rophi, o "*Io sono il Signore la tua Salute.*" (Giovanni 14: 6 e gli Esorti 15; 26.)

Il Signore Gesù è sempre Colui che guarisce.

Egli non può cambiare perchè "Egli è lo stesso, di ieri, di oggi e per sempre," ed Egli è sempre con noi, perchè disse: "Ecco, *Io sono sempre con voi infino alla fine del mondo.*" (Ebrei 13: 8 e Matteo 28: 20.) Perchè Egli è presente, nello spirito come nella carne. Egli è Colui che guarisce il Suo popolo.

Il Guarire Divino sta nella Riconciliazione di Cristo.

Lui profetizzò: "Sicuramente fu Lui che soffrì i nostri dolori e con i suoi gastighi noi guariamo," ed è espressamente dichiarato che ciò si accompi mediante il Suo Ministero di Guarire, che continua ancora. (Isaia 53: 4, 5 e Matteo 8: 17.)

Il Male non può mai essere la Volontà di Dio.

E opera del Diavolo, la conseguenza del peccato, ed è impossibile che l'opera del Diavolo sia mai la Volontà di Dio.

Cristo venne "per distruggere l'opera del Diavolo," e quando Egli "guarì ogni malattia" e tutti questi mali sono espressamente dichiarati di essere stati "l'oppressione del Diavolo." (1 Giovanni 3: 8, Matteo 4: 23 e gli Atti 10: 38.)

I Doni del Guarire sono Permanenti.

E espressamente dichiarato che "I Doni e le appellazioni di Dio sono privi di pentimento," ed i Doni del Guarire sono fra i Nove Doni dello Spirito e della Chiesa. (Romani 11: 29 e 1 Cor. 12: 8—11.)

Ci sono Quattro Modi del Guarire Divino.

Il primo consiste nel rivolgere la preghiera di fede, il secondo preghiere intercessorie di due o più persone, il terzo l'unzione degli anziani nella preghiera della fede, ed il quarto nel posare le mani su coloro che credono, e pei quali Dio ha preparato e chiamato a quel ministero. (Matteo 8: 5—13, Matteo 18: 19, Giacomo 5: 14, 15, Marco 16: 18.)

Il Guarire Divino è opposto alle Falsificazioni Diaboliche.

Fra questi sono la Scienza Christiana (chiamata falsamente), Guarizione della Mente, Spiritualismo, Estasi, Evangelismo eccetera. (Timoteo 6: 20, 21, 1 Timoteo 4: 1, 2, Isaia 51: 22, 23.)

Delle Multitudini sono state guarite dalla Fede in Gesù.

Lo scrittore, conosce migliaia di casi ed ha personalmente posto le sue proprie mani su ventine di migliaia di persone. Complete informazione si possono attendere alli riunioni tenute nel Tabernacolo di Zion, 251 E. 62 Strate, vicino al Parco Jackson, Chicago, e per mezzo di molti panfletti che ne dimostrano l'esperienza colle loro parole e da molti che sono stati guariti in questo ed altri paesi; pubblicati dalla Casa Editrice Zion, 6100 Stony Island Ave., Chicago.

"La Fede Viene Ascoltando, e coll' Ascoltare la Parola di Dio."

Voi siete cordialmente invitato di venire ad ascoltare da voi stessi.

ROCKS AHEAD; OR THE DANGERS OF PAPALISM.

A STORY of the sea, which happened long ago, will serve to introduce my subject.

Near a rocky portion of the coast of Scotland, there lay a dangerous ledge of rocks. Many vessels were wrecked there. Some kind people at last determined to place a warning bell on the rocks, so that vessels might be warned and saved. But in those days, a pirate, in his rage against these good men, or some say in a drunken frolic, caused the warning bell to be cut away from the rock and thrown into the sea. Long afterward, as he was returning home from his voyage, his ship laden with rich plunder, suddenly it struck on a rock and sunk with all its crew and ill-gotten gains—and that rock was the same from which the warning bell had been recklessly removed.

The story carries its own application to our present political, social, and religious conditions, so far as these are affected by the recent endeavors of the servants, I might say the slaves, of the tyrant of the Vatican. These are the Popish pirates who strangle the consciences, plunder the liberties, and pollute the springs of truth in millions of souls, and who do their utmost to destroy the warning bells which God in His mercy has placed upon the fatal rocks of Papalism.

Hence the cry from all true friends of liberty—"ROCKS AHEAD!" And it is not raised a moment too soon, as the recent audacious, false and blasphemous Pastoral of the Romish prelates has proved.

Let me describe two of these dangerous rocks of Papalism.

FIRST, THE DANGER OF A JESUITICAL SYSTEM OF EDUCATION TO THE WHOLE PEOPLE.—The education question is a Jesuit question. The Order is supreme at Rome, and, therefore, in America. Their aim is to spread a dark pall of ignorance over the minds of men, whilst pretending to educate them. They have ever failed in the past; and again and again, even in Roman Catholic lands have been driven out of the schools and universities. Mariana, a Spanish Jesuit, as far back as 1554, said, that, "if the mischiefs that result from the control of learning by the society were known, we should soon be deprived, by some public act, of the government of the schools." The King of Portugal prohibited the Jesuit Order from teaching in his dominions by an edict dated July 6th, 1759, in which he says—"From the moment that the schools were confided to the Jesuits they declined in consequence of the obscure and repulsive mode of instruction which they introduced into them; having for their object in thus obstructing the progress of real knowledge in Portugal the keeping of the people in perpetual subjection and dependence—a system as unjust as it was pernicious: they taught with sinister objects; and their doctrines . . . tend not only to ruin the arts and sciences, but to destroy at the same time both the monarchy and the religion of the country." Nor can other results be anticipated here than that the knowledge which Roman Catholic Jesuit teachers impart will be such as will leave those who receive it ignorant of all that will make them free or truly good and happy, whilst it will make them blind tools, for evil purposes, in cunning priestly hands.

SECOND. THE DANGER OF PAPALISM TO GOOD GOVERNMENT.—It is impossible for a genuine Papalist to be a loyal subject to any government. Cardinal Bonnechose said openly not long ago, in the French senate, "My clergy is a regiment; when I say *march* it marches." This is true of the whole of the Romish clergy and laity throughout the world. If the Pope says "*march*," they have sworn to obey. The Roman Catholic Bishop of Salford said lately, "Politics are a part of morals;" and Father O'Hanlon, of Maynooth College, says it is "a mortal sin" for any Roman Catholic to vote for any candidate of whom the priest disapproves, and that "a priest is not only warranted, but bound, to withhold the sacraments" from such a man. Therefore, where the Pope says "VOTE," they must vote, or cease to be Roman Catholics. Would that to such dictation they would reply as a King of France did to

Boniface VIII. when he said, "We wish you know that you are subordinate to us both in spiritual and temporal concerns." Philip answered thus—"To Boniface, who claims to be Pope; little greeting, or rather none at all. Let thy consummate folly know that in temporal matters we are subject to no man." But the Pope still presents these monstrous claims; and the *Catholic Vindicator* has lately said, "Let us never forget that whatever the Queen's boasted authority may be, it is nothing and less than nothing, compared to that of the Vicar of Christ," which proves that these claims make Papalists rebels perforce. Cardinal Manning has also written, "THE SUPREMACY OF OUR CROWN HAS LITERALLY COME TO NAUGHT; and on the other hand has claimed that the Pope may rightly say—"*I claim to be the supreme judge and director of the consciences of men.*" . . . I AM THE SOLE, LAST, SUPREME JUDGE OF WHAT IS RIGHT AND WRONG."

"The Rambler," a Romanist Journal, may therefore truly say, "We are the children of a Church which has avowed the DEEPEST HOSTILITY to the principles of religious liberty. . . . Believe us not, Protestants of England and Ireland, for an instant when you hear us pour forth our liberalism. These are brave words, but they mean nothing. Such a person is not talking Catholicism but Protestantism and nonsense. You ask if he (say *if Archbishop Ireland*) were lord in the land, and you were in the minority, if not in numbers, yet in power, what would he do to you? That, we say, would entirely depend upon circumstances. If it would benefit Catholicism, he would tolerate you; if expedient, he would imprison you, banish you, fine you, possibly even HE MIGHT HANG YOU; BUT HE WOULD NEVER TOLERATE YOU for the sake of the principles of civil and religious liberty." Surely these words should open the eyes of all Protestants as to the aims of Papalism, which loudly claims consideration on the ground of the very principles it desires to destroy. Shall we not consider, while it is yet in our power, whether such persons as these shall be permitted to exercise the powers which our constitution confers upon loyal and free men, seeing that they can be neither loyal nor free, since they are aliens and traitors at heart, if Cardinal Manning's claims on behalf the Pope are admitted by them? The question is one which may require a speedy answer.

There are numerous other dangerous Papalistic rocks ahead; but I cannot now enumerate them.

Meanwhile let me ask "Who is on the Lord's side?" Do not fear. Come forward at this crisis. Warn your Roman Catholic neighbors of their awful danger. As Moses said long to those of whom he asked the question, I would also say in Christ's name,—

"Consecrate yourselves to-day to the Lord,
"Even every man upon his son, and upon his brother;
"That He may bestow upon you a blessing this day."

On Feb. 25, Archbishop Ireland addressed the students of the University of Chicago in the chapel,—Subject "Religion, Science and Good Citizenship."

The Chicago University is under Baptist patronage. What Romanism does not know about true "Religion, Science and Good Citizenship" would fill many volumes; and judging from the past, a Roman Catholic Arch-bishop should make a remarkable instructor upon these subjects! !

According to an article which has been going the rounds of the Press over the signature *A. Tyler*, this same Bishop Ireland on the occasion of his last visit to Rome encouraged the Cardinals there in the following (*patriotic?*) words:—

"We can have America in ten years, and I give three points for your consideration—the Indian, the negro, and the public schools. The importance of the possession of America cannot be overestimated. It is a providential nation. The movements of the modern world have their highest tension in the United States. The natural order is seen here in its best, and here displays its fullest strength. The church, unhampered by dictates of government or by despotic custom can, with freedom, choose its arms, and, making straight for the opposing foe, bring the contest to a speedier close. I am aware there are those among us who do not partake of my hopefulness. What can be done, they say, in America? Catholics are a handful. What can be wanting? Why should we fear or hesitate? We number 10,000,000—a powerful army, if the forces are well drilled and their latent strength put in action. Catholics in America are loyal to the faith, brave in confessing it, self-sacrificing in its interests, devoted to their chieftains when combined efforts are called for, ready, and at all times prompt to obey when orders are given."—*Zion's Watch Tower*, March 15.

WHERE IS YOUR HEART?

BY THE REV. JOHN ALEX. DOWIE.

THERE is only one true answer to this question—your heart is with what you most desire. The Lord Jesus said, "For where your treasure is, there will your heart be also."

How true all experience and observation affirm this to be. Many have never really known where their hearts were, until the things upon which they were set were removed. A touching story told by Plutarch illustrates this.

More than two thousand years ago, in the famous ancient city of Athens, in Greece, a terrible and deadly plague swept thousands into the grave. Among those who suffered deeply from its ravages was Pericles, the renowned statesman then at the head of the Athenian Republic. His sister, and the greatest part of his relatives and friends who were most capable of assisting him in the business of the state, died. But Pericles was unmoved. He neither wept nor ceased to perform his ordinary duty. Then Paralus, his only son, was stricken and died. Still he appeared calm and showed no emotion. But the hour came when, as was the custom of the Athenians, he laid the garland upon the brow of his dead son, and, when he felt the cold, chilly touch of death, as he placed it there, Plutarch says, "he could not bear the sad spectacle, but broke out into loud lamentations and shed a torrent of tears; a passion which he had never before given way to."

Yes, there lay his heart's treasure, and when it was destroyed, the stern heart of the proud Greek, before unimpressed, was broken, and he wept with all the anguish of a heathen's hopeless sorrow.

Has the finger of Death touched some earthly treasure of thine, kind reader of these words? Alas for thee, if thou hast buried thy heart in the grave! Thine is but like Pericles', a heathen's despair.

But perhaps these words will be read by some whose heart's treasure is earthly gain or worldly pleasure. Ah, these treasures are but heart's burdens. They never yet have satisfied a single soul. Search in every land beneath the sun, diligently read the records of every age, and thou shalt find that peace of mind, that blessed "heart-ease," is a plant which never grew in a soul set upon earthly treasures.

There is no exception, and there can be none: for the truth is as Augustine beautifully expressed it, "Oh Lord, thou hast formed us for Thyself, and our hearts are restless till they find rest in Thee."

Once there lived a powerful and wealthy king. Yet his heart was unhappy and burdened with cares, though all men thought otherwise. He heard of a man famed for wisdom and piety, and after diligent search found him in a cave on a mountain side near a wilderness.

"Holy man," he said, "I came to learn how I may be happy."

Without making a reply, the wise man led the king over a rough pathway till he brought him in front of a high rock, on top of which an eagle had built her nest; and pointing upward he said, "Why has the eagle built her nest yonder?"

"Doubtless," he replied, "that it might be out of danger."

"Then imitate the eagle in this," said the wise man. "Build thy throne in heaven, and thou shalt then have peace and happiness always."

And this I say to thee, live on earth with thy heart's treasure in the heavens. Be "rich toward God." The most blessed life for thee, for all around thee, and for the future life, which so soon awaits thee, is found in fulfilling the purposes for which God created thee. Then shalt thou find Christ to be thy guide, this earth a wayside inn where thou shalt not care too long to tarry, and in the heavens thou shalt find prepared the home of thy soul.

"Brief life is here our portion,
Brief sorrow, short-lived care,
The life that knows no ending,
The tearless life, is there."

"Oh happy retribution!
Short toil, eternal rest;
For mortals and for sinners
A mansion with the blest."

GOD'S WAY OF HEALING.

BY THE REV. JOHN ALEX. DOWIE.

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

Jesus said, "*I am* the Way, and the Truth, and the Life," and He has ever been revealed to His people in all the ages by the Covenant Name, Jehovah-rophi, or "*I am* the Lord that Healeth thee." (John 14:6; Exodus 15:26.)

The Lord Jesus Christ is Still the Healer.

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

Divine Healing Rests on Christ's Atonement.

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

Disease Can Never be God's Will.

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

The Gifts of Healing are Permanent.

It is expressly declared that the "Gifts and the calling of God are without repentance," and the Gifts of Healing are amongst the Nine Gifts of the Spirit to the Church. (Romans 11:29; 1 Cor. 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 Zion Tabernacle, 1621-1633 Michigan Avenue, Chicago, 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 Publishing House, 1207 Michigan Avenue, Chicago.

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

You are heartily invited to attend and hear for yourself.

PETITION TO

THE HON. THE P. M. GENERAL, Washington, D. C.

THE PETITION OF THE UNDERSIGNED SHOWETH:

1. That your petitioners are subscribers or readers of the weekly paper, "LEAVES OF HEALING" of which the Rev. John Alex. Dowie, of Zion Tabernacle, Chicago, is the editor and publisher.

2. That we have been informed that, by the action of the Postmaster of Chicago, LEAVES OF HEALING has been denied "the privilege of second-class matter" because it had "changed" its original character and had become "an advertising sheet."

3. That we deny the above assertion of Mr. Washington Hering, postmaster of Chicago, made January 18th, 1895 and declare that it has not "changed" from its character when first issued, but is in every respect identical in tone and contents with the first issue of this series, issued on August 31st, 1895, and in every subsequent issue to this date, March 10, 1895.

4. That we deny the assertion of the Third Assistant Postmaster General in his letter of February 18th, that LEAVES OF HEALING is "designed primarily for advertising and advancing your business as a divine healer." The paper was established at the request of thousands of persons attending the Rev. John Alex. Dowie's ministry in Chicago and elsewhere and is simply the revival of a paper of the same title published by him in Australia and California. The desire of these was and is to read his views on Divine truth and human interests as expressed in his sermons and articles, and also to obtain reliable information concerning the progress of the "Divine Healing Mission" in which he has been so long engaged. This want the paper supplies and we know it is eagerly looked for and heartily welcomed by thousands of readers who purchase and pay for it, and it is not "gratuitously circulated" except by those who, like many of ourselves, buy many copies and send them to our distant friends.

5. That we believe Mr. Hering's conduct in this matter was the result of unfounded prejudice and is entirely unwarranted.

6. That as an act of simple justice, LEAVES OF HEALING should be restored to second-class mail matter privileges, and the money paid by the Rev. John Alex. Dowie since its reduction to third class rates should be restored to him.

NAME

RESIDENCE

Table with 2 columns: NAME and RESIDENCE. The table contains multiple rows of dotted lines for signatures and addresses.

[We shall be glad if our friends will cut this out and get as many signatures as possible, and send the petition direct to the Postmaster General at Washington, D. C., informing us by postal card or by letter of the names and addresses of the signers.]

Gottes Weg der Heilung.

Dom Redakteur.

Gottes Weg der Heilung ist eine Person und kein Ding.

Jesus sagte: „Ich bin der Weg, die Wahrheit und das Leben,“ und Er wurde stets Seinem Volke geoffenbart in all den Jahren durch des Vertrages Name, Jehovah-rophi, oder „Ich bin der Herr, der Dich geheilt hat.“ (Johannes 14: 6 und zweites Buch Moses 15: 26).

Der Herr Jesus Christus ist stets der Heiler.

Er kann sich nicht ändern, denn „Er war derselbe gestern, ist es heute und ewig,“ und Er ist stets bei uns, denn Er sagt: „Siehe, ich bin stets bei Euch, selbst bis zum Ende der Welt.“ (Hebräer 13: 8 und Matthäi 28: 20). Weil Er unveränderlich ist, und weil er anwesend ist im Geiste gerade so als wie im Fleisch, deshalb ist er der Heiler Seines Volkes.

Göttliche Heilung ruht auf Christi's Veröhnung.

Es wurde von Ihm prophezeit: „Sicherlich hat Er unseren Kummer ertragen (Hebräer, Krankheiten) und unseren Schmerz empfunden, und durch Seine Streifen werden wir geheilt,“ und es wird ausdrücklich erklärt, daß dieses in Seinem Dienst der Heilung vollzogen wurde, welcher stets fortgeführt wird. (Jsaiah 53: 4, 5 und Matthäi 8: 17).

Krankheit kann niemals Gottes Wille sein.

Es ist des Teufels Arbeit, folgend auf Sünde, und es ist für die Arbeit des Teufels unmöglich, jemals der Wille Gottes zu sein.

Christus kam, um „die Arbeiten des Teufels zu zerstören,“ und als Er hier auf Erden war, „heilte Er jede Unpäßlichkeit und jede Krankheit,“ und alle diese Krankheiten sind ausdrücklich für die „Unterdrückung des Teufels“ erklärt worden. (1 Johannes 3: 8, Matthäi 4: 23 und Apostelgeschichte 10: 38).

Die Gaben der Heilung sind fortdauernd.

Es wird ausdrücklich erklärt, daß die „Gaben und der Beruf Gottes ohne Neue sind,“ und die Gaben der Heilung sind unter den neun Gaben des Geistes zur Kirche zu finden. (Römer 11: 29 und 1 Cor. 12: 8-11).

Es giebt vier Arten göttlicher Heilung.

Die erste Art ist das direkte Glaubensgebet; die zweite ist das vermittelnde Gebet von zwei oder mehr Personen; die dritte ist die Salbung des Aeltesten mit dem Glaubens ebet, und die vierte Art ist das Handauslegen Derjenigen, welche glauben, und woe e Gott vorbereitet und zu jenem Dienst berufen hat. (Matthäi 8: 5-13, Matthäi 18: 19, Jacob 5: 14, 15, Marcus 16: 1).

Göttliche Heilung wird von teuflischen Betrügnern bekämpft.

Unter diesen befinden sich Christian Science (fälschlich so genannt), Geist-Heilung, Spiritualismus, Entzückungs-Evangelismus u. s. w. (1 Timotheus 6: 20, 21, 1 Timotheus 4: 1, 2, Jsaiah 51: 22, 23).

Tausende sind durch den Glauben an Jesus geheilt worden.

Schreiber Dieses sind Tausende von Fälle bekannt und er hat persönlich seine Hand gelegt auf Tausende von Personen. Vollständig: Auskunft kann man erhalten in den Versammlungen, welche im Zion Tabernakel, No. 251 Ost 62. Str., nahe dem Jackson-Park, Chicago, abgehalten werden, sowie aus vielen Pamphlets, welche die Erfahrung von Vielen in deren eigenen Worten enthalten, die in diesem und anderen Ländern geheilt worden sind. Diese Pamphlets werden von dem Zion Publishing House, No. 6100 Stony Island Ave., Chicago, herausgegeben.

„Glauben kommt durch das Hören und Hören kommt durch das Wort Gottes.“

Sie sind herzlich eingeladen, vorzusprechen und sich selbst davon zu überzeugen.

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BY THE REV. JOHN ALEX. DOWIE

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A weekly paper for the Extension of the Kingdom of God. Edited by the REV. JOHN ALEX. DOWIE.

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.....CONDUCTED BY.....

THE REV. JOHN ALEX. DOWIE AND MRS. DOWIE.

Meetings will be continued in ZION TABERNACLE,
251 East 62nd Street, near Jackson Park

DURING THE MONTH OF MARCH

LORD'S DAYS: 10:45 A. M., 2:45 P. M. and 7:45 P. M.

TUESDAYS: 2:30 P. M.

THURSDAYS: (CHILDREN'S DAY) 2:30 P. M.

FRIDAYS: 2:30 P. M.

SPECIAL NOTICE.

THREE PRAISE AND TESTIMONY MEETINGS

Will be held in the TABERNACLE on LORD'S DAY, MARCH 31st, at 10:45, 2:45 and 7:45 P. M., when many who have been saved and healed through faith in Jesus will testify. "All manner of sickness, and all manner of diseases" will be represented. The crutches, braces, trusses, boots, plaster casts, cots, etc., represented in the picture, "Captured from the Enemy," will be exhibited above the platform.

THE MORNING MEETING will be given wholly to TESTIMONIES OF CHILDREN AND YOUNG PEOPLE.

Those who desire to testify will assemble in the Healing Room and meet with Dr. Dowie, half an hour before each meeting.

There are no charges of any kind made. Free-will offerings only are received. All persons who desire to see Dr. Dowie for healing must apply for tickets to the Rev. Dr. Speicher at the close of the Lord's Day services.

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Where Doctor and Mrs. Dowie personally reside) is situated at 6020 Edgerton Avenue, close to the 60th Street Station of the Illinois Central Railway.

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Is situated at 253 E. 62nd St., next door to the Tabernacle.

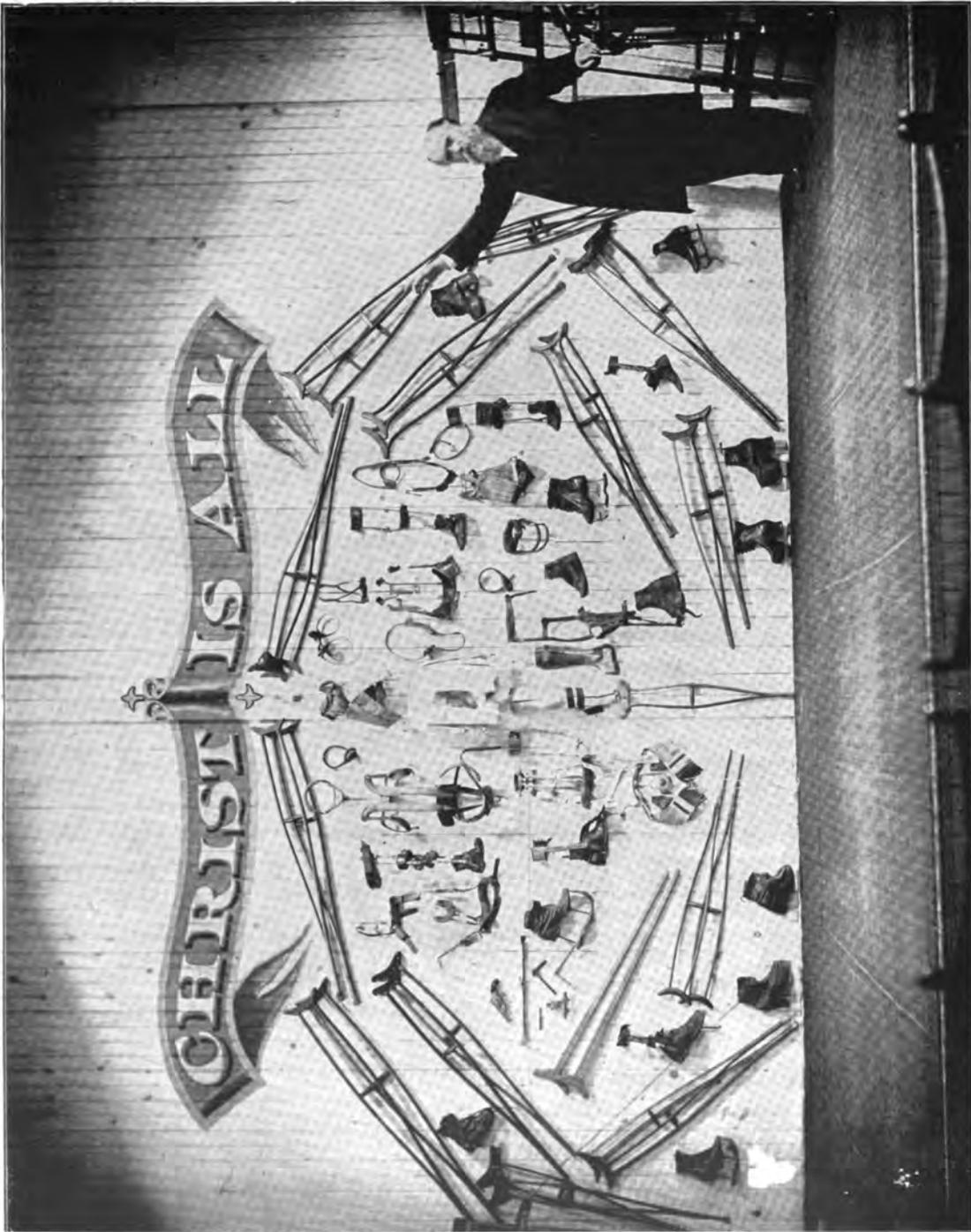
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Personal application by intending guests must be made at Home No. 3 to the Steward of the Homes.

Letters must be addressed to Dr. Dowie.

Terms will be forwarded on application.



CAPTURED FROM THE ENEMY.
 Some of the Crutches, Braces, Boots, Plaster Casts, etc., once worn by the sufferers whom God delivered, with a set of Safe-blower's Tools and the Revolver of a Burglar (now converted), and a number of Cots on which dying persons (now healed) were brought to Zion Tabernacle, in some cases hundreds of miles. **WE WEAVE CRUTCHES, AND BRACES, AND INSTRUMENTS OF SURGICAL TORTURE INTO A CROWN, AND POINTING TO IT WE CRY TO ALL THE EARTH, "CHRIST IS ALL."** (See Page 407.)

He sendeth His word



and healeth them.

LEAVES OF HEALING

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.

VOL. 1. NO. 27. NEW SERIES.

CHICAGO, MAR. 29, 1895.

PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

No. 16.

LINDA KARCH.

CHRIST HATH DONE ALL THINGS WELL: HE MAKETH BOTH THE DEAF TO HEAR AND THE DUMB TO SPEAK.—Mark 7:37

Linda, who is eleven years old, is one of three fatherless children. Her two younger sisters were born deaf and dumb. She became *totally deaf* when she was two years old. The three children were brought by their widowed mother to Zion Tabernacle. God used us to the healing of all three. Linda goes to school and hears and speaks well. The others, are steadily improving.

Their cases will appear later, God willing. A gentleman who lives at Frankfort, said of them—see LEAVES OF HEALING, No. 15, page 235—“They are three interesting children. The oldest one who is now hearing very well, was not born deaf, but the others were deaf and dumb. The oldest can now hear a whisper.” Many other persons who know the family have confirmed the fact of their healing at public gatherings in Zion Tabernacle.

Their mother has written her

testimony in the following words, and may God bless the story over all the earth:—“Testimony of Linda Karch, of Frankfort Station, Will Co., Ill., who became totally deaf when she

was two years of age. She was treated by Dr. Stearns of Chicago. As she grew older she grew worse, until the latter part of September when she was brought to Chicago to be prayed for by Dr. Dowie. He prayed with her five times. She improved from the first time he prayed with her, and after the fifth she was perfectly cured.

Six years ago she began to be bothered with the kidneys. She was first treated by Dr. Henry, who said she would grow worse as she grew older. She was then treated by Dr. Runden, of Joliet, who said he could not cure her, but could give her something to lengthen her life, and that she would die with the disease. Then she was brought to Chicago, to Dr. Dowie, who prayed with her twice after which she was cured.”



LINDA KARCH, Frankfort Station, Illinois.

ALL-DAY PRAISE AND TESTIMONY
MEETINGS IN ZION TABERNACLE
FEBRUARY 24, 1895.

Continued from No. 26, page 407.

EVENING MEETING.

The evening meeting was conducted by the Rev. Dr. Speicher, and was opened by the singing of Hymn 86, "Who-soever calleth," followed by the reading of Luke 11.

OPENING ADDRESS.

The Rev. Dr. Speicher:—"We praise God for the great blessings of to-day; we are glad for the testimonies of the cleansing and healing of the spirit, soul and body. To-day we have heard a great many testimonies, more than a score testified this morning to spiritual blessing and salvation, and this afternoon many testified in this room and at the overflow meeting in the healing room to physical healings. O, God is good and is wonderfully manifesting Himself here among His people! We think we have great reason to praise Him to-night; praise Him for what He is doing, not only for those who come here to the Tabernacle, but I am so glad that the people in their homes are looking directly to God when they or their children are sick. Many families I say have given up all human science, and when sickness comes upon them, as it sometimes will, they go direct to God and He answers them.

I do not know whether it was related here this afternoon, but a day or so ago I was called in to see a little boy almost dying, and we prayed for him and he got well. The doctor had left five different prescriptions, containing some 14 or 15 remedies. The father did not have faith enough right away to trust the boy in the hands of the Lord; but all those remedies were not poured into that boy, and the Lord saved him. It is better, is it not, to call in the Lord, and He is always ready and willing to help and to heal.

Now we are closing a month of great blessing for God's people in this place. We shall soon begin another month's work. The Lord has been blessing us in every way, financially and spiritually. God is blessing, and the work is going on grandly."

After engaging in prayer Dr. Speicher continued:—"Now dear friends we are going to continue the meeting of this afternoon. Some of you here have been blessed of God and are ready to testify, and you did not have the opportunity this afternoon. You will please give your testimonies briefly for I see there are more than enough here to occupy the time we have. I do not want to keep you long. I would not have time even to tell you what the Lord has done for me; how, if the Lord had not healed me, I would be in my grave. I am confident of that. I am glad I can stand here and say the Lord healed me, and I am ready for the service of God as long as I stand on the earth, to do everything in my power to glorify God and help my fellowmen. Now tell what the Lord has done for you."

SAVED AND HEALED—A NEW CREATURE.

Mr. Fred Trampisch said:—"My dear Christian people, I'll tell my story of what the Lord has done for me. He healed me and saved me. He healed me from lung trouble and kidney disease, and He has also taken me away from the gambling houses and saloons. I was a very bad man; but now since I have found Bro. Dowie I am a different man in spirit, soul and body. O, thank God that Bro. Dowie came here to Chicago for I would have been a lost man—would have gone to hell. My heart was all wrong, and when I see what shape I was in, I praise the Lord for what he has done for me. I praise Him for everything He has done for me. I also praise Him for my wife. She was laying sick with such a fever, and I came here and had Dr. Dowie pray for her, and when I got home she had supper ready for me, and she was going about quite well. I praise the Lord here to-night for all He has done for me.

There is nothing in the world better, nor nothing that can heal you as quick as Christ, and I know it. I praise the Lord for all He has done for me.

HEALED AT WESTERN SPRINGS.

Mrs. Milner, of Sycamore, Ill.:—"I am always glad to speak for my Lord and Saviour Jesus Christ. I gave my heart to God when I was a little girl not ten years old. Some people were coming to my father's house and having prayer meetings, and the thought that came to my mind was, "How those people love each other." And when I entered the prayer room to-night I thought, "How the people love each other." The love for each other in this place proves to me that the work is of the Lord, for God's work shall prosper and the enemy shall be put beneath their feet.

Nearly five years ago I went to Western Springs a perfect stranger, I had never heard or seen anybody there; but as the people invited me I felt that Jesus said to me, "This is the way." I always intended to take God at His word, and I believe that Jesus spoke to me and said "go forward," and I dared not stay away. In the afternoon of the day we went to Western Springs, Dr. Dowie came on the platform. I had never heard anything about him but they told me then it was Dr. Dowie. He seemed full of the Holy Ghost and brought home every word to my poor, bleeding heart. I was amazed and confounded, and I said to myself "This is different from anything I ever heard before. What does it mean, it seems so strange?" He got through and I was puzzled. All the religious conceit in me went out. Why I thought to myself "I don't know anything. This is something different to anything I have ever heard, but it is surely of God." In the evening he gave the lecture on "The Two Chains," and that just capped the climax. And I got to studying. I said God made this world, He made everything perfect, and sin entered the world and poison and disease entered and we were polluted; and God my Father sent His Son into the world to destroy the works of the devil, and disease was a part of them. I went home and I said "Lord open my eyes that have been closed these many years, and now God do the work." Dr. Dowie had never heard of me, but in answer to my own prayer I was healed. I had suffered from infancy. My father had inflammation of the eyes when I was born, and I had granulated eye lids all my life. I could see, but I was all the time squinting and my eyes were inflamed, and I suffered from pain in my head, and my whole body was diseased. My eyes were not only opened, but they were relieved from pain, and the matter began to pour out of them. I washed my eyes and went to the mirror, and I said "Lord it is done." The Holy Ghost went into my body, and I was born from one kingdom into another. We are putrid with sin because it is in our flesh, but we are to let the Holy Ghost in. We are to present our bodies a living temple for the indwelling of the Holy Ghost. That power of the Holy Ghost entered into me and filled my whole heart with love for Jesus. He not only opened my eyes, but He cleansed my body.

I had been sick for many years. At times I could not walk without holding on to something, and I would stagger like a drunken man. A place around my breast seemed to be partially paralyzed. I could not stretch out my arms, I could not breathe good. When I took a cold I filled up and could hardly breathe. I could not lift anything. I was this way probably for thirty years. I kept praying, praying, as we do ordinarily. But I learned to pray differently and Jesus did the work for me, and I have never had those troubles since. I praise His name."

Dr. Speicher:—"It is wonderful what the Lord will do for us when we ask Him. He opens our eyes and ears, and He also loosens our tongues, as He has done for Mrs. Milner."

HEALED OF HERNIA AFTER THIRTY YEARS AND HEALING OF CHILD.

Arthur Olendorff, 683 Chicago Avenue:—"I can say that was blind, but now I can see. Since I came up here to see Dr. Dowie, I can really say I can see now. I used to think I

was a Christian, but when I heard Dr. Dowie preach, the Bible seemed a new book to me. I wore a truss for thirty years, but it is hanging there on the wall, and I thank God for that and I shall never wear another. I do heavy lifting now, am confident I can lift with about any man of my size, and it does not hurt me. I can also testify to the healing of our child. She had fever, and my wife and I prayed over her and she was healed. I thank God for what He has done for me.

A MINISTER'S TESTIMONY—BLESSED BY THE TEACHINGS.

Rev. Elliott, Riverdale Ind:—I felt in the morning meeting as though I ought to say something, but did not want to take up time that was being used so well by others. But I do feel to thank God for the light that dawned upon my soul since I first entered this little wooden building. I first knew about this work the last week in July, last year, and I thought just as the lady who has last spoken, I thought I knew something of the bible and its teachings, something of the truths of God, but when I heard the Word from Dr. Dowie I felt as though I knew but very little. The conceit, (if I ever had any, and I presume I had, most of us have) was completely taken out of me. I felt like falling at the feet of Jesus, and sitting there learning of Him. I never received a greater blessing since the time I first gave my heart to God than here under the teaching of Dr. Dowie.

I have never been a very great sufferer from disease, always been a strong healthy man, but I do feel it would be a sin to rely upon any other than the Lord Jesus for my Healer and Keeper. I rely upon Him daily for my keeping. I do thank the Lord He has sent this man of God as I believe he is, and it so dawned upon me the first time I heard him speak, that this is the work of God. It seemed to thrill my very being, I have never had any reason to doubt him since, although I have heard a good deal to the contrary, but I have had no reason to doubt he is a man of God, and doing more good spiritually than any man has ever done in Chicago, and I feel like staying up his hands as they did one of old, to help on the good work.

HEALED OF 18 YEARS SICKNESS—STORY OF CRUEL OPERATIONS. CAME ON CRUTCHES. NOW WALKS FREELY, ETC.

Miss Minnie Haacker, 253 East 62nd Street, Chicago:—I praise the Lord for sending me here, for I know that I got rid of another operation. I had been sick for 18 years. It started with stomach trouble. I tried all doctors at my home in Dundee, Ill., and then I went to Elgin, and then to Chicago but got no better. Eleven years ago my knee began to trouble me, and then I had rheumatism, and about four years ago I got so bad I came here to Chicago and was examined by Dr. Belfield. He said he could not do anything for me and that I had better go home. I went to another doctor here on Lake Street, and he said he would open my knee with some kind of plaster, and he was three weeks getting down to the bone, and made a large sore there as large as my hand; and then he said he had opened the wrong side of the knee. My father thought then I had better go home. I went home. Our minister came to us and said that Dr. Fenger was a good doctor and if they would take me there and I was not healed I would never be healed. So three years ago I went there. He said that I had to be operated upon. They put me upon two planks and I was there for eight weeks in that position, only as the doctors moved me. I was in a plaster Paris cast for eight months, and before I got out of that my hip began to trouble me, and it got worse and worse, and they said it would take a worse operation for that than I had, and they thought I might die. So they said they would give me iodiform injections (at Ten Dollars a dose) and Dr. Fenger had Fifty Dollars before he would touch me. When they wanted to inject the iodiform three or four doctors would hold me on the stretcher.

After that my shoulder began to hurt me, and he said the disease was in my blood, and when I asked him what to do for it there, he said to take the same injections; but I told him I could not stand to have any more. So last September

they took me home from the Hospital. Dr. Fenger had me to try to walk a little for father but I could not do it. He told my father if I got well I could not thank God enough for it for I was pretty bad.

In September last I was going home from there and a lady said to me "why don't you go to Dr. Dowie." I told her that I was discouraged. She told me that her brother had hip disease and that he could now walk.

I came up to Chicago again to go to the hospital, and a lady said I had better go to Dr. Dowie that many were being healed and that I would be healed. So I came here upon crutches and braces, but now I do not need them and walk over to the different Homes, and up and down stairs, and I praise the Lord for it and give Him all the glory.

HEALED OF SIN SICKNESS

C. M. Burgess:—I want to witness to-night dear friends a few words for Jesus, after serving the devil for 21 years I found the Great Physician. In time of need He is my Savior, and I am glad because He is not only able to save but to keep. I was not as a great many say very sick, as I thought, but I found after all I was very bad indeed. I was "sin-sick," the worst kind of sickness of all. God has healed me and cleansed me from all sin, as near as I know, and I want to serve Him right day by day and hour by hour. This Savior has done much for me, and He is able to keep all who come unto Him. I am glad to-night it is so well with my soul. God is very kind to me and day by day as I see persons going down to hell and destruction as fast as time can carry them, as I was, I am trying to warn them, to flee from the wrath which surely will come unless we are born again by the Holy Spirit.

O I am so glad it is well with my soul. And if there is any sin-sick here to-night who have not found their Savior and parted with their sins, O come. He is waiting and pleading for us to give our hearts to Him, and the promise is we shall have a crown in return.

Song:—Every day, every hour,
Let me feel Thy cleansing power.

TESTIMONY OF A MOTHER IN ISRAEL.

Mrs. Durfee:—I am glad to witness for the blessed Redeemer and can say with Peter of old "It is good for me to be here." I love to come here and hear them speak of the blessed Redeemer and tell what He has done for them. He has put a new song in my mouth, and I make no other determination than to spend my days in His service. Some four weeks ago I took a cold and it run along, and Thursday I had fever, on Friday morning I felt very badly, and did not go out to the dining room that day and toward night I felt like saying "Save, or I perish." I asked Mr. Cotton to go over and have Dr. Dowie to come over and pray for me. Dr. Dowie did not come over but he prayed for me and before morning I was much better. After the guests got through with breakfast I went out, and at supper I surprised some of the guests, and I went over to the services that evening in Home No. 1. I thank God for it. We came here for a spiritual and physical blessing.

FOUND—DIVINE LIFE. BLESSED BY THE TEACHING.

Mr. Pierce said:—"I would like to testify for Christ, and for the privilege of attending the meetings in this Tabernacle. I believe in my own heart I have found something better than divine healing. I believe in the last year I have discovered it is a Christian's privilege to have a divine life, and that is better than divine healing. I am thankful for the teachings that go from this pulpit, and I thank God that Bro. Dowie ever came to Chicago, and that it has been my privilege to attend his ministry. How different the word of God is now to me. I never saw it, why it is as plain as a, b, c. I thank God Dr. Dowie is so plain and simple in his language. I read after Mrs. Eddy a little, because she was a Christian Scientist, not that I had any desire to look that way; but the more and more I would read, the more would I be puzzled and the less I would find out. Not so with the teaching we get here. Dr.

Dowie gives you no uncertainties, it is the sound gospel of our Lord Jesus Christ, our Saviour and Redeemer, Healer and God. The word is full of divine healing, and it is His revelation to us. We have got to take His word, and we can see in that word our Saviour's face, our Heavenly Father."

Dr. Speicher:—"I am glad to know this, that we have to have the divine life first, the life of God; and that is the whole secret, and what we are searching for. In seeking divine healing it is first necessary to find this divine life. It is above all things important.

Now we have been wonderfully blessed to-day. I do not see how any man could have been present here to-day and not feel there is a God to save humanity from sin, sickness and disease. I do not see how any one could doubt it; but some people will continue to doubt, and it will continue to be so as long as there is a devil in the world. But I never saw an honest doubter. I do not believe there is such a thing as an honest doubter. Unbelief is not honest. Doubting is unbelief, and it is wrong."

TESTIMONY TO BLESSING.

Mrs. Story, Gilchrist, Ill.:—"My husband and myself came here for healing; we are both Christians, but there are some things in our bodies we should like to have made right. We heard of Bro. Dowie, and received three copies of the LEAVES OF HEALING before we came here. A friend of ours had been healed here last fall. I have received the healing I came for in a measure. I have suffered with catarrh for about thirty years, but I can breathe through my head better than for many years, although I am not yet cured. I had complication of other diseases but I have been helped spiritually and physically, and I shall love God ever more for having attended these services."

A MINISTER'S TESTIMONY.

Rev. Wilhide, Bruceville, Md.:—"I feel I would like to say a word. I have been graciously blessed, wonderfully blessed, since coming here, in spirit, and I feel ashamed to stand here to-night not healed. I want to be well in body that I may praise Him and do His work better. I do want to have a pure heart and a perfect humility, I do want to lie low at the feet of Jesus. I do want to get better health that He may use me to His glory, and I do want to know more of Jesus and Him crucified. I ask an interest in your prayers, that I may be cleansed in spirit, soul and body. I have suffered much in the last five years since I had *la grippe*. But I bless God it is well with me to-night. A short time ago I could scarcely tell my own name, I could hardly recall anything; but I praise God to-night for what he is doing for me, and I will go just a little ahead and praise Him for what He is going to do for me. But I feel there is something not right, I know there is something not complied with, or I should have the perfect healing. I ask your prayers that the Lord will do His work in my heart, and that I may be sanctified in spirit, soul and body, so I may do His will and be instrumental in calling to the light and truth many poor souls. My heart goes out in earnest sympathy for these poor men who are going down to death and hell through drink, for I know what it means; my soul goes out to these men, and I ask God to give me strength and wisdom and power, that I may go to these lost and ruined and take them by the hand, and tell them by personal experience how God can save the drunkard and keep him if he will only put his trust in Him. I praise Him to the depth of my being for the mercy He has given me. I praise Him for what He has done for me; He has saved me, and I know He is going to heal me completely.

After singing the Doxology, the All-Day Praise and Testimony Meetings closed with the Benediction.

May God bless this record to millions throughout the world.

Gottes Weg der Heilung.

Dom Redakteur.

Gottes Weg der Heilung ist eine Person und kein Ding.

Jesus sagte: „Ich bin der Weg, die Wahrheit und das Leben,“ und Er wurde stets Seinem Volke geoffenbart in all den Jahren durch des Vertrages Name, Jégowah-rophi, oder „Ich bin der Herr, der Dich geheilt hat.“ (Johannes 14: 6 und zweites Buch Moses 15: 26).

Der Herr Jesus Christus ist stets der Heiler.

Er kann sich nicht ändern, denn „Er war derselbe gestern, ist es heute und ewig,“ und Er ist stets bei uns, denn Er sagt: „Siehe, ich bin stets bei Euch, selbst bis zum Ende der Welt.“ (Hebräer 13: 8 und Matthäi 28: 20). Weil Er unveränderlich ist, und weil er anwesend ist im Geiste gerade so als wie im Fleisch, deshalb ist er der Heiler Seines Volkes.

Göttliche Heilung ruht auf Christi's Veröhnung.

Es wurde von Ihm prophezeit: „Sicherlich hat Er unseren Kummer ertragen (Hebräer, Krankheiten) und unseren Schmerz empfunden, und durch Seine Streifen werden wir geheilt,“ und es wird ausdrücklich erklärt, daß dieses in Seinem Dienst der Heilung vollzogen wurde, welcher stets fortgeführt wird. (Jesaiä 53: 4, 5 und Matthäi 8: 17).

Krankheit kann niemals Gottes Wille sein.

Es ist des Teufels Arbeit, folgend auf Sünde, und es ist für die Arbeit des Teufels unmöglich, jemals der Wille Gottes zu sein.

Christus kam, um „die Arbeiten des Teufels zu zerstören,“ und als Er hier auf Erden war, „heilte Er jede Unpäßlichkeit und jede Krankheit,“ und alle diese Krankheiten sind ausdrücklich für die „Unterdrückung des Teufels“ erklärt worden. (1 Johannes 3: 8, Matthäi 4: 23 und Apostelgeschichte 10: 38).

Die Gaben der Heilung sind fortdauernd.

Es wird ausdrücklich erklärt, daß die „Gaben und der Beruf Gottes ohne Neue sind,“ und die Gaben der Heilung sind unter den Gaben des Geistes zur Kirche zu finden. (Römer 11: 29 und 1 Cor. 12: 8-11).

Es giebt vier Arten göttlicher Heilung.

Die erste Art ist das direkte Glaubensgebet; die zweite ist das vermittelnde Gebet von zwei oder mehr Personen; die dritte ist die Salbung des Aeltesten mit dem Glaubens ebet, und die vierte Art ist das Handauflegen Derjenigen, welche glauben, und wel e Gott vorbereitet und zu jenem Dienst berufen hat. (Matthäi 8: 5-13, Matthäi 18: 19, Jacob 5: 14, 15, Marcus 16: 1).

Göttliche Heilung wird von teuflischen Betrügeren bekämpft.

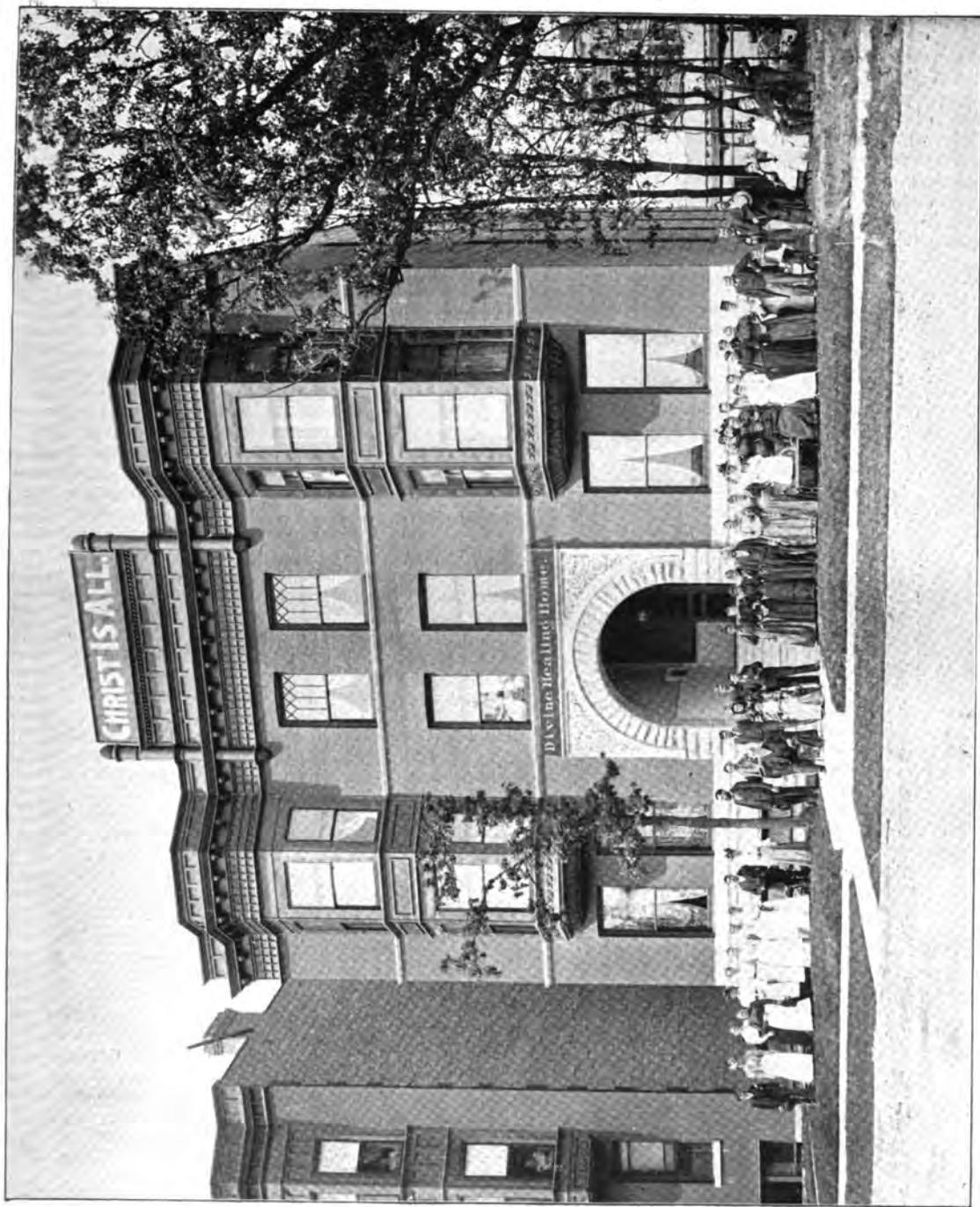
Unter diesen befinden sich Christian Science (fälschlich so genannt), Geist-Heilung, Spiritualismus, Entzündungs-Evangelismus u. s. w. (1 Timotheus 6: 20, 21, 1 Timotheus 4: 1, 2, Jesaiä 51: 22, 23).

Tausende sind durch den Glauben an Jesus geheilt worden.

Schreiber dieses sind Tausende von Fälle bekannt und er hat persönlich seine Hand gelegt auf Tausende von Personen. Vollständige Auskunft kann man erhalten in den Versammlungen, welche im Zion Tabernakel, No. 251 Ost 62. Str., nahe dem Jackson-Parc, Chicago, abgehalten werden, sowie aus vielen Pamphlets, welche die Erfahrung von Vielen in deren eigenen Worten enthalten, die in diesem und anderen Ländern geheilt worden sind. Diese Pamphlets werden von dem Zion Publishing House, No. 6100 Stony Island Ave., Chicago, herausgegeben.

„Glauben kommt durch das Hören und Hören kommt durch das Wort Gottes.“

Sie sind herzlich eingeladen, vorzusprechen und sich selbst davon zu überzeugen.



DIVINE HEALING HOME No. 1, 6020 Edgerton Avenue, near Jackson Park, Chicago.
(See *Description* Page 438.)

GOD'S WAY OF HEALING.

A Series of Lectures by the Editor, presenting the Gospel of Healing through Faith in Jesus Christ, as taught by him during his many years of ministry in many lands.

LECTURE FOUR.

SANCTIFICATION OF SPIRIT, SOUL, AND BODY.

FIRST LECTURE.—SECOND PART.

An address Delivered at the Afternoon Service in Zion Tabernacle, Chicago, on Lord's Day, February 17, 1895.

"Abstain from all appearance of evil, and the very God of peace Himself sanctify you wholly, and I pray God your whole Spirit, Soul and Body be preserved entire without blame until the coming of our Lord Jesus Christ. Faithful is he that calleth you who also will do it."

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."

Dr. Dowies said:—"In my lecture on the Sanctification of the Spirit, Soul and Body, delivered last Lord's Day afternoon, I called your attention to the three-fold character of these three verses in the First Epistle of Paul to the Thessalonians, verses 22, 23, 24. I then said that the first verse was an exhortation—"Abstain from all appearance of evil." At some length I dealt with the exhortation. I dare not attempt to repeat that to-day, because there is so much more to say, but I want to declare that this exhortation is the basis of the petition and the promise in the next two verses, and it must be obeyed. God will give you the grace and power to abstain from every form of evil.

PRACTICAL DEMONSTRATIONS.

Many men in this room today have been the victims of strong drink and tobacco for long years. Allow me for a moment to ask you, all who know that God has delivered them from strong drink and tobacco after long years of indulgence in these things, all who have indulged in either one or the other and whom God has delivered, put up your hands. (A large number responded.) I knew it, I knew I had been used of God in bringing you stink-pots out of your stinking condition. Thank God you are now clean.

Now I say, if God can take away from a man in a moment a habit of long standing, there are no bounds to His power, as is shown by these trophies hanging on this wall. Take those burglar tools. That man was a thief all his life and the Lord delivered him. These evidences of life long misery—crutches, braces, trusses, boots, etc., accumulate day by day and year by year. God does deliver us from all the sicknesses and diseases that are the consequences of sin.

The moment that a man lays his sickness as well as his sin at Christ's feet, God will give him deliverance.

THE PETITION.

But the petition is the next thing. "The very God of peace Himself sanctify you wholly, and I pray God your whole Spirit, Soul and Body be preserved entire without blame until the coming of our Lord Jesus Christ."

REVIEW OF PREVIOUS ARGUMENT.

I took much time last week to show you the difference between the Spirit, Soul, and Body, and I did so because it is most important that the distinction between Soul and Spirit should be clearly preserved. I will not repeat the entire exposition, because I expect to publish the lecture in the LEAVES OF HEALING and you can all read it there. But briefly recall that I showed you, that the Spirit and Soul are entirely distinct and separate; that man is a tripartite being consisting of Spirit, Soul and Body, and not a duality of merely Soul and Body.

I pointed out to you in the 20th verse of the 2nd chapter of Genesis, and in the 30th verse of the same chapter, reading it with the marginal notes, that God had made the fish of the sea and the birds of the air and the beasts of the forest and every creeping thing to have "souls." "Living souls" is the reading in the margin.

I pointed out to you that Soul was the animal life, and that the Soul is not immortal, that even the Soul of Christ died. He Himself said, "My Soul is exceeding sorrowful even unto death," I pointed out to you that the Soul dies and that the Soul is man's mortal life, the life that we have in common with animals.

And I pointed out to you in the 7th verse of the 2nd chapter of Genesis that God made man to differ from the lower animals who had only Souls and Bodies, that God created man in His own image. He is a tripartite being then. God the Father, God the Son, God the Holy Ghost. He said He would make man in His own image, using the plural form, and that when God made man, He made man to have a Spirit and Soul and Body. Three parts and yet one man; and one man, yet three distinct parts.

I pointed out to you that the argument concerning the trinity of God was best enforced by the illustration of man himself who is a triune being, yet one man.

I then pointed out to you, that the Spirit was that which was "the off-spring of God." He breathed into man His own Spirit; that man was made of the dust as to the body, and that man "became a living soul," like an animal; but that the part of man which is divine is that which God breathed into him. The word breath stands for Spirit, because the Greek and Hebrew words *ruach* and *pneuma* have the significance of wind, or breath, or spirit. It is written, "come from the four winds, O breath and breathe upon these slain." There "Breath" is indicative of the Spirit, and when Christ spoke to Nicodemus concerning the Spirit's regenerating power, He said, "The wind bloweth where it listeth." When God breathed into man His own breath, it was His own Spirit. As Paul said "We are His off-spring." He speaks of us in his epistles and otherwise as children of God, born of the Spirit. God is the Father of Spirits, not the Father of Souls. God is not the Father of our Souls. He is the *maker* of our Souls and the *maker* of our Body. He is the maker of the Souls and Bodies of the birds and beast and insects, but He is not the Father of the snail, or the Father of the eagle, or the Father of the whale. God is the author of their nature in this sense, that He is their *maker*, but He is our Father for we have a Spirit.

I contend for the *essential* immortality of the Spirit, not for *conditional* immortality of man as some, and I am absolutely adverse to the teaching which declares man to be conditionally immortal. These teachers confound the immortality of the Soul with the immortality of the Spirit. It is not shown in the Scripture that the Soul is declared to be immortal, but the contrary. It is written, "The Soul that sinneth, it shall die." Christ himself declared that his Soul would die but his Spirit never died. If we are God's off-spring we share His nature. If He is immortal, so are we; and if we are not immortal, neither is He. So that the immortality of our Spirit is essential to the immortality of God himself. We share the nature of our earthly father Adam, when we share his Soul and Body; and we share the nature of our Father God in Christ, when we share His nature having received from God a spiritual being when we came into this world. Time will not permit of my going further into this argument. We did so very fully last week. Now the question is,

WHAT DOES THIS PRAYER MEAN?

"I pray God your whole Spirit, Soul and Body be preserved entire without blame until the coming of our Lord Jesus Christ." It is a prayer which is followed by a promise that God "will do it." How is that prayer to be answered? How is God going to purify in this life our polluted souls and and unclean bodies? How is God going to answer that prayer

of the apostle that this Spirit, this Soul, and this Body shall be 'preserved entire and without blame' until Christ comes for us.

It is clearly impossible for a man to cleanse his own Spirit, his own Soul, or his own Body. You have all come to that conclusion I am sure. Man cannot cleanse himself. Nothing is so complete a failure as the attempt to cleanse even the body of man, by man. Every attempt to cleanse the body from disease by man has been an entire failure.

The alleged science of medicine is a complete failure. Doctors and surgeons and their poisons and their knives are all failures.

Sir Astley Cooper, physician to Queen Victoria has declared: "The science of medicine is founded upon conjecture and improved by murder." What a shocking statement from a man so eminent as to have the royal family in his professional care.

Sir James Johnson, formerly editor of the *Medical Chirurgical Review*, London, says: "I declare, as my conscientious conviction, founded upon long observation and experiment, that if there were not a single physician, surgeon, chemist, druggist or drug on the face of the earth, there would be less sickness and less mortality than now prevail."

Dr. Oliver Wendell Holmes has declared before the Massachusetts Medical Society: "I fairly believe that if the whole materia medica could be sunk to the bottom of the sea, it would be all the better for mankind and all the worse for the fishes."

Professor Magendie, the great French physician, whose experiments and teaching are recorded and scattered over the whole globe, addressed the students at the Paris Medical College in the following language: "Gentlemen, medicine is a great humbug. It is nothing like science. Doctors are mere empirics when they are not charlatans. We are ignorant as men can be." I repeat to you there is no such thing as medical science. Think of it, a man so high in the medical profession as Dr. Magendie is acknowledged to be, lecturing in such a style to a class!

Dr. James Mason Good, the noted author, says: "The science of medicine is a barbarous jargon, and the effects of our medicines in the highest degree unsatisfactory, except indeed, that *they have destroyed more lives than war, pestilence and famine combined.*" How does this sound to the people who have a mania for swallowing medicine.

Medicine has failed and surgery has failed. Humanity is diseased, and all attempts to purify the body by any power of man are utter failures.

Now the question is,

HOW ARE THE SPIRIT AND SOUL AND BODY TO BE DIVINELY PURIFIED?

The apostle Paul declared that this shall be done: "Faithful is He that calleth you, who also *will do it.*" Here is the positive promise that God will do this work in this life.

Now all the mistakes made in connection with the cleansing of the Spirit are like those we make in connection with the Body and Soul. Man begins at the circumference and attempts to work to the center by beginning upon the Body, and says, "Now I am going to reach the Spirit and Soul by working upon the Body." God, on the contrary begins at the center, and works from the center to the circumference. God begins from within. Man begins from without.

It is vain to attempt to perfectly cleanse either the Body from disease, or Spirit from sin, by anything that you can do from without. Everything must be done from within. I ask your attention to this principle which is universally recognized even in natural science, that everything proceeds from the center to the circumference, and not from the circumference to the center. Throughout the Universe everything moves from the center to the circumference. All the bodies around the sun in this planetary system are all controlled by the great central sun; and that sun and all the suns throughout the Universe are revolving around some other great center, which

cannot be other than the Center of Universal Power, the Throne of God. It is the same in every department of nature. All life proceeds from the center, not from without. This is a principle which is perfectly applicable to spiritual things.

God begins, when He wants to cleanse man, not by looking at his tongue and feeling his pulse and shaking his head. But God begins by saying, "My son, give Me thy heart." God begins by asking that man, His own child, will surrender his Spirit and open his heart for the King of Glory to come in, so that the Holy Spirit shall take possession of the Spirit, and shall control, and by His own power flow through man's Spirit, Soul and Body and shall therefore cleanse man wholly. Then the Holy Spirit shall purify, shall quicken, and shall make to live every part of the spiritual, psychical, and physical nature of man, until the whole work began from the center shall go out to the utmost circumference, and man's whole being shall be controlled and purified by God. This is the prayer of the apostle. This is the declaration of the apostle. That God "will do it," by the eternal Spirit who has "called" us.

Christ himself said that His work was to be succeeded by a still greater work. He said that the Eternal Father lived, and had predestined Him, the Eternal Son, to come and fulfill all the Eternal Will, and by His own sacrifice work out a redemption for Spirit, Soul and Body. But that redemption was not to be worked out fully by the agency of the Son of God. That redemption was provided by the Atoning Sacrifice of the Son of God, but was worked out by the agency of the Holy Ghost. Christ himself declared that He, the Christ, had come down to this earth in man's form, that He might show us how 'by the Spirit of God,' the Son of Man could work out human redemption by indwelling "power of the Holy Spirit.

The Lord Jesus Christ declared "I can of myself do nothing," and He also said, "The words that I speak unto you, I speak not of myself, but the Father that dwelleth in me He doeth the works." He was raised from the dead "by the Spirit," and that same Spirit that dwelt in Him is to dwell in us. He declared that His atoning sacrifice, his resurrection and re-ascension into heaven, were all for the purpose of preparing the way of the Holy Ghost that He might come out "upon all flesh." The Holy Spirit descended upon those at Pentecost, filled their Spirits, filled their Souls, filled their bodies, filled their whole being until He fully possessed them. Jesus said at the great Feast of the Tabernacle, which is symbolical of God's tabernacling the flesh, "If any man thirst, let him come unto me and drink, as the scripture hath said, He that believeth on me out of his belly shall flow rivers of living water." Not only from the Spirit, but through the body of the believer shall flow rivers of living water. But this spake He of the Holy Spirit which was not yet come, because that Jesus was not yet glorified. The disciples did not understand Jesus at that time, and for the most part the disciples do not understand Him now. For the most part, the power of the Holy Spirit is not understood. Jesus said, "He dwelleth *with* you but He shall be *in* you." What a difference in the conditions—the Holy Spirit *with* you, and the Holy Spirit *in* you! Supposing I had a little child here on this platform, and I hold it by my hand. I dwell *with* the child. It is very different to dwelling *in* the child. Suppose I take the child and dwell with him. Is not that one thing helpful to him? He feels stronger because I am with him. But what a difference there is between my dwelling *with* him and *in*! If I could take him, my 185 pounds weight and put it in him, he would be so much heavier, so much taller, and forty three inches broader in the chest. If I could put my brains and put my 47 years of thinking inside a ten year old boy, he would be transformed into a 57 year old boy, and a very different being from what he was before. You see at once the difference between *with* and *in*. Oh, the difference between the Holy Ghost dwelling with you and the Holy Ghost dwelling in you! Before He dwelt *in* Peter, that apostle was a boaster, a coward and a liar; but

when He dwelt in Peter, he was transformed into a mighty apostle, and manifested humility, courage, truth, faith, hope and love, a very prince of men. You cannot be a coward, and have God in you. No man can fear who has God in him. There are no judges, nor legislatures, nor congresses, nor prisons, nor tortures, nor powers on earth or in hell, can make the man in whom God lives to fear. That is the thing which the world does not understand. That is the thing the church does not understand. But when the Spirit of God got into Peter, he understood it, and he went down from that upper room and was no coward. He went down and he stood there and he preached the gospel although he knew it would land him in prison. He stood and told them they were murderers and had cruelly slain the Prince of Life. He went on preaching, and gave up his life for Christ. That is the distinguishing characteristic of the Christians of the first century. They that knew that God dwelt in them. And who is He? The King of Glory. Who is this King of Glory? Who is this Spirit of Might and of Glory? The Spirit of the Father and Son who administers all the power of God. He is the Executive. It is He that saves. It is He that heals: it is He that sanctifies. It is He that quickens. It is He that carries out the Will of the Eternal Father. Blessed be God, He has not left the Church or the world. So now you may see how entire sanctification is to be attained. It is attained by the *indwelling power* of the Spirit, our spirits being first submitted to God's Holy Spirit. If you will surrender your Body, the Holy Spirit will flow through your Spirits into every part of your Souls: for that was the promise of God by the prophet Joel, the promise of the Holy Ghost when He said in the last verse of the prophet, "For I will cleanse their blood that I have not cleansed, for the Lord dwelleth in Zion.

The Spirit of God will flow through every part, and so Paul teaches what Christ affirmed on the day of the Feast of Tabernacles, that the Body shares in this redemptive power, that the Body was designed to be "an habitation for God through the Spirit," a temple of the Holy Ghost." Hence God demands the sanctification of your Spirit, your Soul and your Body; and if you will consecrate your being to God, then God will take possession of that which you consecrate and He will sanctify it, but the consecration must be complete. God will not take possession of the imperfectly consecrated being. God will not enter into it. Multitudes of Christians today say they are *saved*; but they are not consecrated, and, therefore, are not sanctified. The Holy Ghost does not live in them at all. The apostle Paul when he reached Ephesus found a number of the disciples and he said unto them, "Have ye received the Holy Ghost since ye believed?" And their answer was, No, "We have not so much as heard whether there be any Holy Ghost." "And he said unto them, unto what then were ye baptized?" And they said, "Unto John's baptism." He said, you have not been baptized with the baptism of Christ. You must be baptized in the name of the Lord Jesus. And so he baptized them "in the name of the Lord Jesus Christ," and as Christ commanded into the name of the Father, Son and the Holy Ghost—a triune baptism into the name of a Triune God. He laid hands upon them that they might receive the Holy Ghost; and through his hands the Holy Ghost did enter into them.

I will say now that this leads to a question that I am not going to shrink, as to the exact means of the communication of the Holy Ghost.

Now I want to be perfectly clear in what I say. There were two occasions on which the Holy Ghost came without any laying on of hands of man whatever. At Pentecost in the upper room at Jerusalem and at Caesarea, in the house of Cornelius. In the first case it was to establish the Christian Church amongst the Jews, and in the second amongst the Gentiles. In the first case they were engaged in prayer, and in the second Peter was preaching the Word—there was just so much of human agency in both cases, as is contained in faithful prayer and preaching. These were the only instances

in which the Holy Ghost is ever shown to have come in any other way than by the laying on of hands; because if you will read the scriptures diligently, you will see that the gifts of the Holy Ghost were gifts to the whole Church; but they were communicated through apostles or men bearing apostolic commissions, men upon whom the Holy Ghost had come, such as Timothy or Titus.

I call your attention to these facts.

First, you see clearly that in Samaria when Phillip preached and multitudes were healed, yet the Holy Ghost did not come: "for as yet he was fallen upon none of them." This was the condition of the work when the apostles Peter and John were sent down by the apostles from Jerusalem to Samaria. (Acts 8:14-17.) There were many among them who had been healed and blessed, but the Holy Ghost had not come upon any of them. He was with them, but He was not in them. "Then laid they their hands upon them and they received the Holy Ghost.

So also in Ephesus—Acts 19: 6-7—"And when Paul had laid his hands on them; the Holy Ghost came on them, and they spake with tongues and prophesied. And all the men were about twelve." This indicates that this gift of the Holy Ghost, although there were exceptions on the Day of Pentecost and at Caesarea, Palestina, was conferred upon prepared persons originally by the laying on of hands.

I am bound to make that admission. I am bound not to shrink from dealing with that question. I am going to shirk nothing, God help me. I shall tell you, not what I think, but what God says, what God thinks. And I do not care whether it fits in with modern theology or not. Sometime people say this is not Methodist doctrine, or Lutheran doctrine or Baptist or some other denominational doctrine. So much the worse then for those doctrines. One thing is certain, I will preach Bible doctrine only, God helping me. I am not going to fit my doctrine to fit the church. The only place for many modern doctrines is in some "misfit parlors."

At the same time I do not hesitate to say that God is not limited, and while I declare that these are the facts as to the laying on of hands, I am not going to limit God, because I believe, as the Holy Ghost came upon the people when Peter was preaching the word, I do believe that while I am preaching the word here to-day, the same Holy Ghost might come upon every one of you. I am not going to limit God.

The important point for you and me is this,
ARE WE WILLING TO LET THE HOLY GHOST NOT ONLY BE WITH US, BUT IN US?

When God comes in He is going to take entire possession. Brothers you do not have a dollar in the world. Your money is God's. When God takes possession of man's Spirit, of man's Soul, of man's Body, He takes entire possession of that man's property. When God is in possession, everything belongs to God, and the distinguishing characteristic of the primitive Church was this, that none of them said that anything he possessed was his own.

The moment that the Holy Ghost takes possession, I have nothing, it is God's. I have no possession of myself. I am God's.

I realize that to-day in speaking to you. I realize that always in praying with you, and for you. I realize this, that the life and power of God, the Holy Spirit, through my Spirit, my Soul, my Body, is the only power that can be effectual either through my lips in preaching, or my hands in the act of healing. I am consecrated to God, and God has the power over me and the responsibility for me. So long as I am consecrated to Him, while He maintains my individuality and speaks through me, not neglecting my peculiar organism, yet it is the Holy Ghost that is in possession. The same Holy Spirit that spoke through Matthew, Mark, Luke and John and through Paul and Barnabas. He needs living human agents to-day as much, perhaps even more, than He did nine centuries ago.

[To be continued in our next issue]

LEAVES OF HEALING.

REV. JOHN ALEX. DOWIE, Editor.

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CHICAGO, ILLINOIS, MARCH 29, 1895.

EDITORIAL NOTES.

"THEY hated Me without a cause" — *The words of our Lord Jesus in John 15: 25.*

"If the world hate you, ye know that it hated Me before it hated you." — John 15: 18.

MARVEL not, my brethren, if the World hate you." — John 3: 13.

It is a bad sign when a Christian has no enemies. He has failed to follow Christ. Nothing stirs up the hypocrisy of the false in the nominal Church, like uncompromising fidelity to Christ, unceasing activity in His service, and absolute obedience to His word. It is the World *within* the so-called Church that is the bitterest foe of Christ, and, therefore, of a true Christian.

It is a token of divine reality *to be hated* by the World, the Flesh, and the Devil.

It was to His unbelieving brethren that Jesus said, "The World cannot hate you, but Me it hateth; *because* I testify of it, that the works thereof are evil."

WE are glad to be hated by the Devil, and by the hypocrites whom he has placed in control of some of the institutions which call themselves Churches, but are too often Synagogues of Satan, like unto those from whom Christ and those whom He blessed were thrust out in the days of His flesh.

"The Devil and I we can't agree,
I fight him, and he fights me—
Glory! Hallelujah!"

WE have sung that little ditty for many years, to a tune of our own which no human ear has ever heard, nor probably could hear. God and good angels know it, and will teach it to all who want to know it. It is a grand tune to cheer a

warrior's heart. Michael the Archangel "contending with the Devil about *the body* of Moses" must have sung it throughout the fight.

OH, how Satan fights for the *bodies* of God's people. The doctors, at his bidding, fight for them whilst they are alive, and the young ghoul of the dissecting room fight for their corpses when they are dead, and even steal them from their graves.

THE ludicrous proceedings of the Doctors of the State Board of Health against us, which have covered them and their Unjust Judge with shame and contempt, are proof of how the Devil leads the doctors for the most part. But the mania for controlling the *bodies* of God's people which possesses the doctors has led them to guard the public Hospitals and even the Home for Incurables from the dread presence of Divine Healing. They have lost several *bodies* lately which were destined for the dissecting room, notably Miss Schafer's from the Cook County Hospital. She has lived to find deliverance in Christ, and to tell the story of that removal, from a supposed dying bed there, to a night inspection by sixty body snatchers in the Masonic Temple. How it grieves them to know that Christ healed her!

BUT their conduct is still more detestably wicked in persecuting any who in the Home for Incurables will dare to read LEAVES OF HEALING or speak of Divine Healing there, or come to Zion Tabernacle seeking for Jesus. We *know* that this has been done in many cases. Take the following touching letter from an aged child of God there as an illustration:—

HOME FOR INCURABLES,
56TH STREET AND ELLIS AVE.,
CHICAGO,

REV. JOHN ALEX. DOWIE:—

The LEAVES OF HEALING is spread upon my lap, and I am going to tell you that I never open a leaf of this precious paper without receiving a blessing, and a greater understanding of my Heavenly Father's will, although it is brought to my room concealed under aprons and read in secret, as I am told it is forbidden to be read in this "Home." But just at this hour I am bold enough to spread it wide open, so everybody may see me *read it*. I defy them. *Let the consequences be what they will.*

I know what the Lord has promised me. He has promised to heal me. I have the faith and love for Him to ask it of Him. I pray for healing in the right spirit, for it would glorify His name even in this Home for Incurables. Yes, I have prayed for healing without ceasing. I am waiting and trusting.

My mind directs me to you, Dr. Dowie, for the start, perhaps it is God's will for you to lay your hand on me, that His name may be glorified publicly. I have great faith in you. But through God only can the way be opened for me to come to your Home for healing.

I am shut up in this home for life, poor, *almost* entirely helpless, and no way to get to you. I would not be allowed to ever return here. Ah, my God, I would not have to return, I would be healed. Pray that He may provide a way for me to go. Pray for me Dr. Dowie. Pardon the scraps of paper: I write under great difficulties. Yours, in Christ's Name,

This attempt to shut out Jesus as the Healer even from the Home for Incurables would be laughable in the extreme, were it not so disgraceful and cruel. The Devil is still "contending for the body." But Christ is in the fight too, and He came "to preach deliverance to the captives" everywhere.

ZION Tabernacle, and all its surrounding institutions, are full of blessing, and we are looking forward to a glorious Spring-tide of work for the Best of Masters.

"BRETHREN, PRAY FOR US."

POST OFFICE PERSECUTION OF THE LEAVES OF HEALING.

[The following letters speak for themselves in this connection. We have many scores of similar communications for all which we heartily thank our friends. Ed.]

AURORA., March, 23rd 1895.

Bro. John Alex. Dowie,

Dear sir:—I wrote a communication to the *Inter Ocean* and wished them to publish it, but they returned it. I will enclose it with this, so you can see also what they said. You can use the letter as you may desire.

Yours in love,

R. P. McDole.

To the Editor of the Inter Ocean:

I have been reading of what trials one of your citizens is having in the work in which he is engaged, in the city of Chicago. I refer to Rev. John Alex. Dowie, who of all men, we think, should have every encouragement that we mortals can give him. He is a man who dare come out and preach and teach what he believes to be the teaching of the Word of God. It is a new teaching to the people of the nineteenth century, although it is as old as the church of Christ itself. I refer to the doctrine of Divine Healing.

The clergy of Chicago have kept very silent ever since he has been in your City, although there have been remarkable cures wrought through his agency, cures that have baffled the skill of your best physicians. The lame have been enabled to walk, the blind to see, the dumb to talk, the deaf to hear. All manner of sickness has been cured, not only in your city alone, many cures having been wrought by the prayers of Dr. Dowie, whom he never saw, and the patient being miles away.

The writer has seen accounts of many remarkable cures accomplished through Dowie's agency, in the *Inter Ocean* and which any one must believe are miracles. The *Inter Ocean* is the only paper that I know of that has had the moral courage to even mention the wonderful work done in Chicago through Dr. Dowie, unless it was to cast odium on him and his work. They do not stop at casting all sorts of foul epithets on Dr. Dowie, but they even insult the intelligence and honesty of those who are guests in his homes. They smirch the character and virtue (if they can) of those poor sick ones who go there to get healed of their infirmities which doctors of medicine could not cure.

They seem to doubt the ability of one who has been deaf, dumb or blind, or who has had any other infirmity all his life, to realize that he has been healed. They talk as though he was never sick or that he was an idiot and did not know what he was saying.

Next comes a great combination of doctors. Through them and the agency of the Board of Health, both Dr. and Mrs. Dowie were arrested and put to the expense of defending a four day law suit, upon the accusation that they were practicing medicine without a license. Instead, he instructed his guests to leave off taking any medicines whatever, before he would in any way act in their behalf. Just for the crime of praying for the poor, sick and dying and because God honored his prayers, many being raised to health and usefulness, they must needs put him to all that great cost and vexation. If no one had been healed the doctors or vile papers would not have taken the trouble to persecute him as they have. They would only have laughed and passed on.

But this is not enough. This Disciple of Christ starts a little newspaper thinking to spread the Gospel news of healing far and wide, so that many might be lead to the Light. That Christ was not only their Saviour, but would be their Healer if they sought him as such. Then the arch enemy of man kind, the Devil, puts it in the minds and hearts of some of the Government Officials to tax his paper so high a rate of postage, that it will be impossible for him to print and distribute a paper at those rates. After letting Dr. Dowie's paper pass through the mails for about five months at second rate postage it is all at once held in the Post Office at Chicago for a period

of eight days, and a demand for a charge of third rate postage was made. *This made the charge of mailing one weeks matter amount to \$45.08 where as before as second class matter the charge was only \$3.50.* Dr. Dowie has appealed to Washington for relief but the third Post Master General has sustained the Post Master at Chicago.

Now the LEAVES OF HEALING is strictly a religious paper. There are many of its kind or many similar to it. Every denomination of Christians in the land has one or more Journals, and each one publishes just such matter as is thought will best further the interest of the cause which each represents, yet not one of these has to pay the third class rate of postage. There are such vile papers as the *Police Gazette* of New York, *Heart and Hand* of Chicago, and *Matrimonial Journal* of Chicago, all of which have a decided immoral tendency. They also have a powerful influence in corrupting any mind that reads them and are ruining hundreds of our youths. Yet these are admitted to the mails and as second class matter.

Now, Mr. Editor, in reading every issue of the LEAVES OF HEALING which has been published, the conclusion is that it is impossible for one to read those papers without being benefited. No dirt or filth, but it is written in a tone to uplift heart, mind and spirit. It opens up a new gospel. Our preachers have taught the days of miracles ceased with the apostles, but we see them wrought right in wicked Chicago.

Now we, in the name of the Constitution of the United States, in the name of our civil and religious liberty, in the name of the civilization of the nineteenth century and in the name of fair play, we protest against this uncalled for persecution. We call on all ministers of the gospel in every name, on all papers which want to see fair play, on all citizens who love liberty and our beloved country, to join with us in this protest.

A SUBSCRIBER.

THE INTER OCEAN.

EDITORIAL ROOMS.

CHICAGO, March, 11, 1895.

R. P. MCDOLE, Aurora, Ill.:

Dear Sir:—We have had a good deal to say about Dr. Dowie on both sides of the question and do not care to continue the controversy. Therefore your letter is returned.

Yours Truly,

WM. H. BUSBEY,
Managing Editor.

VALPARAISO, IND., March 18, 1895.

REV. JOHN ALEX. DOWIE,

My Dear Bro. in Christ:—The work God is doing through your ministry, is not confined alone to what is done in the Tabernacle and the Homes, for the blessing accompanies LEAVES OF HEALING, over land and sea, wherever they find their way and are read.

And now a word in regard to the action of Postmaster Hering in discriminating against LEAVES OF HEALING being received at the office as per agreement, thereby forcing you into submitting to a great wrong, or to fight for your rights; but fighting will not supply present needs. I therefore suggest that you make a computation of what the extra charges will be to *pro rata* it amongst the subscribers, and publish it in the first issue of the LEAVES, and let a motion accompany it that each one remit promptly this amount, and thereby relieve you of this unjust expense until the matter can be adjusted. I am positive if all appreciated the good LEAVES OF HEALING are doing, as I and my family, they will only be glad of this opportunity of testifying to it. My dear Brother you have our sympathy, and that of many here who never saw you, for the persecution and annoyance you and your noble wife have been subjected to now for several months, but we are glad that the work in Zion Tabernacle and the Homes are still being blest with success, and is certainly evidence that God is with you, and that you will yet come off conqueror in the end.

Your Brother in Christ,

R. M. FRYAR.

RELIGIOUS INFORMATION.

THE following, compiled by the St. Louis *Christian Advocate*, may be of interest to our readers:

—There are 47 Chinese temples in this country, valued at \$62,000.

—The Society for Ethical Culture claims 4 organizations and 1,064 members.

—The friends of the Temple have 4 churches, worth \$15,000, and 340 members.

—The Social Brethren claim 913 members, and have 20 churches, valued at \$8,700.

—The Plymouth Brethren have 6,661 members who attend 314 churches, valued at \$1,465.

—The Friends, or Quakers, are a wealthy body. They have 1,056 churches, worth \$4,541,334.

—The Christian Mission Association has 13 churches, worth \$3,900, and have 754 members.

—There are 989 Dunkard churches valued at \$1,362,631, and having a membership of 73,795.

—All branches of the Mennonites have 41,541 members, with 550 churches valued at \$643,800.

—The Theosophical Society has 40 divisions, with 695 members and property valued at \$600.

—The Unitarians claim a membership of 67,749, and have 421 churches, valued at \$10,335,100.

—The Independent Congregationalist claim 14,126 members, and 156 churches, worth \$1,486,000.

—All Lutheran bodies have 1,231,072 members who worship in 8,595 churches, valued at \$35,060,354.

—The Catholic Apostolic (Independent) has 10 churches, worth \$66,000, and claim 1,394 members.

—The Christian Union worships in 294 buildings, valued \$234,450, and claims 18,214 members.

—The Moravians have 94 churches and halls, valued at \$681,250, and claim a membership of 11,781.

—The Universalist claim a membership of 49,194, who worship in 956 churches, worth \$8,054,332.

—The Church Triumphant, Schweinfurth's, has 12 churches worth \$15,000, and attended by 384 members.

—The Schwenkfeldians have the smallest denomination reported by the census. They have 4 churches, worth \$12,200, and a membership of 306.

—There are 51,489 Methodist churches of all branches in the United States, having 4,589,284 communicants, and their church property is valued at \$132,140,179.

—The River Brethren have 111 churches, valued at \$81,350, and have a membership of 3,427.

—The United Brethren have 4,526 church buildings, worth \$4,937,583, and a membership of 225,281.

—The Congregationalist's have 4,868 church buildings, worth \$12,206,838, and a membership of 512,771.

—The Latter Day Saints, Mormons, have 856 churches, worth \$1,051,791, and a membership of 166,125.

—The German Evangelical Synod has 870 churches, worth \$4,614,420, and a membership of 187,432.

—The Christadelphians have 63 church buildings or halls, valued at \$40,000, and a membership of 1,277.

—The Disciples of Christ have a membership of 641,051, and have 7,246 church edifices, valued at \$12,206,038.

—The Salvation Army in the United States has 329 buildings worth \$38,150, and claims a membership of 8,150.

—The Evangelical Association has a membership of 133,313 and 2,310 churches and halls, worth \$4,785,680.

—The Jewish people of the United States have 533 synagogues, valued at \$9,754,275 and claim 130,496 adherents.

—The M. E. Church, South, has 15,017 churches, with a membership of 1,209,976, and property worth \$18,775,362.

—The Church of God, Winebrennarian, has 22,511 members, who worship in 479 churches, valued at \$643,185.

—All bodies of Adventists have 1,757 church buildings that cost \$1,236,345, and are attended by 60,491 members.

—The M. E. Church, North, claims 25,861 churches, worth \$96,721,408, and having a membership of 2,240,354.

—The Church of the New Jerusalem claims a membership of 7,095, and 154 church buildings, valued at \$1,385,455.

—In 1842 the number of communicants in the Protestant churches in China was 6; in 1865, 2,000; and in 1892, 50,000

—The Baptist have 42,909 churches and a membership of 3,712,468. Their church property is estimated at \$82,328,123.

—There are 5,102 Episcopal churches in this country, having 540,509 members. Their church property is worth \$82,835,418.

—The churches of the Christian connection in this country have 1,424 buildings, worth \$1,775,202, and attended by 103,722 members.

—Of Presbyterian church buildings in the United States there are 13,476; their membership amounts to 1,278,332 and the value of their church property is \$94,869,067.

TOBACCO LOVERS.

IT is estimated that nearly 300,000,000, or about one-fourth of the entire human family use tobacco. It is used by men of every nation, civilized, and uncivilized, old and young; rich and poor; saint and sinner; Christian, Turk and heathen. No pope, prince, president or king wields a sceptre over so wide an empire. It is computed that the whole number of smokers, snuffers and chewers consume 500,000 tons of tobacco annually, or 1,000,000,000 of pounds weight. The expenditure of time, labor and money laid out for tobacco is prodigious. The aggregate of all these that enter into the raising of the weed; the making of it into plugs, snuff and cigars; the transportation; the buying and selling and using is a problem for mathematicians that rises beyond millions.

The time spent by a single individual in taking chews, and lighting and puffing pipes or cigars, would, if properly improved, in many instances, be sufficient to acquire a thorough knowledge of several useful sciences. Multiply this by the whole number of tobacco users, and it will amount to centuries of precious time consumed not only in useless, but hurtful and degrading practices. The labor in producing tobacco and preparing it for use, is amazing. Five and a half millions of acres are cultivated in this soil-impoverishing crop throughout the world. In one great tobacco factory in Seville, Spain, 5,000 single girls are employed in a single room. In the city of Hamburg, 10,000 persons, many of them women and children, are engaged in the manufacture of cigars. A printing press is occupied entirely in printing labels for the boxes of cigars, and other matters connected with the immense tobacco business of that city.

A man in one of our churches used \$75 worth of tobacco yearly. A young man in a neighboring town confessed to smoking \$91 worth of cigars in a year. In an annual report of a State almshouse there is the following item of expenditure: "\$219 for tobacco, snuff and pipes." Communities must be taxed additional in order to provide tobacco for paupers! Professed Christian, are you still waiting for God to show you it is wrong to use it?—*The Full Gospel*.

DIVINE HEALING HOME.

See Illustration Page 421.

THE Divine Healing Home of which we present a view to our readers on page 421 is personally conducted by the Rev. John Alex. Dowie and Mrs. Dowie.

It is situated in a quiet avenue within a block of Jackson Park, where the World's Fair was recently held, and is close to Midway Plaisance. It is only a few hundred feet distant from the Sixtieth Street Station of the Illinois Central Railway. The central part of the city of Chicago, seven miles distant, is reached by express trains in fifteen minutes. The terminus of the Sixty-first Street Electric cars connecting with the Wabash Avenue and State Street cable lines, is only one block west. The Sixty-third Street electric cars come within two blocks and the Elevated Railway is three blocks south on Stony Island Avenue and Sixty-third Street. Beautiful walks and drives in the parks and by the lake shore and pleasant boating in steam launches on the lagoons of Jackson Park are accessible. The location is one of the most convenient and pleasant in the city.

The Home is neither a hospital nor a hotel but just what its name implies, "a home." The President and his family make it their private home and all its inmates are treated as his private guests. Services of praise, prayer and teaching of the Word of God are held twice daily in a large assembly room and private interviews are given as often as possible. In addition to these services, Dr. Dowie usually meets the guests several times in each week for special healing services. No charges are made for his personal ministrations and the rates are only for table board and room accommodation. These rates can be procured on application.

The guests in Divine Healing Home No. 2, which is close to the Tabernacle on East Sixty-second Street, are also invited to all the privileges of the principal Home. It is only two blocks distant from the principal Home.

The Home has been established for the purpose of receiving.

First. The sick children of God who are seeking Him alone for the healing in the name of Jesus and through the power of the Holy Spirit; and

Second. Those who are receiving instruction in God's way of healing as set forth in the Holy Scriptures.

It is desirable that those who wish to come should arrange in advance with the President for their reception as sometimes there is not room enough to receive all applicants.

God has very abundantly blessed the Home, which, in the opinion of all who have entered it, is beautifully furnished and adapted for the purpose for which it has been established. It was opened upon the first of May last and has been almost continuously filled, frequently to overflowing, ever since; so much so, that the house next to the Tabernacle has had to be refurbished and is now also at this writing quite full of guests. The furnishings of the Homes are almost entirely new and have cost in all nearly \$8,000 which the Lord has graciously provided to the uttermost farthing.

It may interest friends at a distance to explain that the group in front of the Home consists, first, of Dr. Dowie and his wife, who are seated. Their son and daughter stand immediately behind them in the center and the Rev. S.

J. Harrison, Dr. Dowie's Assistant and Manager of the Publishing House, Mr. D. C. Alton, Financial Secretary, Mr. J. J. Carpenter, Private Secretary, and Mr. Chas. Canode, Foreman of the printing office, complete the central group of eight persons. To the right of these are Mr. and Mrs. Cotton, Janitor of the Tabernacle, and Matron of Home No. 2, with housemaids, laundress, cooks and janitor of Divine Healing Home. On the left of the central group are a number of the guests who happened at that time to be in the Home. The first three ladies are from Florida, Illinois and Wisconsin, and as the group is further examined we see persons from Iowa, Kentucky, Canada, Colorado and other parts of America. It is a fair representation of the gatherings in the Home, of those who have come from all parts to seek the Lord for healing. It would not become us to speak in terms of praise of the management and the attractiveness of the Home, further than to say that we have known of none who have not come into it with pleasure and left it with reluctance, expressing their gratitude and desire to again come under its roof. It has been a great joy to us to have been honored by the Lord in establishing so pleasant a retreat for his suffering children.

The experience now being gained by Doctor and Mrs. Dowie in the management of these Homes will be of great value to them in the establishment of more permanent institutions in connection with the work in Chicago and elsewhere. Already it is evident that larger facilities would bring increased blessings and a Home of two hundred and fifty rooms (we have at present about seventy in the two Homes) could be easily filled. The boarding houses in the neighborhood have had large numbers of guests who have been unable to find accommodation in the Divine Healing Home, as many as one hundred having been known to take rooms in the vicinity.

The Morning Talks and the special seasons of prayer are seasons of continuous interest and the many testimonies of those of the guests who have been healed in the Homes and in the Prayer Room of the Tabernacle add much to the enjoyment of the guests.

As we write these words we look once more at the picture and think of the joy connected with many of these cases. The first lady in it, Mrs. Benham, of Crescent City, Fla., who was sick for many years and had not been able to go up stairs in her own home nor to go to church once in six years, is now enabled to attend all the meetings in the Tabernacle, in the Home and to have her room on the third floor of the building.

The second lady in the group, Mrs. John Hayden, of Dixon, Ill., was blind and now sees, was unable to walk, suffering from *locomotor ataxia*, and was instantaneously and perfectly healed in the Home. The lady next to her, Mrs. Maggie Parsons, of Madison, Wis., was also perfectly healed as she testifies, after many years of suffering; and the dear little girl, Ethel Foley, of Chicago, standing upon the garden seat in the center, whose right leg had a large tumor, and was paralyzed, is now perfectly healed and able to run about without crutch or brace. Similar stories might be told of others in the group.

Rejoicing in what has already been wrought by God within these walls, we send forth this little picture on its mission, praying that God may raise up still larger and more suitable buildings for His sick ones and enable us to be more useful in this portion of His service.

ZION TABERNACLE.

(See Illustration on page 1.)

ZION means strength, or a fortress. Truly God has manifested His strength in a very remarkable way in this little frame Tabernacle, and has made it a spiritual fortress. Since the beginning of this year more than twenty thousand sick persons have been prayed with, accompanied by the laying on of hands, in the name of the Lord Jesus, within its walls. Of these, a vast number have been healed. Many thousands have been led to sincere repentance for sin, and, through faith, have found salvation and peace. Christians witness that it has also been to them a place of blessing, where they have been led into the King's Highway of Holiness. Many a weary pilgrim in "the valley of weeping" has found in it the "well" of consolation and refreshing. Joyful songs of loudest praise have rung forth from its courts, and, by the agency of the secular daily press, Zion Tabernacle and God's wonderful work therein have been made known in all parts of this country and in many other lands.

We have thought that a picture of this humble headquarters of our work in Chicago might be appreciated by the tens of thousands who have visited it, and by the still larger number of our distant friends, in all parts of the world, who have never seen it.

It was built by the Chicago Branch of the International Divine Healing Association, for a World's Fair Mission, and was opened on the first Lord's Day after the opening of the Fair, May 7th, 1893. But it attracted very little attention at that time, although vast multitudes of pleasure seekers passed its doors. Still it was open, for the greater part of the time, every day save Saturday; and gradually, toward the end of the Fair, many began to attend the meetings. A severe winter, and wide spread depression and destitution in the city and country followed the shameful scenes of wasteful extravagance, unbounded licentiousness, and inordinate vanity of that Vanity Fair. Our Tabernacle stood silent guard at the gates of the deserted "White City," and all through the winter the services were patiently continued, in the once thronged, but then deserted, region around the Fair Grounds. It was sometimes weary work; but we waited for the morning, and it came. We knew the Tabernacle had not done its work. Yes, it came, a steadily rising tide of blessing, until long ere the snow and ice had disappeared, thousands and tens of thousands, not only from Chicago, but from distant cities and states were thronging it, and all the surrounding buildings, almost to suffocation. Multitudes gathered far beyond its capacity and were glad to get a place outside a window, or within hearing distance, whilst hundreds stood within the Tabernacle, crowded the platform, the prayer-rooms, etc. Wave after wave of Divine power swept over these throngs, and God was glorified in thousands of conversions and healings through Faith in Jesus Christ. Great down town and suburban meetings were held to ease the pressure upon the Tabernacle. Meetings in the center of the city were held for many weeks every Lord's day afternoon in the Central Music Hall and continued, until midsummer, in Battery D. The first downtown meeting was thus described by the *Daily Inter Ocean* in its issue of Monday, April 16th: "Central Music Hall was packed from floor to ceiling yesterday afternoon with persons drawn either by necessity, sympathy or curiosity to hear the Rev. John Alexander Dowie and the testimonies of those who had been cured of their diseases through his ministry. If the hall had been twice its size it could have been filled easily by the crowds that were turned away. For three hours, from 2:30 to 5:30, those who were fortunate enough to obtain admission were content to sit and drink in the proceedings, and the few empty seats left by those who went out during the service were speedily filled by others

from the outside." It was estimated that there were about 4,000 persons in the Hall at that service.

The meetings in the suburbs of South Chicago and Englewood were also attended by great crowds of persons, especially in the First Baptist Church, South Chicago, and in the Covenant Baptist Church, Englewood, into which buildings hundreds were unable to obtain admission week after week. The meetings still continue to be very largely attended, there being seldom a vacant seat in the Tabernacle. On last Lord's day, August 26th, after crowding every inch of standing and sitting room, many were content to stand at the window, or to remain in their carriages outside on the street, or in the prayer-room behind the Tabernacle, within hearing distance.

The spectacle which the Tabernacle presents is always intensely interesting from a philanthropic point of view. Thursday is denominated Children's Day, and Dr. Dowie resolutely refuses to see any grown up people, excepting in cases of extreme emergency, on that day. Then the children of all ages have complete possession of the Tabernacle and all its surroundings. Arriving early in the morning they take their seats, or sit upon the floor or the platform piling up and piling up on mothers' knees, and often two in a chair, until the place is completely crowded. In addition to these, several rooms off the prayer-room are set apart for insane and feeble-minded children. The exercises are of the most simple and entertaining character, Dr. Dowie aiming to adapt himself to the comprehension of the youngest. Shortly after the opening of the service he frequently calls upon many whose little legs have been lengthened, deaf and dumb who can now speak and hear, some who have never walked from their birth who can now walk and leap and run, and all sorts of children to testify to their healing. Their mothers stand up with them and tell the simple story. On that day there are children everywhere, and oftentimes Dr. Dowie lays hands upon over five hundred children, seeing them in the prayer-room in well-ordered and quiet companies of eighty to one hundred. As many as twenty different nationalities are sometimes represented on Children's day.

We shall give in an early issue a sketch of the Children's day.

The earnestness of the throngs who gather is seen in the fact that oftentimes they will take their places in the Tabernacle hours before the beginning of the service, and will wait even until nearly midnight in the hope of being seen. Oftentimes the platform in the Tabernacle during a service will be surrounded by many persons lying upon cots and invalid chairs, some of whom have been brought in that condition for many hundreds of miles.

On the last page of this issue some of these cots are seen in the picture entitled "Captured From the Enemy," which is a photograph of the back of the Tabernacle platform. One great feature of the Tabernacle and other services is the large number of persons, who at the close of Dr. Dowie's addresses will rise when he utters what he calls "God's Call to Repentance." As many as two thousand persons have risen at one time in the downtown meetings and have openly professed their repentance toward God and their faith in the Lord Jesus Christ, following Dr. Dowie audibly in an impressive penitential prayer. The spiritual always precedes the physical work in the Tabernacle. Repentance for sin, and faith for salvation always precede the ministry of healing.

Our hearts are filled with praise as we think of what God has wrought in Zion Tabernacle, and, although it may be that He will give us a larger building and a more permanent structure, we shall ever remember with unceasing joy, the things that "God hath wrought" within these sacred walls, where we have so often read the words, (Psalm 20: 1, 2).

"The Lord answer thee in the day of trouble,
The name of the God of Jacob set thee up on high
Send thee help from the sanctuary,
And strengthen thee out of Zion."

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DIVINE HEALING MISSION

....CONDUCTED BY....

THE REV. JOHN ALEX. DOWIE AND MRS. DOWIE.

Meetings will be continued in ZION TABERNACLE,
251 East 62nd Street, near Jackson Park

DURING THE MONTH OF APRIL

LORD'S DAYS: 10:45 A. M., 2:45 P. M. and 7:45 P. M.

TUESDAYS: 2:30 P. M.

THURSDAYS: (CHILDREN'S DAY) 2:30 P. M.

FRIDAYS: 2:30 P. M.

SPECIAL NOTICE.

THREE PRAISE AND TESTIMONY MEETINGS

Will be held in the TABERNACLE on LORD'S DAY, MARCH 31st, at 10:45, 2:45 and 7:45 P. M., when many who have been saved and healed through faith in Jesus will testify. "All manner of sickness, and all manner of diseases" will be represented. The crutches, braces, trusses, boots, plaster casts, cots, etc., represented in the picture, "Captured from the Enemy," will be exhibited above the platform.

THE MORNING MEETING will be given wholly to TESTIMONIES OF CHILDREN AND YOUNG PEOPLE.

Those who desire to testify will assemble in the Healing Room and meet with Dr. Dowie, half an hour before each meeting.

There are no charges of any kind made. Free-will offerings only are received. All persons who desire to see Dr. Dowie for healing must apply for tickets to the Rev. Dr. Speicher at the close of the Lord's Day services.

DIVINE HEALING HOMES

Conducted by The Rev. John Alex. Dowie and Mrs. Dowie.

HOME No. 1,

Where Doctor and Mrs. Dowie personally reside) is situated at 6020 Edgerton Avenue, close to the 60th Street Station of the Illinois Central Railway.

HOME No. 2,

Is situated at 253 E. 62nd St., next door to the Tabernacle.

HOME No. 3,

Is situated at 6034 Edgerton Avenue, three doors south of Home No. 1.

Personal application by intending guests must be made at Home No. 3 to the Steward of the Homes.

Letters must be addressed to Dr. Dowie.

Terms will be forwarded on application.



ZION TABERNACLE. 251 East 62nd Street, near Jackson Park, Chicago.

(See Page 420)

He sendeth His word  and healeth them.

LEAVES OF HEALING

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.

VOL. 1. NO. 28. NEW SERIES.

CHICAGO, APRIL 12, 1895.

PRICE FIVE CENTS

GOD'S WITNESSES TO DIVINE HEALING.

No. 17.

CHARLES O. DAVIS.

THE LAME WALK:—Matthew 11:5. This declaration was a part of Jesus' message to John the Baptist, reassuring the imprisoned prophet that he made no mistake in proclaiming Him to be the promised Messiah.

Zion Tabernacle is the scene every week of many healings of lameness through faith in Jesus, and we have a large and curious assortment of the cruel instruments of torture which surgeons usually employ to cure deformities of every kind. This bright and earnest Christian youth who stands forth as God's Witness was paralyzed in his right leg from the hip down from his infancy—a period of sixteen years. The limb was *two inches* too long, and he was compelled to wear the brace he holds in his hand. We have seen many short legs *lengthened*, but never saw one that was too long *shortened* through faith in Jesus until we saw this young man healed.

At first we were puzzled just how to pray; but quickly remembering that Elijah's prayers availed both ways, first that it *might not rain* and then that it *might rain*, we concluded it would be the same when applied to Divine Healing. So, after praying for the removal of the paralysis, we gave the leg a

sharp push, and asked God to shorten it.

The result is seen in the picture and in the following words which Mr. Davis spoke at a meeting in Zion Tabernacle on Lord's Day, February 24th, reported in LEAVES OF HEALING, No. 26, page 405:—



CHARLES O. DAVIS, Polo, Illinois.

"I am 17 years old. When I was 14 months old I was paralyzed from the hip down in the right leg, and I always had to walk on my toes. I was under the doctors' treatment four months, and they did not help me, except to cut the cords and and let the heel down. In 1891 I went to the same institution. They put a brace on me and I had to wear it all the time. I came down here through reading the LEAVES OF HEALING. Dr. Dowie prayed with me, and I took off the brace. Dr. Dowie prayed for me again and my legs are now equal. I give all the praise and glory to God. The leg which was longer by two inches is now equal."

The brace which he wore for four years now hangs above the platform of Zion Tabernacle.

May his testimony be blessed to the ends of the earth and bring glory to Christ our Lord.

GOD'S WAY OF HEALING.

A Series of Lectures by the Editor, presenting the Gospel of Healing through Faith in Jesus Christ, as taught by him during his many years of ministry in many lands.

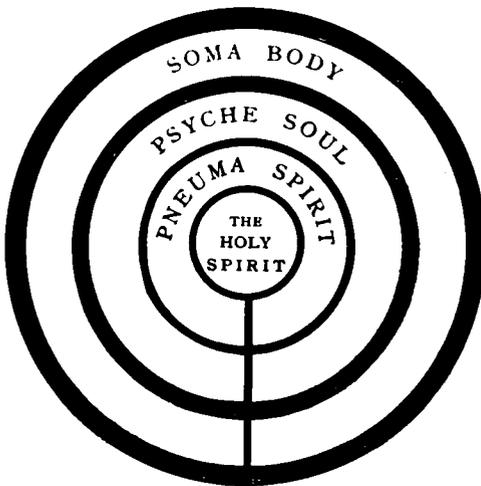
LECTURE FOUR.

SANCTIFICATION OF SPIRIT, SOUL, AND BODY.

SECOND LECTURE.—SECOND PART.

An address Delivered at the Afternoon Service in Zion Tabernacle, Chicago, on Lord's Day, February 17, 1895.

"Abstain from all appearance of evil, and the very God of peace Himself sanctify you wholly, and I pray God your whole Spirit, Soul and Body be preserved entire without blame until the coming of our Lord Jesus Christ. Faithful is he that calleth you who also will do it."



The central circle of the diagram is of gold color (the Holy Spirit); the next is white (man's spirit); the next blood red (the soul), and the outer circle carnation (the body). The line running from the central circle to the outer circle is of gold, and is used to illustrate the flowing of the Holy Spirit through the entire three-fold nature of man, thus sanctifying him wholly, and preserving him entire and without blame.

[Continued from No. 27, page 424.]

The Holy Spirit may be likened to a number of musical instruments. Say, that I have before me now, a bass instrument, a flageolet, a cornet and a flute. And now I take them up one by one and breathe into them. From the first I get a deep bass. From the flageolet a sweet, lovely sound. From the shrill cornet I call men to battle; and then I take the flute and breathe through it a sound which is low and sweet. But it is the same breath that breathes through each instrument. So it is with the differing organizations of men of God. The Holy Spirit takes possession of each, and uses their peculiar organizations to manifest God's glory and promote His work. He uses Martin Luther to strike blows that resound throughout the world. And he uses the organization of a John who leans upon the heart of the Redeemer and tells the sweet story of His love. But it is the same Spirit that breathes through each. God needs all these instruments. All power and all blessing and every divine gift we possess to-day comes to us in the Holy Ghost, and it is He who must control us, cleanse us and sanctify us. Hence this great prayer, "I pray God your whole Spirit and Soul and Body be preserved entire without blame until the coming of our Lord Jesus Christ." Hence you see, if any are sick He heals. How can I be "entire" if

my body is sick. I praise God for what I personally and continually realize. How could I to-day stand, after the continuous toils of months and years; but for the indwelling presence and power of the Holy Spirit? I have preached from ten to twenty-five times in the week, have prayed for about 1500 sick people individually every week on the average for the twelve last months, have conducted a correspondence consisting of ten thousand letters per year, and by His grace I stand here to-day without any physical weariness whatever. Why? Because the God that cleansed my Spirit, keeps my Body clean and endues me with His power, and makes my Body His instrument. Unless I were healed and divinely kept, I could not be this instrument.

I feel that the time is not far off when somewhere in some earthly Zion of God's, we can gather together a people that will be absolutely fearless of what any man thinks, and will let God think in them and for them. Then we will have men in whom all the gifts of the Holy Ghost will dwell.

That leads me up to the subject for next Lord's Day afternoon, namely the "Gifts of Healings, a Present Day Reality."

Brothers and Sisters, Chicago is a city through which we can reach the world. It is a city where we find representatives of every nation. I have the one great desire that Christ may be glorified, and that the Eternal Father may be glorified in Him through the Eternal Spirit, in accordance with His great prayer in John 17. I believe that Christ has been "given power over all flesh," and that this "power" will be manifested in the giving of "eternal life" to as many as the Father has given to Him. That "life" must be manifested in every part of the being saved. And my constant prayer is therefore, that the Holy Spirit who has called you, beloved, may dwell within your Spirits, and control every animal power and passion and that you be pure, and kept so, by the power of God. "Faithful is He that calleth you who also will do it."

Brothers and Sisters, I believe that God will raise up in this city an exceeding great army of redeemed men and women, and when that time comes, I tell you there will go out such a power as will shake the powers of the upper air and shake the powers of hell in this city and in every land beneath God's sun. God hasten that time when the power of God will be manifested as it has never been seen at any time before.

Brothers and Sisters are you willing to give up Spirit, Soul and Body unto Him. If you are the Holy Ghost will cleanse your Spirit, will cleanse your Soul, will cleanse your Body, and will make you a part of that mighty army.

"Brothers and Sisters, if you are willing to make a real and entire consecration to God, bow your heads and think over that question. Let each one ask: (*The Whole Congregation Bow in Prayer.*) Am I willing to make an entire consecration to God of my Spirit, my Soul, my Body, and my whole being? Am I willing to lay upon Thine altar for Thy service, all my talents, all my lands, and all my money, and henceforth to say it is no longer mine. It is Thine, O Lord? Help us our Father to answer these questions? Christ is demanding the answer now.

Brothers and Sisters, every one of you who desires to make that consecration, stand to your feet and make it! [In a moment almost the entire assembly stood, eager to make the Consecration. It was a most impressive sight.]

Dr Dowie continued:—Oh, does it not shake the powers of hell to see such a scene as this. Brothers and Sisters, answer me. Are you willing to make an entire consecration of Spirit, Soul and Body and all your possessions to God? (Yes) Then make it now. [Those standing then repeated the following prayer clause by clause following Dr. Dowie.] My God and Father, I am Thine. Redeemed by the blood of Christ, I come to make my consecration to Thee. I want to make it entirely, Spirit, Soul and Body. Take my Spirit, take my Soul, take my Body, take my time, take my earthly store, take my powers, let them all be Thine, they shall be no longer mine, and possess me by Thy Holy Spirit, cleansing me, for

Jesus sake. Help me now to do right, to maintain this consecration in the face of all opposition, to make it real and practical and continual for Jesus' sake. Make me a winner of souls, make me a helper of the helpless. Make me a comforter of the sorrowing, make me a strengthener of the weak, make me in every hour of every day a servant of the most high God for Jesus sake, Amen.

REJOICINGS.

Dr. Dowie said.—Brothers and Sisters such a consecration from so many hundreds makes my heart so inexpressibly happy that I cannot find words in which to express it, and dare not let my happiness find vent. I could not control myself. Let it find expression in your lives and in building up Zion. God grant it. God grant it for Jesus sake.

CLOSING PRAYER.

Father in Heaven we thank Thee for the repetition, the joyful repetition of the vows that we shall be wholly Thine. O God if we but carry out these vows and carry them into the work shop, into the counting house, into the drawing room and kitchen, into every part of our daily life, and let it be seen not by words only but by our whole life that we belong to God, what a power it will be in this city. Take us, make us just what Thou dost want us to be, and if Thou dost want these people and those outside who are in sympathy with us to build up on the borders of this great city, some place where the multitudes can hear a full and free gospel, then God help us to do it for Jesus sake.

After singing the Doxology the following Benediction was uttered.

BENEDICTION.

And now, beloved, abstain from all appearance of evil. And the very God of Peace Himself sanctify you wholly; and I pray God your whole Spirit, and Soul, and Body, be preserved entire without blame, unto the Coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it. The Grace of our Lord Jesus, the Love of God, the Eternal Father, the fellowship of the Holy Ghost, the Eternal Comforter, one Eternal God, abide in you, bless you, keep you, and all the Israel of God everywhere, forever. Amen.

HEALED OF EIGHTEEN YEARS' RUPTURE,

1048 West Second St.

Los Angeles, Cal., May 26, 1890.

Rev. John Alex. and Mrs. Dowie:

Dear Brother and Sister Dowie:

"I desire to thank Jesus for what he has done for me. When you were here in May, 1889, I was suffering from a rupture which had troubled me much for eighteen years. I was thrown out of a vehicle when in England. I also had enlargement of the spleen and weak limbs, besides other troubles; I could not walk to church. To get healed I felt I should have to give up riding in the cars on Sundays, which I did. Bro. Dowie laid hands on and prayed for me, also about sixty others. I felt the cleansing power of Jesus go all through me especially in the parts affected, and praise the Lord I am healed to-day. I can walk to God's house and have been a new creature ever since. On the 15th of February last, when you prayed with me and my family in your private room, in answer to my wish, you asked the Lord to remove a pain I then had in my side. I can say your prayer was answered. I shall ever be glad that Jesus sent you here to teach us this doctrine. It makes us feel Jesus so present with us. To Him be all the glory.

Your sister in Christ,

MRS. J. PAINTER."

From *2nd Years' Harvest* p 148.

GOD'S WAY OF HEALING.

BY THE EDITOR:

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

Jesus said, "*I am* the Way, the Truth and the Life," and He has ever been revealed to His people in all the ages by the Covenant Name, Jehovah-rophi, or "*I am* the Lord that Healeth thee." (John 14:6 and Exodus 15:26).

The Lord Jesus Christ is still the Healer.

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

Divine Healing rests on Christ's Atonement.

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

Disease can never be God's Will.

It is the Devil's work, consequent upon Sin, and it is impossible for the work of the Devil ever to be the Will of God.

Christ came to "destroy the works of the Devil," and when He was here on earth He "healed every sickness and every disease," and all these diseases are expressly declared to have been the "oppression of the Devil." (1 John 3:8, Matthew 4:23 and Acts 10:38).

The Gifts of Healing are Permanent.

It is expressly declared that the "Gifts and 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 and 1 Cor. 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 Zion Tabernacle, 251 E. 62nd St., near Jackson Park, Chicago, 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 Publishing House, 6100 Stony Island Ave., Chicago.

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

You are heartily invited to attend and hear for yourself.

ALL-DAY PRAISE AND TESTIMONY
MEETINGS IN ZION TABERNACLE
LORD'S DAY, MARCH 31, 1895.

MORNING MEETING.

After opening exercises, Dr. Dowie offered the following
INVOCATION.

"Let the words of my mouth and the meditation of my heart be acceptable unto Thee and profitable unto this people and to all who read the words that shall be spoken this morning, perhaps in distant lands and future time, concerning what God has wrought this day. For Jesus sake, Amen.

This was to have been specially a children's testimony meeting. This very wet and stormy weather has kept the the children away. Of course, you know how difficult it is for mothers to get quite a little throop of children ready. You must consider the children's meeting postponed until another time. If there are any here who want to testify on behalf of their children, stand up at once and tell the story. Don't make a single moment's delay. Give your names and addresses, please.

A MOTHER'S TESTIMONY.

Mrs. Rhymes, of No. 672 Halsted Street said:—"I have brought a baby here about two months ago. She was troubled with indigestion. She was troubled with it for thirteen months and was taking medicine all the time. Everytime I would give her something to eat, I would have to give her medicine. I called in the doctors and she never got well. I think, the last of January she got one of these sick spells and I brought here on Saturday evening. It was very stormy and my husband thought it imprudent to take her out, but I came and it didn't hurt her, but helped her. Dr. Dowie prayed for her. Dr. Dowie saw her and you couldn't help but know she had been blessed. She was almost well and kept on improving. Whenever she would feel bad, she would come to me and say "mam." She wanted me to pray for her. I prayed for her as I had seen and heard Dr. Dowie pray, and whenever she gets hurt, she comes to me and wants me to pray for her. She knows how she was relieved by being prayed for and I don't wonder she asks for prayer.

I have another child who is six years old, who was healed of liver trouble and catarrh. As for myself, I was blind in the right eye since I was five years old, and now I have got so I can tell any photograph held close to that eye. I have been blessed by the healing of catarrh and used to be about two days out of the week with my head tied up. I don't have any of it any more and I give God all the glory and thank Him for bringing Dr. Dowie to this city."

A FATHER'S STORY.

Mr. Randolph of Elroy, Wis., said:—"I have brought my little girl with me, my little cripple. I brought her here the 18th of March. I have been in the healing room twice and I thank God she has been healed. With God's will I expect to take her away from here healed. I have her sticks here. She has to use them some yet, but with God's will we will leave them here. She had hip disease. Could just step on the toes and now can put her whole foot down flat. I am very thankful that I heard of Dr. Dowie, and I am very thankful for his teaching. I give God all the praise. I also want to testify that I have been blessed. I have used tobacco ever since I went into the army. I am an old soldier and I have quit it entirely and have no desire for it. Thank God, I am out of the circle of stink-pots."

Dr. Dowie:—"Thank God. Read him out of the Loyal Order of American Stink-pots.

HEALED OF HYSTERIA.

Mrs. Acres of No. 7141 Langley avenue, said:—"That is my boy up there; I suppose he is too bashful to speak for himself. He was troubled with hysteria and didn't speak for hours at a time, wasn't able to utter a sound. We doctored

but it didn't do any good, and it would come on him off and on and he didn't speak for hours. Dr. Dowie prayed with and he only had it once since. Dr. Dowie prayed with him again and it has never shown itself since, and he was also blessed spiritually."

Dr. Dowie:—"Now, my boy, you are old enough to say a word for yourself."

A BOY'S TALK OF HOW GOD HEALED HIM.

"One time I was riding a bicycle and a horse ran over me and kicked me in the head, and there was another boy with me and he was going to send for the doctor, but I told him I did not need any. I took my hat off and went up to one of the water blocks and washed my head and went on riding. When I got home father wanted to put a court plaster on it but mother would not let him. Instead of having a doctor I prayed."

Dr. Dowie:—"You asked God for Christ's sake to heal you?"

"Yes sir, and when I was coming out of school one day I got a large cut and the janitor said I ought to have a doctor sew it up, but I prayed for it and now it is all right."

FAMILY HEALING.

Mrs. Rosenthal, of No. 1033 Oakley Street, said:—"I came here before Christmas and I got blessed right away, and I have a little boy seven years old who has very bad spells. We had the doctors for him but they never could cure him. He heard me talking about what the Lord had done for me, and one day he said, "Mama take me along to-day." It was terrible cold and I told him I-couldn't as he had such a fever. "Oh," he said, "I want to get healed." So I brought him out here and he lost the fever in the Tabernacle and that night slept very nice. I brought him out the next Thursday and now he is well. Goes out in the cold and it does not hurt him. He was troubled with bronchitis. I have another one here. He had fever on the lungs. I prayed with him five or six times and he lost the fever and he's all right."

INSTANTANEOUS HEALING OF A CHILD, WITHOUT HUMAN TOUCH, AND HEALING OF MOTHER.

Mrs. Hamilton of 380 14th Place:—"Five weeks ago my little baby was taken bad with bronchitis and croup. One night we thought she would die, didn't think she could possibly live. Her temperature was 104. Well, we prayed, but I think we doubted a little for we got very much afraid and we thought if she would only live until morning we would get Dr. Dowie to pray for her, and his prayers would be answered if ours were not. We had a friend staying with us and she went to Dr. Dowie with a request for prayer. It was between 11 and 11:30 that Dr. Dowie prayed, and she instantly rose and asked me for a piece of bread and butter. She was perfectly well, and when the lady came back she opened the door for her. She was just as well as she is standing here this minute. Her breathing had been so hard you could hear her the third room off. The friend's name was Miss Rebecca Robinson.

The moment Dr. Dowie prayed for her in Home No. 1 she was healed at our home, seven miles away. She was just as healthy at the moment prayer was answered than she is at this minute."

Dr. Dowie:—"She is healthy. She is eating all the time and that is a good sign. Now the Lord has blessed you, has He not?"

"Yes sir, I have gained 45 pounds. I had heart trouble and typhoid fever. Was sick six months and the doctor bill was \$600. Since coming here, thank God I am all right and my husband has been benefited too."

Dr. Dowie:—"Let him speak for himself."

THE FATHER'S STORY OF HIS SALVATION AND HEALING.

Mr. Hamilton said:—"I can thank the Lord that I am out of the ring of Stink-pots and Beer-pots. It has been fifteen years since I left my home in the North of Ireland and I was troubled with piles. Since I have been coming here and heard the teachings I have not been troubled with it. Dr. Deist

doctored me once and he couldn't do anything and said he would not give much for me. I was relieved at the time, but the trouble came back. This time it didn't come back.

Dr. Dowie:—"You were also spiritually blessed?"

Mr. Hamilton:—"Oh, yes sir. I was not a member of any church. I had not been fourteen times in a church in fourteen years. I was led here. I didn't know there was such a place in Chicago. Didn't know what Divine Healing meant. A relative came to me from Wisconsin and told me of this place. I didn't believe it. Was pretty near an unbeliever anyhow. I was a respectable sinner and I guess that's the worst sinner of all. I wanted to come here and see if there was anything in it. I came and found Christ as my Saviour and I thank God for the teaching and I give Him all the glory for what he has done for me. I have been in this country fourteen years and had not been in a church fourteen times. In the last two years, I was about twice, at two funerals, and then business compelled me to go.

I have not missed any Sundays since I have been coming here. Not one. I praise the Lord when I come here. The Lord's Day is now the happiest day of my life.

Dr. Dowie, Its the happy day for all of us.

HEALING OF A CHILD OF SCARLET FEVER.

Mrs. J. M. Harris, 70 Court St., said:—That is my boy. He is twelve years old. He woke up one Monday morning feeling sick. I urged him to get up and dress. He got up and we found he had a very sore throat. Went right to God with that and he complained no more. Then he began to break out with a scarlet rash. I gave him a bath and found he was covered from head to foot with the scarlet rash. I didn't know it was fever and didn't know what it was. But I said God knows all about it and my husband and I prayed for him and the next morning we could barely see it. Some of my neighbors came in and their children had had scarlet fever and they had doctors and they said the rash was just like their children when they had scarlet fever. The fever all left him. He was taken on Monday, and he went to school on Thursday.

GENERAL TESTIMONY.

Dr. Dowie:—Now we will throw the meeting open to general testimony. Miss Schafer whose case has created much interest is here. Come forward and tell what the Lord has done for you. We desire to keep your testimony fully recorded.

A WONDERFUL HEALING OF A HELPLESS DYING GIRL CARRIED FROM COOK COUNTY HOSPITAL IN AN INCURABLE AND DYING CONDITION.

"Miss Schafer of 609 Van Buren St., said:—I thank the Lord and give Him all the glory for what He has done for me. Last November I didn't think I would live any more. When I was brought here the last day of November, I was pretty nearly gone. The doctors had given me up and I thought myself that it was my last hour and that I could not live. I heard about Dr. Dowie by a young lady named Katie Keck from Aurora. I was at the Cook County Hospital. I had been sick for eight months in the Hospital. I had been sick before that for the last five years, as it had been coming on gradually. I couldn't raise my arms without the joints coming out of place and when the doctors would raise them, the joints would come out about five inches. And so would all the bones come out of the sockets. They gave me strychnine hypodermically for the last seven months three times a day. They gave it to me to keep me up a little longer. They said they couldn't do any thing for me. Said I couldn't live. I was taken out the last day of November, the day after Thanksgiving. During these months in which I was in Cot No. 2 ward 24 of the Cook County Hospital, I was photographed in various positions, and taken before a convention of doctors a medical society at the Masonic Temple and examined before sixty doctors?

Dr. Dowie:—"They wouldn't do that to your wife; but she was a lonely girl and without friends. They thought she was going to be a good case for dissecting."

Miss Schafer continues:—"Some of my friends were visiting there at the Hospital. They told me Miss Katie Keck

was healed here of a cancer in the leg and the doctors were going to take the leg off. She came out here and they took her to Dr. Dowie and she was healed. My friends sent me the copies of the Leaves of Healing to the Hospital and I read them. I kept them hid for we were not allowed to read them and I wasn't hardly able to read. My eyes were getting very poor and my sight was affected very bad."

Dr. Dowie:—"You were not allowed to read them?"

Miss S:—"Yes I was not allowed to read them. When my friends got me discharged from the Hospital, the doctor asked me where I was going, and I told him I was going out to get well. I wouldn't tell them where I was going. A week ago last Wednesday I went to see my doctors and they didn't know me and they wanted to know what Dr. Dowie gave me. I said, "Nothing, he simply prayed with me." They said, they couldn't believe that I didn't take any medicine. Mrs. Buchanan was with me and she said, "No, Dr. Ryan, she has not taken a bit of medicine since we took her from the Hospital." They couldn't believe it. Dr. Walker said, "I am just as glad as if I did it. I never thought I would see you again." They wanted me to see Dr. Sanger Brown and Dr. McGrew. They said "How did you get here" and I said "my feet brought me here." I went to see some of my nurses at the Presbyterian Hospital and one of them said "For pity sake, don't say anything around here, keep still around here" and the superintendent of the Hospital said I was not allowed to speak of Divine Healing there. She saw me when I was carried out. I saw about eight nurses at the Presbyterian and Cook County Hospitals.

I was brought here in a carriage on the last day of November. I was as helpless as a baby and pretty low. Was in pain all the time and before they took me from the Hospital the doctors told them they took me on their own responsibility, that I might die on the road, for it was eight miles. When I got here I was complaining all the time. I was in pain, but they made it as comfortable as they could. I was carried in to Dr. Dowie's private room. When people looked at me they hardly would think that I was a human being, I was so bloated. Dr. Dowie prayed with me. When he prayed the pain left me, and I sat up three hours that night something I had not done before, and I ate. I had been kept on milk at the Hospital. Couldn't take anything else. The next Friday I was taken again to Dr. Dowie. Saturday evening I walked for the first time across the room. When Dr. Dowie prayed with me, he told me in Jesus' Name to get up and walk, and I got up and walked across the healing room of the Tabernacle, and out to the carriage without any assistance, and I have been walking ever since and gaining right along. I have gone down about eighteen inches in the waist measurement and I feel well. I can do work, and can climb four flights of stairs. I came here this morning in the pouring rain and it didn't hurt me. I can walk as far as twenty blocks at once and I am not afraid of anything.

Four weeks ago on the way home from here at the corner of Dearborn and Adams I had to change cars. Mrs. Buchanan was trying to hurry me a little and I got excited and slipped spraining my right foot very bad. The toes all turned under. I thought I would not be able to stand on it or get out of the car. I got on the car and went up two flights of stairs alone. I took my shoes and stockings off and the foot was very bad. I prayed and sent a Request for Prayer to Dr. Dowie. The pain left me after he prayed and the swelling went away. The next day I walked. People told me I ought to get a doctor, but I told them the Lord is my Physician. I refused to do so. I didn't use anything. I thank the Lord and praise Him and I am thankful to Dr. and Mrs. Dowie in helping me and I give God all the glory.

REMARKS ON MISS SCHAFER'S CASE.

Dr. Dowie said:—"This young sister's case is very important from a medical point of view. It was a case of idiopathic muscular atrophy. Of all the cases I have ever seen I never saw anything to equal it. I don't wonder at their curiosity,

but they took a very improper way to gratify it. They examined her in almost a nude condition, and photographed her as a medical curiosity. There are very few cases of this kind. Neither Dr. Speicher nor myself have ever seen one healed before. Very few physicians have ever seen such a case. I know I never saw one just like this one, and I am exceedingly thankful that we have such an important and perfect healing. We glorify God for this. It was an instantaneous work, although the restoration of strength was gradual. The meeting closed with Doxology and Benediction.

AFTERNOON MEETING,

SERVICES were opened by singing Hymn 391.

Dr. Dowie read the 43rd chapter of Isaiah.

Prayer was offered by Mrs. Dowie and Dr. Tull and the Testimony meeting was opened by the following words of Dr. Dowie:

"Now beloved friends, we shall have the first testimony from a son of Abraham whom God has blessed in this mission spiritually, and he is one of a number of Hebrews who have been blessed in this work. They are not all as open in testifying as he is, but we have baptized some Hebrews and are going to baptize a good many more by the grace of God. He told his story the other night in a straight-forward and simple manner and I want him to tell it now."

CONVERSION AND HEALING OF A HEBREW.

Joseph Schmerl, No. 935 Mitchel Street, testified as follows:—"Brothers and sisters in Christ, I came here last November as a stranger in this place. I was a stranger to your God and to my God now. I came here, I may say, more as an infidel, because I believed in something which I had no right to do. But I wasn't taught better and could not help it. I was persuaded by my wife and another lady to come here and get healed. My wife didn't know what it was to get healed, and thought I could come here and get healed without getting saved.

I am a ruptured man since fourteen years. The right side fourteen years, the left side eleven years. I am fifty-one years old and didn't want to bother with doctors. I felt very bad, and was persuaded by my wife to come here, though I did not want to come. I thought I would get healed that night and I come here.

When I came here and saw "Christ is All" above this platform, I said I am a stranger here, I am a stranger to Christ. How can I expect anything from Christ? I don't belong to Him. That afternoon Mrs. Dowie opened the meeting. It was a very bad day. I came here in the morning early. My wife had made a mistake. Meetings had been held in the forenoon. She didn't know of the meetings in the afternoon. She got the ticket for me. I didn't want to go. I didn't believe in it. She kept at me, and I said, "Well I will go out to-morrow."

I came out here in the morning. Filled my pockets full of cigars and pipes and tobacco. Was prepared to stay and have my enjoyment. When Mrs. Dowie opened the meeting, I sat right here on the front seat and Mrs. Dowie, Oh, but she gave it to me up and down. (Laughter.) I thought every moment that she pointed her finger at me. But she did not. I am glad she gave it to me that way. It brought me to my senses. She made a new man of me and made me what I am now. I thank the Lord for it and Mrs. Dowie, that I have been saved.

That same night I couldn't see the Doctor. I didn't face the Lord Jesus Christ that night.

So I went home and Satan had power over me still. I smoked away, and whenever I smoked something would say, "Didn't the lady tell you not to smoke." But I couldn't help it. I came to hear Dr. Dowie and got the teaching. I repented of my sin and prayed to the Lord to forgive me everything and I said I want to belong to Him. The 16th I came here, but the 15th I stopped smoking. I came here without cigars and without tobacco. When I came into the room Dr.

Dowie came in and instructed us not to use tobacco in any shape or form. It was a hard thing to give a promise to give it up. I thought I could not keep it. I had smoked all the time. My pipe would fall out of my mouth a good many times when I would fall asleep. I laid my pipe down to eat and picked it up immediately after. That (taking from a paper a long-stemmed pipe) was my prayer, that was my god. Now I give it to the doctor to hang up here with his trophies.

Dr. Dowie:—"Thank you. How many years have you smoked?"

Mr. Schmerl:—"Thirty-six years. I am fifty-one years old. Commenced to smoke when I was fifteen and my father did not forbid it."

Dr. Dowie:—"You are a past Grand Master of Stink-pots."

Mr. Schmerl:—"I thank the Lord I am out of it. As soon as I promised not to use tobacco, Dr. Dowie prayed with me and the burning left me immediately. I was healed right away of the burning and when I came home I gathered all the pipes together, and burned them except this one. I wanted to keep this and see whether Satan had power over me yet.

From the 16th of November I have not smoked and I have no desire to do so. Its a nasty filthy thing and I am glad that I found it out what it was. I am a clean man now and I think I am a good man since I came here. As far as I know I have done right to my fellow men. All I could do.

I was a Jew and a member of a Jewish church. I came and that rapture was healed. It was 14 years standing on the right side.

I went to the Jewish Church where I was a member and told them to scratch my name from the books. I believe what I never thought I would believe. I believe in Christ. He saves and He heals. *I would like to die with His name on my lips.* That's all I have to say. Thank God.

THE AUDIENCE SANG.

"All Hail the power of Jesus Name,
Let angels prostrate fall."

Mr. Schmerl:—"The doctor has asked me to tell you where I was born. I was born in Strausburgh, W. Prussia. I believe that the Lord Jesus Christ is the Messiah of the Jews, and always was and will be; and I hope He will save them all just as He saved me.

Dr. Dowie:—"Our brother's testimony was very touching on the night, when he acknowledged Jesus. He stood up in the prayer room and asked me to permit him to be counted the people of God who named the Lord Jesus Christ as their Saviour, saying, I believe that Jesus is the Messiah. Our brother is typical of the work that has begun amongst the class of people to whom he belongs. He is one of the multitude of hard working men who have come to build up this city from many parts of Europe, and this city you know is especially a city full of men who belong to other nations. I suppose that not more than 300,000 of the residents of Chicago were born upon American soil. About one million and a quarter were born on foreign soil, and, therefore, this city is a great cosmopolitan center, and it is that which makes it so attractive to me, because the healing of our brother and his turning to Christ, goes back to Prussia.

He will be followed by a brother who will tell us about his son, Engelbert Rozenski, who was deaf and dumb. I want him to tell you this afternoon how the Lord restored hearing and speech to his son in this Tabernacle, and how he came to bring him here. Engelbert is not here to day; but he has testified publicly from this platform.

CONVERSION OF A POLISH GERMAN ROMAN CATHOLIC AND STORY OF HOW HIS DEAF AND DUMB SON WAS RESTORED

AFTER 25 YEARS.

Mr. Rozenski of 508 Jane St. testified as follows:—"My friends, I can't speak English very well. I can speak Polish or German. The Polish language I speak at home and the German I learned at school, but this English language I learn

by the people. I do as well as I can. First thing I am born a Prussian. Mr. Schmerl and I both Prussians? He says he is a Jew and I belong to the Roman Catholic church. I come to this country 22 years ago. Went to Pennsylvania first and come to Chicago 17 years ago and we tried doctors every where. Every time we heard of a good doctor, I was there, or my wife. We worked all our lives for doctors. The boy had fits every since he was born. And the doctors said he had paralysis of the tongue. When we wanted to speak to him he could not hear. We had to take him by the hand. He got no hearing, nothing else. Tried all doctors, and now last year I heard the people talking about this place on 62nd street where the World's Fair was where I would find a wonder doctor and I heard them. I say, if it is so I go and see about it. I come with that boy here and there was so many people it was impossible for me to meet Dr. Dowie. Three times I come here in this place and speak with him. I told a friend I come here and he say, it won't do you any good. You are a Catholic and he won't heal you. They tried to make me afraid. I come down here and the first thing I see is "Christ is All." I believe in Christ. But then I don't do all Christ like. I bring my son here. After three or four weeks I notice that he is little better. He can hear and when we speak. After I was here a couple of times and heard Dr. Dowie speaking, I says that's true about Christ. I just go straight to Him. We have too much ceremony in our church. They tried to make me afraid, but I won't give up because I believe he get well. There's another thing. I had trouble with my church. My priest won't allow me to come here. If our priest don't allow me to come here, then I will come, and I will love God in truth and spirit. That's all I have to say to day.

Dr. Dowie:—"Your son still continues to hear and speak?"
"Yes sir."

"He was deaf and dumb for 25 years?"

"Yes sir. And he used to use left hand all the time and now uses right, which was paralyzed."

"You have made up your mind that if your priest won't allow you to come here, you will come anyway. Did you speak to him about it?"

"He don't say anything, because I don't speak with him."

"I have found God, and He has been healing me in my own heart and God blesses me."

A BROTHER'S SIGHT RESTORED, AND A DYING SON RAISED UP.

Mr. Breau of Harvey, Ill.:—"A brother here has been speaking about the evil consequences of a return to medicine brought an incident very plainly to my mind. In the last of Feb. I had a brother come from the western part of the state. When we where young boys in playing, I put out one of his eyes and he has been blind for forty years in that eye. On the last Sunday in Feb. he came here. On Tuesday he went into the healing room and when he came home he was telling me about the wonderful things that had been manifested here and what had been done for him. He said what would you think if I could see out of my blind eye. I didn't think it would be possible. But it was so.

I was sitting at the bedside of my son who had been given up to die and he said, Pa tell Uncle Samuel to come and pray for me. He came in and while we were praying he grew better. He said he didn't want any more medicine and wanted me to tell the doctor he need not come any more. The next morning the doctor came, He ask how George was and I told him there was a wonderful change. He went in and examined. This doctor is a believer in Divine Healing and he said he did not need any more medicine:

In the evening my daughters came home and I told them I had quit giving George medicine and they said. Are you going to leave him there to die like a dog? My wife spoke to me about it I couldn't bear to think of giving him medicine, but to please them I did it and the moment I gave the medicine he began to grow worse. I said then that the medicine should

be immediatly stopped, and I would trust in God alone. We prayed again and gave him no more medicine and praise God he is well to-day.

HEALING OF INTERNAL TROUBLES OF LONG STANDING.

Mrs. Peckham of Lafayette, Ind.:—"I am so thankful that I have a living Saviour and not a dead Christ. He has been life to me both in a spiritual and a physical sense. Four years ago I went to the hospital, and the doctors afterward told my brother, I would not live three months. I was some what benefitted, but my old troubles all returned much worse than they were in the beginning. I had determined to go again, but heard of Dr. Dowie in Chicago and in a week had made up my mind to come here. I had been under physical disability and troubled with six different diseases all of which were considered serious. The first week I diminished four inches. The next day after Dr. Dowie prayed with me, a most distressing pain, like a cord pulling upon my spine which made it impossible for me to stoop without great pain, (if I dropped a handker-chief, I was obliged to use my foot in order to get it,) left me and I found I could do this without any pain. Then I had a trouble of 15 years standing in my right side. Thanks be to God it has gone. How, I don't know, but I have not seen anything of it three weeks. My only and principal object in coming here was to get pysical blessing. Thanks be to the Lord and my dear Saviour, I have recieved spiritual blessing which I considered far more valuable, and if I can only circulate the blessed LEAVES OF HEALING to some sick person, I know I can do something for him and for the work; and I can tell the old, old story to those I meet at home.

A STORY OF SURGICAL BUTCHERY FOR ELEVEN YEARS, AND OF DIVINE HEALING OF TUBERCULOSIS OF LEGS, ETC.

Testimony of Miss Minnie Haacker of Dundee, Ill.:—"He healeth me, by his own hand He healeth me." I have found the great Physician, Christ. When I was thirteen years old, I was taken with some kind of scrofula. Was troubled with my blood. It turned into something like water the doctor said I didn't have but very little blood. Eleven years ago I began to have a great deal of pain in my knee and the doctor said it was rheumatism. We tried every doctor at Dundee, then went to Elgin. Nothing could be done. It went on like that until four years ago and I got so bad I couldn't walk. I was brought to Chicago and the doctors said I had rheumatism very bad. The physicans thought it necessary to put my limb in a cast. I was put in three casts and when the last came off, I was not able to walk a step. I was told to go to Prof. Bellfield and my father took me to Chicago and had this limb injected for consumption, but it didn't work. I went to Clark St. to Dr. Walker and he said it would have to be opened. They ordered a stretcher and pulley and they stretched it. That was terrible.

Then we heard of Prof. Fenger. As soon as he saw me, he said I had to be operated upon. He told me to tell my father and tell him to come to his office. He would operate me while my father went home to get the money, He had to have fifty dollars before he touched me. My father wouldn't let him touch me until he got back. I was operated. They put me in a plaster of Paris cast and I never moved for nine weeks. I was just able to sit up when I found I had hip disease and my right lung was affected. The knee that was operated was the left knee and now it was the right hip. The hip began to swell and I suffered terrible pain. They put the hip in a plaster of Paris cast. They said if I was operated this time, it would be six months before I could leave the Hospital and I had been there a long time before. I came here and my limb came down. My lung trouble is entirely gone and the pain I had for sixteen years is all gone and my heart trouble. I came on crutches, which are now hanging there on the wall, that pair on the top row. I had used them for four years. I walk without any help, my legs are equal.

I walked five blocks every day. I praise the Lord and give Him all the glory. My mother is here and she can tell you it is true.

Dr. Dowie:—"Is that true mother."
"Yes sir, and I give thanks to God."

[The following letter was handed to us to day after the foregoing testimony was spoken in Zion Tabernacle.]

CHICAGO April 1st 95.

Dear Dr. Dowie.

I have forgotten to mention some things when I was testifying, and if you will please add it to my testimony. When Prof. Fenger would give me the Iodoform injection, he would have 3 or 4 holding me down on the operating table. The operating room was on the 3rd floor and they would hear me on the first floor, after that Fenger most always would sew it up with silk. I was operated and treated by Fenger at the Emergency Hospital, and in plaster Paris cast. I was in for thirteen and a half months altogether. When I had the injection at the Emergency Hospital every month for a year, after that every two months, I had sixteen injections. I would be in the bed for about a week, if the pain was too bad they would give me a dose of Morphine some times twice a night. When I was operated they nearly killed me, my tongue turned in my mouth, but they caught it in time and pulled it out, they put me on the table at noon and they took me off about 6 o'clock, my parents think in the evening I had just then come to. Mother told me to-day, that Fenger told father, I would have to die, if I was operated in the hip, I could not possibly stand the operation I would have had to go through. As I am going home this week God help me to go to the sick ones and tell them to trust the Lord, and I will go to the Hospital and to Fenger and tell them the good news. I am so thankful to Dr. and Mrs. Dowie, for the kindness to me, and for the teaching. God bless you.

Faithfully in Christ,

MINNIE HAACKER.

HEALING OF DROPSY—EFFECTS UPON A MINISTER.

Mrs. Ernestine Will testified as follows:—"I live at No. 106 Lake Street, Oak Park Ill. Last September two years ago, I had typhoid fever and after that I went into dropsy. The doctors said it was dropsy and that I had water in my blood. They gave me medicine, but it didn't do any good at all. Instead of getting better, I grew worse. Couldn't do my work at all, and was lying down most of the time. When I first heard of Dr. Dowie's mission, my husband said there was a doctor out by the World's Fair, and that I should go out there. I heard Dr. Dowie preach and I listened to him, and he said if I only believe all right. He talked about repentance, and I asked God to forgive my sins and make me a better woman. God did it, but I did not get the healing instantly. I was in the prayer room thirteen times before I got my healing. I give God all the glory. I thank God and Dr. Dowie. I have received lots of blessing. I have not any friends that want me to come here. They all say Dr. Dowie is a false prophet, and my minister said he would not come to see me any more, but that I would have to go and see him. If he waits for me to come and see him, he will have to wait mighty long, for I am going to come and see Dr. Dowie."

Dr. Dowie:—"Your dropsy is all gone?"

"Yes sir, and I am going to come and eat Lord's supper with Dr. Dowie."

RESTORATION OF SIGHT—STORY OF MARY DOWLING.

Dr. Dowie:—"Some of you wish to see Mary Dowling whose testimony and picture recently appeared in LEAVES OF HEALING. Here she is and her mother will tell her story."

Mrs. Dowling of No. 953 93rd Street, testified as follows:—"When Mary was a year and a half old, she was taken with measles, and at that time was very bad, and I was on a visit to Wisconsin and I noticed that she had got worse after going out there. I took her to the doctor and he said it was the change of soap and water. She had a breaking out. The details will take too long and I will simply say you can find her

testimony in the LEAVES. She is all right now, and she studies her lessons by lamp light. She was six and one half years blind and she can see now and is going to school."

[Dr. Dowie handed her a hymn book out of which the child read freely.]

HEALING OF LUNG DISEASE.

Mrs. Dowling, presenting another child, said:—"This is Mabel Dowling. She is fourteen years old. Since she was seven years old she had terrible earaches. Would have her head tied up day and night. If she went out into the draft at all she would cry all the time. Her lungs were affected too, and when she got up in the morning and touched her feet on the floor, she would go around holding her lungs, and had to go back to bed. Kept on that way since she was seven years old, and besides her ears, her teeth used to bother her. After her sister got the healing so wonderfully, she asked if she could not have the doctor pray for her, and I took her to have him pray for her lungs and ears. She forgot to tell him about her lungs, simply told him about her ears, and when the doctor prayed with her for that, she was healed, and she has never had the ear ache since. The next time she came she told him about her lungs. That time the lung trouble all went away, and she has not been bothered since. She can run to school and is not troubled at all. One time she was taken with tooth-ache and was crying all the time, but she went to the school. On Thursday she wanted to know if she could go to Dr. Dowie and I said Yes. Doctor prayed with her and the pain did not leave her immediately. Not until she came home, and as soon as she got inside the door the lump broke and she has not had the tooth-ache or an ache of any kind.

ANOTHER HEALING IN THE SAME FAMILY.

I have a little boy six years old. After the two little girls were so wonderfully healed, I thought it was about time for me to give up medicine. I had been using it myself right along, so I went to work and burnt all the medicine, and I had three stoves full. When my husband came home that night the children told him that I had burned all the medicine. He said I would be sorry for burning Freddie's medicine. Freddie was troubled with croup. I said I would risk it and I burnt the medicine any way. I had trusted the other two to the Lord, and I thought I could trust him. Three nights after the little fellow was taken with croup very bad. My husband said, "Now you see, you have burnt Freddie's medicine and he will die before you can get a doctor here," and he jumped out of bed and went for a receipt book, to find something to do for him. This time I did not get up, but took the child in my arms and said the words, as near as I could, that Dr. Dowie uses when he prays. When my husband returned he said, "How is Freddie;" and I said, "You just look at him." He was sleeping well and never choked at all as he usually did. He never has had croup again after all this long cold winter. I have promised God never to use medicine for my children and myself again.

CONVERSION AND HEALING OF THE MOTHER—

EFFECT ON A PRIEST.

I myself, had chronic indigestion and trouble with the lungs. Had seven or eight different diseases. The doctors said there was no help for me. I won't be 42 until next September, but I look older on account of my gray hair and you see I have had lots of sickness. The doctors told my husband it was no use doctoring any more, as I would only live a short time any way. I was taken to St. Luke's Hospital and had an operation and after I came out of there I had to be carried and carried up stairs to where we lived. After I was taken home, the doctor had to come three times a week to the house. I wasn't able to do any work. After the children got their healing so wonderfully, I thought I would try myself and see if God would not do something for me. I was always taught that God would save sinners but was not taught that He would heal our bodies. So I came here. I had pain in my side and one hip was higher than the other. They said

I would have to have another operation, but I said I would rather die than to go through another operation. I came down here, and the first time I thought I would tell Dr. Dowie just about the lung trouble. He prayed with me the first time I came and since then I have never had any trouble with my lungs. I walk fifteen blocks and back again. Since I have been coming here, this side was two and one half inches shorter than this one. Now I can hold myself up straight. The ribs were out of place. I give God all the glory and heart felt thanks to Dr. and Mrs. Dowie. I have found Christ for my Saviour. My husband has been out of work since last July. He has tried and cannot find work, and I know I have been kept by the Lord. I have never asked for anything, but I know the Lord has kept me and my family. I give God all the glory. Our priest said it was the devil that healed me if anything did."

REMARKS.

Dr. Dowie:—"This simple woman's story is a good illustration of the real nature of the work in Zion Tabernacle. You see here a whole family healed and blessed with spiritual life and power. It does not matter what the Rabbi say. It does not matter what the priest says. We meet here in the name of Jesus, and the work is of God and of Him alone."

HEALING OF SCROFULA, BLINDNESS, ECT, AND CONVERSION OF HUSBAND.

Mrs. Victorson of 529 56th Place said:—"It is just a year ago since I was healed. I had almost lived on medicine. Everything was tried to get me cured. I was at Hot Springs four years ago, in the Hospital and all over the world to get cured, but could not do anything. Since I came to Chicago four years ago, I think I had about fifty doctors and no doctor could ever say I should get healed. One doctor treated me for five years and then said he did not think it was any use for me to take medicine. I had scrofula and would never be healed. I was almost totally blind and they said I had better go to a doctor for my eyes. When I was thirteen years old, I was blind the first time in the left eye. Sometimes I could see and do work and sometimes I was totally blind. Last year by this time I was totally blind. Could scarcely see the light and I was told by some lady that there was a man out here and if I go here he had power to heal me. I didn't know it was Jesus, but I thought it was the man's power. I said I had tried everything and everybody and didn't believe any body could do me any good. I came out here. I couldn't see anything, but I knew it was crowded because I could hardly get inside the door. I heard there was a lady reading. Well people said it was a man but it was a lady reading. It was the 8th chapter of Matthew, just what I needed. I went into the prayer room and was not quite sure if it was God or the man was going to heal me. Before I came into prayer room I knew it was God who healed. That night I didn't get a blessing. I came home just as sick as I went. My husband was an unbeliever and he scolded me. But I knew I would get the blessing if I only believe. I kept on coming and could not get into the prayer room until May. Then I went into the prayer room the second time and that night I received a blessing and am all well since. My eyes are good and the left eye is getting good. Can write and can see to read pretty good. I give God all the glory and Dr. Dowie the thanks.

My husband he was an unbeliever. He is not here this afternoon. If you say to him there was a God, he would laugh. After he saw me get better he thought he would come out here. He did not come inside but stood outside and listened to Dr. Dowie. The next time he came he only stayed about fifteen minutes and then he saw a lady carried in here more dead than alive and after standing there for fifteen minutes, he saw that lady come out walking on her feet. Now he is the nicest Christian you ever met. He always was a good man. Always was a nice man but he never thought there was a God.

HER HUSBAND'S TESTIMONY AND DOCTOR'S LETTER CONFIRMING HER TESTIMONY.

[The following letter was sent to us by Mr. Victorson accompanied by Dr. Collins' letter.]

Dear Brother Dowie.

Please accept this small thankoffering for the Master. I trust that the Lord shall make me useful to him some time, "Christ is all to us now." He is our healer, cleanser, and keeper but above all our Savior, praise the Lord we have no need of poison mixtures in our family. My wife has received a perfect healing of Scrofula. Pray that "Christ shall be magnified in my body."

Your Brother in Christ,

A. C. VICTORSON.

529 56th Court City.

This certifies that I treated Mrs. Clara Victorson for scrofulic sores of the body, of which she had been suffering from infancy but was unable to cure her.

DR. COLLINS.

A MAJOR OF THE GRAND ARMY CONVERTED AND HEALED OF TOBACCO HABIT.

Major Wanless of Englewood, Ill., said:—"I have heard them say that Mrs. Dowie almost talked right at them. I got it worse than that. I had no idea of coming here, but my wife persuaded me to come here with her brother. I did so and came in here and Dr. Dowie preached the whole sermon at me. Told me I was a sinner and a stinkpot and pointed his finger at me all the time. I went home and threw my pipe in the fire. My wife and father-in-law said I would not stick to it, but I bless God I just put it all right unto Him and I have not smoked since and have no desire to do so. We use no medicine and am getting better every day. When I am in Chicago, I come to these meetings and I couldn't go home today without saying something about it.

HEALED OF RHEUMATISM AND DELIVERED FROM WHISKEY, BEER AND TOBACCO.

August Schmalagemeier, 109 Best Ave., said:—"I first heard of Dr. Dowie through a friend. He had a boy who was sick and after he had been coming out here I saw he was getting better, and he told me to go along with him out here. I saw him coming out like a young man after Dr. Dowie prayed with him. That was good enough. The next day I saw him and I told him I was going to get healed of my rheumatism. He told me what I had to do first and said I better come along with him. I was converted and told the man at my old church to scratch my name off the book. I came here and I got healed of rheumatism, I got healed of whiskey, of beer and tobacco. When I went home I was just like a young man. My wife is here and she will say it is so.

Dr. Dowie:—"Is that so."

Mrs. S:—"Yes sir, that's so."

Mr. S:—"I give the Lord all the glory and thank Dr. and Mrs. Dowie.

GO ON! GO ON!

Dr. Dowie:—"I want very much to hear more testimony. Can you stand more?"

Audience:—"Go on, go on."

"Dr. Dowie:—"We have plenty of it. There are scores on this platform ready to speak."

CLEANSED FROM SCROFULA, ETC.

Miss Anderson, of No. 215 73rd Street said:—"I praise the Lord for what He has done for me in spirit, soul and body. I came here a year ago August or September, and I have been very much blessed. I was a sufferer from impure blood for twenty years. I have been converted. Was a Christian seven years when I came here, but had not known the Lord as the Healer. I doctored in the old country for it. None of the physicians could tell me what it was. Tried everything and nothing ever did me any good. When I came here the first time, I heard Dr. Dowie speak on sanctification of the Spirit, Soul and Body. I never new anything different between the Spirit and Soul before. Had never been taught

that. The second time I heard the same lecture. I wanted a clean Spirit before I asked Dr. Dowie to pray for me and every time I came here, I felt I had something to repent of. When I felt I was right with God, I asked to be prayed for and I was healed. I am perfectly well now. I praise the Lord for it all to-day.

[The following written testimony was handed to us on April 5th by a lady who had intended to be present at the meeting.]

OVARIAN TUMOUR AND OTHER PAINFUL DISEASES.

The statement of the disease and of the healing of Sarah A. Davis of Kingston, Ill.

"I have touched the hem of his garment and I am healed. In the fall of 1893 and in the winter of 1894, I was taken quite ill. I had suffered at times before that, and felt that my health was declining. I suffered from severe bearing down pains in the spine and abdomen and left side, and a fainting spell was added occasionally. I kept about my home work until Feby. 8, 1894, when a swelling came on my left leg and other parts of my body, and I was unable to walk. The pain and swellings kept increasing until I could not raise my head from the pillow without fainting. Then a physician was called, Dr. A. M. Hill, of Ghenoa, Ill., who pronounced my case one of tumour. I was attended by him for five or six weeks, but as I was not improving, it was thought best to change physicians and have Dr. Clarke, of Elgin, and a surgical operation performed; but instead Dr. Ludwig, of Kingston, took me in charge, and upon examination said it was an ovarian tumour. My left limb was bandaged only for a few moments at a time, as I could not bear the intense pain. Dr. Ludwig thought I should be sent to a hospital and have the difficulties removed, hence Dr. Senn was written, and he sent back word to send me at once for examination. My husband thought I was too weak to go then, might better die at home than in a hospital. Therefore he did not send me. At that time a letter came from a niece saying my sister, Mrs. G. M. Giles, of Belvidere, Ill., who had been blind, was restored to her sight through the agency of Dr. Dowie at Zion Tabernacle. I could not think of putting myself under the power of the surgeon's knife, when God could do so much for her. If I had come then I would have come upon my bed. Oh, I wish so much that I had saved all that terrible suffering. After the 24th of October, I was able to sit up long enough to have my bed made; and to step on one foot, and the left knee joint was perfectly stiff. I had had the prayers of Dr. Dowie asked for me, but at the same time was getting some strength and had not stopped the medicine, as I did not understand that I should. The Thursday after Christmas I told Dr. Ludwig that I would not take any more medicine, and that he need not come to see me any more as I thought I was just as strong without as I was with it. So I never took any since and on January an February until the 25th, I was gaining quite slowly. When I came to Chicago to Dr. Dowie to Home No. 1, I was so lame that I could not walk without some one by my side, and the knee was unmovable, and the pain was very intense. On Wednesday afternoon and on Thursday the doctor prayed with me and laid hands on me and I felt a strange warmth steal up my left limb and the pain all went out, and I was able to bend my knee as well as before I was sick. I walked down one flight of stairs to my dinner with all ease, and have been at the Home for four weeks and never felt any pain since. And after learning more of the teachings in just one week and the three days the tumor had disappeared one inch and in a few days more three and a half inches, and then in two days about nine inches, and it is now entirely gone and all trace of pain with it. I feel that I am saved spirit, soul and body. I know that God has done very much for me through Dr. Dowie's teachings, and I am very thankful for them."

HEALED OF A TUMOR WHEN DYING.

Mrs. Paddock, 827 12th St. Chicago.

Dr. Dowie:—"Our sister has been wonderfully healed and she will tell you briefly. In some respects it is the most remarkable story of the Mission.

Mrs. Paddock said:—"I praise God for His great saving, cleansing, healing and keeping power. I praise God for forgiving my sins, that He has taken them away. I praise God that He has healed my body, that I have a well body once more to serve Him. I was healed four years ago the 7th of last August. I had been an invalid for nearly two years, wasn't able to do anything scarcely at all. The doctor said I would have to go into the Hospital. I was taken into the Hospital to be operated upon. I wanted to be operated upon at home, but they said I could not have the care so I was taken to a private Hospital. I had to be carried there as I was not able to sit up any more. The tumor was so large I had to hold myself so. I was taken there and the doctors examined me and said the tumor had grown around the spine and blood vessels and would have to be loosened from this. No one but God knows what I went through in that Hospital. I was there for weeks. Every few days was taken in the operating room and tortured in every way and all the sympathy I would get was that they would see. They probed the tumor until it became inflamed. They could do nothing for me and the doctors gave orders that I should be taken home. We lived then at 611 13th street. I was taken home and the doctor said I would not live till noon. I didn't know anything but just a few minutes at a time, was screaming all the time I remember a friend coming in at that time and she prayed with me and asked me if there was anybody that I wanted to see. I told her of a friend I wanted to see at who was Western Springs. She went there. I had never seen Dr. Dowie and he had never seen me. She wrote a Request and saw this lady and told her how I was, that I was in a dying condition. This lady told her of the wonderful healings through Dr. Dowie's ministry. She thought if I was alive I would be raised up. I was healed at the time Dr. Dowie prayed for me.

Between 8 and 9 my husband said I got perfectly easy. The doctor told them I would get easy before I passed away and they would hardly know it. So I got easy and went to sleep and slept for an hour perfectly sound and I woke up shouting and praising God that I was well. The Lord had had healed me. My friends thought I was dying. I was shouting all the time that Jesus had healed me. I wanted to go to the Hospital and tell all the poor sick people there that Jesus would heal them. My husband said I do believe you are better. The next morning I told them to hurry and get breakfast for I was hungry. My husband said, I really do believe you are better and he came to the side of the bed and I put my hand on his shoulder and raised myself up and said, see the tumor is almost gone away. He said, yes I believe you are better, but you lie still. I told them I wanted to get up but they would not let me. My husband left the room and after he had been gone a little while, I got up and couldn't find a dress so I put a shawl around me and when they saw me next I was walking through the next room praising God that I was well. We moved the next week and I helped take up carpets and clean house. I went to see the doctors and they were so surprised to see me alive. They thought I was dead by this time. One of the nurses said to me come in and tell me all about it. I went in and told her how wonderfully the Lord had healed me, how Dr. Dowie had prayed for me. I saw the doctors and they couldn't believe it. I asked them if I did not look well, and they said I didn't seem to have any tumor. I said Praise God it has all been taken away. They said I looked well if I would only stay well. That was five years ago and I am as strong as anybody I do praise God for His saving, cleansing, healing and keeping power and I have never touched medicine from that day to this. God has wonderfully blessed me in my healing because I have testified in many churches that the Lord healed me. I praise God for

the teaching I have received here. I praise God that Dr. Dowie was sent here. All I ask is an interest in his prayers that God may lead me to bring others to Jesus. Jesus has wonderfully healed and kept me.

REMARKS.

Dr. Dowie:—"I thought I would take you back for a moment, to five years ago when, but for the boycott of the press, we would have reached multitudes in this city... After her healing the boycott set in, and now once more we have reached Chicago in spite of the boycott. Her case was published in details in the pages of the *Inter Ocean*. They went out and gathered evidence and published it and she was interviewed in great detail. She stands to-day a living witness.

Five years ago you had never seen me, Mrs. Paddock?

No sir.

But you were told that God answered my prayers?

Yes sir.

At the night of prayer between 8 and 9 o'clock you fell asleep?

Yes sir.

When you awoke your pain was gone and you were well?

Yes sir.

I was about to deliver a discourse concerning the errors of the Christian Alliance to a large convention of ministers and others who had come from many parts of this country to hear me. I told them at the end of the convention that I had some things to tell them concerning serious errors in connection with the teaching of Divine Healing especially. I was about to deliver my discourse when I saw a lady in the far end of the large tent holding up a piece of paper. She came up the crowded passage and presented it to me and told me that Mrs. Paddock was dying, that the tumor had already begun to mortify. I said "does she believe?" "Yes she does. She is a child of God." I immediately took up the paper and read it to the audience. I said, "This has come without my call at all. We will take this case as a test that I am God's messenger. (A gentleman in the audience says. That is so I was there.)

Dr. Dowie:—I remember you, sir. Your name is Smith. Yes I remember that he was there, and Mr. Graves was there. I said I will kneel here and pray and expect God to heal that dying woman now. I challenged God to this and knelt you remember and prayed and there were some that thought I had almost blasphemed, but I knew this cry had come from a dying woman who was a child of God. In a moment that prayer was heard and that tumor was killed. She awoke at the very moment of the completion of my discourse, saying "Papa I am well." She took up carpets and moved to another house the next week and to-day after five years she remains healed. God is witnessing for us and these testimonies are of God. He has wrought by us in His infinite love and condescension.

Now we have to close this meeting. There are many I would like to call upon to testify, but there comes a time when we have to stop. I want you to stay to-night and hear the other testimonies. We close this meeting now because there is a limit to strength. We will begin the evening meeting at a quarter before eight o'clock.

THE RESPONSIBILITY OF HEARERS AND READERS OF

THESE TESTIMONIES.

Beloved Friends, these testimonies have placed you in a position of great responsibility.

First of all the question is, are these God's witnesses? These witnesses for God each tell you how these healings come through the teaching, through prayer, through the laying on of hands through faith in Jesus Christ. Now if I am God's servant and these are God's witnesses, such things have not been seen so far as I am aware, in such numbers, and so continuously on earth since the Apostolic times. We are face to face with this question. Is not God restoring His gifts to His church? Is God not showing that the Church must be restored to its old foundation? What foundation? "The foundation

of the Apostles and the prophets." That is the foundation of the Church of God. "Ye are built upon the foundation of the apostles and prophets, Jesus Christ himself being the Chief Corner Stone." We must have a church organization where the order of ministry must be as in 1 Corinthians 12:28.

"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."

The Church of God must come back to its primitive condition. That is what is coming, and that is the reason why we have to stay in Chicago, because I think the time has come now for an onward movement in that direction. Now that means a good deal. It is a tremendous thing for a man to say. But I believe God gives me the right to say it.

Now I have said more than I am accustomed to say. What is your responsibility? Do you intend to stand by me and give your intellectual, your spiritual, your physical, your material power in money and otherwise into the work? (Yes, from the audience.) Then do it.

The next thing is this. You who are here to-day who are not Christians must feel that this is a call to you. It is a call to each one present which should not be neglected. It was a call to the Hebrew who spoke to-day which he did not neglect. Will you neglect this great salvation? Now, beloved friends, if there is a stain of sin on your heart, whether you be a Christian or unbeliever, let us ask God to forgive your sin and cleanse you from all unrighteousness. I want to see God glorified. I want to see the people saved and healed and cleansed, and a Church raised up here in Chicago that will be by the grace of God a CHRISTIAN, CATHOLIC, APOSTOLIC CHURCH. Not Roman Catholic, but Catholic in the sense of the Universal. I may not be able to establish that. I may be only a messenger sent forth, one of many, to prepare the way for it. But there is one thing certain. I am going straight forward and I will keep back no truth that God has for us, and while I rejoice in these healings and these testimonies, they seem to me but drops of the mighty Showers of Blessings that will come. We are taken across the centuries by such meetings as these today, and see that Christ is still the same—The Saviour, the Healer, the Cleanser, the Keeper. He still opens the eyes of the blind, and maketh the deaf to hear, and the lame to walk and the dying to live. And we have heard the Hebrew say to-day that he wanted to die with the name of Jesus on his lips. God grant a blessing to his testimony, and save the Jews. Oh, that they may be blessed in this great city. We are only a little band comparatively, but we are representative of many.

INVOCATION.

O God wilt Thou not make our Tabernacle and our Divine Healing Homes a continued blessing. Bless the LEAVES OF HEALING. Bless the testimonies that are going forth today. Wilt Thou not O Lord take us and put us in a large place where we can reach the multitudes who cannot enter this building because of the throng. Help us to do this quickly.

And now Lord this afternoon Thou are calling upon every one here who has any stain upon their heart to seek Thee, Thou art calling them to repentance.

I call to repentance every one in this room, I charge you in Jesus name, if you have any consciousness of any sin in your heart, if you have failed to do your part as a child of God, rise to your feet and seek the mercy of God now.

QUESTIONS.

Brothers and Sisters standing here to-day, I ask you before Christ, do you hate sin?

The audience:—"I do."

Are you prepared by His grace to repent of sin? Are you willing to restore that which you have stolen and to confess your wrongs? Are you prepared to put things right with your fellow men? Are you willing to say by the grace of God I am.

The audience:—"By the grace of God I am."

Are you willing to trust in Jesus the Lamb of God who

taketh away the sin of the world? Will you do it? Can you say I will.

"I will."

Then pray. Let me lead you. Say.

[The whole of those standing said] My God and Father, in Jesus name I come to Thee. I hate my sin, I repent of sin, I want to do right. Help me to confess to those I have wronged, to restore and to bring forth fruits meet for repentance. God help me. And now for Christ's sake forgive me. I believe in Jesus the Lamb of God who taketh away the sin of the world. Oh, take away my sin for His sake. Give me Thy Spirit, give me a clean heart and a right spirit, and help me in Spirit and Soul and Body to be wholly consecrated to Thee. Give me grace to help in the building up of Zion, in the bringing back of Primitive Christianity for Jesus' sake.

CALL OF CONSECRATION.

Now all who want to consecrate themselves to God in all things and in their spirits, souls and bodies, rise to their feet. Every Christian who wants to be consecrated to God. [All seemed to rise] Repeat with me.—"Christ shall be magnified in my body. Whether it be by life or death. My Spirit, Soul and Body, Jesus, I give to Thee. Thy consecrated offering to be. Through all time may the Holy Spirit possess me for Jesus sake. Amen. After these impressive scenes, the meeting was closed with the Doxology and Benediction.

—♦♦♦—
"IF."

SELECTED BY ANNIE KLINE.

If sitting with this little worn out shoe
And scarlet stocking lying on my knee,
I knew the little feet had pattered through
The pearl-set gates that lie 'twixt heaven and me,
I could be reconciled and happy too,
And look with glad eyes toward the Jasper sea.

If in the morning when the song of birds
Reminds me of a music far more sweet,
I listen for his pretty broken words
And for the music of his dimpled feet,
I could be almost happy tho' I heard
No answer, and but saw his vacant seat.

I could be glad, if, when the day is done
And all its cares and heart-aches laid away,
I could look westward to the hidden sun
And with a heart full of sweet yearning say,
"To-night I'm nearer to my little one,
By just the travel of a single day."

If I could know those little feet were shod
In sandals wrought of light in better lands,
And that the footprints of a tender God,
Ran side by side with his in golden sands,
I could bow cheerfully and kiss the rod,
Since he, my darling, was in Jesu's hands.

And if he were dead I would not sit to-day
And stain with tears the wee sock on my knee,
I would not kiss the tiny shoe and say,
"Bring back my boy, my little one to me."
I would be patient, knowing 'twas God's way
And wait to meet him o'er death's silent sea.

But oh! to know the hands once pure and white
Have been wrung crimson in the clasp of sin,
The feet that should have battled for the right,
The haunts of vice have boldly entered in,
And should he knock at heaven's door to-night,
I fear my boy could hardly enter in.

New York, Kansas.

POST OFFICE PERSECUTION OF THE LEAVES OF HEALING.

[The following letter has been sent to the Hon. Wm. L. Wilson, P. M. General, by the Hon. W. F. Lucas, Member of Congress from South Dakota, and speaks for itself. Our friend was a guest in Home No. 3 when he wrote it.—Ed.]

COMMITTEE ON PRIVATE LAND CLAIMS

HOUSE OF REPRESENTATIVES, U. S.

CHICAGO, ILL., April 8th, 1895.

HON. W. L. WILSON, Postmaster General,

Dear Sir:—Two weeks ago I brought my sick wife to Rev. Dr. J. A. Dowie's "Divine Healing Home" in this city for treatment. Since arriving here I have been interested in all that is going on and have been a careful observer of the manner and methods practised in the "Home."

Among the many efforts made by Rev. Dr. Dowie to extend the knowledge and information pertaining to his work, is the publication of a weekly newspaper called LEAVES OF HEALING, the contents of which, each issue, are sermons, testimonies of converts concerning the religious work, reviews of religious subjects, in short a publication devoted to the particular line of work in which the Rev. gentleman is engaged.

It was entered at the Chicago post office as second class matter, but under a ruling of the postmaster at this place, it is held to be subject to third class rates of postage. The reasons are fully set forth to the Third Ass't P. M. General. As I am informed the case is to be carried up to the Hon. Postmaster General for final decision.

Believing as I do that an erroneous ruling has been made in this case, I desire to state from a disinterested standpoint that I am fully convinced that LEAVES OF HEALING is a legitimate newspaper, after the class of religious publications of which the "Advocates" of the M. E. Church, the "Standards" of the Baptists and Disciples, etc., etc. I have carefully examined the mailing list in the office and find about 2000 *bona fide* prepaid subscribers enrolled to whom a copy each goes each week into three fourths of the States of the Union.

The advertising space is used strictly for the announcements of meetings, a few publications kept for sale, such as Bibles, tracts, treatises, etc. The space used for this sort of purpose is limited to only the two last pages of the paper. I have spent ten days here and during that time have read each issue of the paper for the past three months. I feel certain that it is a legitimate newspaper, confined to a strictly religious line of utterances; that is not an advertising sheet, as alleged by Postmaster Hesing. Rev. Dr. Dowie prays for the healing of the sick by the aid of Divine help. No charge is ever made nor will he accept a fee for his services as a leader or seer in this work. His services are given gratuitously to the afflicted. No medicine is used in any way.

To my mind, his is a charitable and Christian work that is doing great good for suffering humanity and making the world better. I shall go home next week and take with me a well wife, which twenty years' efforts by the best physicians of my state, and the expenditure of hundreds, yes thousands of dollars has failed to restore to me.

I ask that you give this pending case a careful examination before deciding it. There is principle involved of far more value than the few dollars of extra postage. I am,

Yours very truly,

W. V. LUCAS,

Hot Springs, S. D.

LEAVES OF HEALING.

REV. JOHN ALEX. DOWIE, - - - Editor.

PUBLISHED WEEKLY AT } ZION PUBLISHING HOUSE,
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THE MANAGER OF ZION PUBLISHING HOUSE,
6100 Stony Island Ave., Chicago.

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CHICAGO, ILLINOIS, - - - APRIL 12, 1895.

EDITORIAL NOTES.

"**RIGHTEOUSNESS, Peace and Joy in the Holy Ghost.**"

THESE Three compose "The Kingdom of God."

WE are set for the Extension of that Kingdom.

THERE can be no real Peace or Joy apart from Righteousness.

God demands that man shall *do* right and *be* right.

"WHEREVER wrong shall right deny,
Or suffering spirits urge their plea,
Be thou a Voice to smite the lie,
A Hand to set the captive free."

OH the Peace and Joy which flow from the Righteousness of Christ. His doing and being right cost him cruel sufferings, and an awful death in that dread hour of "the power of darkness."

BUT the Risen Glory reveals the triumph of Right, and, to all who follow the Christ, the sorrows of Gethsemane, and the sufferings of Calvary precede the victory of Righteousness, and the reign of Peace and Joy.

THESE sit on either side of the Lord the Righteous Judge—
Eternal Peace and Boundless Joy.

LET us weep in the garden in the lone midnight hour with Jesus; let us suffer bearing His cross; then shall we reign with Him.

CHRIST lives!
No Syrian tomb contains that dust!
Christ lives!
My heart goes forth in hope and trust—
He ever lives in me.

Peace reigns!

Within my once distracted heart

Peace reigns!

For I have chosen Christ's better part
And Peace doth dwell in me.

Joy sings

The song of Resurrection morn,

Joy sings

Sweeter than when the Christ was born,
The Song of Life in me.

NEVER did a Risen Christ come closer to us than now—
never did we more enjoy the consciousness of Resurrection
Life within.

AND that Life flows through our whole being with a delight
unspeakable: for we know only that Life destroys with a touch
the sin, disease, and death which we see disappear before our
eyes often in a moment as we pray for help from on high for the
sinful, sick and dying who come to this Zion from far and near.

"How amazing God's compassion
That so vile a worm should prove,
This stupendous bliss of Heaven,
This unmeasured wealth of love."

WE have come forth into the Spring with a wonderful sense
of the will of God to bless, and a determination to be faithful
to every call of the Spirit.

A year ago last Lord's Day we promised our faithful ones
in Zion that we should, God willing, give *two years* of our life
to Chicago, and raise up within that time a Divine Healing
Home, and print a new series of LEAVES OF HEALING.

THE anniversary of our promise found us with *three* Homes
almost fully paid for, and not only a new series of LEAVES but
a fully equipped Publishing House and Printing and Electro-
typing Plant also nearly paid for, with an overflowing Taber-
nacle and a work which is permeating every land beneath the
sun.

IN one year God has enabled us to do four times the work
we planned for two—all glory to His Name.

AND last Lord's Day we promised to give *ten years* to Chi-
cago—amidst a burst of hearty appreciation—to build up a
Zion which shall make millions to rejoice if God permit us to
have our heart's desire.

"I will tarry at Ephesus [said Paul] until Pentecost: for a
Great Door and Effectual is opened unto me, and there are
Many Adversaries."

CHANGE Ephesus to Chicago, and the Apostle Paul to John
Alex. Dowie and his companion, and the verse quoted con-
tains our Determination, our Opportunity, and our Opposition.

AND now for a Preparatory Year, and the New Plans for
the Onward Movement.

FIRST, we have found a building for Zion Tabernacle No. 2
near our present location, where we can accommodate more than
twice as many people; and we shall take possession as early as
possible in May, God willing.

SECOND, we shall establish Zion Refectory for the refreshment and food required by the many thousands who come to the Tabernacle weekly, and who wait in turn for many hours, often far into the night, to have us pray for them.

THIRD, we may turn Zion Tabernacle No. 1 into a Summer Home for Transient Guests if necessary, or at least do so with the Healing Rooms at the rear, providing economical accommodation for young men, students and others who may desire to visit our work and study its nature.

Board for these may be had in the Homes or at the Refectory.

THESE are the temporary expedients, so far as we can see them, with which God is enabling us to provide a little additional accommodation for the crowds who are sometimes unable to find even standing room.

BUT, meanwhile, we are, amidst our incessant toils, considering a Great Plan for a new Zion just outside the borders of Chicago where we may fully establish all our Institutions, found a Church in a New Tabernacle possibly to contain 10,000 persons, and lay out a location for about 25,000 persons when fully occupied, etc., etc.

THIS Plan for Zion was brought before many hundreds of our friends at the close of the Ordinance of the Lord's Supper and considered fully at a Council of the Whole on Wednesday evening last, and on both of which occasions there was perfect unanimity amongst the people.

EXCELLENT sites are offered by large land owners and capitalists, and one is almost chosen with splendid railway facilities and cheap fares, just outside the city limits, thus enabling us to get a village charter from the state and manage our own affairs.

AN Advisory Committee was asked for by us, and is now considering all the important questions of finance, water, drainage, street and building construction, etc. Time will be taken to develop modes of accomplishing the Plan for Zion, and when all is ready, we shall invite the practical co-operation of friends far and near: for all must help if this is God's Plan

MEANWHILE, let all pray for the special direction of the Holy Spirit.

CROWDS went away from Zion Tabernacle unable to find standing room last Lord's Day afternoon, and hundreds stood for hours, sat in the windows, and listened outside. God pours out blessing beyond our power to contain.

SOME of the recent healings have been very startling in their character.

On Tuesday evening last a lame brother was healed in a moment, and left brace and crutch and stick, and every particle of pain with the Lord. He will tell the story on Sabbath morning to the glory of God.

EVERY seat in Zion Tabernacle was filled last Lord's Day at the Ordinance of the Lord's Supper, and, as usual, it was a delightful and impressive season.

THE Divine Healing Homes are filled almost to overflowing. It is difficult to reserve rooms for friends at a distance, and, as a rule, it is best to come and apply personally.

WE omit a date but not a number. It was simply impossible to prepare an issue last week. There are limits to human endurance and to the hours in the day and night. Our sympathetic readers will excuse us.

“BRETHREN, PRAY FOR US.”

Gottes Weg der Heilung.

Vom Redakteur.

Gottes Weg der Heilung ist eine Person und kein Ding.

Jesus sagte: „Ich bin der Weg, die Wahrheit und das Leben,“ und Er wurde stets Seinem Volke geoffenbart in all den Jahren durch des Vertrages Name, Jegovah-rophi, oder „Ich bin der Herr, der Dich geheilt hat.“ (Johannes 14: 6 und zweites Buch Moses 15: 26).

Der Herr Jesus Christus ist stets der Heiler.

Er kann sich nicht ändern, denn „Er war derselbe gestern, ist es heute und ewig,“ und Er ist stets bei uns, denn Er sagt: „Siehe, ich bin stets bei Euch, selbst bis zum Ende der Welt.“ (Hebräer 13: 8 und Matthäi 28: 20). Weil Er unveränderlich ist, und weil er anwesend ist im Geiste gerade so als wie im Fleisch, deshalb ist er der Heiler Seines Volkes.

Göttliche Heilung ruht auf Christi's Veröhnung.

Es wurde von Ihm prophezeit: „Sicherlich hat Er unseren Kummer ertragen (Hebräer, Krankheiten) und unseren Schmerz empfunden, und durch Seine Streifen werden wir geheilt,“ und es wird ausdrücklich erklärt, daß dieses in Seinem Dienst der Heilung vollzogen wurde, welcher stets fortgeführt wird. (Jsaiah 53: 4, 5 und Matthäi 8: 17).

Krankheit kann niemals Gottes Wille sein.

Es ist des Teufels Arbeit, folgend auf Sünde, und es ist für die Arbeit des Teufels unmöglich, jemals der Wille Gottes zu sein.

Christus kam, um „die Arbeiten des Teufels zu zerstören,“ und als Er hier auf Erden war, „heilte Er jede Unpäßlichkeit und jede Krankheit,“ und alle diese Krankheiten sind ausdrücklich für die „Unterdrückung des Teufels“ erklärt worden. (1 Johannes 3: 8, Matthäi 4: 23 und Apostelgeschichte 10: 38).

Die Gaben der Heilung sind fortdauernd.

Es wird ausdrücklich erklärt, daß die „Gaben und der Beruf Gottes ohne Neue sind,“ und die Gaben der Heilung sind unter den neun Gaben des Geistes zur Kirche zu finden. (Römer 11: 29 und 1 Cor. 12: 8-11).

Es giebt vier Arten göttlicher Heilung.

Die erste Art ist das direkte Glaubensgebet; die zweite ist das vermittelnde Gebet von zwei oder mehr Personen; die dritte ist die Salbung des Aeltesten mit dem Glaubens ebet, und die vierte Art ist das Handauflegen Derjenigen, welche glauben, und der Gott vorbereitet und zu jenem Dienst berufen hat. (Matthäi 8: 5-13, Matthäi 18: 19, Jacob 5: 14, 15, Marcus 16: 1).

Göttliche Heilung wird von teuflischen Betrügnern bekämpft.

Unter diesen befinden sich Christian Science (järschlich so genannt), Geist-Heilung, Spiritualismus, Entzündungs-Evangelismus u. s. w. (1 Timotheus 6: 20, 21, 1 Timotheus 4: 1, 2, Jsaiah 51: 22, 23).

Tausende sind durch den Glauben an Jesus geheilt worden.

Schreiber dieses sind Tausende von Fälle bekannt und er hat persönlich seine Hand gelegt auf Tausende von Personen. Vollständige Auskunft kann man erhalten in den Verämnungen, welche im Zion Tabernakel, No. 251 Ost 62. Str., nahe dem Jackson-Parl, Chicago, abgehalten werden, sowie aus vielen Pamphlets, welche die Erfahrung von Vielen in deren eigenen Worten enthalten, die in diesem und anderen Ländern geheilt worden sind. Diese Pamphlets werden von dem Zion Publishing House, No. 6100 Stony Island Ave., Chicago, herausgegeben.

„Glauben kommt durch das Hören und Hören kommt durch das Wort Gottes.“

Sie sind herzlich eingeladen, vorzusprechen und sich selbst davon zu überzeugen.

ANNOUNCEMENTS.

DIVINE HEALING MISSION.

.....CONDUCTED BY.....

THE REV. JOHN ALEX. DOWIE AND MRS. DOWIE.

Meetings will be continued in ZION TABERNACLE,
251 East 62nd Street, near Jackson Park,

DURING THE MONTH OF APRIL

LORD'S DAYS: 10:45 A. M., 2:45 P. M. and 7:45 P. M.

TUESDAYS: 2:30 P. M.

THURSDAYS: (CHILDREN'S DAY) 2:30 P. M.

FRIDAYS: 2:30 P. M.

SPECIAL NOTICE.

ON LORD'S DAY APRIL 14TH,

DR. DOWIE will deliver an Address at 2:45 p. m. on
OBJECTIONS TO DIVINE HEALING CONSIDERED.

There are no charges of any kind made. Free-will offerings
only are received. All persons who desire to see Dr.
Dowie for healing must apply for tickets to the Rev. Dr.
Speicher at the close of the Lord's Day services.

DIVINE HEALING HOMES

Conducted by The Rev. John Alex. Dowie and Mrs. Dowie.

HOME No. 1,

Where Doctor and Mrs. Dowie personally reside) is situated
at 6020 Edgerton Avenue, close to the 60th Street Sta-
tion of the Illinois Central Railway.

HOME No. 2,

Is situated at 253 E. 62nd St., next door to the Tabernacle.

HOME No. 3,

Is situated at 6034 Edgerton Avenue, three doors south of
Home No. 1.

Personal application by intending guests must be made a
Home No. 3 to the Steward of the Homes.

Letters must be addressed to Dr. Dowie.

Terms will be forwarded on application.

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BY THE REV. JOHN ALEX. DOWIE

To an attack by the Rev. Dr. Chapman and the Oakland Pastor's Union,
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A weekly paper for the Extension of the Kingdom of God. Edited by the
REV. JOHN ALEX. DOWIE.

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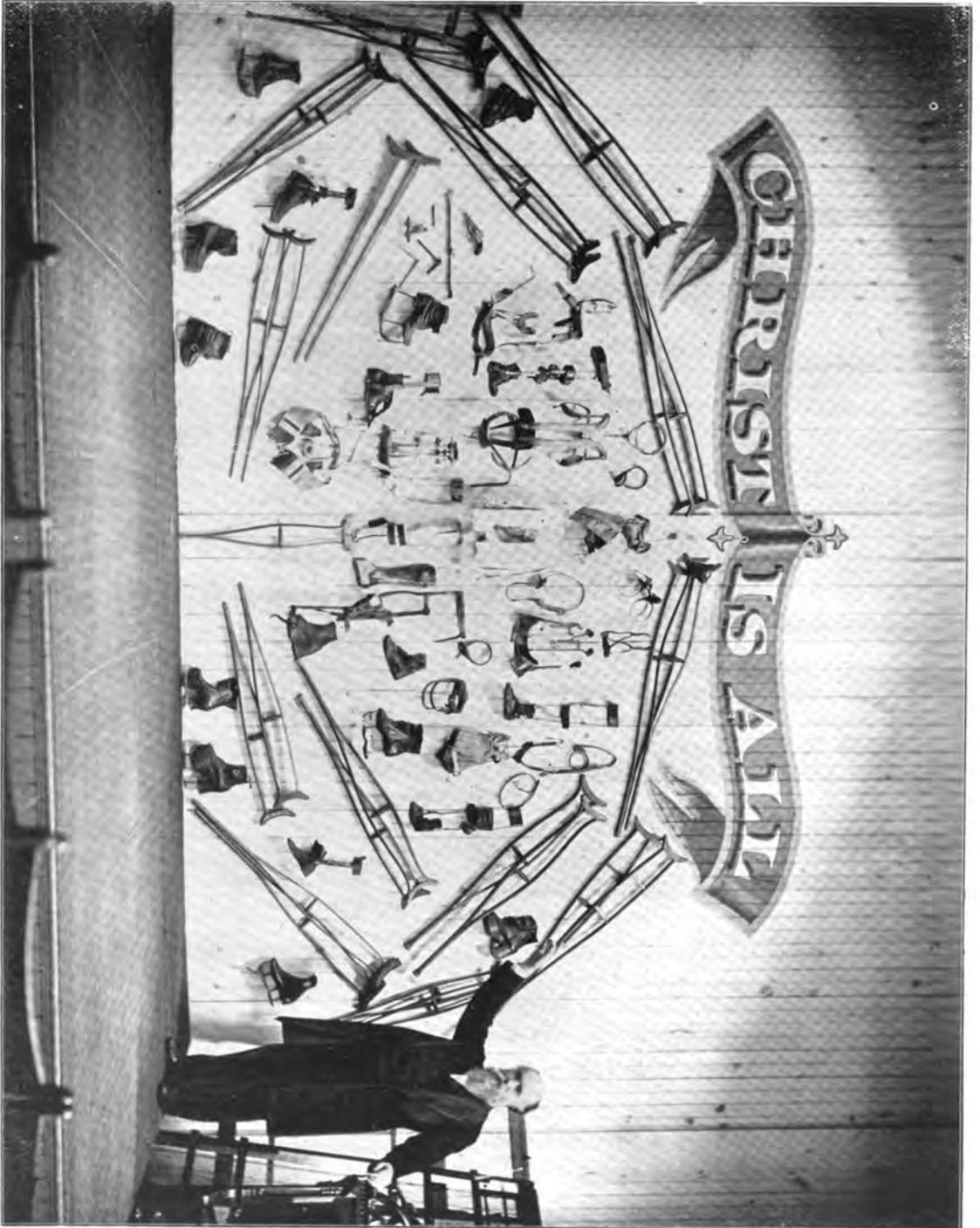
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All Correspondence should be Addressed to

THE MANAGER OF ZION PUBLISHING HOUSE.



CAPTURED FROM THE ENEMY.

Some of the Crutches, Braces, Boots, Plaster Casts, Etc., once worn by the sufferers whom God delivered, with a set of Sale-bower's Tools and the Revolver of a burglar, (now WE WEAVE CRUTCHES, AND BRACES AND INSTRUMENTS OF SURGICAL TORTURE INTO A CROWN, AND POINTING TO IT WE CRY TO ALL THE EARTH, "CHRIST IS ALL.")

He sendeth His word  and healeth them.

LEAVES OF HEALING

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.

VOL. 1. NO. 29. NEW SERIES.

CHICAGO, APRIL 19, 1895.

PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

No. 18.

MR. JAMES B. BATES,

AND THEY WERE FILLED WITH WONDER AND AMAZEMENT AT THAT WHICH HAD HAPPENED UNTO HIM."

No other words than those describing the effect of the healing at the Beautiful Gate of the Temple, could describe the scene in the healing room of Zion Tabernacle ten days ago when this Witness for God was instantaneously and perfectly healed.

A hundred men were gathered on the night of Tuesday April 9th. We had been at work for five and a half hours continuously, teaching and preaching and praying for the spiritual and physical healing of the sick. We had just prayed for over two hundred women, and had seen and heard wonderful things. Somewhat weary we came into the room for nearly two hours further work, and found it was filled with men.

At once all weariness vanished as we prayed for Wisdom Love and Power in the Name above every name.

The Questions and Exhortations concluded, we began to pray for and lay hands for healing on each one present.

When we came to Mr. Bates we found that he had

taken off the brace he now holds in his hands in this picture, and had laid it with the crutch and stick at his side near the wall, determined, by God's grace, never to use these things again.



In the full narrative which follows these introductory lines, Mr. Bates tells his own story of what was said and done, and we need not tell it here further than to say that within one minute he was walking about strong and well, through faith in Jesus.

His testimony given at the morning and afternoon services of last Lord's Day (Easter Sunday) were listened to with deep interest by our large congregations, and, yielding to an earnest wish of many, we give a full report of Mr. Bates' words, and the engraving of himself with the evidences of his healing in his hands and at his feet.

These trophies are now hung up in Zion Tabernacle with many others "captured from the enemy."

We lay them at the feet of Jesus with our heart's love and adoration. We claim no glory and disavow the possession of power. The Power and the Glory belong to Him alone, our King, our Lord, and our God.

MR. JAMES B. BATES, 306 Claremont Ave. Chicago.

We record Thy praise, Immanuel—God with us—and say, Thou Prince of Life, art with Thy people still, healing as in the days of old, unchangeably the same.

To all who wonder, we say, as Peter did before the Council who rejected the Holy One:—

"BE IT KNOWN UNTO YOU ALL, and to all the people of Israel, that by the Name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by Him doth THIS MAN stand HERE before you WHOLE."

He is a good strong Witness for God.

He is a Chicago business man for a quarter of a century.

He is in active business at his ship-yard at 22nd and Grant Streets, and is in the city amongst vessel owners, insurance men, etc., every working day.

He is a consistent Christian of over thirty years.

He was a member of the First Presbyterian Church for many years, and, since his removal to the west side he has been a member of the Claremont Avenue Congregational Church.

He is a man who moves amongst men of affairs, and is one of them—clear-headed, honorable, honest and esteemed.

He would be believed as a Witness in any Court of Justice, and would be trusted as a Juror to try a man for his life.

What are you going to do with him, ye men of Chicago? He is one of yourselves. Will ye tell him he lies, or will ye believe his testimony, and acknowledge his Lord?

What are ye going to do with him, ye Churches of Chicago? He is one of yourselves. Will ye "put him out of the synagogue" because he owns Christ as his Healer, or will ye own Him too, and abandon your wicked opposition to His work in Zion Tabernacle?

What are ye going to do with him, "ye generation of vipers," ye scribes who have lied about this work in your lying sheets? Will ye own your God, or still serve the world, the flesh, and the devil, and lie down with his "wages" in dishonored graves, and stand condemned at the Great White Throne?

Answer, all men to your God: for these questions are reaching you, and God demands an answer now!

Meanwhile, we shall continue God's work, and rejoice in Zion from day to day, none able to make us afraid, even though some try.

Now let the Witness speak for himself, and may God bless the testimony "to earth's remotest bounds."

[*Report of Testimony delivered by Mr. James B. Bates of 306 Claremont Ave., Chicago, delivered in Zion Tabernacle Lord's Day, April 14th 1895.*]

Testimony of Mr. James B. Bates, 306 Claremont Avenue Chicago:—"My Dear Friends, I am a poor speaker in public, but I feel as though I have to tell this story. In the first place, three years ago last February I took a cramp in my knee and it drew my knee up, my foot was up nearly to where the knee now is, and I could not stand on it, and I had terrible pain in my knee. I got a doctor of course. A doctor knows it all, and he said it was neuralgia and doctored me for a week, and I got a little better so that I went to my business as it was very pressing. I went to my business three days, and on the third day I took a heavy cold. My knee got worse I came home and got a doctor and he proposed putting on a plaster of Paris cast. We had one put on my knee and it pained me terribly, I could not stand the pain. We left the cast on only a week or ten days and then took it off, and my knee still pained me very much, I was almost crazy with pain. Then they proposed putting on a splint, a long splint from the hip down to keep my knee straight and as quiet as possible. I wore that splint for five or six weeks and my knee did not seem to get any better, I had awful pain all the time. Then I got dissatisfied and got another doctor, thought he knew more. So he proposed another plaster of Paris cast the first thing, and of course I thought he knew more then I did and put the plaster of Paris cast on, and I had it on for nine weeks; and my knee did get a little better, but it pained me terribly.

One morning when the doctor came I proposed taking off the cast, and we ripped it down the side and opened it, and he dressed my knee. There was no sore or anything of that kind, it was all inside, but it was full of pain and swollen terribly. He dressed my knee and put the plaster of Paris cast on again and kept it on altogether about three months. My knee began to get a little better, so we got that off and I went around on crutches without the cast. I went on crutches for about twenty months. During this time I went to the Hot Springs, and that did me some good. I went down there and stopped a month, and did improve some. I returned home a year ago last fall, and I got so that I could walk around a little without my crutches. A year ago last February I fell and hurt my knee again, on the 17th of February I think. Of course I got a doctor. I would not have a plaster of Paris cast on again, but we put on hot water and other ingredients. In fact everybody who came around had a new remedy, and consequently with the bitters and stuff around me I had enough to start a drug store. In the last of April I was advised to go down to Indianapolis to the Surgical Institute and see Dr. Allen. I went down there and was there for three months. Never left the building for three months, and there is where I first heard of the work here. I wore one brace from the first of May to the first of August, and then I left the Institution. They gave me this brace, called a walking brace. It comes up around my body and kept most of the weight of my body off my knee joint. You see there are screws and nuts, etc, to adjust it, to set it up or down and keep the weight off my knee, and it was made to keep my leg straight. I tried everything and spent lots of money, and folks finally advised me to come here and see Dr. Dowie. I had read of course in the papers, when I was down in Indianapolis while lying there on my back, read of the wonderful cures, and I wondered if it was possible it would do me any good. When I came home I got a little stronger and thought I would perhaps get all right. My wife finally impressed me to come out here the last Sunday in March, testimony day, I sat there and listened to the testimony. I think our Hebrew Brother was the first to testify, and I really thought it was not possible that I should go away without being healed. I stopped to both services that day and got tickets, and my wife also stopped with me and when I came to the healing room she waited. When I went into the healing room I did not believe anything could be done for me; and yet, when I went in and came out and was not healed I was disappointed, although I went in there not believing.

Dr. Dowie:—"You went in expecting nothing and you had no right to be disappointed.

Mr. Bates:—"I went into the healing room thinking it was a farce, and when I came out I was disappointed that I was not healed. I came again the next Sunday and got tickets for Tuesday and for Friday. I came on Tuesday the second time and it did not seem to do me much good, though I was getting a little stronger; and I came Friday and I kept telling my wife and friends my knee was getting a little better. I came last Tuesday, and the Friday before I sat beside a lady, a Mrs. Casey, who had been healed of cancer in Zion Tabernacle, and she advised me that if I wanted to get any benefit I ought to take off the brace. I told her I would if I got the chance. So I went into the healing room, and being there among so many people found some excuse not to take it off. So I came on Tuesday and the first one I met at the door was this lady and she asked me how I was getting along, and I told her I was getting a little stronger. But she says, you did not take off that brace? My objection was no use and she said I must take that off. I told her I would. So I took the brace off before Dr. Dowie came into the healing room where the men gathered after the services in the Tabernacle. I think I was in third row, and when he went to step around me he came nearly falling over my brace. I told him "The brace has been taken off, and with God's help and your blessing, I never want to put it on again;" and in that way his attention was specially drawn to me.

I could not take one step on my foot. Of course if I tried to step I would fall; and the Dr. asked me before praying with me, "Can you walk without this brace and crutch?" I told him I could not, not a step. He laid his hands upon my head, and prayed, and then said, "In the Name of Jesus, stand up," and I stood up. He then laid hands upon my leg and rubbed it quickly from my knee down several times, and prayed for me, and I felt the warm blood running through my limb. Then he said, "Now, walk, in the Name of Jesus," and I just stepped right off and have been walking ever since. The first step was all right and I walked all around, and he had me get upon the platform. I have never felt that hurt since. Its surprising. I could not walk a step, and in less than three seconds I was walking all around that room. I walked from here down to the elevated road, right up the steps and went home to my residence on the west side of Chicago. I have been walking ever since. I have a business that keeps me on my feet the whole time almost. Every day when I go home I have told my wife I have not been off my feet ten minutes in the day. Now before I was healed I could not step without something in the joints just feeling like a knife cutting, and I have never felt that since. (At Dr. Dowie's suggestion Mr. Bates steps off quickly, and jumps on the platform, amid the hearty applause of the people.) And I have been improving ever since. I do wish you all to pray for me that I may continue in the good way in which I have started.

Dr. Dowie:—"Mrs. Bates, is this testimony true?"

Mrs. Bates:—"Yes sir."

What did you think when you saw him come home walking and leaving his brace behind? What did you think about it? Can you ever forget it?

Mrs. Bates:—"I can never forget. It is wonderful, I give God praise."

Dr. Dowie:—"It will be a blessing to your family. Who can doubt, that God hears and answers prayer? Who could imagine for one moment that any power of mine could do this work? I say to you as Peter did at the Beautiful Gate of the Temple, "Why look ye so earnestly on us as though by our own power or holiness we had made this man to walk. And Jesus' Name through faith in His Name hath made this man strong. Acts 3:16. It all happened in a few seconds. All who saw Mr. Bates healed please rise to your feet. (Counts thirty-two.) There were 100 men in the healing room at the time. I want these things to go forth for the glory of God.

This man was bound in affliction and iron. It had never entered our brother's mind to go direct to God for Divine Healing. His teachers had never taught him that, or he might have been healed long ago, and saved long years of pain and agony and almost hopeless despair.

O beloved do you not wish this gospel was in every church in Chicago and in every city and village throughout the world. Then let us build up Zion and establish this work, and establish a center where Christ's Name as Healer is glorified and suffering relieved. No words this brother can say will adequately express his thankfulness to God. I dare say words seem poor to him.

I think this a good testimony to lay at the Lord's feet for an Easter offering. It is more glorious that a cart load of flowers and a performance of music sung by operatic singers and their orchestra, singing to the glory and praise of the devil. Brothers and Sisters I want a real resurrection—life here and now—it was a real resurrection life that came into that knee. God is just as willing to heal every lame man and woman in Chicago as Mr. Bates.

Bro. Bates tells me he has been praying for many years but he has been praying to God "If it be thy will." He did not know that it was God's will to heal. And now in the Congregational Church at Claremont Ave. and Park St. he will tell his story to his fellow members. Whether you are willing or not He is; but you have to fulfill the conditions. Mr. Bates tells me he has been in business for 26 years in

Chicago as a ship builder and repairer. May God bless his testimony to the shipping men amongst whom he is constantly moving.

Mr. Peterson 340 W. Chicago Ave, here rose in the meeting, and said:—Dr. Dowie please let me speak. I was glad when I came to this meeting to see that blessed man and to hear him tell of his healing. I have known that man for thirty-one years. I am a ship builder. He came up to the ship yard where I was working and he was lying down, his crutches by his side, under a vessel. I saw him and I said, "My God is that his fate?" That's what I said to God himself. I felt I could never have peace in my soul until I saw him healed of God, and I now rejoice in what I see and hear God has wrought through Dr. Dowie's agency.

Mr. Bates:—I can just bear out what Brother Peterson has said. He was working where I was called upon to survey a vessel. It was in a dry dock. I did not recognise Brother Peterson until he spoke to me. I have known him for many years. It is just as he said. I was called upon to survey the vessel and of course I didn't like to refuse; but I was in great agony when he saw me.

Dr. Dowie, said, sing:—

"All hail the power of Jesus name,
Let angels prostrate fall."

This was sung by the crowded audience with great earnestness, and the services continued.

IMMANUEL.

[Selected by C. E. Stutsman.]

When once I mourned a load of sin,
When conscience felt a wound within,
When all my works were thrown away,
When on my knees I knelt to pray,
Then, blissful hour, remembered well,
I learned thy love, Immanuel.

When storms of sorrow toss my soul;
When waves of care around me roll;
When comforts sink, when joys shall flee;
When hopeless griefs shall gape for me,
One word the tempest's rage shall quell,
That word, Thy name, Immanuel.

When for the truth I suffer shame;
When foes pour scandal on my name;
When cruel taunts and jeers abound;
When "Bulls of Bashan" gird me round;
Secure within thy tower I'll dwell—
That tower, thy grace, Immanuel.

When hell enraged lifts up her roar;
When Satan stops my path before;
When fiends rejoice and wait my end;
When legioned hosts their arrows send,
Fear not, my soul, but hurl at hell
Thy battle cry, Immanuel.

When down the hill of life I go;
When o'er my feet death's waters flow
When in the deep'ning flood I sink;
When friends stand weeping on the brink,
I'll mingle with my last farewell.
Thy lovely name, Immanuel.

When tears are banished from mine eye;
When fairer worlds than these are nigh;
When heaven shall fill my ravished sight;
When I shall bathe in sweet delight,
One joy all joys shall far excel,
To see thy face Immanuel.

[From *Ypsilanti Courier*, Mich.]

DR. DOWIE'S CHICAGO MISSION.

Go your way and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

CHICAGO, March 19.

I HAVE stopped here two or three days for the purpose of observing the work of Dr. Dowie, heretofore spoken of in the Commercial, and which has lately received so much hostile attention from the Chicago papers. Dr. Dowie is a Scotchman, educated at Edinburgh University and theological school, ordained a Congregational clergyman and many years pastor of large churches of that denomination in Sydney and Melbourne, Australia. While so employed he was healed through the exercise of faith on the day when his physicians said he must die, and afterward resigned his pastorate and took up volunteer work as an evangelist, preaching divine healing for the bodies as well as the souls of men. Some years later he came to America for a wider field of labor, landing at San Francisco and conducting missions for a few years in California and Oregon. At the beginning of the World's Fair, he opened a mission on 62nd street, Chicago, one block from Jackson Park, where he is still employed. He has opened three homes in the neighborhood, for the accommodation of those who come from distant places for his teaching, in which there are now about a hundred guests seeking relief from bodily affliction of every sort; and his tabernacle seating 700 is occupied three times on Sunday and three times during the week for public services, and is entirely inadequate to accommodate those who come. He preaches practical evangelical Christianity of the most vigorous sort, and divine healing from disease as the privilege of every one who fully complies with the Scriptural conditions, the same in the 19th century as in the 1st—the same yesterday, to-day and forever. His method is teaching the truths of the Gospel as he perceives them, prayer and the laying on of hands—insisting that true and complete repentance is a precedent condition of faith, and intelligent and active faith a condition of healing. During the past year he has laid hands upon more than a hundred thousand sick persons, according to his own statement, and observation makes the statement seem not extravagant. The cases of apparent healing have been numerous, many of them from the gravest diseases and the most desperate conditions. They are testified to by the subjects and their friends, and by numerous witnesses who have been present at the services. The most striking cases are described in Dr. Dowie's paper, LEAVES OF HEALING, from week to week, with names and portraits, and are easy of investigation. The subjects live in Chicago and in many other parts of the country.

I heard Dr. Dowie preach three times in the Tabernacle on Sunday, and attended private service for the inmates at Home No. 1, Saturday evening, which included prayer and the laying on of hands for individual healing, lasting until 10 o'clock. One of those cases was an old lady who said she was totally deaf in one ear and nearly so in the other. He was obliged to shout very hard to make her hear and repeat a word. He exercised her, with his hands upon her head, shouting, One, Ten, Twenty, Forty, Sixty. Some of those he shouted several times before she understood. Then he lowered his voice and repeated, she responding more and more readily, and finally in a whisper that I could barely hear through the open door in the hall, concluding with Sixty-one, instead of Sixty, which she instantly repeated. I saw her talking with another lady in a low tone at the close of the service.

During the Sunday morning service, two persons were put upon the platform to testify to healing during the previous week. One was Homer Bell, of Sharon, Wis., with whom I afterward talked, and he was one of the most enthusiastic men

I ever saw. He stated that he had been blind for 50 years, able only to distinguish light from darkness and to perceive vaguely a large object like a house, and now he could see quite well. The other was a Polander 26 years old, a deaf mute since his first year, who showed his ability to hear and repeat words. A statement of the case was read, which a man in the congregation, who said he was a Prussian Jew converted to Christianity under Dr. Dowie's teaching testified that he had written for the young man. The young man's father, Polish Catholic of Chicago, was on the platform, and testified to the reality of the healing. He said, "I sick, too, but I not cured because my spirit sick. I believe Christ cure my son, but He not cure me yet, I been bad man, but I read Bible, and I feel warm here (putting his hand on his heart) so I never did before, and I believe He cure me."

After that meeting, I met Miss Shipman of Ypsilanti, who told me she was there for healing, coming to the meetings from Englewood where she was stopping with friends; and that she was improving, though she was disappointed to find that the healings did not most commonly come instantaneously, but were oftener gradual. At the afternoon service all the aisles were crowded, with people turning away, and standing in the crowd was too fatiguing to remain long.

At the evening service testimonies were called for and many given. One elderly lady testified to her healing from inflammatory rheumatism the previous evening, and delivered an exhortation of such power and fervor that Dr. Dowie asked, "Where are you from, Sister?" "Milan, Monroe county, Michigan," she responded, and then I recognized her as Mrs. Van Wormer, formerly of South Huron St., Ypsilanti. One lady, I think from Ohio, made a most touching appeal. She had come against the opposition of all of her friends. She was a poor widow and could stay but a few days. She hoped for cure from infirmity of the eyes, and she had thought that on that bright morning that this should be the day of her healing, but it had not come—and then she broke down in sobs which continued for some time, while Dr. Dowie sought to encourage her with comforting remarks and appropriate prayer and song; and then the testimonies to healings and conversions continued. The subject of healing would naturally seem most prominent, but it does not occupy most attention in the services. Dr. Dowie preaches the most sturdy and uncompromising evangelical Christianity, and announces his mission to be the salvation of the souls of men through the power of the primitive gospel, which teaches the healing of their bodies from disease, disease being in his view the work of the devil and never the will of God.

Have any of the rulers or of the Pharisees believed on him? Hardly. A while ago one James A. Nichols, of Harvey, a suburb of Chicago, was brought by his comrades of the G. A. R. to the Tabernacle in a wheel chair. He had been an invalid for thirty years, suffering from rheumatism, paralysis, heart disease, lung disease, ulcers, chronic diarrhea, spinal irritation and inflammation of the eyes. Those had been testified to by physicians, and would seem to be enough to support the claim of his helpless and hopeless condition, and that he had not dressed nor undressed himself nor walked without crutches, for years. He listened to the Tabernacle service, and then was taken into the Prayer Room, from which he came out walking and pushing his wheel chair; and he went triumphantly away wheeling his wife in the chair. He was a member of the Methodist church at Harvey, and his pastor pronounced it the work of the devil—that by Beelzebub doth he cast out Beelzebub, which the Nichols family think may be better than that Beelzebub be not cast out. The pastors of the city churches generally refuse sympathy and countenance from Zion Mission, but not all of them. The authorities of Chicago Seminary discourage students from visiting the Tabernacle, and it is understood that some of these who are soliciting Dr. Dowie to conduct a summer school will graduate in disfavor if at all, unless they renounce him. The State Board of Health have recently prosecuted him under the statute for practicing

medicine without a license, and secured his conviction in Justice's court. They were guilty of the idiotic proceeding of searching the premises for medicines, when in all of his preaching and writing he sternly denounces all use of medicines and utterly forbids it to those under his care and hundreds of those accessible could have been subpoenaed to prove his employment of medicines if he did so. They convicted him without it, however, and fined him \$100, but the case is appealed. None of the city papers speak of him with any favor, though the Inter Ocean did so last year, when it was under the management of Judge Kohlsaat, giving extended and favorable reports of his work. Some of those accused him of disreputable practices imposition and extortion, though he constantly advertises in his paper and from his pulpit that there is no charge whatever for any of his teachings, or for any help or benefit that he may seek to give to any suffering person, except for board and rooms in the Homes, \$8 to \$12 a week, and if there had been any it could be shown by some of the thousands attending. The dirty Dispatch said the other day that his Homes were resorts for disreputable women. I have never before seen so large a proportion of any congregation kneel during prayer at a public service, as in those Tabernacle meetings last Sunday nor more general response to invitation to rise in confession of sin and need of divine mercy, which invitation is never omitted. He has been accused in the papers of hiring those people to come to testify to healing, hundreds of them whose names and residences are published in the paper and from the platform, and of buying the hundreds of crutches, braces, trusses, harnesses, plaster jackets, high-heeled boots, cots, etc., displayed upon the walls of the Tabernacle as cast-off badges of escaped bondage, left for the purpose by the grateful owners. Between such poor refuge and the Beelzebub theory, the latter is preferable.

Dr. Dowie may be a hypnotist, mesmerist, magnetic healer—he might be any or all of these and be perfectly honest in the belief he preaches, unconsciously performing the cures by hypnotic suggestion, according to Hudson's late work. The Law of Psychic Phenomena—but of the reality of the cures there is no room for doubt; and for myself, the theory that they are manifestation of divine power exercised in response to the faith of the subject and in accordance with the Scriptural promises, seems the simplest and most natural explanation, the most rational and defensible from the Christian standpoint.

G. C. S.

[From *Ypsilanti Courier*, Mich]

Some interest is occasioned by the report in these columns last week of the editor's visit to Dr. Dowie in Chicago, and we find that there are people here who have had testimony already from independent sources to the value of his work. Mr. A. Coryell, one of the substantial farmers of Ypsilanti township, reports to us that he has a brother living at Harvey, Ill., who was one of the Grand Army men who carried their comrade Nichols to Dr. Dowie's Tabernacle, and who has written his brother here of the entire genuineness of that case, as mentioned by us last week.

Mr. Jonn H. Clark of this city tells us of a former neighbor of his, D. I. Wagar of Flat Rock, crippled by a severe injury many years ago, who has lately been at Dr. Dowie's Divine Healing Home, and who had written him that he was much improved and expected to return home last week. He regards the Doctor's conviction upon a charge of practicing medicine as in the highest degree absurd.

Mr. Jerome Allen reports to us the case of the wife of Dr. Schuyler of Azalia who sometime ago sought Dr. Dowie's guidance for divine healing from consumption. Her condition was regarded as very desperate, but she has returned to her home greatly improved, and at last reports the steady improvement continued. It was through knowledge of that case that Mrs. Van Wormer of Milan, whom we met in Dr. Dowie's Tabernacle, was induced to come to Chicago. She is better known here as Mrs. Reeves, her name before her marriage to Mr. Van Wormer.

GOD'S WAY OF HEALING.

BY THE EDITOR.

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

Jesus said, "*I am* the Way, the Truth and the Life," and He has ever been revealed to His people in all the ages by the Covenant Name, Jehovah-rophi, or "*I am* the Lord that Healeth thee." (John 14:6 and Exodus 15:26).

The Lord Jesus Christ is still the Healer.

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

Divine Healing rests on Christ's Atonement.

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

Disease can never be God's Will.

It is the Devil's work, consequent upon Sin, and it is impossible for the work of the Devil ever to be the Will of God.

Christ came to "destroy the works of the Devil," and when He was here on earth He "healed every sickness and every disease," and all these diseases are expressly declared to have been the "oppression of the Devil." (1 John 3:8, Matthew 4:23 and Acts 10:38).

The Gifts of Healing are Permanent.

It is expressly declared that the "Gifts and 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 and 1 Cor. 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 Zion Tabernacle, 251 E. 62nd St., near Jackson Park, Chicago, 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 Publishing House, 6100 Stony Island Ave., Chicago.

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

You are heartily invited to attend and hear for yourself.

LEAVES OF HEALING.

REV. JOHN ALEX. DOWIE, - - - Editor.

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CHICAGO, ILLINOIS, - - - APRIL 19, 1895.

EDITORIAL NOTES.

"THE Lord is thy Keeper."

"KEPT by the Power of God through Faith."

AMIDST countless trials and dangers, we have been wondrously kept, and our first thought in lifting our pen to write these notes this week is to give thanks to God for "preserving us from all Evil."

OUR work for Christ has passed through storms during the past Winter the story of which can never be written. But Spring finds our Zion more fragrant, more fruitful and fairer than ever, coming forth for nobler service, clad in the beauty of holiness, shining in the glory of God. Hallelujah!

"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."

ZION Tabernacle No. 2 is being strengthened to accommodate the expected throngs during this year. We shall soon publish a description of the new building which we leased for a year from May 1st. and the various uses we hope to make of the 14,400 feet of floor space in it.

MEANWHILE, we require about one thousand five hundred chairs, a baptistry, a large platform, gas fittings, furnishings for Zion Refectory, etc. Who will help?

THOUSANDS go away every month from the doors of Zion Tabernacle No. 1; and as we stood on the platform last Lord's Day the sight of the disappointed turning away from our doors unable to find a foot of standing room was painful to our heart.

How can Christians reading these lines, who have the financial power to help, keep back from the Lord the exercise of the talents of gold with which the Lord has entrusted them?

THE remarkable story told on the first two pages of this issue made a deep impression on the people last Lord's Day, and it has greatly stirred business circles in Chicago this week. Mr. Bates told us this evening that he is kept busy answering calls at his telephone, and has to tell the story of his healing many times daily to Board of Trade men, ship owners, etc. God is using him to preach sermons in places we cannot otherwise reach, and we ask our Christian readers to pray for this Faithful Witness.

OUR store of "captures from the enemy" has increased this week by the addition of crutches, medical poisons, trusses, etc.

SINCE learning that our walls of Zion Tabernacle are adorned with many surgical instruments, a certain famous, or infamous, National Surgical Institute has inserted a clause in their "contract" with their victims binding them to return the steel torturers to their devisers, when they have no further use for them. We have many of the instruments of that Surgical Inquisition. Their device is clever; but their victims find "further use" for them in having them photographed and engraved for LEAVES OF HEALING. They cannot prevent their being used to glorify Christ the Healer.

Divine Healing Home No. 1, has witnessed many healings during the week, of which we shall hope to have public testimony at our All Day Meetings on Lord's Day, April 28th.

OUR March meetings were greatly blessed, and so was the full report given in our last issue of the LEAVES. These meetings are commanding attention all over the world, and we can never find room in Zion Tabernacle for the crowds who come. But not a single Chicago paper reports them to the extent of a single line.

They dare not challenge the facts, and they will not publish the truth. They hate God to get the glory, and they "do not see any money" in booming the Lord Jesus.

THE TEMPLE OF ZION will require to be seated for at least ten thousand, and already some of our engineering and architectural friends are beginning to make designs.

ZION COLLEGE must have many sides to its activities, and be a training school for "seventies," and provide a first-class Christian and general scientific education for the children of Zion.

OUR Best is not good enough for God.

ZION'S HOMES FOR YOUNG MEN AND WOMEN who are far from their childhood's home must find a beautiful location on our Beulah Park, which will surround the Temple, the College, the Homes, etc.

"Is the Young Man safe?"

Is the Maiden safe?

ALAS, alas, for the Crowns have fallen from the brow of youth; the sweet crown of modest virtues that are the dews of heaven; the laurel wreath of victory for purity on the forehead of manly manhood.

CAN they ever be restored? Yes, ten thousands times, Yes. Oh, for the New New Song of Happiness without Sin, and the sacred shelter of Zion's fold around these erring ones who were lured by Satan and the World, because the Church did not lead them into her Bridegroom's Home.

Do you not see Zion growing up in the beauty of God's Design?

ZION Publishing House must send forth many forms of LEAVES OF HEALING. The Tree of Life bears "Twelve manner of fruits, yielding its fruit every month, and the leaves of the tree are for the healing of the nations." There are many wounds beside those which disease makes in the body of flesh; and Zion must send forth fruits from the Tree of Life unceasingly.

FRUITS of Holy Living are seen in (1) Clean Spirits, and (2) Souls, and (3) Bodies.

FRUITS of Holy Living are seen in (4) Clean Homes, and (5) Clean Business, and (6) Clean Pleasures.

FRUITS of Holy Living are seen in (7) Clean Politics, and (8) Clean Literature, and (9) Clean Government.

FRUITS of Holy Living are seen in (10) Clean Schools, and (11) Clean Colleges, and (12) the Crown and Completion, and Center of all Power, A CLEAN CHURCH.

LOVE is the Source of all; and the LIFE that springs therefrom is a Light which neither earth nor hell can dim.

ZION Co-operates—works together for good—and in Zion idleness is a crime, and "he that *will not work*, neither shall he eat." The hum of industry is around her walls: for Zion must find work for the world's need in things material, must do it well, and win men's praise and confidence.

ZION builds, and inhabits. "They shall not build and another inhabit." Zion plants and eats. "They shall not plant and another eat."

"THUS saith the Lord," What manner of House shall ye build unto me?"

ZION! THY GOD REIGNETH!

"In the furnace God may prove thee,
Thence 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."

THESE words are true—we know whereof we speak. They are true of all who are of Zion in every land, in every age, in every condition.

"MANY shall purify themselves, and make themselves white, and be refined."

"BUT the wicked shall do wickedly; and none of the wicked shall understand."

"BUT they that be Wise shall understand."

THE time is fulfilled.

The Five Wise Virgins—one half of the Church of God—have awakened, or are fast awakening from their slumber. The Oil of the Holy Spirit is in the Vessels of their bodies, and the Lamps of their spirits are burning brightly and shining far away across the lands and seas to regions beyond.

THEIR cry is, "Behold the Bridegroom!" They live only to proclaim Christ as King. The Kingdom of God and its Glad-tidings is the joy of their hearts. They love each other, they journey together, and they toil together, and together they "enter in," to the Feast, and then "the door is shut."

OH, ye Foolish Virgins the time will come when ye shall knock in vain at that closed door, and hear the Lord say, "I know you not."

BUT the Master tarries, and the cry from heaven "Come ye forth to meet Him!" has not yet gone forth.

Precious years of Preparation in Zion are our delightful portion. Let us employ them wisely.

"BRETHREN, PRAY FOR US."

ANGELS PROSTRATE FALL.

BY MRS. FLORA B. TAYLOR.

"All hail the power of Jesus' name,
Let Angels prostrate fall;"
But saints in this relentless frame
Need not to bow at all!
We think just so the heart is right
That's all we need to care;
Then should we kneel or stand upright,
He'll listen to our prayer.

We read that the Pharisees oft prayed
Upon the corner streets;
Remember, too, the Master said,
They stood upon their feet.
"You pious are too strict, I fear,
I'm sure you're hard to please;
You seem to say God will not hear
Except we're on our knees."

I know we sing, "At Jesus' name
Fall prostrate at His feet;"
But proper this will be, we claim,
When at His throne we meet.
And who could ask that ladies kneel
Upon the dusty floor,
Whose hearts the need of grace scarce feel,
Nor that they're sinners poor!

Besides, there's Deacon Jones, so lame,
And Smith, of big estate;
And Elder Large, who's just the same,
And Sister Fame, so great!
These could not kneel in narrow aisles,
Then why this duty ask?
And ladies dressed in latest styles—
'Twould be no easy task.

But, Friends, your Master never "stood,"
In mount or holy place,
But on His knees He humbly bowed,
Or fell upon his face.
And saints in early days knelt down,
And Angels round the throne
Fell prostrate, with the elders round,
And would you "stand" alone?

But many now in chapel neat,
On carpets e'er so fine,
When asked to kneel, will keep their seat;
They will not e'en incline,
And much of this is mere excuse,
And only true in part—
Of feeble knees and narrow pews—
The trouble's in the heart.
Crawfordsville Indiana.

—From *Herald of Gospel Liberty*, March 28

GOD'S WAY OF HEALING.

A Series of Lectures by the Editor, presenting the Gospel of Healing through Faith in Jesus Christ, as taught by him during his many years of ministry in many lands.

LECTURE SIX.

OBJECTIONS TO DIVINE HEALING CONSIDERED.

FIRST LECTURE.

An address Delivered at the Afternoon Service in Zion Tabernacle, Chicago, on Lord's Day, March 24th, 1895.

Services were opened by singing Hymn No. 72, after which Mrs. Dowie read the first and part of the second chapter of Job. This was followed by prayer by Dr. Speicher, then Dr. Dowie spoke as follows:

"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."

This lecture is the first of a series dealing with difficulties and objections to this doctrine of Divine Healing, and the lecture of to-day will be an introduction to subsequent lectures.

I call your attention to the story of Job, with special reference to the fact, that the story as it is given to us is a wonderful drama. It is a drama that might be entitled THE MYSTERY OF SUFFERING. Whence is it? Where is its source? In God or in Satan? Wherefore does evil exist? And wherefore do, oftentimes, apparently innocent persons suffer? The story of Job is, therefore, one that I want to put before you, and you will kindly remember that I am not responsible for anything except to give you in a concise form a fair and clear outline of that drama. I can only do so by endeavoring to put into modern language a strange weird story which is perhaps not less, as a written story, than thirty-four or thirty-five centuries old. If you will look at your Bibles, you will see that the book of Job bears the date of B. C. 1520 and if you will look at the book of Exodus, you will see that the exodus of the children of Israel from Egypt bears the date of B. C. 1494 so that the book of Job was written 30 years before the children of Israel came out of the land of Egypt.

HOW JOB WAS COMPOSED AND PRESERVED.

That is the accepted chronology, and it is very likely to be correct. But the book of Job is older than that. There are evidences that the book of Job was reduced to writing 30 years before the children of Israel left the land of Egypt and was like the poems of Homer, the "Odyssey" and the "Iliad," which were composed first of all in a spoken form, and transmitted in that form from sire to son, from generation to generation, as the quaint songs, ballads and poems of my native country were preserved in Scotland. These have come down from sire to son in tradition and in songs that have been chanted by the fireside and never committed, until recent times, to writing. There are many folk-lore stories yet in existence that have been handed down in this form, but have not yet been reduced to writing. Now this book of Job is at least 34 centuries old, and Job may have lived centuries before that. The probabilities are that the book itself was reduced to writing by Moses or by Moses' father-in-law—Jethro—who was a prince of God and a priest of God, though not an Israelite, for you will remember that Moses married into a godly family in Midian, although they were not Israelites.

Now this story of Job goes away back then of every other book of the Bible. Moses wrote the book of Genesis by the inspiration of God at a later time, but by an equal inspiration of God he, or someone, wrote the book of Job, and in some respects the book of Job is more interesting to us than the book of Genesis; because it does not so very much matter when God made the world, or whether it was made in six days of twenty-four hours, or in six days of a thousand years

each. It does not very much matter about that, but it does very much matter that we men and women shall understand whence this mystery of disease and suffering comes. That matters a very great deal. Now this book of Job deals with that. I want to present you the story in outline as it is here in this book.

THE OUTLINE OF A STORY

Job dwelt in the land of Uz. The Book says that he was "perfect and upright." Now do not mistake the word "perfect." The word perfect does not mean incapable of sin; because he did sin, and he sinned most grievously, and God said it, and he repented of it. The word "perfect" here simply means that Job was honest, and, according to his light and knowledge, was perfectly sincere, that he did nothing and said nothing that he did not truly believe, but that does not mean that he was always right.

HONESTY AND SINCERITY ARE NOT RELIABLE TESTS OF TRUTH.

Remember that. A person may be honestly wrong and often is. Multitudes of Roman Catholics are honestly wrong. They honestly but foolishly believe that the priest can take a little bit of flour, mix it down in water and then stamp it and, *hocus focusing* it, turn it into God. They say when they have eaten that they have eaten the actual Body of Christ. That is an infernal lie born of hell; a wicked superstition because if it were true, then any rat which came along and ate that wafer, would eat God. Because if it is made into God, it is God to the rat as well as to anybody else. It is a lie, pure and simple, but it is a lie that large numbers of people believe, and bow down before, and the cunning priests find it convenient to continue that lie. They do not believe it. There is not a priest in existence with intelligence who believes the lie of transubstantiation, or of the Pope's infallibility. They are not such fools. They tell the people to believe it, but there is not a priest in existence who does: for as Archbishop Kenrick said himself in the Vatican Council, it has never been a doctrine of the Church of God; and no man can make it a doctrine of the church for it is not true. Archbishop Kenrick said that boldly in the Vatican Council, but the Jesuits passed it, and the Vatican Council has declared in the Constitution Pastor Æternus, chapters 3 and 4 pronounces an Anathema upon all who deny it, thus placing those who contradict this lie beyond the pale of salvation. I know what I say is exactly so. I am not a false witness against any one. But the Pope's infallibility is held honestly by a great many Roman Catholics. It seems idiotic to us to believe for a moment that Cardinal Pecchi, now Pope Leo XIII, who was only a fallible bishop, when Pope Pius IX died, became suddenly an infallible Pope upon being elected by his fellow men to be Pope. Suppose that all this audience consisted of women, and there was not a man among you. Now suppose that all the women in this audience should pass a resolution that the lady in the chair was a man. Could all the votes of the women make her a man? Neither can the votes of 700 fallible bishops make one fallible bishop an infallible Pope; but they can make themselves wicked liars. Sincerely believing a lie does not make it a truth. Now I am going on with Job presently. You see I take an excursion every now and then on the road, but I always get back to my Job.

Now then it is said in this book that Job was "perfect." That means honest. We find a great many Roman Catholics honestly wrong. When I knock the lie out of them, they are honest enough to confess it, and I thank God I have knocked the lie out of a good many of you Roman Catholics here. The Lord be praised for it. Some of you Protestants also have a great many lies in you to be knocked out. I believe that. I will try to knock some of them out to-day.

Well now, Job was perfect; that is, in the sense of honest and upright.

GOD CAN DO ANYTHING WITH AN HONEST MAN OR WOMAN

Even if they are Roman Catholic or Buddhist, but I tell you, you cannot do anything with a hypocrite. You can get

along well with simple hearted Roman Catholics or any other honestly disposed persons, but you cannot get along with dishonest bishops and ministers who are fighting like emissaries from hell against Divine Healing.

But about Job. He feared God and did right, and his life, according to his light, was spent for God. He was an honest man, feared God, and hated evil. That is always the case with a man that fears God. When a man fears God he hates iniquity. You can measure the intensity with which a man loves God by the intensity with which he hates iniquity. "Ye that love the Lord hate evil."

Job is introduced to us when he is a man of mature life. He has seven sons and three daughters, and large flocks and herds. He has 7,000 sheep, 3,000 camels, 500 yoke of oxen, 500 she asses, and "a very great household;" so that this man was the greatest of all the men in the East.

Now if you will look into this story you will see that there is an important point omitted here. Job had a fool of a wife. The Lord have mercy on the man that is so afflicted, and the Lord have mercy upon the children of such a woman; for the great majority of men are bad. Oh, you liars (some of you are here to-day doubtless) who marry a wife, and say, "Maggie if you marry me, your society will be the joy of my life." You miserable deceivers, you are members of every Society except the Home Society. On Monday you are an Elk. On Tuesday you are a Buffalo. On Wednesday perhaps a Free Mason and because God Almighty didn't give you a feather on the top of your head you stick one there. On Thursday you are a Druid. On Friday you are an Oddfellow. On Saturday you are a Fool. Repent to-day, and God will make you a member of the Society of Heaven.

Well now, Job seems to have married badly. Most trouble comes from that. No one has any right to marry without looking at the consequences of marriage. Oh, how men are tricked in marriage. How some of you women have got to pay for your lies. You hussies! Your lover thought you were beautiful and admired your complexion. Miserable deceivers you bought it in a paint shop, and you know it. You were wonderfully handsome, but you were only padded and stuffed up like a goose. You know it. And you pretended to be amiable and you were the very devil in temper, and the foolish man found you where no man ought to seek for a wife, in scenes of gayety and folly. The place to find a woman is the theater, the place to find a woman is gadding about a crowded street, but if you want to find a *wife*, find her at her mother's fireside, in her father's home, making home happy; kind and considerate to brothers and sisters. In seeking for her in other places, you get a *woman* but you do not get a *wife*.

Now Job made this mistake. I am glad I did not. But Job, although he made a mistake, still held fast to God. This woman brought up her sons and daughters so that they turned out bad. Now Job's sons and daughters turned out to be great gluttons and drunkards. There were days of wine drinking and feasting, and Job was troubled about that, on these special days of feasting he offered sacrifice and prayed to God for them. He was so troubled about his sons and daughters and said they not only did wrong and got into bad associations, but he feared that they had cursed or renounced God in their hearts. When a man has children who not only blaspheme God, but live such wicked lives as to "renounce God in their hearts," then that man has bad children. Oh, it is a dreadful thing for a godly father or mother to have sons or daughters who go into wicked ways. Job's children cursed God and were bad, but they got it from their mother's side and not from Job's. We will come to that woman presently. She was the point by which Satan got at Job.

Now there is a certain day when the sons of God are to present themselves before the Lord, and Satan came also among them. Now some folks make a great puzzle about that. What does that mean? It just means this. That the people of God met then as we have met this afternoon. Many have come here to present themselves before God and of

course the devil is here. There are many places that the devil does not bother himself about. When the devil comes to certain churches and looks in there, he is not in any trouble at all; because he finds a fellow there in the pulpit who has got all his religion written out before him, and he finds the people grinding out their prayers from a prayer book just in the same way that a Thibetan turns a prayer wheel, always saying, "God have mercy upon us poor, miserable sinners, for we have left undone the things which we ought to have done, and have done the things which we ought not to have done, and there is no help in us." The devil thinks that is right, that congregation can be left safely. Any congregation of men and women who are living so disgracefully as to be compelled constantly to confess that they have left undone all the things they ought to have done, and have done all the things they ought not to have done, is a community that the devil is quite well pleased with, and so he goes on his way rejoicing. The devil knows "there is no help in them" for humanity and no hurt for his kingdom. The devil says, "Now I can leave them, they are all right. They come up here and say that every week and it is true."

If I had a secretary who came to me every night and said, "Oh Doctor, I have left undone all things I ought to have done and I have done nothing I ought to have done, and there is no help in me," I would say, "You are right, there is no help in you, you can go. And I will find somebody there is help in. I want a helper. You go away." It is a miserable lie to suppose that such a prayer is piety. It is a crime for a man to leave undone the things he ought to do. When I get to the end of a day I say to God, "Oh God, I have done all I could do. I have not done all I would like to have done; but I have done it as well as I could do it and I thank Thee I have been a help to many. I have not wilfully left undone anything that I could do." I say that often; indeed nearly always and I know that I speak truly. It is a poor, misspent day if I come to the end of it and have not done all I could. We all do that if we are honest. I believe many here do their best daily. Of course we all expect to do better bye-and-bye, even here on earth.

This assembly was just such as this. The sons of God were there and of course the devil was there in power, because the devil pays particular attention to the places where there is earnest piety and true religion. The devil wants to make trouble and it was for that purpose he was there. The people were meeting to worship God and they did not see the devil was there. They could not see him and could not see God; and you who have come here to-day, do not see the devil and do not see God. There is another assembly you do not see. Angels of God are bending over this Tabernacle, and also the angels from the infernal depths of hell. Satan is represented here and God is. God and Satan are present.

All unheard by the congregation God speaks to Satan.

What have you come here for? Where have you come from?

And Satan looking up into the face of God with the diabolical impudence which characterizes him and all his, says "from going to and fro on the earth and from walking up and down in it." God says to Satan, "Have you seen my servant Job, there is not a man like him in all the earth, perfect and upright who escheweth evil, who feareth God."

"O yes," says Satan, "I have considered him. Jehovah! Jehovah! you think that Job is a true servant. Does Job serve God for nothing? O Jehovah, you think you have got a faithful and true servant in Job don't you, but you have not! You have made a hedge about him and his house and all that he has on every side. You have blessed the work of his hands and his substance is increased in the land, but O Jehovah, God, put forth your hand now and smite him and he'll curse you to your face! Job only serves God for what he gets! He is not a true servant of God! Job only serves God for what he gets!" That is the accusation. And that is the accusation the devil makes to-day against the true servant of God. He

declares that he only serves God for what he gets. "Put forth your hand and take from him what you have given him and you will see whether he serves you or not." Now God does not put forth His hand. Mark the point. God does not take away from Job. If God had done that God would have sinned, because God said that Job was honest and upright, and did that which was right. What does he do?

God says in effect, "Now Satan, you are always a liar, you are always an accuser of my people. I will permit you to put forth your hand and to take away everything that he has. I will withdraw that hedge which I have put about him and will let you strip him of all his possessions, only you are not to touch his body. You will see that, even if he loses all, he will not curse Me. He is my child, and his love for Me will continue. So I will permit you to do your worst."

Off goes Satan. He'll strip Job. When the devil gets possession like that, why the devil will execute it quickly. So the devil goes off.

Now how does he set about it? Why by getting up a family spree. The devil is cunning. He does not at first just go about getting robbers to steal the property, because Job is a good care-taker of all his property, and knows how to guard it; but the devil has had a long and intimate friendship with Job's wife and sons and daughters, and he knows how he can best get at Job's property. He goes away and persuades Job's eldest son to get up a big feast and have all the sons and daughters here to a house-warming of the magnificent house he has just erected. He has no belief in his father's piety, no belief in his father's God. He is a modern man and speaks pityingly of "The old man," Job! He has no use for Job's religion, but he is going to come into possession of his property, so he builds this magnificent house and gives a house warming, and has all Job's sons and daughters there. You must remember that Job's possessions were very extensive like our Australian squatters whose possessions sometimes extend over many hundreds of square miles. They put their sons and daughters oftentimes in possession of large tracts of land. Just such a pastoral prince was Job, and Job's eldest son, with brothers and sisters, gave a big feast which lasted many days. The servants came and the young "society people" of the region came. Job had nothing to do with "society," and if you are wise you won't. It belongs to the devil. The devil loves the Four Hundred of Chicago. If you want to go to the devil quickly, you go into "society" as it is called.

Well now, the devil got this all fixed. All Job's sons and daughters come to the great feast.

"Now" said the devil. "I can proceed to business."

So the very first thing the devil does is to show the Sabeans that the oxen and the asses are within their reach and the Sabeans kill all the servants, except one who escapes, and take the oxen and the asses. While this servant is telling Job of this, another comes in and says the fire of God has fallen from heaven. Of course we know who made the Sabeans come, know who lighted that prairie fire which has burnt up the sheep and the servants. Insurance men generally know how numerous the occasions are when the devil kindles the fire. Then the devil goes away and gets the Chaldeans to make out three bands and fall upon the camels and carry them away, and kill all the servants except one who escapes and tells Job. Job wonders what is coming next but does not wonder long for while that servant is yet speaking another servant comes who tells of the last work of the devil. Oh, what a calamity that is! Job's sons and daughters were all feasting and while feasting there came up "a great wind from the wilderness." The devil brought up that wind. Do you not know that one of the names of the devil is "the Prince of the Power of the Air?" God is not the author of destructive storms. God does not make the howling hurricane that tears down houses and destroys property. I have been on the sea in many storms, and I have prayed and said "O God, stop or change that wind, and calm these waves" if we were in danger; and God has heard and answered. On the sea of Galilee there is a little

boat and a number of people in it. There comes up a mighty storm. There were sailors there who were accustomed to sailing that sea; but they were sore afraid. Such a storm they had never seen. What was in it? The devil. The Prince of the Power of the Air had seen that the little boat has Christ in it, and he said, "Now I must destroy Christ." So Satan got up a storm. Dark clouds covered the sky, the lightning flashes, the wind howls and the sea is roaring, and running mountains high, the waves leap in fury around the boat the men were afraid, but Jesus slept on and they came to him and said, "Master, carest Thou not that we perish?"

Did He rise and say to the raging winds, "You are obeying the will of my Father?" No. His face is flushed with anger, and looking at the wind and waves, He cries "Peace, be still!" "He rebuked the wind and the waves" that were doing the work of the devil. In doing so He was doing the will of God. Insurance men know the fires do not come from God. Nine tenths of them come from the scoundrels that insure the property and then set fire to it. So you see how the devil's "great wind" came upon Job's family as they were feasting and jumping around, talking perhaps of the time when old man Job would be dead, and how the eldest son would come into possession and give them all "a good time." There would not be so much religion around them. "When I come into possession of the old man's goods, we will have a gay time." The dancing women from Egypt and from Persia were there, dancing the voluptuous dance of the heathen

Suddenly there is a strange chill. What is that peculiar thing? The wind changes? What is the matter? Oh, there is just a little storm coming up, that is all. Never mind, dance on! A few heavy drops of rain fall. Go on, continue to dance! The sky gets dark. Never mind, light up the lights and dance faster! Come, bring on the wine! It is dark as night, the lightening begins to flash. Never mind, let us sing and shout and drink and dance! We are going to have a storm. Dance! At last the tempest burst upon them in all its terrific power, and on the wings of that wind were ten times ten thousand demons screaming around that house in the darkness and the terror. Afraid, yet determined they dance on and call for more wine. Dance! The very Ocean seems to have come up and seethes around them in foaming fury. The rivers have burst their banks. The flood is all around the house. Never mind, let's dance! The house begins to reel. Dance! Praise the gods let us dance!

Presently, in the midst of it all, while they are cursing, blaspheming, renouncing God, the whole house is undermined and falls with a terrific crash. And now the storm howls on; but every reveller's cry is stilled, and all, all are dead save one poor servant who manages to extricate himself from the fallen house and its burning rubbish, and flees to tell Job how his sons and daughter were feasting, and there came a great wind from the wilderness, and smote the four corners of the house and it fell upon the young men and women, *and they are dead!*

Poor Job: Childless, propertyless! What comfort is there for Job?

The priests have told Job that God did it and so Job shaves his head, rends his mantle, falls down upon the ground and worships his God.

Poor Job in worshipping God tells a tremendous lie, but he does not know it. He says, "Naked came I out of my mother's womb and naked shall I return thither. The Lord gave and the Lord hath taken away." Yes, Job, "The Lord gave." That it is right. But when you say, "The Lord hath taken away," Job, that is not true. Job, not one single thing has been taken from you by God. It is the devil that has stripped you. But Job does not know it. The ministers do not know it. The Rabbi does not know it, and is agreed with him that God has stripped him.

Continued in our next issue.

BŮH JE CESTA K UZDRAVENÍ!

VYDAVATEL

BŮH JE CESTA K UZDRAVENÍ, JE OSOBA NE VĚC.

Ježíš pravil: "Já jsem cesta, pravda a život," a On zjevoval se vždy svému lidu po všechny věky v úmluvách pode jménem "Jehova-mocný" čili "Já jsem Hospodin, kterýž tě uzdravuji." (Jan 14: 6 a Exodus 15: 26.)

PÁN JEŽÍŠ KRISTUS JE JEŠTĚ UZDRAVITELEM.

* On se nemůže měnit, nebo On "včera i dnes tentýž jest i na věky bude," a on je ještě s námi, nebo pravil: "A aj, já s vámi jsem po všechny dny, až do skonání světa;" protože je nezměnitelný a je přítomen duševně právě tak jako tělesně, jest uzdravitelem svého lidu.

BOŽSKÉ UZDRAVENÍ ZÁLEŽÍ V KRISTOVĚ USMÍŘENÍ.

Byloť Jím předpověděno "Onť vzal na se nemoci naše, a bolesti naše nesl a jeho úradou my jsme uzdravováni," a to je výslovně řečeno, že Jeho pomocí lékařství nám způsobeno, což ještě trvá. (Isaiáš 58: 4, 5 a Mat. 8: 17.)

NEMOC NEMŮŽE BÝTI Z VŮLE BOŽÍ.

Je dílem ďábla za hřích a je nemožno, aby dílo ďábla bylo vždy vůlí Boží. Kristus přišel, "aby zrušil dílo ďábla," a když On byl zde na zemi, "uzdravoval všelikou nemoc a všeliký neduh" a všechny tyto neduhy výslovně jsou prohlášovány za "nátlasky ďábla." (Jan 8: 8, Mat. 4: 23 a Skutk. 10: 88.)

DARY UZDRAVOVANI JSOU STALÉ.

Jef výslovně řečeno: "Darů svých a povolání Bůh nelituje," a darové uzdravování jsou mezi devíti dary ducha propůjčených církvi. (Řím. 11: 29 a I. Korinth. 12: 8-11.)

JSOU ČTYRY ZPŮSOBY BOŽSKÉHO UZDRAVOVÁNÍ.

První jest přímá modlitba víry; druhý, zprostředkovaná modlitba dvou nebo více; třetí, pomazání starších s modlitbou víry; a čtvrtý, vzkládání rukou věřících, které Bůh k tomu ustanovil a povolal. (Mat. 8: 5-18, Mat. 18: 19, Jak. 5: 14-16, Marek 16: 18.)

BOŽSKÉ UZDRAVOVÁNÍ JE POTLAČOVÁNO ĎÁBELSKYMI PODVODNÍKY.

Mezi těmito jsou: Křesťanská věda (křivě tak zvaná), Duševní léčení, Spiritismus, Věštění atd. (I. Timoth. 6: 20, 21, I. Timoth. 4: 1, 2, Isaiáš 51: 22, 23.)

MNOŽSTVÍ LIDÍ SE UZDRAVILO VÍROU V JEŽÍŠE.

Pisatel zná tisíce případů a osobně vzkládal ruce na mnoha tisíc osob. Úplně pouačeni lze obdržeti ve schůzích odbyvaných v "Zion Tabernacle, 251 E. 62. ul., poblíž Jackson-parku v Chicagu," a v mnoha brožurách, kde je podána vlastními slovy zkušenost těch, kdož byli uzdraveni zde nebo v jiných končinách a kteréž byly uveřejněny v "Zion Publishing House, 6100 Stony Island Ave., Chicago."

VÍRA PŘICHÁZÍ SLYŠENÍM A SLYŠENÍ SLOVEM BOŽÍM.

Jste srdečně zváni k účastvání a k vlastnímu slyšení.

Guds sätt att hela.

AF REDAKTÖREN.

Guds sätt att hela är en person, ej ett ting.

Jesus sade: "*Jag är vägen, sanningen och lifvet,*" och Han har alltid uppenbarat sig för sitt folk i alla tidsåldrar under löftesnamnet Jehovah-rophi, eller "*jag är Herren, din läkare.*" (Joh. 14: 6; 2 Mos. 15: 26.)

Herren Jesus Kristus är ännu den som helar.

Han kan ej ändra sig, ty "Han är den samme i går, i dag och för evigt," och Han är ännu med oss, ty Han sade: "Si, *jag är med eder alltid, intill verdens ände.*" (Ebr. 13: 8 och Matt. 28: 20.) Förty Han är oföränderlig och förty Han är närvarande i anden, liksom i köttet, Han är sitt folks läkare.

Gudomlig läkning hvilat på Kristi försoning.

Profetian säger om Honom: "Sannerliga, Han bar vår krankhet och lade uppå sig vår sveda, och genom Hans sår äro vi helade," och det förklaras uttryckligen, att detta fullkomligades i Hans kall såsom läkare, hvilket ännu fortfar. (Esaia 53: 4, 5 och Matt. 8: 17.)

Sjukdom kan aldrig vara Guds vilja.

Det är djefvulens verk, en följd af synden, och det är för alltid omöjligt, att djefvulens arbete kan vara Guds vilja.

Kristus kom för "att förstöra djefvulens verk," och när Han var här på jorden, "helade Han hvarje krankhet, hvarje sjukdom," och alla dessa sjukdomar förklaras uttryckligen att hafva varit en följd af "djefvulens förtryck." (1 Joh. 3: 8, Matt. 4: 23 och Ap. 10: 38.)

Helandets gåfvor äro beständiga.

Det är uttryckligen förklaradt, att "Guds gåfvor och kallesse äro sådana, att Han kan dem icke ångra," och helandets gåfvor äro bland de nio gåfvor, som Anden gaf kyrkan. (Rom. 11: 29 och 1 Kor. 12: 8-11.)

Det finnes fyra sätt af gudomligt helande.

Det första är den direkta troende bönen; det andra, medlande förbön af två eller flera personer; det tredje, de äldstes smörjelse medelst troende bön; och det fjerde, händers påläggning af dem, som tro, och hvilka Gud har beredt och kallat till det embetet. (Matt. 8: 5-13, Matt. 18: 19, Jak. 5: 14, 15; Marc. 16: 18.)

Gudomligt helande röner motstånd i djefvulska förfalskningar.

Bland dessa äro: Kristlig vetenskap (falskligen så kallad), sinnesshelande, spiritualism, ekstas-evangelism o. s. v. (1 Tim. 6: 20, 21, 1 Tim. 4: 1, 2, Es. 51: 22, 23.)

Stora skaror hafva blifvit helade genom tron på Jesus.

Nedskrifvaren af detta känner tusentals fall och har personligen lagt händer på tjugutals tusenden personer. Fullständiga upplysningar kunna erhållas vid de möten, som hållas i Zion Tabernaklet, 251 E. 62nd St., nära Jackson Park, Chicago, samt i många pamfletter, hvilka visa erfarenheten, i deras egna ord, af många, som blifvit helade i detta land och andra länder; dessa pamfletter äro utgifna af Zion Publishing House, 6100 Stony Island Ave., Chicago.

"Tron kommer genom att höra, och hörandet genom Guds ord."

Ni inbjudes hjertligen att närvara och höra för eder själf.

DIVINE HEALING HOME

(See Illustration page 464)

THE Divine Healing Home of which we present a view to our readers on page 464 is personally conducted by the Rev. John Alex. Dowie and Mrs. Dowie.

It is situated in a quiet avenue within a block of Jackson Park, where the World's Fair was recently held, and is close to Midway Plaisance. It is only a few hundred feet distant from the Sixtieth Street Station of the Illinois Central Railway. The central part of the city of Chicago, seven miles distant, is reached by express trains in fifteen minutes. The terminus of the Sixty-first Street Electric cars connecting with the Wabash Avenue and State Street cable lines, is only one block west. The Sixty-third Street electric cars come within two blocks and the Elevated Railway is three blocks south on Stony Island Avenue and Sixty-third Street. Beautiful walks and drives in the parks and by the lake shore drive and pleasant boating in steam launches on the lagoons of Jackson Park are accessible. The location is one of the most convenient and pleasant in the city.

The Home is neither a hospital nor a hotel but just what its name implies, "a home." The President and his family make it their private home and all its inmates are treated as his private guests. Services of praise, prayer and teaching of the Word of God are held twice daily in a large assembly room and private interviews are given as often as possible. In addition to these services, Dr. Dowie usually meets the guests several times in each week for special healing services. No charges are made for his personal ministrations and the rates are only for table board and room accommodation. These rates can be procured on application.

The guests in Divine Healing Home No. 2, which is close to the Tabernacle on East Sixty-second Street, are also invited to all the privileges of the principal Home. It is only two blocks distant from the principal Home.

The Home has been established for the purpose of receiving.

First. The sick children of God who are seeking Him alone for the healing in the name of Jesus and through the power of the Holy Spirit; and

Second. Those who are receiving instruction in God's way of healing as set forth in the Holy Scriptures.

It is desired that those who wish to come should arrange in advance with the President for their reception as sometimes there is not room enough to receive all applicants.

God has very abundantly blessed the Home, which, in the opinion of all who have entered it, is beautifully furnished and adapted for the purpose for which it has been established. It was opened upon the first of May last and has been almost continuously filled, frequently to overflowing, ever since; so much so, that the house next to the Tabernacle has had to be refurnished and is now also at this writing quite full of guests. The furnishing of the Homes are almost entirely new and have cost in all nearly \$8,000 which the Lord has graciously provided to the uttermost farthing.

It may interest friends at a distance to explain that the group in front of the Home consists, first, of Dr. Dowie and his wife, who are seated. Their son and daughter stand immediately behind them in the center and the Rev. S.

J. Harrison, Dr. Dowie's assistant and Manager of the Publishing House, Mr. D. C. Alton, Financial Secretary, Mr. J. J. Carpenter, Private Secretary, and Mr. Chas. Canode, Foreman of the printing office, complete the central group of eight persons. To the right of these are Mr. and Mrs. Cotton, Janitor of the Tabernacle, and Matron of Home No. 2, with housemaids, laundress, cooks and janitor of Divine Healing Home. On the left of the center group are a number of the guests who happened at that time to be in the Home. The first three ladies are from Florida, Illinois and Wisconsin, and as the group is further examined we see persons from Iowa, Kentucky, Canada, Colorado and other parts of America. It is a fair representation of the gatherings in the Home, of those who have come from all parts to seek the Lord for healing. It would not become us to speak in terms of praise of the management and the attractiveness of the Home, further than to say that we have known of none who have not come into it with pleasure and left it with reluctance, expressing their gratitude and desire to again come under its roof. It has been a great joy to us to have been honored by the Lord in establishing so pleasant a retreat for his suffering children.

The experience now being gained by Doctor and Mrs. Dowie in the management of these Homes will be of great value to them in the establishment of more permanent institutions in connection with the work in Chicago and elsewhere. Already it is evident that larger facilities would bring increased blessings and a Home of two hundred and fifty rooms (we have at present about seventy in the two Homes) could be easily filled. The boarding houses in the neighborhood have had large numbers of guests who have been unable to find accommodation in the Divine Healing Home, as many as one hundred have been known to take rooms in the vicinity.

The Morning Talks and the special seasons of prayer are seasons of continuous interest and the many testimonies of those of the guests who have been healed in the Homes and in the Prayer Room of the Tabernacle add much to the enjoyment of the guests.

As we write these words we look once more at the picture and think of the joy connected with many of these cases. The first lady in it, Mrs. Benham, of Crescent City, Fla., who was sick for many years and had not been able to go up stairs in her own home nor go to church once in six years, is now enabled to attend to all the meetings in the Tabernacle, in the Home and to have her room on the third floor of the building.

The second lady in the group, Mrs. John Hayden, of Dixon, Ill., was blind and now sees, was unable to walk, suffering from *locomotor ataxia*, and was instantaneously and perfectly healed in the Home. The lady next to her, Mrs. Maggie Parsons, of Madison, Wis., was also perfectly healed as she testifies, after many years of suffering; and the dear little girl, Ethel Foley, of Chicago, standing upon the garden seat in the center, whose right leg had a large tumor, and was paralyzed, is now perfectly healed and able to run about without crutch or brace. Similar stories might be told of others in the group.

Rejoicing in what has already been wrought by God within these walls, we send forth this little picture on its mission, praying that God may raise up still larger and more suitable buildings for His sick ones and enable us to be more useful in this portion of His service.

BOY DISCOVERED.

The boy was the worst in the school. Teacher after teacher had effected his expulsion. The committee said to a new teacher: "John Blank is a bad boy, and won't learn. No teacher has been able to do anything with him. You will have to report him for expulsion, I suppose." "We'll see," was the new teacher's remark.

He studied John closely, and concluded that the boy had never been discovered to himself. "Want to go hunting squirrels with me to-morrow?" said the teacher to John one Friday. "You bet," was the reply. While sitting on some stumps in the woods during the squirrel hunt, this conversation between the teacher and the boy occurred:

"John, see that knot up there on that tree?"

"Yes; what of it?"

"Oh, nothing; but I can tell how high that is from the ground without measuring with a rope, a pole, or anything else."

"Gosh, that's funny."

The teacher applied some trigonometric principles, found the correct height, told it to John, and then had the boy measure the distance with pole and foot rule.

"That beats me," said John; "could I learn to do that?"

"You can; I'll gladly teach you."

"I'll try, if it takes a leg."

The teacher had been hunting, not for squirrels, but for a boy, and he had found him.

John was never again expelled from school. To-day, he manages one of the largest railways in the west.

Herald of Gospel Liberty April 4-94.

Giving--Living--

"Life were not worth the living,
If no one were the better
For having met thee on the way
And known the sunshine of thy stay.
Give as God is giving;
To no one be a debtor!
So hearts shall faster beat for thee,
And faces beam thy light to see."

"Keep it not idly by thee—hoard it not!
Thy friends hath need of it; behold he stands
Waiting to take the bounty of thy hands;
Pay him the debt thou owest, long forgot,
Or hast thou paid already—ease his lot
Of that which he would sell, or loaf, or lands
Whate'er his need can spare and thine demands;
So shall thy wrath be clean and without spot.

"Dost thou not know? hast thou not understood?
The stagnant pool breeds pestilence, disease;
The hurrying stream bears bounty on its tide.
Pass on thy gold, a messenger of good;
Swift let it speed in gracious ministries;
Wing it with love and let its flight be wide."

Gottes Weg der Heilung.

Dem Redakteur.

Gottes Weg der Heilung ist eine Person und kein Ding.

Jesus sagte: „Ich bin der Weg, die Wahrheit und das Leben,“ und Er wurde stets Seinem Volke geoffenbart in all den Jahren durch des Vertrages Name, Jeywah-rophi, oder „Ich bin der Herr, der Dich geheilt hat.“ (Johann. 14: 6 und zweites Buch Moses 15: 26).

Der Herr Jesus Christus ist stets der Heiler.

Er kann sich nicht ändern, denn „Er war derselbe gestern, ist es heute und ewig,“ und Er ist stets bei uns, denn Er sagt: „Siehe, ich bin stets bei Euch, selbst bis zum Ende der Welt.“ (Hebräer 13: 8 und Matthäi 28: 20). Weil Er unveränderlich ist, und weil er anwesend ist im Geiste gerade so als wie im Fleisch, deshalb ist er der Heiler Seines Volkes.

Göttliche Heilung ruht auf Christi's Versöhnung.

Es wurde von Ihm prophezeit: „Sicherlich hat Er unseren Kummer ertragen (Hebräer, Krankheiten) und unseren Schmerz empfunden, und durch Seine Streifen werden wir geheilt,“ und es wird ausdrücklich erklärt, daß dieses in Seinem Dienst der Heilung vollzogen wurde, welcher stets fortgeführt wird. (Jsaiah 53: 4, 5 und Matthäi 8: 17).

Krankheit kann niemals Gottes Wille sein.

Es ist des Teufels Arbeit, folgend auf Sünde, und es ist für die Arbeit des Teufels unmöglich, jemals der Wille Gottes zu sein.

Christus kam, um „die Arbeiten des Teufels zu zerstören,“ und als Er hier auf Erden war, „heilte Er jede Unpäßlichkeit und jede Krankheit,“ und alle diese Krankheiten sind ausdrücklich für die „Unterdrückung des Teufels“ erklärt worden. (1 Johannes 3: 8, Matthäi 4: 23 und Apostelgeschichte 10: 38).

Die Gaben der Heilung sind fortdauernd.

Es wird ausdrücklich erklärt, daß die „Gaben und der Beruf Gottes ohne Neue sind,“ und die Gaben der Heilung sind unter den neun Gaben des Geistes zur Kirche zu finden. (Römer 11: 29 und 1 Cor. 12: 8-11).

Es gibt vier Arten göttlicher Heilung.

Die erste Art ist das direkte Glaubensgebet; die zweite ist das vermittelnde Gebet von zwei oder mehr Personen; die dritte ist die Salbung des Aeltesten mit dem Glaubens oel, und die vierte Art ist das Handauflegen Derjenigen, welche glauben, und werden von Gott vorbereitet und zu jenem Dienst berufen hat. (Matthäi 8: 5-13, Matthäi 18: 19, Jacob 5: 14, 15, Marcus 16: 1.).

Göttliche Heilung wird von teuflische Betrüggern bekämpft.

Unter diesen befinden sich Christian Science (fälschlich so genannt), eist-Heilung, Spiritualismus, Entzündungs-Evangelismus u. s. w. (1 Timotheus 6: 20, 21, 1 Timotheus 4: 1, 2, Jsaiah 51: 22, 23).

Tausende sind durch den Glauben an Jesus geheilt worden.

Schreiber dieses sind Tausende von Fälle bekannt und er hat persönlich seine Hand gelegt auf Tausende von Personen. Vollständige Auskunft kann man erhalten in den Versammlungen, welche im Zion Tabernakel, No. 251 Ost 62. Str., nahe dem Jackson-Park, Chicago, abgehalten werden, sowie aus vielen Pamphlets, welche die Erfahrung von Vielen in deren eigenen Worten enthalten, die in diesem und anderen Ländern geheilt worden sind. Diese Pamphlets werden von dem Zion Publishing House, No. 6100 Stony Island Ave., Chicago, herausgegeben.

„Glauben kommt durch das Hören und Hören kommt durch das Wort Gottes.“

Sie sind herzlich eingeladen, vorzusprechen und sich selbst davon zu überzeugen.

POST OFFICE PERSECUTION OF THE LEAVES OF HEALING.

We trust that we are now approaching the close of our long contest with our cruel persecutors in the Chicago Post Office.

We give a copy of our letter of this date to the Hon. W. L. Wilson, the new Postmaster General, who is, we are informed, an earnest Christian man.

Our readers will see that nearly *two thousand* of their number have sent in petitions from New Hampshire and from Washington to Tennessee. Many petitions and private letters have also been sent in of which we have no exact record. Private letters have also been sent to Mr. Wilson by various members of congress, one of which we published in last week's issue from the Hon. W. N. Lucas, of Hot Springs, South Dakota, and another from the Hon. W. W. Bowers, of San Diego, California. A Judge of the Supreme Court has also, we are informed by his wife, who was a guest in our Home, made personal representations to the Postal Department in Washington. Surely these facts are enough to disprove the false accusations made against our "little white dove" as being a mere "advertising sheet." How many "advertising sheets" can get thousands of subscribers to appeal on its behalf from nearly every State in the Union?

We heartily thank these kind friends for their eager defence of the LEAVES, and for the sympathy shown from most unexpected quarters. May God reward them all, and give us a speedy victory.

It seems impossible to suppose that we can longer be *robbed* by the unprincipled men, "dressed in a little brief authority," who have disgraced the Government and Nation, in order to please a vile newspaper press, and the far-reaching power of Papal Rome.

We shall never give the battle up until the victory is won, and we believe our readers will sustain us in that determination: for "the battle is the Lord's."

ZION PUBLISHING HOUSE,
6100 STONY ISLAND AVE.

CHICAGO, April 19th, 1895.

THE HON. W. L. WILSON, P. M. GENERAL, Washington, D. C.

Dear Sir:—I do myself the honor to enclose herewith a petition from 817 Chicago subscribers and readers of the weekly paper, LEAVES OF HEALING, of which I am editor, and also a list containing a memorandum of petitions of sixty-two cities in nearly every State of the Union and which petitions were sent to you directly by the petitioners. In all 1998 signatures.

I will not weary you with recounting the facts set forth in the petition, but simply state that they are true, and I respectfully submit, therefore, that the paper should be continued as second-class mail matter, from which it was unjustly suspended by the action of the local postmaster in Chicago pending an appeal to Washington.

I also respectfully request that you will kindly instruct the Chicago postmaster to return to me the money which I have paid in excess of the second class rates.

I do myself the honor to send you, by this mail, a complete set of the twenty-nine issues of this new series of LEAVES OF HEALING in which, I trust, you will find some personal interest, and which will prove to you that the paper has not changed its character since its first issue.

With confidence that you will do me justice speedily, as the heavy drain upon my resources is considerable and constant owing to this excessive postage. I am,

Faithfully yours,

JOHN ALEX. DOWIE.

P. S. We are informed that in addition to the 1998 names mentioned, many petitions and private letters have been sent to you of which we have no record. J. A. D.

OFFICE OF LEAVES OF HEALING,
6100 STONY ISLAND AVE.

April 19, 1895.

THE HON. THE POSTMASTER GENERAL, Washington D. C.

Dear Sir:—We are informed that petitions have been sent to Washington by the following persons:

CITY OR TOWN.	NAME OF PERSON.	NO. OF NAMES.
Chicago, 909 38th St.	Mrs. Malcolm.	57
Baldwin, Kansas.	Simons L. Cotton.	5
Upton, Mass.	Emma L. Chase.	5
Albion, Mich.	Louise Sackett	10
Minneapolis, Minn.	I. Larsen	3
Trenton, Mo.	Mrs. L. Brown	13
Ironton, Ohio.	Nettie H. Thomas.	10
Verona, Ohio.	Agnes Lethel	10
West Unity, O.	Mae White	10
Knoxville, Tenn.	Mrs. Wm. Roby	12
Allentown, Pa.	Mrs. N. Steiner	10
Windsor, Wis.	Emma Gray	10
Loyd, Wis.	S. V. Carpenter	16
Madison, Wis.	Mrs. J. Cory	26
Spring Green, Wis.	F. Simpson	6
Windsor, Wis.	Mamie Chamberlain	10
St. Cloud, Minn.	Caroline B. Osgood	1
Streator, Ill.	Mrs. Jas. Colley	3
Utica, Ill.	Mrs. G. F. Clayton	4
Chicago, Ill.	Otillia Wilker	3
Libertyville, Ill.	Mrs. S. Landman	7
Aurora, Ill.	Thos. Paterson	10
Chicago, Ill.	Z. H. Boesrup	22
Elberch, Ia.	Mrs. McCaHon	10
Irene, Ill.	Mrs. Mary J. Fox	11
Wilmette, Ill.	Geo. F. Appleyard	16
Valparaiso, Ind.	Robert M. Fryar	34
Chicago, Ill.	Mrs. D. R. Atkins	10
Lake View, Ill.	Geo. Walters	11
Chicago, Ill.	Mrs. C. W.	8
" "	John Bergman	
" "	Geo. Wedekind	
" "	C. W. Schweice	99
" "	Mrs. D. Mc Cole	4
" "	G. F. & A. M. Doster	6
" "	Wm. Copeland	8
" "	James McCallem	1
Streator Ill.	Emma Nater	9
Ashland, Neb.	Louis Affhauser	10
Adeline, Ill.	Amanda Beaver	19
Chicago, Ill.	Charles Stearn	21
Aurora, Ill.	Mrs. T. Williams	9
Chicago, Ill.	Mr. & Mrs. R. F. Krause	17
Los Angeles, Cal.	A. A. Shepard	8
Mayville, Mich.	John Stephens	20
Aurora, Ill.	Regina Zaiser	9
Chicago, Ill.	Gustav Duske	9
Sylvania, O.	R. E. Judson	10
Ridgely, Md.	R. Detweiler	14
Fox Harboe, Nova Scotia.	Mrs. S. H. Cowan	6
South Whitoe, Ind.	Mrs. G. H. Cook	8
Chicago, Ill.	Joseph Lindberg	7
" "	Chas. J. Westwood	25
San Francisco, Cal.	E. L. Sandersond	4
Carbondale, Pa.	M. J. Sanford	11
Logansport, Ind.	A. Jones	12
Marinette, Wis.	J. L. Haach	7
Galatia, Ill.	Mrs. C. C. Webb	10
Hobart, Ind.	Chas. A. Erickson	10
Wookstock, Ill.	Mrs. A. L. Beam	7
Concord, N. H.	Joseph Dow	9
Irving, Mich.	N. D. Hughes	17
Loyd, Wis.	S. V. Carpenter	27
Chicago, Ill.	J. N. Boesrup	20
Concord, N. H.	Geo. C. Cunningham	37
Springfield, Mass.	Mrs. R. B. Currier	7
Yakima, Ill.	Mrs. L. E. Price	27
Aurora, Ill.	Mrs. J. L. Mighell	9
Dunkerton, Ia.	I. N. Eaton	22
Chicago, Ill.	M. P. B. Johnson	10
San Francisco, Cal.	Mrs. S. A. Kelley	43
Ft. Scott, Kansas	E. S. R. Stiteler	6
Hoopeston, Ill.	E. A. Smith	3
Lawrence Mass.	J. Clinton White	7
Kutztown, Pa.	E. J. Hoch	12
Evanston, Ill.	James Young	24
Clarno, Wis.	Emma Noeske	9
Sturgeon Bay, Wis.	Mrs. R. Christiansen	8
Beecher, Ill.	H. A. Wehrmann	19
San Diego, Cal.	H. H. Dougherty	84
Los Angeles, Cal.	R. G. Lunt	38

1181

From Chicago.

817

1998

Respectfully, JOHN ALEX. DOWIE.

[The following letter was sent from Los Angeles, Cal., with 28 names—several of ministers.]

LOS ANGELES, Cal., April 9, 1895.

MY DEAR DR. DOWIE:

It is with great pleasure I enclose you a petition to be forwarded to the P. M. General at Washington. We are in deep sympathy with you and dear Mrs. Dowie in the persecution that is waged against you and the Lord's work, but victory must be the Lord's. The petition would have been larger, but time seemed to be an object.

With kindest personal regards to yourself and Mrs. Dowie, in which Mrs. Lunt joins, I am,

Yours faithfully,

R. G. LUNT.

SAN DIEGO, Cal., April 11th, 1895.

REV. JOHN ALEX. DOWIE,

Dear Sir:—Following is a list of the names of persons in San Diego city and county who have petitioned the Hon. Postmaster General to restore LEAVES OF HEALING to second-class mail matter privileges, etc., etc. [Here follow 84 names.]

In addition to the above, the Hon. W. W. Bowers, M. C., a resident of this city with whom I have been intimately acquainted for more than twenty years, has mailed to the Hon. P. M. General a letter, a copy of which is herewith enclosed.

The numbers of the LEAVES OF HEALING that Mr. Bowers mailed with his letter to the P. M. General were No. 1 and No. 26.

Hoping that the readers of your *excellent* paper everywhere may do their best to assist you in restoring it to the privilege of second class matter, I remain very truly,

Your Brother in Christ,

H. H. DOUGHERTY.

SAN DIEGO, Cal., April 10th 1895.

TO THE HON. P. M. GENERAL, WASHINGTON D. C.,

Sir:—A number of citizens of San Diego, many of whom I have been acquainted with for years, who have been neighbors and friends of mine, desire me to present a matter for your consideration. They are bona fide subscribers for a newspaper published in Chicago under the title of LEAVES OF HEALING. The names of the subscribers are as follows:

H. H. Dougherty, D. C. Weston, J. W. Byers, Mrs. E. D. Ingles, Albert Mills, Thomas Jensen, Mrs. L. N. Treat, Fred Fulton.

These are all subscribers of said paper, paying the subscription price. I send you two copies of the paper. You will see that it is a religious paper. It appears that the postmaster at Chicago has denied second-class rates for transmission through the mails. It is pretty well understood that an association of doctors has been instrumental in procuring the orders. I believe if you will examine these papers, you will at once conclude that it is entitled to be rated as second-class matter. It is a moral and religious paper; it has a bona-fide list of paying subscribers; affidavits can be furnished here and in hundreds of places in the United States to that fact. It seems to me that it is straining a point to allow such obscene publications as the *Police Gazette* and the *Days Doings*, which are merely records of the doings of houses of ill-fame, to pass through the mails as second-class matter because they have a bona-fide subscription list, and deny the privilege to a strictly moral and religious paper that has also a bona-fide and large paying list of regular subscribers. These subscribers here are very earnest in their protest in this matter, and I earnestly request you to give it your favorable attention.

Very respectfully yours,

W. W. BOWERS, M. C.

ANNOUNCEMENTS.

DIVINE HEALING MISSION

CONDUCTED BY.....

THE REV. JOHN ALEX. DOWIE AND MRS. DOWIE.

Meetings will be continued in ZION TABERNACLE,
251 East 62nd Street, near Jackson Park,

DURING THE MONTH OF APRIL

LORD'S DAYS: 10:45 A. M., 2:45 P. M. and 7:45 P. M.

TUESDAYS: 2:30 P. M.

THURSDAYS: (CHILDREN'S DAY) 2:30 P. M.

FRIDAYS: 2:30 P. M.

SPECIAL NOTICE.

THREE PRAISE AND TESTIMONY MEETINGS

Will be held in the TABERNACLE on LORD'S DAY, APRIL 28th, at 10:45, 2:45 and 7:45 P. M., when many who have been saved and healed through faith in Jesus will testify. "All manner of sickness, and all manner of diseases" will be represented. The crutches, braces, trusses, boots, plaster casts, cots, etc., represented in the picture, "Captured from the Enemy," will be exhibited above the platform.

THE MORNING MEETING will be given wholly to TESTIMONIES OF CHILDREN AND YOUNG PEOPLE.

Those who desire to testify will assemble in the Healing Room and meet with Dr. Dowie, half an hour before each meeting.

DIVINE HEALING HOMES

Conducted by The Rev. John Alex. Dowie and Mrs. Dowie.

HOME No. 1,

Where Doctor and Mrs. Dowie personally reside) is situated at 6020 Edgerton Avenue, close to the 60th Street Station of the Illinois Central Railway.

HOME No. 2,

Is situated at 253 E. 62nd St., next door to the Tabernacle.

HOME No. 3,

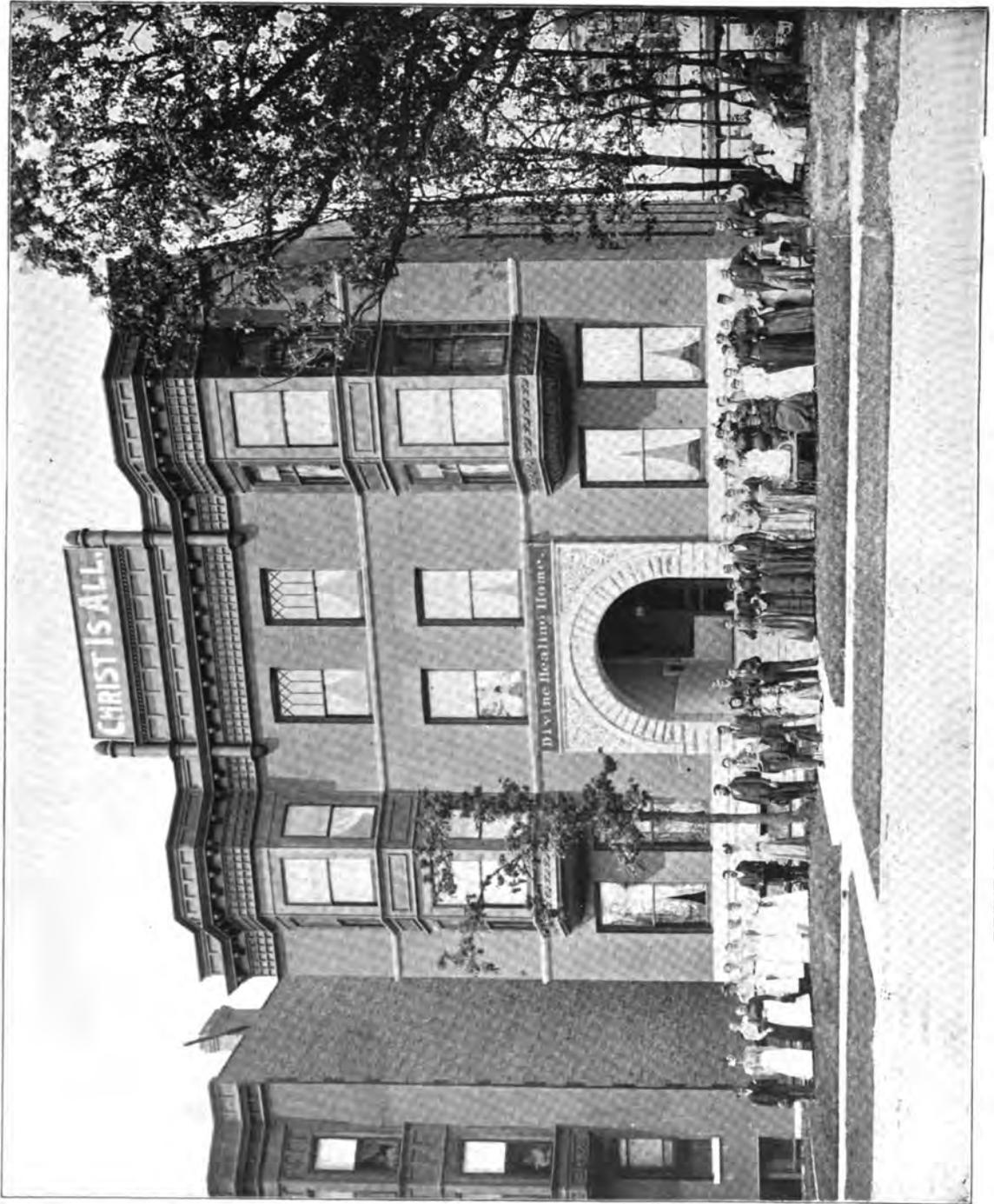
Is situated at 6034 Edgerton Avenue, three doors south of Home No. 1.

Personal application by intending guests must be made a

Home No. 3 to the Steward of the Homes.

Letters must be addressed to Dr. Dowie.

Terms will be forwarded on application.



DIVINE HEALING HOME No. 1, 6020 Edgerton Avenue, near Jackson Park, Chicago.

He sendeth His word  and healeth them.

LEAVES OF HEALING

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.

VOL. 1. NO. 30. NEW SERIES.

CHICAGO, APRIL 26, 1895.

PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

No. 19.

MISS ANNIE SCHAFER.

FROM HER DYING BED in Cook County Hospital, Chicago, (Cot No 2, Ward No. 24) this Witness for God was carried to the Healing Room of Zion Tabernacle, a distance of about ten miles, on the last day of November 1894.

Her condition was most pitiable, and her appearance most unnatural, almost loathsome. Her face was swollen and her whole body bloated and diseased to an enormous size. Her joints, whenever she was lifted, would slip out of their sockets at the shoulders, elbows, wrists, hip, knees and ankles; and the slightest movement of her body would cause the most intense pain. She was as helpless as a little babe, and had not been able to raise her arms, or move her body in the least, for eight months.

She was healed through faith in Jesus, by the laying on of our hands, in a moment, and rapidly recovered her strength so as to walk about freely in a few days, and attend to light domestic duties.

The detailed story of her healing with our comments at the time, and the way in which God raised up unknown friends for her from amongst our people in Zion Tabernacle, has been fully told in three issues of the

LEAVES OF HEALING. We append these narratives, even although there are repetitions of the incidents of the case in them, because they each contain some fresh points of interest, and show how fully the healing has been tested by time—five months—and established over and over again in the presence

of thousands of witnesses in Zion Tabernacle and elsewhere.

We call the attention of our readers to the fact that our comments upon the infamous conduct of about sixty Chicago doctors in this case were publicly made in Zion Tabernacle, on Lord's Day, December 30th, 1894, and that our arrest upon false swearing and false charges all of which were abandoned, took place six days later on the night of Saturday, January 5th, 1895.

Will our readers note that this false arrest was the DOCTORS' REVENGE for our rescuing their VICTIM from the *Dissecting Table*: for it was made at the instance of the State Board of Health which consists of seven doctors, four of whom at least live in Chicago.

Aided by a villainous press, mercenaries of the legal profession, municipal, postal, state, and even national officeholders, and an unjust judge, these miserable doctors sought to destroy us for months, and to stop the work at Zion



MISS ANNIE SCHAFER, 609 W. Van Buren Street, Chicago.

Tabernacle and in the Divine Healing Homes.

In all their evil designs they miserably failed, and the work never was hindered for a day, whilst all the enemies of Christ and His glorious work have been driven back, confounded, ashamed, and soundly beaten.

"Thanks be to God who giveth us the Victory."

We glorify God for the healing of this poor, friendless and dying girl, and pray that her testimony may be carried by these LEAVES to the sad and suffering in hospitals and homes o'er all the earth, bringing the knowledge of Christ our Lord as a Present Healer to millions.

"Our God and Father, grant this for Thy dear Son's sake, by the power of the Holy Spirit."

[Extract from LEAVES OF HEALING, No. 17, Jan. 11th 1895 pages 267 and 268.]

INTRODUCING A WONDERFUL MIRACLE OF HEALING AND SCORING CHICAGO DOCTORS.

Dr. Dowie said:—"Here is another most remarkable case. We are going to the Cook County Hospital this time, and we are going to 'score' the doctors of Chicago.

You sometimes read in the papers that the Board of Health, the State Board of Health, has had a special meeting about Dr. Dowie. I have read that a half dozen times. These meetings are generally held at the Grand Pacific Hotel. I presume the doctors had been indulging in champagne, and that when they get through they have a little real pain. I do not know just how it affects them, but it seems that when they get there, they have a special seance about Dr. Dowie. The *Tribune* said not long ago, that the State Board of Health had determined to investigate me, and to gather up evidence that I might be prosecuted, for I was guilty of the great crime of "practicing medicine without a license."

No man can enjoy a joke better than I can. When I get dull I think of it: for I am *fighting medicine all the time*. I never use a drop of medicine, nor allow anyone to remain in my Home who does, it being an absolute condition that if a man has been a "stinkpot" and used tobacco, or alcohol, or drugs of any kind, they must be given up.

I do not want to say too much, but I want to back up Dr. Belfield who, at the Sunset Club some time ago, when discussing "Is Medicine a Science?" said that the great majority of physicians of Chicago were a disgrace to humanity; that they were divided into three classes. "The first class were liars. The second, d—d liars, and the third experts," and the latter are the biggest liars of all. I do not say that, but Dr. Belfield did, and he ought to know; and I want to say that if the State Board of Health wants to investigate, we are willing to be investigated.

Any number of gentlemen representing the Board of Health, shall be handed over to the Home stewards, and told that they can go through the three Homes from cellar to garret, and talk to everybody. We have nothing to conceal. But I want to say that if there is going to be any prosecution, we shall not run away from it. I suppose a man attacked in your country has the right of defense, and when it comes to the point, we will place the physicians themselves, by subpoena, in the witness box, and compel them to state the condition of their patients. Let them go on.

But if they do, I will never let up until I have run down some scores of them who are red-handed murderers; who have their hands deep in blood; who are going about destroying the unborn babes; who are in some cases destroying the virtue of young girls, and making prostitutes of hitherto virtuous wives. I want to say this, that if there is to be a battle-royal, let us have it quick. I am ready for it. I know about what I am talking, and my blood is stirred as I read the story of this girl, which I hold in my hand. You will hear her story presently from her own lips. She was hopelessly sick, and her doctors took her at night, when in that condition, from the Cook County Hospital to the Masonic Temple, where they stripped her almost naked, and submitted her body to about sixty doctors, who turned her over and exposed her there, when she was unable to stir hand or foot.

They would not have dared to do it with my wife, or the wife or sister of any one of influence in this city, but with this friendless girl they thought they could do what they liked.

I say that their conduct in doing this was diabolical and unnecessary in the interests of their imaginary science. In the first place there is not an atom of science in medicine. Which is the right school of medicine? Is it Homeopathy, which says: "Similia Similibus curantur," or is it Allopathy, which says the opposite? Is it Psychopathy or Hydropathy, or which of the paths which lead to the grave? They talk about Science. "Scientia" is accurate knowledge, but in medicine there is not a particle. It is conjectural and murderous empiricism, and nothing less.

This wondrously healed girl is at present living at 253 East 62th Street, which is Divine Healing Home No. 2. We are taking care of her for a few days until she gets her strength more fully established. I will ask her now to give her testimony.

A MIRACLE OF HEALING WROUGHT UPON A HOPELESSLY INCURABLE YOUNG WOMAN, CARRIED FROM THE COOK COUNTY HOSPITAL TO ZION TABERNACLE. ALL HER BONES WERE LOOSE, AND SLIPPED OUT OF SOCKETS AT THE JOINTS. EXAMINED BY SIXTY DOCTORS AT MASONIC TEMPLE, WHERE SHE WAS CARRIED IN A HELPLESS CONDITION FROM COT NO. 2, WARD 24, OF HOSPITAL.

Miss Schafer replied:—"My home is in Dealzheim Bretten, Baden, Germany. I came to this country six years ago. I was a servant, working in houses here and there, and was taken ill four years ago, and at last became utterly helpless, and had to go to the Cook County Hospital on the first of April 1894, and staid there until the last day of November, when I was brought out in a carriage to Zion Tabernacle, and carried into the Healing room. During this time I was as helpless as a baby, and not able to raise my arms or move my body in the least, for eight months. Whenever I moved, my joints came out of their sockets at the shoulder, elbow, wrist, hip, knee, and, ankle, and the slightest movement caused intense pain. The physicians who attended me were Drs. Magrew, Oxiner, Sanker Brown, Turk, Tining and Rine. On the last day of November, I was in ward 24, cot No. 2. They gave me strychnine hypodermically, three times a day for seven months, and gave me massage treatment for three and a half months without doing any good, and pronounced me incurable. Monday, June 30th, Drs. Magrew and Sanker Brown took me in a carriage to the Masonic Temple, where I was examined by a Medical Society of over sixty doctors. I was at this time that I was very nearly entirely stripped naked and examined. They said it was a rare case and they could do nothing for me, but they wanted, I suppose, to have some medical sport. They had never seen a case like it and thought by experimenting on me, they could help some one else.

Dr. Dowie here said:—"How would they like to be experimented on? The *Chicago Record*, some time ago, had a cut in it which represented the Cook County Hospital in this fashion. A man was carried in insensible and laid upon the table, and two doctors stand beside him, with their sleeves rolled up. Smith says to Brown, "What is the matter with this fellow?" and Brown replies, "I do not know, but let us cut off his leg and see." It was on that principle, as the press so cleverly put it, that this girl was laid naked upon a table and photographed in four different positions, making her feel the unutterable shame that every woman must feel under such circumstances. I brand it as disgraceful. She was very nearly gone. They told her that she would die, and I suppose that they looked forward to a very interesting post mortem examination. She was very ill and I suppose she did not want the doctors to get her body, so she made arrangements for her funeral, with the help of her friends. Then Miss Katie Keck, who was so wonderfully healed, who was to have her leg cut off and who is now well, hearing of this girl, went into the hospital and told her her story. Mrs. Deist and Mrs. Buchanan visited her and took her the LEAVES OF HEALING, and she read it, and saw that the Lord was the Healer, (thank God for the testimony to the helpfulness of the paper).

She was willing to be taken out of the hospital and brought here. With difficulty they got her discharged, but they brought her in a carriage to this place, and I saw her in my private room. She will now tell u. something of her healing."

Miss Schafer continued:—"Dr. Dowie prayed with me, laid hands upon me, and I knew immediately that I was healed. The pain at once left me. I was very much bloated and my figure has gone down twelve inches around the waist. I was taken by Mrs. Deist to her home that night and I sat up three hours, for the first time in eight months. Then I was brought back the following Friday, and Dr. Dowie prayed with me again in the large Healing room, behind this Tabernacle, in the presence of about one hundred, and he laid hands on me and told me in Jesus' name to rise. I immediately did so, and walked three times back and forth in the room and then out to the carriage, without assistance."

Dr. Dowie enquired:—"Since that time has every bone come to its bone? Are you strong? Can you work?"

Miss Schafer replied:—"I walk and go up stairs about a dozen times a day, my room is on the second floor. When I was carried here, I was utterly helpless, and could not be put in any position. I give God all the glory and thank Him, and Dr. and Mrs. Dowie in this ministry, for I know that the Lord Jesus Christ is my Healer; He blessed and healed me wonderfully of a very rare disease.

CONFIRMATION.

Dr. Dowie said:—"I will have the lady who was interested in bringing her out, say a few words."

Mrs. Deist, of 9340 90th St., spoke as follows:—"I am very glad to stand before you to witness for Christ, my Healer, my baby's Healer, and my husband's, for he was a smoker. I am glad to testify for Christ, and specially to tell you about this case. One day in the Tabernacle I heard two ladies talking about a poor girl, who was in the Cook County Hospital, and who wanted to get well so bad; but she had no friends and no home, and the doctors said she was incurable. I turned and said to them, "Give her a chance." So we gathered a little money together and brought her to see Dr. Dowie in the healing room, and she was healed, praise the Lord. He has heard me, and my undertaking has been blessed. I undertook it because I want to convince the doubt of the world, and the doubt is everywhere. When Dr. Dowie prayed for her, she was healed, and after he had prayed with her the second time, she came back with me to my home, and she helped me do all my work on the Saturday; she dusted all over, wiped off the windows, made her own bed, peeled the potatoes, and took care of the baby the rest of th day. That was what she did fter eight months' suffering."

[Extract from LEAVES OF HEALING No. 26, March 22nd, 1895, p. 405.]

Testimony of Miss Annie Schafer, 609 W. Van Buren Street.

Dr. Dowie:—"Here is Miss Schafer who was brought here in a hopeless condition from Cook County Hospital Ward 24, cot No. 2. Her testimony was fully given in LEAVES OF HEALING, No. 17, page 267.

She stands before you to-day. I want to say in a word that her healing has been perfect. She is now 18 inches less around the waist than when taken from the Hospital. She lives with Mrs. Buchanan who has so kindly befriended her, and that lady says she is healed. (Mrs. Buchanan, from the audience, says "yes.")

Miss Schafer:—"I saw some of the students of the Hospital and they did not know me. They said they thought I was dead and buried long ago.

"Dr. Dowie,— "Thank God that she is not; but that she lives to prove that Christ heals as of old. The medical profession will be burned some day as a profession without any resurrection.

[Extract from LEAVES OF HEALING, No. 28, April 12th, 1895, p. 437-438.]

"Miss Schafer of 609 Van Buren St., said:—I thank the Lord and give Him all the glory for what He has done for me.

Last November I didn't think I would live any more. When I was brought here the last day of November, I was pretty nearly gone. The doctors had given me up and I thought myself that it was my last hour and that I could not live. I heard about Dr. Dowie by a young lady named Katie Keck from Aurora. I was at the Cook County Hospital. I had been sick for eight months in the Hospital. I had been sick before that for the last five years, as it had been coming on gradually. I couldn't raise my arms without the joints coming out of place and when the doctors would raise them, the joints would come out about five inches. And so would all the bones come out of the sockets. They gave me strychnine hypodermically for the last seven months three times a day. They gave it to me to keep me up a little longer. They said they couldn't do anything for me. Said I couldn't live. I was taken out the last day of November, the day after Thanksgiving. During these months in which I was in Cot No. 2, ward 24 of the Cook County Hospital, I was photographed in various positions, and taken before a convention of doctors, a medical society at the Masonic Temple, and examined before sixty doctors.

My friends sent me the copies of the LEAVES OF HEALING to the Hospital and I read them. I kept them hid, for we were not allowed to read them and I wasn't hardly able to read. My eyes were getting very poor and my sight was affected very bad.

Dr. Dowie:—"You were not allowed to read them?"

Miss S:—"Yes I was not allowed to read them. When my friends got me discharged from the Hospital, the doctor asked me where I was going, and I told him I was going out to get well. I wouldn't tell them where I was going. A week ago last Wednesday I went to see my doctors and they didn't know me, and they wanted to know what Dr. Dowie gave me. I said, "Nothing, he simply prayed with me." The said they couldn't believe that I didn't take any medicine. Mrs. Buchanan was with me and she said, "No, Dr. Ryan, she has not taken a bit of medicine since we took her from the Hospital." They couldn't believe it. Dr. Walker said, "I am just as glad as if I did it. I never thought I would see you again." They wanted me to see Dr. Sanger Brown and Dr. McGrew. They said, "How did you get here," and I said "My feet brought me here. I went to see some of the nurses at the Presbyterian Hospital and one of them said, "For pity sake, don't say anything around here, keep still around here," and the superintendent of the Hospital said I was not allowed to speak of Divine Healing there. She saw me when I was carried out. I saw about eight nurses at the Presbyterian and Cook County Hospitals.

I was brought here in a carriage on the last day of November. I was as helpless as a baby and pretty low. Was in pain all the time and before they took me from the Hospital the doctors told them they took me on their own responsibility, that I might die on the road, for it was eight miles. When I got there I was complaining all the time. I was in pain, but they made it as comfortable as they could. I was carried in to Dr. Dowie's private room. When people looked at me they hardly would think that I was a human being, I was so bloated. Dr. Dowie prayed with me. When he prayed the pain left me, and I sat up for three hours that night something I had not done before, and I ate. I had been kept on milk at the Hospital. Couldn't take anything else. The next Friday I was taken again to Dr. Dowie. Saturday evening I walked for the first time across the room. When Dr. Dowie prayed with me, he told me in Jesus' Name to get up and walk, and I got up and walked across the healing room of the Tabernacle, and out to the carriage without any assistance, and I have been walking ever since and gaining right along. I have gone down about eighteen inches in the waist measurement and I feel well. I can do work, and can climb four flights of stairs. I came here this morning in the pouring rain and it didn't hurt me. I can walk as far as twenty blocks at once and I am not afraid of anything.

GOD'S WAY OF HEALING.

A Series of Lectures by the Editor, presenting the Gospel of Healing through Faith in Jesus Christ, as taught by him during his many years of ministry in many lands.

LECTURE SIX.

OBJECTIONS TO DIVINE HEALING CONSIDERED.

FIRST LECTURE.

An address Delivered at the Afternoon Service in Zion Tabernacle, Chicago, on Lord's Day, March 24th, 1895.

[Continued from No. 29, page 458.]

We who read the story know the devil did it all. How many times that lie is repeated and how many people say, "Blessed be the Name of the Lord" to the devil's work. I went into a cemetery not long ago in a certain city and saw a beautiful tomb and upon it I saw, "The Lord gave and the Lord hath taken away." But when I heard the shameful story of that wasted life, I said, "That inscription is a lie. The Lord gave and the devil took away." Oh, how often have I seen that lie on tombs. "The Lord gave, the Lord taketh away."

A LIE ON THE TOMB-STONE

I saw it on the tomb of a young lady who died at the age of seventeen. The minister said, "The Lord gave, the Lord taketh away." I will tell you about that girl only seventeen. She was the child of wealthy parents. It is fashionable to be a member of certain churches. It is "good form" and the proper thing. It is unfashionable not to be a member of a church. Quite fashionable to be a member of a church. So she became a member of a church and went to the Christian Endeavor Society and everything else. Went into society when she was just eighteen. She did not want to do it. There was a little piety in her. She did not care about it, but her parents said she must be introduced into society. There she met "eligible" young men who had just come from the arms of harlots. But of course they were "Society" men who were very nicely dressed in fashionable costume. She was ignorant that these were dirty young devils with diamonds in their shirt front, and the fire of hell in their heart. They saw this young girl and said to her, "May I have the pleasure of dancing with you?" And they dance with her. (Dr. Dowie illustrates.) They gave her champagne at night; but in the morning she found it real pain. Now after each night like that she came home panting, excited, with bounding heart and bosom heaving. The damning drink had got into her veins, and the words that had been spoken during the dance into her heart. She went home and she laughed, as they laugh who have tasted the poison of that Great Serpent, the Devil. The wine of Sodom had gotten into her. She went to bed and did not rise until late. She went to other balls of the "season," these same dirty devils went after her. "Could they dance with her?" And they dance again. As the season continues she finds she has contracted a severe cold. She becomes very sick, and they sent for the minister, after the doctors had done all they could, and had succeeded in making her very much worse. He came and looked at her and shook his head. Fool that he was! There was not a divine thought in his head as to how to deal with her case. He took the mother aside and said, "I fear your daughter will not be long for this earth. The hand of the Lord is upon her. He gave her to you and now He is going to take her away." The mother wept and thought the minister must know all about it. And then she wasted, wept, and died. The minister came, spoke of the Good Shepherd having led her in the paths of sickness for her good, and purified her by tuberculosis and its miseries, preaching his discourse from the words of poor miserable mistaken Job "The Lord gave,

and *The Lord taketh away*; blessed be the Name of the Lord." That minister lied. I say it boldly; for it is the truth of God—*That minister lied*. She became sick because she was a companion of polished but filthy "society" fools, and she danced, got cold, took champagne, generated tuberculosis, and they dare to say that all that course of folly was the work of the Lord. "The Lord gave," but *the devil took away*, and it is shameful to bless the name of the Lord for the devil's work. And Job "blessed the name of the Lord," because he did not know better, and had been told doubtless by the priests of his day to bless the name of the Lord for everything. If that were true, let us bless God for the devil and all his works.

SATAN'S SECOND SERIES OF ATTACKS

Now there was another church meeting and Satan is there, and the sons of God are there, and God is there, all are met again; and there was another conversation between God and Satan. God said, "Hast thou considered my servant Job that there is none like him in all the earth a perfect and an upright man, one that feareth God and escheweth evil, and still he holdeth fast his integrity although thou movest me against him to destroy him without cause?" I left him in your hands and Job is faithful even although he thinks I did it. Job blesses the name of the Lord even when in his ignorance he thinks I have taken away everything."

Now Satan is in a corner. What is Satan going to do now?

Satan looks in the face of God and says, "Jehovah, Jehovah, Job knows you! Job knows that you will give him far more property than he ever had, but Oh, Jehovah, you will find that what I say is true! Put forth your hand and touch Job's bone and flesh with the hand of disease and Job will curse you to your face!"

God says, "Now I will permit this last trial. Job is my servant. Job does not understand that I do not commit these evil things. Do anything you like to the body except to take life." Away goes the devil. This time he cannot get any help from the Sabeans and Chaldeans. I think I can see him coming to the jumping off place on this earth, from whence he plunges down into hell.

AN IMAGINARY CONVERSATION. SATAN AND BEELZEBUB.

He gets there and cries, "Beelzebub! Beelzebub! Where is that Beelzebub? Come along here." We can imagine Beelzebub saying, "My Lord Satan I am here. What will you have?"

"Ah, Beelzebub, I want you to go to our stock of diseases and get me one of the most painful and dirtiest diseases. I want to give it to Job, one of the best men on earth, and I want it to be of so horrible a nature that he will curse God and die rejecting Him. Go and get one of the most hellish diseases you can find." Beelzebub goes and returns saying, "Here I have got one, here is the bacilli of it. Here it is my Lord Satan. Here it is." My Lord Satan says, "What is it, small pox? Beelzebub, worse than that." "Satan, cholera?" "Beelzebub, worse than cholera." "Satan, leprosy?" "Beelzebub, worse than leprosy." You want to make a man curse God. This will make him do it—Beelzebub guarantees it not to fail. Upward through the dismal shades, Satan takes his earthward flight, and arrives in the land of Uz. All unseen by Job he cries, "Ah here he is." Dr. Dowie illustrates by calling Mrs. Dowie Job. He dances around Job. Job does not see him at all you know. "I will make you wish you never were born. I will make you curse God before you are very much older. Then with the filthy disease he touches Job here and there, and then, we can imagine him crying, "Ah I will leave it to work and get out of this."

JOB'S BOILS

Job does not know what the matter is. Begins to itch. Wonders what kind of "grippe" it can be. Strips himself. "There is a lot of little pimples on me. What shall I do." He spends a restless day and night. Boils begin to come everywhere. On the toes and between the toes. On the eyes and on the nose. On the legs and the feet. Another there,

another here. Dirty boils, filthy, painful, itching boils everywhere. He tries to sit down, cannot sit down. Tries to lie down and cannot lie down. Wants to do something and cannot do anything. Poor Job takes off his clothes, strips himself and the dirty boils cover him until his body is utterly corrupt and then he says, "Give me a potsherd and let me scrape myself. *Have pity upon me, have pity upon me, oh ye my friends: for the hand of the Lord hath touched me.*" There he sinned. It was the "hand of Satan;" but Job was ignorant, like nearly all around him.

BAD ADVICE FROM A BAD WIFE

But where is Job's wife? Oh she has been off to some Rome, or Paris of those days before either city existed—to some Babylon or Nineveh—having a gay time. She was not there when the sons and daughters were having their hulabaloo. She was having a hulabaloo of her own probably in Babylon. She came home and found her sons and daughters were all dead, and her husband sick. She found him sitting down among the ashes scraping himself with a potsherd. What a sight for a fine lady fresh from Babylonian "society!" She puts her handkerchief to her nose and calls out. "Is that you Job?" And Job answers "Yes." "Won't you give up serving God now?" "No I will serve God while I live." "Dost thou still retain thine integrity?" "Yes, and I will remain true to God." "Job, let me give you a little bit of advice. *Curse God and die.*"

THE ROOT OF JOB'S TROUBLES

Ah, that advice to commit blasphemy and suicide shows the woman. That has been the root of all Job's troubles. She that has given him such wicked sons and daughters, in the days of his sorrow, sickness, and poverty, and sore distress, stands afar off, and cries "*Curse God and die.*" Job answered her and said, "Thou speakest as one of the foolish women speaketh. What! *Shall we receive good at the hand of God and shall we not receive evil?* Truly she is 'a foolish woman,' and a pitiable one for a wife. But Job blunders in thinking that his miseries come from God, or that Evil can ever so come. He thinks this skin disease is from God and there are certain friends of his that say the same thing. But his wife disappears. She goes back to Assyria, or Egypt or somewhere, and I expect she dies there. That's the last we hear of her, and we do not want to hear more about women like that. History does not tell about her, but it is quite likely she came to a bad end. The woman that forsakes her husband in the time of sorrow is no wife, and if some of you are breaking your hearts over such a one, cease to do so. Thank God that she is gone, since she was determined to serve the devil. She never was a wife. She was an unwomanly woman and you made a mistake when you married her.

JOB'S THREE FOOLISH FRIENDS

But "foolish men," who talk folly for about a score of chapters, calling themselves friends, got around Job and wanted him to confess that he had been guilty of conscious sin and that God has afflicted him with all these losses and sickness because of this. Now remember, Job is not a fair representation of most men. Most men are not what Job was. Job was a representation of the best of men, and shows the possibility of disease coming by the direct malice of Satan upon good men and of their being grievously mistaken as to whence it comes. Job sins there. They say sickness makes people better. That is a lie invented by the devil. It never made any man upon God's earth better. Sickness is the work of the devil; and the devil does not work for the betterment of humanity. Job thought it was the hand of God that made him sick. It is not true. It was not the hand of God that gave him these boils. The facts prove that Satan gave Job these boils: for it is written, "So Satan went forth from the presence of God and smote Job with sore boils from the sole of his foot to his crown." These boils came from the devil, but Job thought in his ignorance, not in wilful sin, that God did it, and he asks them to have pity upon him for the hand of God has touched him. He not only says that but he begins to

curse the day he was born and wishes he had never been in the world. He says, "God hath overthrown me. God hath stripped me from my glory. God hath put my brethren far from me. Why do ye persecute me as God, and are not satisfied with my flesh?" Ignorance and great suffering have led him into great darkness, and into making false accusations against God. His three "friends" also blunder more deeply than Job.

ELIHU, THE WISE FRIEND.

But a fourth friend comes forward whose name, Elihu, means "It is God Himself;" and truly God speaks through him. Elihu justifies God, reproves Job and his friends, and declares that "if there be a messenger with man, an Interpreter, one among a thousand, to show unto men what is right for him; then God is gracious unto him, and saith, Deliver him from going down into the pit: I have found an Atonement. *His flesh shall be fresher than a child's; he shall return to the days of his youth:* He shall pray unto God, and He will be favorable unto him."

Elihu foreshadows Christ the Deliverer, the Ransom, the Atonement for sin and for sickness, and shows how the prayer of faith to God will be answered in a perfect healing.

Then Job and all his friends cease to speak. All is silent. Then there comes up a great whirlwind, and out of it God speaks.

GOD'S REPROOF OF JOB, AND JOB'S CONFESSION AND REPENTANCE

He asks Job, "Who is this that darkeneth counsel by words without knowledge?"

Job answers, "Behold, I am vile, what shall I answer thee? I will lay mine hand upon my mouth."

God continues to reprove him, saying, amongst other things, "Wilt thou condemn me that thou mayest be righteous?"

Job then completely confesses, and repents of his sin, saying, "I have uttered that I understood not; things too wonderful for me that I knew not. Wherefore I abhor myself and repent in dust and ashes."

In doing this he acknowledges thereby that God is not the author of the calamities and sickness which had come upon him; and, doubtless, God then revealed to him the part of Satan in this great series of trials. Never more would Job say "the Lord hath taken away." He would see from hence that disease, like sin was the work of the devil.

GOD HEALS JOB AND RESTORES HIS PROSPERITY

Then God stretches forth his hand and heals him, and gives him not only health, but gives to him twice as much property as he had in the beginning, and also seven good sons and three daughters. He had got a new wife, doubtless, and she was a good one. Happiness, Health, Wealth and a Holy Family are given in exchange for Misery, Sickness, Poverty, and a Sinful Family.

The moment that Job saw that disease and calamity was not from God, but from the devil, and the moment that Job confessed his sins and asked God to forgive him, God answered him, God forgave him, God healed him and God gave all these blessings, and to crown all "*after this* Job lived one hundred and forty years, and saw his sons, and his son's sons, even four generations." He was given plenty of time on earth to enjoy God's blessings and to tell this story to his great grand children, and then he passed away into heaven leaving us this beautiful story.

That is the oldest story in the Bible, the story of Job.

Now what a different interpretation of it this is to what you have been accustomed to have. Why? Because the whole book has not been read in the light of Satan as the Defiler and God as the Healer—the light Christ has given.

I have gone over a great deal of ground this afternoon; but I wanted to put before you the story of Job just as it is.

QUESTIONS THAT ARISE

There are a few questions that come up in connection with this.

Why did God permit the devil to do these things?

If I were to tell you that I know I would tell you a lie. I

confess to you that one of the most mysterious things in existence is the existence of Evil at all and the existence of the Devil who is the Evil One, but, although I cannot understand the mystery, I recognise the fact.

Job's case is entirely exceptional. There are few men who are made the direct subjects of the attacks of the devil. Most men and most women do not need the devil to tempt them. They tempt the devil to tempt them. They do not have any right to blame the devil; because they went right into the devil's quarters. They went where they would find the devil. They sought for the devil. They knowingly sinned. Job is not consciously or wilfully a sinner. He was ignorant. The great majority of men are not like Job. They are not "perfect and upright" before God. They do not "eschew evil." The great majority of people are sick because they have sinned or because their parents have sinned; but in Job's case you see what you saw in the case of Christ. You see the *permission*, but not the *commission* of God.

PERMISSION IS NOT COMMISSION.

God permitted the Jews to crucify Christ. God permits but He is not responsible for evil. If we hold God responsible for the existence of evil, then we could not trust Him because we must blame God then for being the author of evil. God does not do these things, but permits them to come as the consequence of sin.

WHERE WAS JOB'S SIN.

He married a wife that he ought not to have married, an ungodly woman. No godly man has a right to marry an ungodly woman. A godly woman has no right to marry an ungodly man. If you do, you sin against the law of God. That was Job's sin. Job sinned in having such a wife and because of that he had wicked children. The devil never would have got at Job, excepting through his wife and children. It seems to me that Job was permitted to fall into the hands of Satan because he sinned in this way. So even in the case of Job, disease was the result of sin. Job learned that the devil was the author of disease, and Job confessed his sin. When God sees a man is sorry for his sin, God will forgive him and God will bless him in this life as well as in the life to come.

May God bless his Truth for Christ's sake. But, now for a practical conclusion. Friends, that is a story of thirty-four centuries ago, but I am thankful to-day that we have got a clearer story than that. We do not have to go through the maze of the book of Job to find out what kind of a God we have. In this day and this city and in this place, we know that God blesses this teaching that disease is the work of the devil and that healing is the work of God.

Hundreds of God's Witnesses to that are before me now in Zion Tabernacle. These trophies "Captured from the Enemy" confirm their testimonies, that God is the author of health and that He blesses this teaching.

GIVE YOURSELVES TO GOD.

Ask God to take away your sins and your sickness which is in most cases the direct result of sin. Ask God to open your understanding that you may understand the Scriptures and never again charge God with being the author of evil.

Bow your heads if you please and let us pray.

"Our Father, we are thankful that we do not need to go back to the land of Uz and to the thirty-four centuries ago. Yet we are grateful for that book of Job which shows us at the very beginning of Thy Revelation to man that disease and evil are not from Thy hand but are from the hand of Satan. Help us if we have sinned against Thee in this or in any other matter, to be willing from our heart to say, Father, I have sinned, forgive me. Thou who knowest the hearts of all, seest every heart. Make every one present to seek Thee first for purity of heart. Give repentance and faith to every one here to-day, for Jesus sake.

CALL TO REPENTANCE AND CONSECRATION.

God calls you to repentance. Some who are Christians have sinned like Job and have said, when suffering from disease, the Lord has touched me with His hand and have thus

attributed to God that which is the work of Satan, and possibly of your own direct sin. Whether you be Christian or not, God invites you all to come and find forgiveness and full salvation in Him. Therefore, to-day, in Christ's name I say, let every one of you, saint and sinner, who feels that they need God's mercy in any matter seek that now. In Jesus' name ye who have any consciousness of sin burdening your heart rise to your feet and ask God to take it all away. [More than 600 persons at once rose to their feet.]

Brothers and sisters, do you believe that Christ is the Author of Salvation and Healing and Life and Heaven? Can you say I do? (I do.) Do you believe that sin and disease and death and hell are the works of the devil? Can you say I do? (I do.) Are you sorry for having charged God in your ignorance with being the author of your sickness? Can you say I am? (I am.) Are you willing to abandon every sin and do that which is right in God's sight, and toward all men against whom you may have sinned? Can you say I am? (I am.) Then pray now and say, (*All standing pray.*) "My God and Father for Jesus' sake give me repentance for every thought, and word, and deed, in which I have sinned against Thee. Oh, take my sin away. Help me never to say thou art the author of disease or of any evil. Give me grace to do right to those whom I have wronged, to do right in Thy sight, to trust Thee in Christ my Lord, for cleansing, for healing, for guidance, for heaven, for Jesus' sake, Amen!

ENQUIRY AND ASSURANCE.

Beloved friends, did you mean in your hearts every word of that prayer? Can you say I did? (I did.) Then I say that what God promises He performs. When His people put away their sins, then His face shines upon them, and He gives them blessing. All who have truly repented are forgiven. Carry this truth with you wherever you go, and stand fast by that which God has revealed, and trust Him for a perfect deliverance.

The Doxology was then sung and the Benediction was pronounced:

DO YOU KNOW GOD'S WAY OF HEALING?

BY THE EDITOR.

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

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

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

A. What is the way in your opinion?

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

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

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

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

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

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

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

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

B. Yes, I can, and the passages are very numerous. I need quote two only. In Isaiah 53: 4, 5 it is written of Him, "Surely He hath borne our griefs (Hebrew *sicknesses*), and carried our sorrows, and with His stripes we are healed." Then in the Gospel according to Matthew, this passage is quoted and directly applied to the work of bodily healing, in Chapter 8, 17th verse, "That it might be fulfilled which was spoken by Isaiah, the prophet, saying, Himself took our infirmities, and bare our sicknesses."

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

B. No, that cannot possibly be, for diseases of every kind are the devil's work, and his work can never be God's will, since Christ came for the very purpose of "destroying the works of the Devil." (1 John 3: 8).

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

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

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

B. Yes, that can be done very easily. You will see in Matthew 4: 23 and 9: 35 that when Jesus was here in the flesh, "He healed every sickness and every disease among the people." Then if you will refer to Acts 10: 38 you will see that the Apostle Peter declares that He (Jesus) "went about doing good, and healing all who were oppressed of the Devil." Notice that all whom He healed, not some, were suffering 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 cannot come out of Heaven, for there is no disease there.

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

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

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

B. No, the "gifts of healings" were never withdrawn, and can never be withdrawn, from the true Church of God: for it is written: "The gifts and calling of God are without repentance." (Romans 11: 29). There are nine gifts of God to the Church, (enumerated in 1 Corinthians, 12: 8 to 11), and all these are in the Holy Spirit. Therefore, so long as the Holy Spirit is in the Church, all the gifts must be there also. If they are not exercised, that does not prove that they do not exist, but that the faith to exercise them is lacking in God's servants. The gifts are all perfectly preserved; for the Holy Spirit, not the Church, keeps them safely.

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

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

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

B. Yes, in thousands of cases. During the last eight years, I have myself laid hands upon over 13,000 persons, and I have seen the Lord's power manifested in the healing of great numbers, many of whom are living witnesses in this country, who have testified publicly before thousands, and who are prepared to testify at any time. This ministry is being exercised by devoted Christians in many parts of America, Europe, Australasia and elsewhere.

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

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

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

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

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

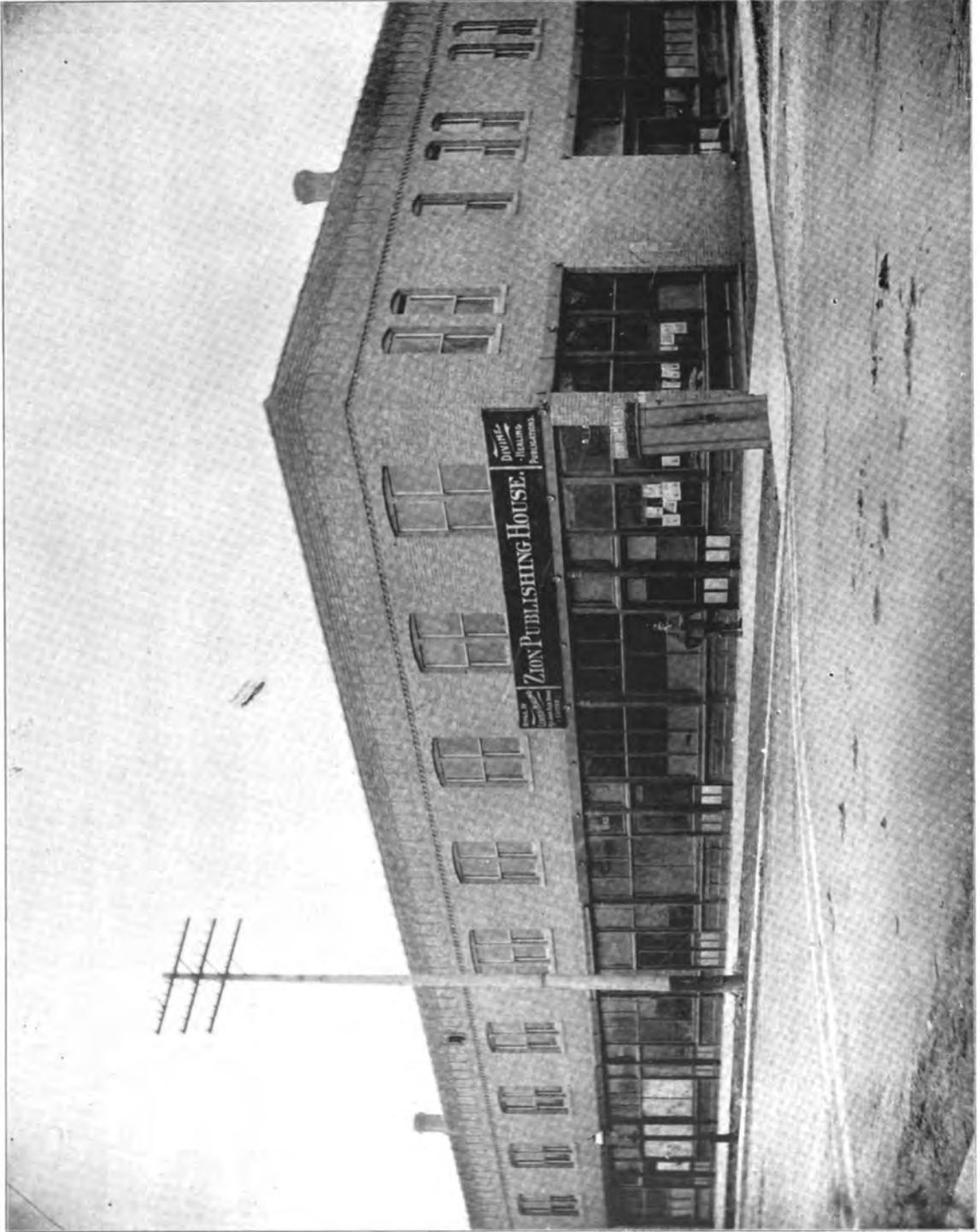
B. Yes, after we feel satisfied that they are fully resting in the Lord alone for the healing; we see privately, so far as time permits, those who attend; but under no circumstances do we claim the power to heal any; for "power belongeth unto God."

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

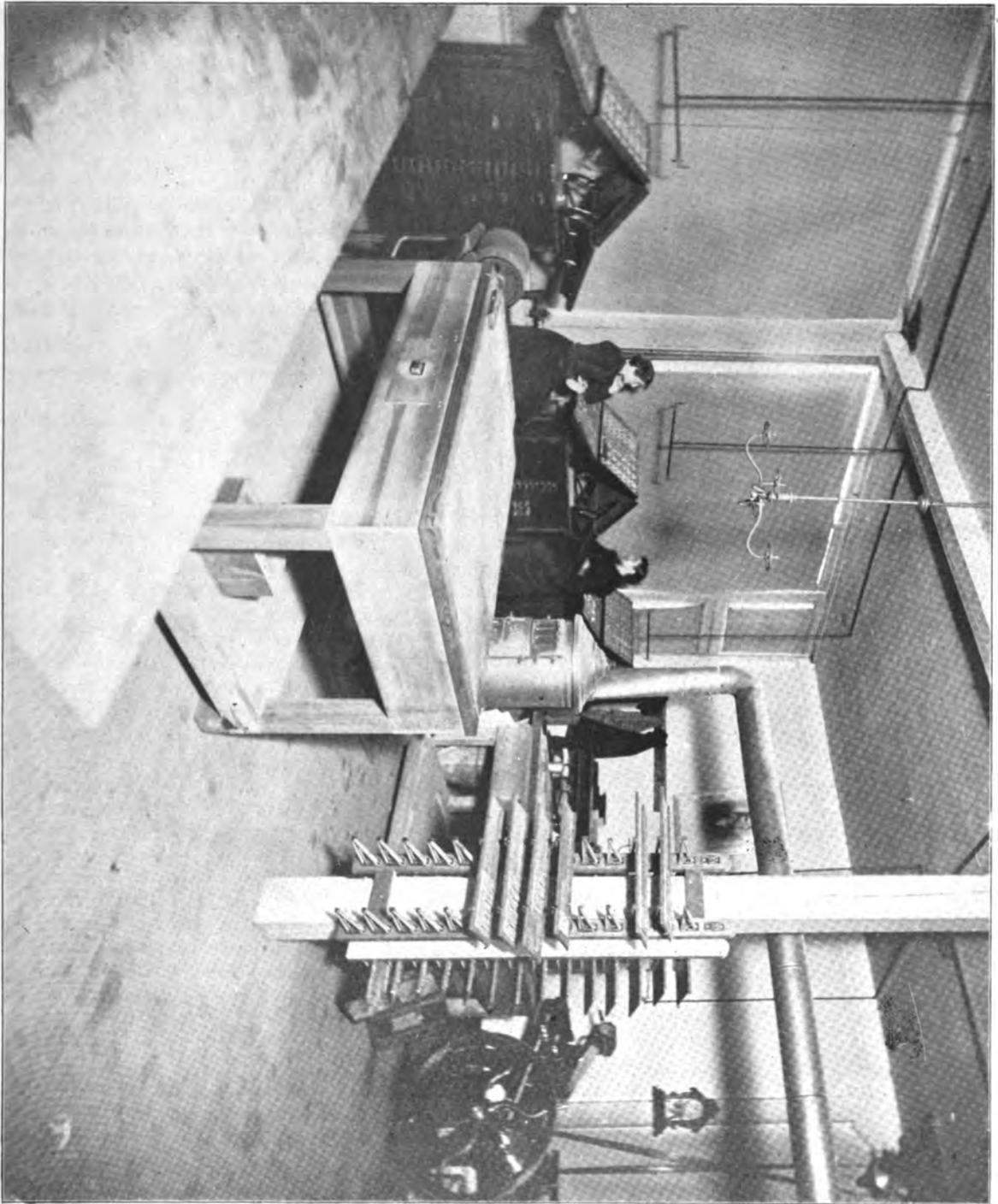
B. Yes, these can be obtained at Zion Publishing House 6100 Stony Island Ave., or at Zion Tabernacle, 253 E. 62nd Street, Chicago, Ill., but the best book on Divine Healing is the Bible itself, studied prayerfully and earnestly.

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

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



61st Street and Stoney Island Ave. Opposite Jackson Park.



Composing Room in Zion Publishing House with Compositors at Cases.

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 labour 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, 2:13-14.*

"One drop of ink makes millions think."—*A nineteenth century fact.*

Our little House is only eight months old to-day, April 24th, 1894, and yet it has sent forth MORE THAN TWO 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 HONOUR 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 Australasia, 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 specially 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 or 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 in 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 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 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."

And now let us invite our readers to accompany us on a brief visit to Zion Publishing House.

It is situated a short distance from Zion Tabernacle and from the Divine Healing Homes, within two blocks from either.

Picture No. 1, on page 472 of this issue, shows the portion of the long two-storied, plain brick building, opposite Jackson Park, which is occupied by the House.

The sale-room and manager's office are shown on the corner, and the letter-carrier has his hand on the door of the printing office. The electrotyping department's large windows face 61st street, on the left of the picture.

We have a short lease of the premises, which are convenient for present purposes.

Picture No. 2 presents an excellent view of our largest press which we purchased direct from the manufacturers, the Campbell Printing Press and Manufacturing Company, of 160 William street, New York, and 334 Dearborn street, Chicago. It is technically known as an "oscillating job and book press." The whole design of the machine is exceedingly strong, and it does most excellent work, producing the beautiful impressions on this paper, and bringing out in beautiful clearness the half tone photo-engravings which we use so largely in this paper. It has a "bed" 39x53 inches, a "form" 33x49, four rollers, and a speed of 1500 copies per hour. Its dimensions at "the base" 5 feet 8 inches x 11 feet 3 inches, and "over all" of 8 feet 5 inches x 15 feet 6 inches. Its height is 7 feet 2 inches. It is a wonderful piece of machinery, and carefully handled and kept, does most satisfactory work. We have scarcely required to adjust a screw since it was set up, and we are much pleased with our first LEAVES OF HEALING press, and congratulate the manufacturers upon the excellence of their workmanship.

Picture No. 3, on page 473, represents a flash light photographic view of our composing room, with two of our compositors at their "cases," filled with the superior copper-mixed type, which we purchased from Messrs. Barnhart Bros. & Spindler, 183 Monroe St., Chicago, the owners of the Great Western Type Foundry. The "dress" of the LEAVES OF HEALING sufficiently commends the excellence of their type, and we have purchased everything in that department from that well-known firm. The cases are placed on the top of type

cabinets which are filled with trays full of all kinds of jobbing and display type. "Imposing" tables and stones, galley racks, proof and a fine job press, etc., occupy the rest of the room, which is fully displayed, with the exception of the mailing department, which is partly hinted at by one of the mailing tables in the foreground of the picture.

Picture No. 4 shows the Engine and Press Room.

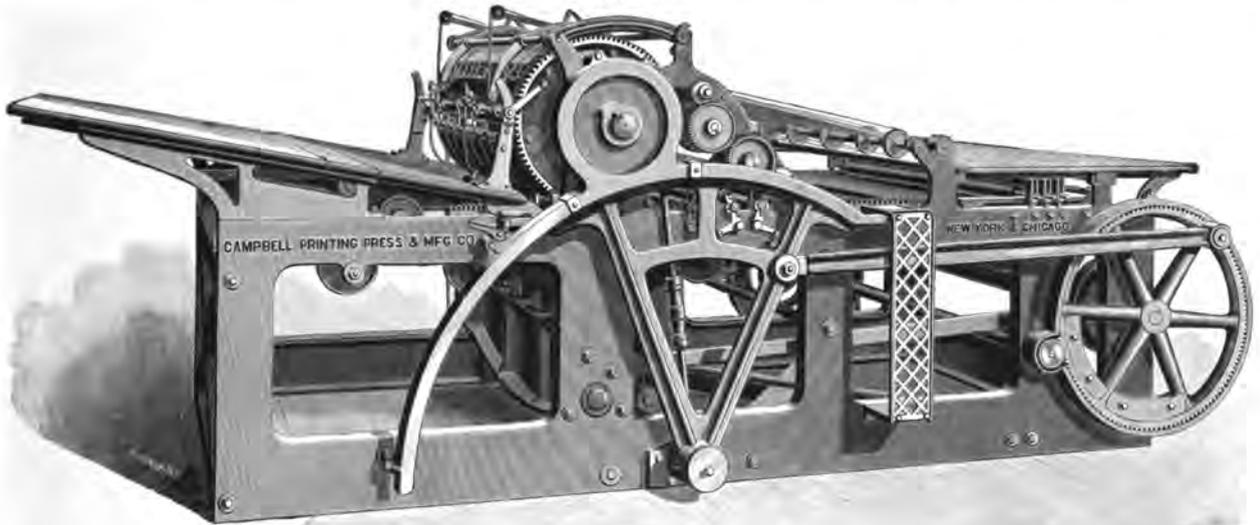
The engine in front of the picture is one of the improved "Lewis" Gas and Vapor Engines, purchased from the agents, Messrs. Barnhart, Bros. & Spindler, and manufactured by the Webster Manufacturing Co., 1075 W. 15th St., Chicago. It is of ten horse power, occupies a floor space of 7 feet 10 x 5 feet 10, has foundations about 6 feet deep, and weighs 6,000 pounds. It does most excellent work and provides "power" for our machinery in all our departments.

The Dexter Folding Machine seen just beyond the engine is one of the "little wonders" of our establishment. We pur-

machines and an electro-copper-plate is thereby prepared. This enables us to print a new edition of any of the issues of LEAVES OF HEALING, which have already been required in the cases of Nos. 1, 2, 5, and 7 of this series. This is a great convenience and in the long run will save much expense. It would take too much space to describe fully the twelve machines in this department, and we will, therefore, simply describe the process through which each page of the LEAVES passes ere we secure a permanent impression from which we can print future copies.

The page in type is first taken to a Moulding Press, where an exact impression is taken in wax, properly heated, and the type is then sent back to the Composing Room, where it is again used in setting up other issues of the paper. The wax mould is then passed through a Black Leader, where it is polished with plumbago. It is then taken to the Solution Tank near the Dynamo on the right hand corner of the picture, where the "copper shell" is produced by electricity or the

No. 2.



The Campbell Oscillating Press on which LEAVES OF HEALING is printed.

chased it from the Dexter Folder Company of Fulton, N. Y., and 315 Dearborn St., Chicago. It takes the paper from the press, and by a most ingenious series of rollers, delicately folds it into its present form.

A wire stitching machine peeps out its arm on the left of the picture, which takes the paper after it leaves the folder and stitches its pages with two strokes. Then a large sized Victor Paper Cutter takes the paper, about 100 copies at a time, and cuts it trimly and truly in a few moments—which is the last process ere the LEAVES OF HEALING are carried to the mailing department and the sale-room.

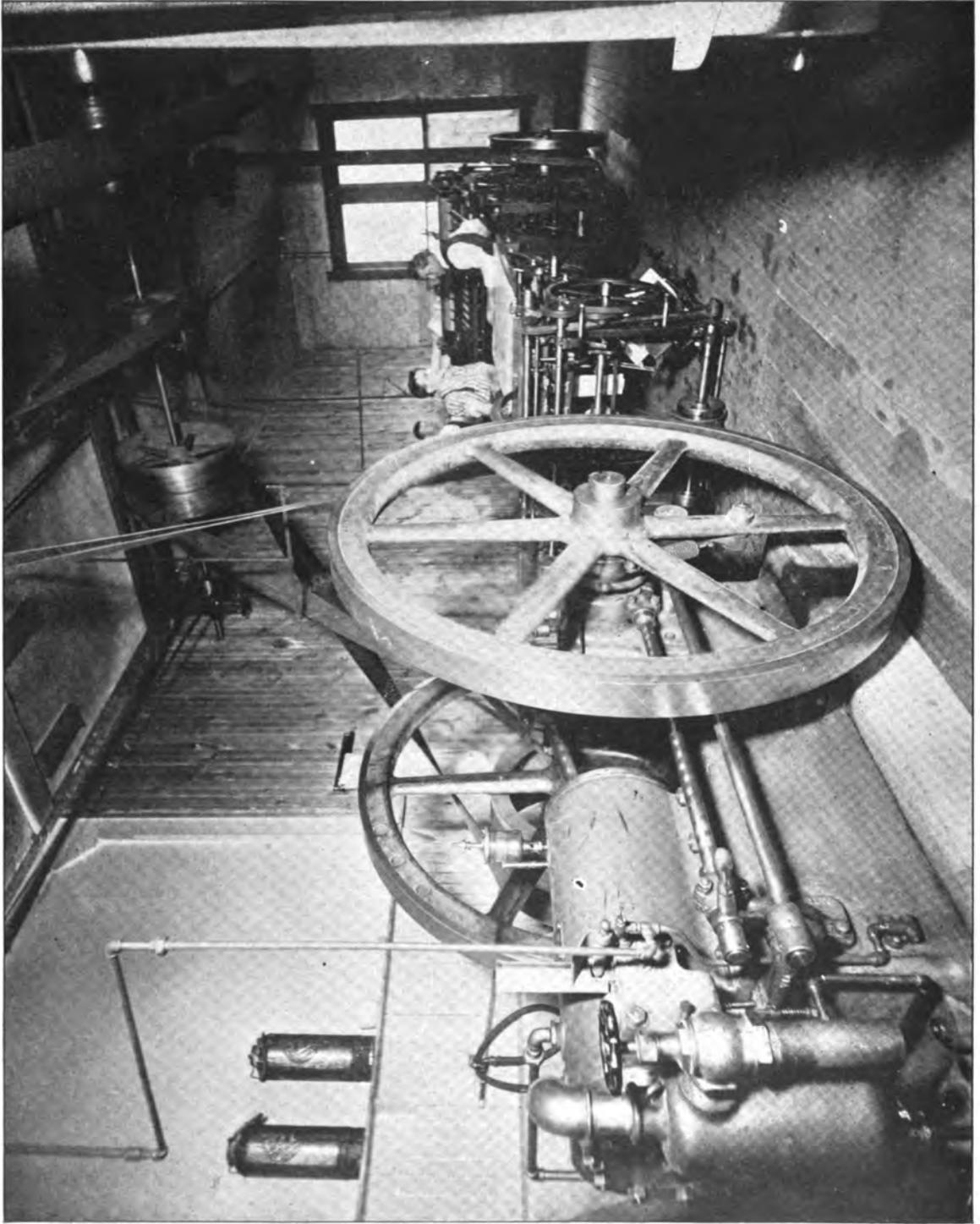
Picture No. 5 takes us into a totally different department, and one not often attached to a printing house, except when it is on a large scale. It represents the Electrotyping Department of Zion Publishing House, and has quite a large and interesting outfit of machinery. Every page of this paper, after it has been set up in type, is passed through all these

polished wax mould. Then there is a Furnace and Casting Pot, which just peeps out in the extreme left of the picture, but is not shown, and here the metal is prepared to back up the "shell."

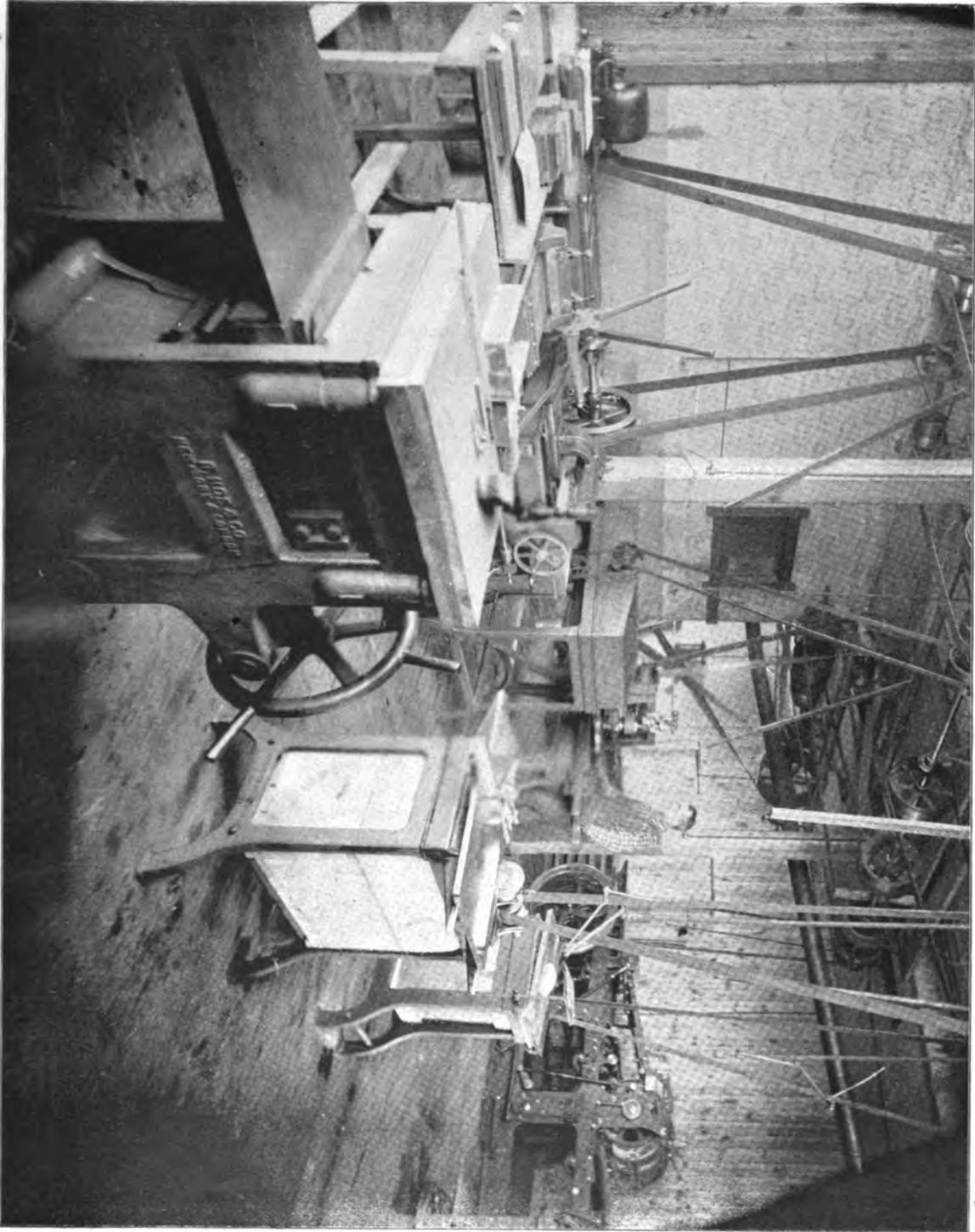
It is then taken—a strong heavy plate now—to a "rougner" where it is made perfectly even, low letters raised, and all defects remedied—in short, it is "finished," and laid aside for future use. Saws for wood and metal, shaver, trimmer, planers, etc., are used in arriving at this result—a beautiful clean copper plate page, which can be put into the press and used at any time.

And now we will leave the busy, clever workers in all these departments, and each go to our own work, thanking God, we trust, that we can use a^l. these cranks and pulleys, and belts and wheels and engines, whirring away so noisily, and from their united skill send forth our white-winged dove bearing LEAVES OF HEALING to every land.

We ask our Christian readers one and all to pray for the success of Zion Publishing House.



Press Room Zion Publishing House showing Lewis Gas Engine, Dexter Folding Machine, and Campbell Printing Press, with Foreman and Pressmen at Machinery.



Electrotyping Room, with complete outfit of machinery, showing Electrotypewriter at work on Planer.

LEAVES OF HEALING.

REV. JOHN ALEX. DOWIE, - - - Editor.

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CHICAGO, ILLINOIS, - - - APRIL 26, 1895.

EDITORIAL NOTES.

"WHEN the Lord shall build up Zion
He shall appear in His glory."—Psalm 102:16.

Is it not then a glorious privilege to "build up" Zion? We long to see Him "appear in His glory" more and more.

AFTER many years of Missionary Toil, we are looking forward to the establishment of Organized and Permanent forms of Christian Co-operation near to this great City.

WE find that the attempt to form an Association to promote Divine Healing, and to leave the members thereof to belong to apathetic, and sometimes bitterly antipathetic, Denominational Churches has been largely a failure, and there is no prospect of improvement.

WE have tried that plan for over sixteen years, and it does not work well.

IN November 1893, we announced that the work in Chicago would no longer be carried on as a Branch of the International Divine Healing Association of which the writer is the founder and president, having begun work on that line in Melbourne, Australia.

WE said eighteen months ago that the work in Chicago would be a Divine Healing Mission which we would personally conduct, and for which we would be personally responsible; and the work in Zion Tabernacle has been carried forward on that basis since that time. We assumed the *Liabilities* of the Branch and work, amounting, with a recent *unjust* claim, to about \$11,000; and God has enabled us to pay over \$8,000 of that sum, and to see the way, by his grace, to the payment of the \$3,000 remaining in the not distant future. We relieved every person connected with the Association from all liability.

WE have furnished three Divine Healing Homes, established a Printing and Publishing House, made many improvements in connection with Zion Tabernacle, and within a month we shall have paid for all these things, having now in hand properties of every kind worth about \$28,000.

THIS shows a balance of about \$25,000 worth of "building up" of Zion, in addition to \$8,000 of encumbrances removed

—in all a gain to Zion Funds of over \$33,000, or, deducting old Association liabilities, a clear sum of \$30,000 *in a little over one year*, after paying many thousands of dollars in general expenses, and in maintaining the Institutions.

WE make this statement with humble gratitude to "the God of all Grace," giving him all praise and glory.

IT proves that the Association method was not a financial success, and that the Personal method has been approved by God.

No Branch of the Association has so completely failed in every way as the Chicago Branch, and it did so right under our own eyes, even when helped by our frequent presence for many months at a time.

SIMILAR failures have characterized the Branches in Australasia, Canada and the United States.

WE saw with our own eyes in Chicago that the causes of failure were, (1) The fact that our members still remained members of Churches which, as a whole, not only opposed Divine Healing, but were unspiritual, partisan, narrow, selfish, fearful, formal, worldly, cowardly, cold, and jealous. (2) The fact that our members were injured by such fellowship, or were driven-out, sneered-out, frozen-out, or left-out of these social and business Cliques, mis-called Churches. (3) The fact that we gave thousands of converts to the Churches, tens of thousands of dollars to their funds, and steadily weakened our own power financially as we extended our work throughout the world.

WE planted and let others reap. We built and let others inhabit. The time to stop that course has come.

WE were willing to do this, and did it for years with our eyes open, in the hope that our brethren in the ministry and church members generally, would receive our converts kindly, and treat their testimony respectfully, instead of which our general and almost universal experience has been that the ministers have acted more cruelly than the priests of Christ's earthly life, and their people have been like unto them.

WE have also found that the comparatively few ministers who have received Divine Healing and True Holiness have been butted out of their pastures by wolves in sheeps' clothing, or persecuted by presiding elders, bishops, influential ministers, etc. Some of these have been silenced, bribed, or sent into obscure positions. Others have gone out as evangelists and independent missionaries, but they have in most cases failed, either through want of powers of leadership or have gone down before violent opposition. Some survive, both in and out of the churches, but they long for deliverance and for co-operation with stronger and more successful workers. Many scores of them are in fact in sympathy with us and are corresponding with us now with a view to come to Zion College for instruction, and are expressing a willingness to cooperate with us in aggressive work in Chicago, or elsewhere.

"WHEN the Lord shall build up Zion,
He shall appear in His glory."

OUR time to build up, in the Name of the Lord, has come.

BUT we must, first, dissolve the International Divine Healing Association in all its Branches, and this we are doing. From June 30th next the Association will cease to exist.

AND, now, how shall the Lord use us to "build up Zion?"

First we must remember that
"CHRIST IS THE LIVING STONE,
disallowed indeed of men, but Chosen of God, and Precious."

"WHEREFORE, also, it is contained in the Scripture,
Behold I lay in Zion, a chief corner Stone, elect, precious."

HE is the Eternal Rock of Eternal Ages, and the Church is
built upon Him; and no other Church than one so built can
be the True Church.

HENCE it must be called CHRISTIAN: for it is Christ's,
purchased by His blood, preserved by His Spirit, and directed
by His Will in all things to the glory of God the Father.

SECOND, we must remember that
EVERY CHRISTIAN IS A CITIZEN OF ZION BY
BIRTHRIGHT:

for it is written,

"YE ALSO AS LIVING STONES,
are built up a Spiritual House, an Holy Priesthood, to offer
up Spiritual Sacrifices, acceptable to God by Jesus Christ."

GOD forbid that we should refuse citizenship in God's Zion
on earth to a single Citizen of the Heavenly Zion. Neither race,
nor colour, nor education, nor position, nor wealth can be a barrier
to fellowship: for our Lord has said, "One is your Master, even
Christ, and all ye are Brethren." There are no Aliens
amongst Christians.

BELIEVING that we, therefore, say the Church should be
called CATHOLIC, or, as the word means, UNIVERSAL: for
we hold the *right* of every Christian to fellowship, not to dis-
putations of doubts, even although they differ on nine out of
ten points of opinion or interpretation from ourselves.

THE Form of Organization of such a Church must be
determined by the New Testament (Will) of our Lord and
Saviour Jesus Christ. It must be

"BUILT UPON THE FOUNDATION OF THE
APOSTLES

and Prophets, Jesus Christ Himself being the Chief Corner
Stone."

HENCE it should be called APOSTOLIC.

WE, therefore, believe that that the Lord will "build up"
in the little city of Zion, in the vicinity of Chicago, and will
rapidly extend throughout the world a

CHRISTIAN CATHOLIC APOSTOLIC CHURCH.

THIS will be the aim and object of our life in the years
which God may give us here on earth—ten years at least of
which, if permitted, we shall give to Chicago principally, unless
God wills manifestly otherwise.

OUR attitude to all Christians may be best expressed in the
words of the mighty Apostle, Paul:—

"Grace be with all them that love our Lord Jesus in
Sincerity" (Uncorruptness). Ephes. 6:24.

A most charming site for our Zion is under offer; and our
Advisory Committee approves it unanimously and heartily.

WE may fix the location positively in the coming week, after
conference with the Managers of certain Railroads, etc. Prac-
tically, it is almost fixed now; but we ask our friends to con-
tinue to pray for us, and for all concerned.

WE shall resume this subject of the
BUILDING UP OF ZION
in our Editorial Notes, and may lay our financial plans for
the future before all who love Zion, far and near.

WE shall also soon outline more fully than we have yet done
the Divine Purposes which we shall endeavor to accomplish in
connection with Missions of Seventies in Chicago to be sent
forth from Zion.

WE shall also set forth the Advantages of Residence in
Zion from Economical and Educational points of view as well
as from Religious and Social stand points.

MEANWHILE, the work goes forward with an ever increas-
ing volume of spiritual power, and the River of Life in Christ
for spirit, soul and body, is widening, deepening, and blessing
multitudes every week.

ZION Tabernacle No. 1, and the three Divine Healing Homes
are full of blessing, and of people from every part of the States
and from Canada.

ZION Tabernacle No. 2, is being prepared for occupation
as early as possible in May.

"Lift your eyes, ye sons of light,
Zion's city is in sight."

BRETHREN PRAY FOR US.

ANNOUNCEMENTS.

DIVINE HEALING MISSION

.....CONDUCTED BY.....

THE REV. JOHN ALEX. DOWIE AND MRS. DOWIE.

Meetings will be continued in ZION TABERNACLE,
251 East 62nd Street, near Jackson Park,

DURING THE MONTH OF MAY

LORD'S DAYS: 10:45 A. M., 2:45 P. M. and 7:45 P. M.

TUESDAYS: 2:45 P. M.

THURSDAYS: (CHILDREN'S DAY) 2:30 P. M.

FRIDAYS: 2:45 P. M.

DIVINE HEALING HOMES

Conducted by The Rev. John Alex. Dowie and Mrs. Dowie.
HOME NO. 1,

Where Doctor and Mrs. Dowie personally reside) is situated
at 6020 Edgerton Avenue, close to the 60th Street Sta-
tion of the Illinois Central Railway.

HOME NO. 2,

Is situated at 253 E. 62nd St., next door to the Tabernacle.

HOME NO. 3,

Is situated at 6034 Edgerton Avenue, three doors south of
Home No. 1.

Personal application by intending guests must be made a
Home No. 3 to the Steward of the Homes.

Letters must be addressed to Dr. Dowie.

Terms will be forwarded on application.



THE EDITOR AND HIS FAMILY.

He sendeth His word  and healeth them.

LEAVES OF HEALING

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.

VOL. 1. NO. 31. NEW SERIES.

CHICAGO, MAY 3, 1895.

PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

No. 20.

MRS. JENNIE PADDOCK.

ONE OF THE MOST WONDERFUL WORKS OF GOD, in our Mission in Chicago is the healing of this Witness.

She was lying at the point of death, suffering from an enormous fibroid tumour. Mortification had set in, and the doctors gave up all hope. We were fifteen miles distant, at Western Springs, when a request for prayer was handed to us from her dying bed in this city.

We were about to deliver the closing address at a Christian Convention, and had given notice that we intended to say some strong plain words concerning the false teachings of so-called Christian Science, the Christian Alliance, etc. When the request was handed to us, we satisfied ourselves by enquiry that the dying woman was a true Christian. Accepting the challenge to our faith and integrity, we said we would pray and *expect an instantaneous healing* from God, and *would claim that answer as an approval* of our attack upon the false teachings referred to. Many hundreds were present and the incident is well remembered.

At the time of our prayer, Mrs Paddock fell asleep, and, about the time the meeting closed she awoke, feeling within herself that she was perfectly

healed. And so it proved. She rose the following day from her bed and the tumour entirely disappeared within a week. Her strength came back at once and she packed up, helped to move to and clean another house, and sewed and laid a new carpet for her bedroom—all within a week of her rescue from disease and death in answer to the prayer of faith.

This took place nearly five years ago, on Thursday August 7th 1890.

We give extracts from her public testimonies during these years, from the meeting held in the First M. E. Church, Chicago, on October 27th 1890, to the meeting held in Zion Tabernacle last Lord's Day, April 28th 1895.

These prove that the healing was instantaneous, perfect, and permanent.

We have a right, and it is our duty also to say, that this healing was, and is, God's approval to our denunciations of the deadly delusions of so-called Christian Science, and the almost still more dangerous teachings of the Christian Alliance concerning Divine Healing. Our opinion of both is unchanged, except that it is intensified. It is wicked to say Disease has no existence except in imagination as the former does; and it is still more wicked to say that Disease must be declared healed



MRS. JENNIE PADDOCK, No. 63 Ashland Street, Chicago.

by faith, when it is still active, as the latter does. It is a lie to say there is no such thing as disease, and a lie to say it is destroyed when it is not. Both these lies have wrought unspeakable misery, and have retarded in America, the doctrine and ministry of Divine Healing through faith in Jesus. Nearly seven years of experience in this country from Ocean to Ocean qualifies us to speak with some authority on these matters. Let those who foolishly object to our doing so first demonstrate their right to criticise by showing an equal record to that which God enables us to present of thousands and tens of thousands of healings through faith in Jesus.

It is not the open foe who is the most dangerous, but the avowed friend who is at heart a bitter enemy.

We are in the place where God and conscience, and the needs of humanity demand truth, and we take this occasion to declare our uncompromising hostility to the false teachings of Christian Science and the Christian Alliance concerning Divine Healing.

But our Witness for God is waiting to tell her story, and we only wish that our readers could hear the thrilling pathos of this sister when she tells how God heard our cry for her as she lay suffering from agonies unspeakable on a bed of death. She is a frequent attendant at Zion Tabernacle, and delights to tell how Jesus heals and keeps.

As we have already intimated we shall give her testimony as it was spoken by her at various times and places, so far as these statements have been preserved in LEAVES OF HEALING and in one case in the columns of the Chicago Inter Ocean.

[Extract from Report of meeting held in First M. E. Church Oct. 27th 1890, see LEAVES OF HEALING (old series) pages 231 to 238.]

Mrs. Jennie Paddock, 504 Albany Ave., Chicago (now of Kidzie Ave.) said:—"I praise the Lord for the blessed privilege that I have of testifying as to what He has done for me, for my spirit, soul and body. I feel that I owe my life to Him, for when He healed me every one thought my time had come to die. I was afflicted with a tumor for over a year. I was first treated by Dr. Byford and then by Dr. Lawrence and then by Dr. Watkins and then by Dr. Martin, and the last physician was Dr. Mulfinger. He was the physician that gave me up. When he gave me up he said there was no chance for me. When he gave me up mortification had set in. My head was drawn back with the pain and I could not bear to move. I could not bear to have any one to come into the room. My neighbors all thought that I was going to die and the doctors also thought I wouldn't live. When my last doctor told me he couldn't do anything more for me, then I said I was going to trust to the Lord. I did not believe the Lord was going to let me die. Then Sister Byrne came in, I asked her to pray for me and I sent a request for prayer to Western Springs, and about eight o'clock that night I fell asleep. I do not know how long I slept, but when I woke up I was well. 'Praise the Lord,' and I said to my husband, 'Praise the Lord, He has heard my prayers and answered them, for I am well.' Today I bless His holy name that he has healed me in spirit, soul and body. I give Him the glory. I am perfectly well.

Dr. Dowie:—"How large was the tumor Mrs. Paddock?"

Mrs. Paddock:—"It was very large, I should say as large as that (indicating a protuberance of about 12 inches).

Q. "You were discolored I understand, upon the right side?"

A. "Yes sir."

Dr. Dowie:—"I wish those present to remember that it was about 8 o'clock that I presented the petition at Western Springs, fifteen miles distant, and that I had never seen the lady. She fell asleep at that moment and when she awoke she was perfectly well in feeling."

Q. "You awoke the next morning and had breakfast?"

A. "Yes sir."

Q. "How long was it before you were perfectly and entirely restored in strength?"

A. "Right away."

Q. "How long was it before the tumor entirely disappeared?"

A. "About a week."

Q. "What did you do about that time?"

A. "I packed up and moved, and helped clean house and went right on with my work, just as well as I ever did."

Q. "Have you ever seen or felt any of that tumor since?"

A. "No sir."

Mrs. Paddock:—"I want to give all the praise to our Lord Jesus Christ."

CONFIRMED BY HER HUSBAND.

Dr. Dowie:—"Where is this lady's husband? He was here this evening. (Mr. Paddock, from the audience, "I am here.") Now stand up and tell us if this is all so."

Mr. Paddock:—"Yes sir, it is all true."

[Extract from LEAVES OF HEALING (new series) No. 13, pages 196 to 198, containing report of meeting held in Zion Tabernacle October 28th 1891, more than four years after healing, with extracts from a report in the CHICAGO INTER OCEAN of August 29th 1891, one year after the healing.]

INTRODUCING THE FIRST WITNESS.

Dr. Dowie:—"The first witness I shall call to-night will be a sister who had a very marvelous healing at the beginning of our ministry in this part of the country. I left Australia in March, 1888, and arrived in San Francisco in June of the same year, having spent some months in New Zealand, en route. I held a long series of missions on the Pacific Coast, all the way from San Diego, on the borders of Mexico, away up to British Columbia, extending over two years. We crossed the continent to Omaha, where we established a mission in connection with this ministry. I held my first services in this part of the country at Western Springs, I suppose about fifteen miles from the center of Chicago, in a westerly direction. I conducted a convention there for a number of days, to which persons came from many parts of this and other states to welcome us, and there were very large attendances, and many persons were wonderfully healed. The Rev. Calvin Pritchard, editor of the *Christian Worker*, was healed of diabetes, Mrs. Andrews, of the W. C. T. U., was also healed, and many others. The sister whom I now call upon was healed in a very marvelous way. I will tell you about my part of it. I was about to close the convention. It was the 7th of August, 1890. We were closing the convention, and I was saying that I was about to deliver an address which might be very startling to some of my hearers. I had come to the conclusion (which all my subsequent experience has confirmed) that the most of the people who believe in Divine Healing in Chicago, were a curse to it; that they were teaching doctrines that were false, and teaching people to testify to healing, who had never received it. I know of few things more wicked than to require people to testify to healing they have not received. If persons testify without consciously experiencing healing, they tell a lie. I said I was going to speak very plainly. I said I would lay down principles that possibly might startle them. I HAD APPEALED TO GOD. We were just about to pray before I delivered the address, when I saw a lady at the far end of the large tent, or pavilion, holding up a bit of paper. She came right up the middle passage. I took the bit of paper which was to this effect, that a lady, named Mrs. Jennie Paddock, was then lying dying; she had been given up by the doctor; had a fibroid tumor; the doctor had abandoned the case, and it was supposed mortification had set in; but the petition expressed the confident belief that if I prayed the prayer of faith, she would be healed.

I knew nothing about the lady for whom I was asked to pray. I had been in Chicago once, for about an hour, and knew no one, and had never been in a private house in the city.

I took the paper and said to the congregation, "I did not

ask for this token; but God has sent this petition at this moment." I said, "I will pray, and if that lady has any faith in Christ at all, and if this petition is what they say it is, then God will answer my prayer, and He will give it also as a token of His approval of what I say to-day. I will pray that she shall live. Thereupon, I knelt down and prayed for the dying woman. She was instantaneously healed. She is here to-day. Let her tell the story, giving God the glory.

INSTANTANEOUS HEALING OF A WOMAN DYING FROM FIBROID TUMOR, BY THE PRAYER OF FAITH OFFERED BY DR. DOWIE, WHEN SHE WAS MANY MILES AWAY.

Mrs. Jennie Paddock, of 827 12th Street, Chicago, said: "I want to praise God for the privilege I have of testifying for Him. I praise Him for full salvation. I praise Him that He has saved me and healed me. I praise Him for this blessed teaching of Divine Healing, which our dear Brother Dowie has taught us. I praise Him for this answer to prayer, that He did both save me and heal my body perfectly. For two years up to that time I was an invalid the greater part of the time.

I had been a dressmaker, running a machine, and my left limb gave out. I first went to Dr. Byford, who said it was a growth of some kind; could not tell just what it was; said for me to take treatment twice a week, and requested me to come to his office, which I did. The second time I went he called in his father, the old Dr. Byford, and he examined my hip, and he said it was some kind of a growth and would have to be treated for. Dr. Watkins examined me, with other physicians, and said it was a tumor on the inside, and was doubtless, very near as large as a cocoanut. It had been coming for some time, and was growing rapidly, and was just beginning to show the appearance on the outside, and he said he thought I would have to undergo an operation, but would see what they could do for it with treatments.

I went on for some time to the office twice a week. It seemed from the very first start they began to treat me it grew worse. Every week I could see that my general health was failing me; I was growing worse, and the tumor larger. I told the doctors so. They said still to come on for to be treated, until I could be operated on. Finally it got so I could not sit up or walk. I could not sit up at all; could not lay on my back for the pain of it; I lay altogether on my right side. Then they said that I had better come into the hospital. I did not want to go into the hospital. They said I could not be attended to properly, and could not have the care if I did not, and they wanted me to go into the hospital; a private hospital for ladies only; and I should have the best of nurses. They took me to the hospital. I was examined by the best of physicians; by Drs. Martin, and Byford, and others. They examined the tumor and found it had grown fast to the blood-vessels and the spine, and they did not think it could be removed, but they would do what they could for me. They kept working with the tumor, and none but the Lord knows what I suffered among those physicians time and time again. I was in constant torture all the time, and was weakened: for the tumor had grown so large into my stomach I could not take food any more. They kept hot applications on all the time and rubbing with brandies. I could not eat anything. Just as soon as I swallowed anything it came up. I was so sick it would only cause great pain. They treated me with an electric battery; and in probing the tumor it got so much worse it caused inflammation in the bowels and stomach, and they said I could go home, as they could not do anything more for me. They told my husband and daughter to take me home, for there could not be anything done. After all I had suffered and went through. I can never forget those doctors; I can forgive them, but I can never forget the torture I went through, when they knew at the time they could not do anything. They took me away. Another doctor, Dr. Mullinger, had heard of my case and asked if he might come to see me. My son-in-law said he did not think I would ever

want to see another doctor; he said he had heard of me, and would like to see the case. My husband consented that he should come; but I was then in a dying condition. When the doctor came and examined me, he said he did not think I could live that night; that mortification was setting in; he said they had probed the tumor so much, I had inflammation in my stomach and bowels. My head was drawn back, and this arm drawn back this way. I lay on this side with the pillow. The doctor left some medicine to try to ease my pain. In the morning the doctor came back and said he was sorry to see that the medicine did not do me any good at all. He said he was sorry to say that he had done all that could be done. He told my husband when he went out, that he did not think I would live longer than noon, but he thought I would get easy before I died; that I was so weak, and to watch me closely or I would drop off suddenly. Just as the doctor went out, a lady friend, a dear, Christian woman, came in and asked about me. They told her I was very low, and she asked me if I thought I was going to die. I told her I did not know without the Lord raised me up. I knew no doctors could ever raise me up. I said, God alone, is the only one who can ever heal my body. She told me of Dr. Dowie, and his meetings at Western Springs, and I agreed that she should at once take out my petition for prayer. She prayed with me and went out to the Convention Dr. Dowie was holding, carrying my request. That is the last I remember until late in the evening, and I began to get better, and I fell asleep, and I slept. My husband was watching over me, thinking that after I slept I would die sure enough, as the doctor had said I would get easy before I died. I went to sleep and slept soundly and woke up well, feeling as well as I do to-day.

I SHOUTED PRAISE TO THE LORD THAT I WAS WELL.

My neighbors, for some one had called some of the neighbors in, thought I was dying. My daughter came in crying. "O mamma, what is the matter with you?" "Praise the Lord, I am well." I tell you, beloved ones, God did not only heal me but I was fully saved right there. I tell you God comes right in and delivers us out of our sins and sicknesses. O, it is a blessing. We realize then that the blessed Saviour we have is not only our Saviour but our Healer. O, I bless His Holy Name. So I woke up and felt so well that I wanted to go right up and tell others how the Lord healed me. I said to my husband; "O, how many there are suffering from tumors the same as I am, waiting to be operated on, and don't know the Lord will heal them." They kept at me to lie quiet, and they thought I was dying. All the remainder of the night they kept watch over me. I could turn myself over; my arm was straight, and I was healed. They wouldn't let me get up. The next morning my husband was standing by the bed and I told him to sit down on the bed. He didn't want to do that. Before that I couldn't bear the covers straightened, but I put my arms on his shoulder and raised myself up. Before that I couldn't sit up. He could see the tumor was going away.

I ASKED FOR SOMETHING TO EAT.

I was hungry. He asked me what I felt like I could eat. I said I felt like I could eat most anything. I was hungry. They brought me in quite a breakfast; I thought I had never tasted anything so good. I said, "Do you believe I am well." He says, "No, I believe you are better. You lie very quietly. You may get worse again." I said, "I don't believe I am going to get worse. I am strong, I don't believe I am weak." He says, "To-morrow you may get up." He went out of the room. I was left in the room alone. I felt, now, why do I want to lie here when God has showed He has healed me?

WHY DO I WANT TO LIE HERE?

I looked like a ghost: for I was poor as a snake. I got up and found I could stand on my feet. I reached under the bed and got a large shawl and put it on, and the first thing they saw I was walking in the third room from there. They ran to me and thought I would fall. I looked like I would fall to pieces. Thank God, I had strength. I went on and got a rocking chair and sat down and rested awhile.

After awhile I lay down a little while. After a bit I got up and put on my clothes. I had my strength and I got up next morning and stayed up, and I think all day the next day, and just in that week we moved to 504 Albany Ave. I helped pack and move the things. I wanted a new carpet for my room. My husband was so delighted that he said I should have a new carpet. He got it and put it into the room. I went to work and made my carpet and had it ready to put down against bedtime, just a week after I had been healed. From that on I just gained in flesh. Enjoyed the best of health. One week after that I went to the hospital where I had been. Mrs. Russell was matron there. She was very much surprised that I was there.

SHE THOUGHT I WAS DEAD AND HAD SENT A LITTLE BOY TO FIND WHERE I WAS BURIED.

She thought I had been taken back to Indianapolis where it was supposed I was buried. She had told the doctor that, and he said, "O, that's what we expected anytime, for she couldn't get better." All were feeling bad at my being dead when I walked in to the hospital. She said, "I am so sorry you didn't come a little sooner. The doctors have all left, and if I told them you were well they would never believe it. I want you to set a day for the doctors." I said, "I want to tell them that Jesus healed me." I told her a day. I told her she could tell the doctors to meet me at Dr. Martin's office. Dr. Martin came to the door and said, "O, Mrs. Paddock, we heard you were well but now we believe it. Now we have heard of such things." I said, "Praise the Lord, I am well." He said, "Come in and tell me all about it." I came in and they all sat around and listened just as attentively as could be. I told them how the request had been taken to Dr. Dowie. I told those doctors about it and they said,

"IF SUCH THINGS ARE, THEY ARE MIRACLES."

Then they asked, "Didn't that tumor come away? Where could it have gone away? It must have come away in some way." I said, "It never did." I said, "It never went away in a visible manner, and where it is gone, I don't know." They said, "The tumor is certainly gone, if it will only stay well." I said, "If the Lord is able to heal me, He is able to keep me," and I have never touched medicine since. I have no use for medicine any more, or for doctors any more. Praise the Lord, I have a physician now, who never lost a case. Once since that, I believe it was the second winter after that, I had *La Grippe*. I sent a telegram to Dr. Dowie. I had it so bad that I had spasms with it. I had a spasm just as he came into the room. When I came to, he was praying with me. The pain was all gone and I was able to get up. I have suffered little attacks since that. All the physician that I have had was to call on Dr. Dowie, and he went to the Lord with it and the Lord answered his prayer. I praise God for the teaching of Dr. Dowie. He has brought joy and brightness into my heart and life and I praise the Lord, and give Him all the glory for it."

Dr. Dowie:—At the time at which I prayed, Mrs. Paddock fell asleep; and at the time the meeting ended she awoke. That was the time she turned to her husband after she awoke out of her sleep. The lady who visited her said, she was largely under the influence of morphine at the time of her visit. Mrs. Susie Barnes, the lady who brought the request, said Mrs. Paddock was just at the point of death. Those who saw the tumor said it was turning purple. Dr. Mulfinger said mortification had set in, and from the description I think it had. Although she knew so little about it, she just reached out her dying hand to God, and asked, even scarcely knowing she was asking, that prayer might be offered for her. Mrs. Barnes hastened out of the room and came right up to me at Western Springs, and the answer was given. It was on the 7th day of August 1890. She stands here well to-day and has been well with the exception of some attacks of *La Grippe*. In answer to prayer she has been instantaneously healed every time. Our sister's healing has been perfect from that moment, from

the first moment, and the tumor has never been found to this day and the doctors do not know where to find it. It came from the devil and it went back to the devil.

Of course some of you remember this case. It was published in the *Inter Ocean* a year after the healing, published in full and after full investigation when I was in the east. I suppose there were many persons who thought it was an advertisement. I will append the *Inter Ocean's* report to Mrs. Paddock's testimony when we publish it in the LEAVES OF HEALING. [Chicago *Inter Ocean*, August 29th, 1891.]

PRAYER HEALED THEM.

SO SAY MEMBERS OF DIVINE HEALING ASSOCIATION.

FOLLOWERS OF DR. DOWIE.

WHAT HIS PRAYERS HAVE DONE FOR MRS. JAMES PADDOCK.

SHE CLAIMS TO HAVE BEEN CURED OF A FIBROID TUMOR—
OTHER REMARKABLE CASES.

MORDERN MIRACLES OF FAITH.

If the men and women who constitute the Divine Healing Association of Chicago are correct in their belief, the Omnipotent still continues to perform miracles among mortals, and within the past year scores of believers in this city have been snatched from out the shadow of death to be restored to perfect health.

The president of the association and exponent of its doctrines is the REV. JOHN ALEX. DOWIE, who was originally a Congregational minister.

The doctrine of the association, briefly stated, is, that the Lord will heal all who follow His teachings and have unbounded faith in His power and willingness to heal.

In a cozy little flat at No. 491 Kidzie avenue live Mr. and Mrs. James Paddock. Mrs. Paddock, a prepossessing and intelligent appearing little woman of 47 years, is cited by the disciples of divine healing as one of the remarkable examples of the Lord's miraculous work in this city. Mrs. Paddock, when visited by a reporter for *The Inter Ocean*, cheerfully related the circumstances.

HER RESTORATION TO HEALTH.

"About three years ago," said she, "a tumor formed just inside of my left hip bone and gradually enlarged until I found it necessary to place myself under the care of a physician.

I doctored with the late Dr. William H. Byford for several months, and later with Drs. Lyon and Watkins. The tumor was of such a nature that their medicines could not help it, and they sent me to a private hospital on State street, with the intention of performing an operation. They found, however, that the tumor had grown to blood-vessels so firmly that an operation would probably prove fatal. They finally decided they could do nothing for me and I was taken home.

"Dr. Franklin Martin then gave me the electric treatment for some time, but I daily grew worse. Dr. Mulfinger, of No. 583 South Halsted street, attended me for a few weeks, but inflammation had set in and he gave me up, telling Mr. Paddock that I could not live more than a few days. I was in untold agony, and could not sleep at all. My husband and daughter were constantly at my side.

EXPECTING DEATH EVERY HOUR.

"Mrs. Susie Born of No. 676 Leavitt street, and Mrs. Gillette friends of mine, had attended Dr. Dowie's meetings and had implicit faith in his teachings. Mrs. Gillette had been a cripple for years and had been restored to health through prayer. These two ladies told me of Dr. Dowie's teachings, and after I came to thoroughly believe that the Lord would heal me if I gave myself up to Him. Dr. Dowie was holding a series of meetings at Western Springs at the time, and I sent a request to him by these ladies to pray for me.

"It was about 9 o'clock in the evening when they reached Western Springs, and Dr. Dowie was in the midst of his

service. He asked his congregation to join him in offering up a prayer for me, although he had never seen me. Shortly after 9 o'clock—it must have been about the time he closed his prayer—the pain suddenly abated, and I feel asleep. Awakening about two hours later, I felt that I had been healed. The swelling in the region of the tumor was greatly reduced and the pain was gone. I rose up in bed and told my husband that I was well. He was startled, and thinking I was dying, called in my daughter. In a little while I was up and dressed, and within a week I was perfectly well

AND HARD AT WORK."

"Do you consider yourself entirely cured?"

"So far as I am able to tell, I am. I have enjoyed the best of health ever since, and I cannot feel the slightest trace of the tumor."

"And you firmly believe that your health was restored in answer to prayer?"

"I know it! How could I believe otherwise?"

Mrs. Paddock also told of another transformation which, to her, was of still greater moment. Her husband, who is a contractor, had owned considerable property at one time, but had taken to drinking so hard that, between his dissipation and her sickness, it had dwindled away to nothing. Excessive drink had affected his mind to such an extent that on two occasions it was necessary to send him to an asylum. Since the day of her recovery he has totally abstained from drink, and is as enthusiastic a disciple of divine healing as is his wife. Neighbors and friends of Mrs. Paddock, who saw her almost daily during the last days of her illness, fully substantiate her statement of her remarkable recovery

[Extract from report of meeting held in Zion Tabernacle, April 28th 1895.]

AN IMPORTANT TESTIMONY

The first lady whom I shall ask to testify to-day is one who was healed at the very beginning of my ministry in this portion of America. With my wife and family I passed through Golden Gate on June 9th, 1888, having come from Australia, and my first landing was in San Francisco on that day, seven years ago next June. Spending two years on the Pacific coast in a series of Missions extending all the way from San Diego in California to Victoria, B. C., I crossed the continent with my family, held my Mission in Omaha and then came on to address a series of meetings in a large pavilion at Western Springs on the western side of this city. Whilst there, many were healed. Amongst them was this lady whom I am going to call upon now. She lay dying, given up by the doctors and her Request for Prayer was sent out to me. The Lord instantly heard and answered our cry and she was healed at the very point of death of a large tumor which passed away within a week. I have asked her to give her testimony briefly as her picture with the details of her case will be published in the LEAVES next week, if possible. I, therefore, want Mrs. Paddock simply to state the outline of the very interesting story and may God bless her testimony.

HEALED WHEN DYING OF FIBROID TUMOUR

Testimony of Mrs. Paddock, No. 63 Ashland St.—"I praise God, Beloved, that He has both saved me from sin and healed my body from disease. I stand here praising God with a perfectly well body. I praise God for many things and for dear Dr. Dowie for his teaching us the full gospel, that Christ is not only the Saviour but the Healer. I praise Him for healing my body when I was dying after being tortured by doctors and when they found I was dying they sent me home. At that time Request for Prayer was taken to Western Springs to Dr. Dowie and he prayed for me. At that moment I was healed of a terrible tumor. The tumor was so large that none of my clothes would fit me. I could not walk any more and could not stand. I was as helpless as a baby. I couldn't take any food and was as poor as a skeleton. Praise God He has taken it all away. I give Him all the glory. Praise to His Holy name for healing me and keeping me."

LEAVES OF HEALING.

REV. JOHN ALEX. DOWIE, Editor.

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All communications upon business must be addressed to
THE MANAGER OF ZION PUBLISHING HOUSE,
6100 Stony Island Ave., Chicago.

CHICAGO, ILLINOIS. MAY 3, 1895.

EDITORIAL NOTES.

"THE GOD OF HEAVEN HE WILL PROSPER US; therefore we His servants will arise and build."—Nehemiah 2:20.

WE are giving much attention to the questions of railroad transit, etc., in connection with the proposed site for our little Zion, and will have much to write concerning it soon.

NEARLY thirteen pages of this issue are devoted to the testimonies of those whom God has healed in body and blessed in Spirit. It is a wonderful body of facts.

GREAT crowds were compelled to go away from Zion Tabernacle No. 1, last Lord's Day unable to find even standing room at the morning and afternoon meetings.

During the three meetings there was a continuous stream of Divine Healing testimonies FOR ABOUT EIGHT HOURS; and then "the half was not told."

THE meetings this week have been full of blessing for the Homes and Tabernacle. On Wednesday a lady carried here for some hundreds of miles in a baggage car, rose and walked, after prayer and the laying on of hands. To-day she walked three times the length of the Healing Room at the Tabernacle.

She had been completely helpless for four years.

ZION Tabernacle No. 2 is being prepared, and the alterations and furnishing are costly. Who will help?

OUR readers will see on pages 486 and 487 further information concerning the Post Office Persecution of the LEAVES OF HEALING. The Third Assistant Postmaster General has again re-affirmed his scandalously unjust decision. We hope the Postmaster General himself will now move, and we have appealed to him for a personal interview. God will give us final victory.

BEAUTIFUL May opens with a great outburst of Spring Blessings. Never was the work brighter or more full of promise of a Glorious Summer; and we expect great things from God in the work of Salvation, Healing and Holiness for the coming summer.

"When the Lord shall build up Zion,
He shall appear in His glory."

BRETHREN PRAY FOR US.

POST OFFICE PERSECUTION OF THE LEAVES OF HEALING.

CHAMBERLAIN, S. D., April 20, 1895.

REV. J. A. DOWIE, Chicago, Ill.,

My Dear Sir:—I take pleasure in handing you reply received from the Hon. W. L. Wilson, P. M. General, which to me is very satisfactory and shows that we have reached him in person.

With kind wishes and Christian love, we send you greeting.

Yours in Faith,

W. V. LUCAS.

OFFICE OF THE POSTMASTER GENERAL,
WASHINGTON, D. C.

April 12, 1895.

HON. WM. V. LUCAS, Hot Springs, S. D.,

Dear Sir:—I have received your letter with reference to Dr. Dowie's LEAVES OF HEALING, and will refer the same to the proper official of this Department, with the request that he give his attention to what you write as your judgment of this publication.

I congratulate you upon the recovery of your wife, and am,

Very truly yours,

WM. L. WILSON, *Postmaster General.*

CHAMBERLAIN, S. D., April 23, 1895.

REV. J. A. DOWIE, Chicago Ill.,

My Dear Sir:—I enclose you for information the last letter received from the Department.

I think we may rest assured that favorable action will be the end of the investigation. I trust so.

Mrs. Lucas is still improving. We ask for the prayers of yourself and all the good people about the Homes.

I go from here to-morrow to Hot Springs, South Dakota.

Yours in Faith,

W. V. LUCAS

HON. W. V. LUCAS, Hot Springs, S. D.

Sir:—Your communication dated Chicago, Ill., April 8, 1895, addressed to the Postmaster General, concerning the classification of LEAVES OF HEALING, published by the Rev. John Alex. Dowie, of that city, has been referred to this office.

In reply, I beg leave to state that further action in the case has been deferred awaiting the receipt of a Post Office Inspector's report, which is now expected daily. When it is received, the matter will be promptly taken up, and in considering the case due weight will be given your representations.

Yours very respectfully,

KERN CRAIGE,

Third Assistant Postmaster General.

April 28th, 1895.

THE HON. W. V. LUCAS, Hot Springs, S. D.

My Dear Sir:—Your kind letters of 20th and 23rd with enclosure from the Postmaster General and 3rd Assistant P. M. General duly reached me.

Accept my hearty thanks for your practical sympathy with me in the Postoffice persecution of LEAVES OF HEALING. I am sure that your representations will be of much weight with Mr. Wilson. "The Circumlocution Office" processes are at work, and, meanwhile, unless we pay fourteen times as much as any paper in the country, our paper could not be published. We have had over three months of this blackmailing and are getting a little weary of it.

We are glad to hear of continuous improvement in your wife and have prayed that God may heal her perfectly and permanently for Christ's sake. With esteem, I am,

Faithfully yours.

JOHN ALEX. DOWIE.

April 27th 1895.

THE HON. W. L. WILSON, P. M. Gen'l, Washington D. C.

My Dear Sir:—Permit to call your personal attention to my appeal to you on behalf of a little paper which I edit entitled LEAVES OF HEALING.

Thousand of my readers including several members of Congress have signed petition to you requesting its restoration to Second Class Rates from which it was most unjustly, and without a vestige of justice, removed by the local postmaster, not by your department at Washington.

My one object in life for forty years has been to glorify God and do good to men by extending the Kingdom of God as preached by our Lord Jesus Christ: I feel that the sum which I have to pay for extra postage, from \$40 to \$50.00 per week, is a serious loss to God's work and a hindrance to my usefulness.

Understanding from Mr. Lucas and others who know you personally, that you are a Christian, I venture to make this personal appeal in the interests of Christ's cause and Kingdom, as well as in justice to my thousands of friends whose rights as citizens have been injured. With the hope that you will do speedy justice, I am,

Faithfully yours,

JOHN ALEX. DOWIE.

May 2, 1895.

REV. JOHN ALEX. DOWIE, 6020 Edgerton Ave., Chicago, Ill.

Sir:—After a careful consideration of all the evidence in the case of "LEAVES OF HEALING" including a report from Post Office Inspector Geo. M. Christian, I am constrained to affirm the decision rendered February 18, 1895, holding the publication ineligible to second-class of mail matter under the proviso of Par. 4, Sec. 277, Postal Laws and Regulations, which reads as follows:

"Provided however, that nothing herein contained shall be so construed as to admit to the second-class rate, regular publications designed primarily for advertising purposes, or for free circulation or for circulation at nominal rates."

The notice of entry as second-class matter should be eliminated from future issues:—Its publication without authority being a violation of the postal laws and regulations.

Yours very respectfully,

KERN CRAIGE,

Third Assistant Postmaster General.

4th May 1895.

THE HON. W. L. WILSON, P. M. General, Washington, D. C.

Dear Sir:—A letter from your Third Assistant, dated May 2nd, confirming his previous decision against LEAVES OF HEALING, has just reached me.

This was to be expected: for when a man does a deliberate wrong in official position, such as he did, he is likely to repeat it when he gets the opportunity.

But let me remind you that thousands of persons from end to end of this country and even from Canada, Nova Scotia and England have sent you petitions appealing against the unjust decision and false assertions of the Chicago postmaster and your third assistant. These include members of Congress, ministers, lawyers, doctors, editors and thousands of commercial men, farmers, workmen and good citizens. These all declare they are subscribers or readers of the paper and that

it is not a "mere advertising sheet" as is falsely alleged.

Is there no appeal? Will you not consider the appeal made to yourself? It is an outrage and a robbery to compel LEAVES OF HEALING to pay more than fourteen times as much as any paper in America simply to gratify the spite of a local Roman Catholic postmaster without an atom of justification and without attempting any.

I must again ask you to do me the justice of making a personal investigation. We confidently affirm that neither Mr. Kern Craige, your 3rd assistant, nor Mr. Washington Hesting, the postmaster of Chicago, can give you a single fact in proof of their false assertions. They practically declare that not only myself but the thousands that have appealed to you are making false statements. Let them produce facts justifying their decision. They cannot and they know they cannot.

This is a scandalous reflection upon your department. We shall never submit to it and shall keep appealing until justice is done.

May I not ask you for a personal interview in this matter. I am an exceedingly busy man, and many thousands come to hear and see me every week; but if you will honor me by naming a day and an hour, I will make the journey to Washington specially to see you on this matter. Will you favor me with an early reply, I am,

Faithfully yours,

JOHN ALEX. DOWIE.

P. S. The Rev. Calvin Pritchard, an eminent minister of the Friends or Quakers, and for ten years editor of their paper in this city, who is my guest, has just shown me a letter which he addressed to you. It is a fair specimen of the way Mr. Craige's action is viewed by impartial and competent men.

J. A. D.

Chicago May 4th, 1895.

HON. W. L. WILSON, P. M. Gen'l Washington, D. C.

Dear Sir:—Rev. John Alex. Dowie has shown me the letter from Third Assistant Postmaster General in his case, and I am constrained to write to you on his behalf. I have known Dr. Dowie for nearly five years. He gives me evidence of being a humble follower of Jesus Christ. I am now spending a week in his Home. It is a quiet and godly place, where sick people come and are received and cared for as guests, and where the sick are prayed for and given religious instruction and counsel without charge. No charge is made except for room and board at reasonable rates. Outside of this, the work is sustained by voluntary offerings. The LEAVES OF HEALING tell of this work and is one of the contributions to this kind of literature just as any church paper, or college paper, or mercantile paper or agricultural paper promotes the literature of its class. I have read the LEAVES OF HEALING from the beginning of its publication and pay for it the regular subscription price. Are its several thousand readers to be discriminated against by being charged fourteen times the regular postage?

I write as a former publisher of the Christian Worker of this city, a church paper. I am now the pastor of a church in Kokomo Ind. Cannot Dr. Dowie have some appeal from the decision rendered? It seems to me a great wrong, injustice and hardship is being done him and the subscribers of LEAVES OF HEALING.

Yours very truly,

CALVIN W. PRITCHARD.

Gottes Weg der Heilung.

Dom Redakteur.

Gottes Weg der Heilung ist eine Person und kein Ding.

Jesus sagte: „Ich bin der Weg, die Wahrheit und das Leben,“ und Er ist stets Seinem Volke geoffenbart in all den Jahren durch des Herrn Komme, Jeywah-rophi, oder „Ich bin der Herr, der Dich geheilt hat.“ (Johannes 14: 6 und zweites Buch Moses 15: 26).

Der Herr Jesus Christus ist stets der Heiler.

Er kann sich nicht ändern, denn „Er war derselbe gestern, ist es heute und ewig,“ und Er ist stets bei uns, denn Er sagt: „Siehe, ich bin stets bei Euch, selbst bis zum Ende der Welt.“ (Hebräer 13: 8 und Matthäi 28: 20). Weil Er unveränderlich ist, und weil er anwesend ist im Geiste gerade so als wie im Fleisch, deshalb ist er der Heiler Seines Volkes.

Göttliche Heilung ruht auf Christi's Vergebung.

Es wurde von Ihm prophezeit: „Sicherlich hat Er unseren Kummer ertragen (Hebräer, Krankheiten) und unseren Schmerz empfunden, und durch Seine Streifen werden wir geheilt,“ und es wird ausdrücklich erklärt, daß dieses in Seinem Dienst der Heilung vollzogen wurde, welcher stets fortgeführt wird. (Jsaiah 53: 4, 5 und Matthäi 8: 17).

Krankheit kann niemals Gottes Wille sein.

Es ist des Teufels Arbeit, folgend auf Sünde, und es ist für die Arbeit des Teufels unmöglich, jemals der Wille Gottes zu sein.

Christus kam, um „die Arbeiten des Teufels zu zerstören,“ und als Er hier auf Erden war, „heilte Er jede Unpäßlichkeit und jede Krankheit,“ und alle diese Krankheiten sind ausdrücklich für die „Unterdrückung des Teufels“ erklärt worden. (1 Johannes 3: 8, Matthäi 4: 23 und Apostelgeschichte 10: 38).

Die Gaben der Heilung sind fortdauernd.

Es wird ausdrücklich erklärt, daß die „Gaben und der Beruf Gottes ohne Reue sind,“ und die Gaben der Heilung sind unter den neun Gaben des Geistes zur Kirche zu finden. (Römer 11: 29 und 1 Cor. 12: 8-11).

Es gibt vier Arten göttlicher Heilung.

Die erste Art ist das direkte Glaubensgebet; die zweite ist das vermittelnde Gebet von zwei oder mehr Personen; die dritte ist die Salbung des Aeltesten mit dem Oel des Lebens, und die vierte Art ist das Handauflegen Derjenigen, welche glauben, und welche Gott vorbereitet und zu jenem Dienst berufen hat. (Matthäi 8: 5-13, Matthäi 18: 19, Jacob 5: 14, 15, Marcus 13: 1).

Göttliche Heilung wird von teuflischen Beträgern bekämpft.

Unter diesen befinden sich Christliche Science (fälschlich so genannt), Geist-Heilung, Spiritualismus, Entzündungs-Evangelismus u. s. w. (1 Timotheus 6: 20, 21, 1 Timotheus 4: 1, 2, Jsaiah 51: 22, 23).

Tausende sind durch den Glauben an Jesus geheilt worden.

Schreiber dieses sind Tausende von Fällen bekannt und er hat persönlich seine Hand gelegt auf Tausende von Personen. Vollständige Auskunft kann man erhalten in den Versammlungen, welche im Zion Tabernakel, No. 251 Ost 62. Str., nahe dem Jackson-Parl, Chicago, abgehalten werden, sowie aus vielen Pamphlets, welche die Erfahrung von Vielen in deren eigenen Worten enthalten, die in diesem und anderen Ländern geheilt worden sind. Diese Pamphlets werden von dem Zion Publishing House, No. 6100 Stony Island Ave., Chicago, herausgegeben.

„Lauten kommt durch das Hören und Hören kommt durch das Wort Gottes.“

Sie sind herzlich eingeladen, vorzusprechen und sich selbst davon zu überzeugen.

ALL-DAY PRAISE AND TESTIMONY MEETINGS IN ZION TABERNACLE LORD'S DAY, APRIL 28, 1895.

INTRODUCTION.

ZION TABERNACLE, which is crowded every Lord's Day, was not half large enough to accommodate the large numbers of people who came to hear of what God had wrought. Mrs. Dowie conducted a large over-flow meeting in the Prayer Room and even then hundreds were compelled to go away, being unable to get near the open windows, which were thronged by eager listeners.

MORNING MEETING.

After a statement of the work in general, and praise and thanksgiving to God for what He is doing, and after the following.

INVOCATION,

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

Dr. Dowie said:—It is written in the 3rd chapter of the book of the Prophet Isaiah and the 8th verse, "Bring forth the blind people that have eyes and the deaf that have ears. Let all nations be gathered together and let the people be assembled: Who among them can declare this and show us former things? Let them bring forth their witnesses that they may be justified, or let them hear and say it is truth. Ye are My witnesses saith the Lord and My servant whom I have chosen: that ye may know and believe Me and understand that I am He; before Me there was no God formed; neither shall there be after Me. I, even I, am the Lord; and beside Me there is no Saviour. I have declared and have saved and I have showed when there was no strange God among you: therefore ye are My witnesses saith the Lord that I am God. Yea, before the day was I am He; and there is none that can deliver out of My hand; I will work and who shall let it?" Who will hinder.

We believe that when God is working, it is an exceedingly dangerous thing to attempt to hinder. It is a very dangerous thing for a man to stand on a railroad track and say "Now I am going to keep this train from going on." If he does not get off the track pretty quickly—well you all know the result. It is not the train that is hurt, but that man has no more opportunity of boasting of what he can do to the train. All that is left of him is in too small pieces to be of any account. Now when any man stands up and wants to hinder God's work, I want to tell you that the mighty dynamic power of God is thundering on and you will have to get right out of the way. You that talk about hindering the time of the restoration of all things which God has promised by all the Holy Prophets since the world began. The time has come, and it has come to stay. Blessed be God that mine eyes have seen something of the glory of the coming of the Lord and I want to say today, "Lift up your eyes for redemption draweth nigh." We thank God for the redemption of the Spirit, first of all, and then of the Soul and of the Body and to-day we will have a little testimony from the children.

OPENING OF THE BEAUTIFUL GATE

Now some of you who have read our LEAVES, will remember that in the first number of the LEAVES there is an article entitled, or rather a sermon entitled "The Opening of the Beautiful gate of Divine Healing," and in that number, I put the picture of this little boy. I want to tell you his story very briefly. I want him to say a word too, though he is only a little boy. Now this is our little boy Willie Esser and that is his brace there, the second from the last brace on the wall. The left leg was short by two and one half inches. It was paralyzed and badly diseased. He had to sleep in that brace; night and day he wore it for four and one half years, and for six and one half years out of the nine years of his little life, he had worn plaster of Paris casts, or brace or something of

that kind. He had been in the Hospital and used to cry night and day in pain. He came to the Tabernacle with his sister and one day he just threw himself down on the platform and told me he was a great sinner and asked me to pray for him. I prayed for him and you were a big sinner weren't you, Willie?" ("Yes sir") "I prayed for him and the Lord blessed him. Did he save you?" ("Yes sir") "Then I told him to bring his mother the next time, and she came and took off the brace and boot and I prayed and his leg came down in that very minute and he walked off on equal feet and the next day came back to me with a new pair of boots on. That was twelve months ago last month, the 15th of March."

Dr. Dowie calls on Willie Esser's sister to verify his statements.

"Has the little boy ever had any pain since?" "No sir." Speaking to Willie, Dr. Dowie asks; "Have you ever had any pain?" "No sir." "How did you feel when the Lord healed you?" "Thankful" "How do you feel now?" "Very well."

He is in the Armor Ave. public school and is in a class for physical instruction.

The sister testified as follows:—

"It is all true what Dr. Dowie says and Willie has not had any pain since."

Dr. Dowie:—"Can he jump and run?" "Yes sir, he jumps too much."

Dr. Dowie:—"Well then, jump from the table, jump."

TESTIMONY OF CORA CARLEY, HEALED OF TOTAL DEAFNESS, ETC.

Dr. Dowie. Here's a little girl who was totally deaf to all appearances when she was brought to us. I suppose the doctors thought she didn't have any drums left. Her mother will tell you all about it.

(Dr. Dowie places the child on the table and standing behind her says the following words in a low tone which the child repeats. "One. Two. God is love. Jesus is my Saviour. Are you a good girl.")

"Yes sir."

MRS. CARLEY'S TESTIMONY.

"Three years ago last August, Cora was taken sick with black scarlet fever. Before that when she was six years old, she had bronchitis and was given up to die. The doctor used very strong medicine which was either to kill or cure. But it didn't kill and it didn't cure, but it poisoned her blood. When she had scarlet fever, her blood was in a very bad condition. She was blind for two weeks and speechless for six. She could not utter a word. We thought she would come out all right. Her ears began to discharge, and some of the bones began to come from the ears. A year ago last August, Dr. Fiske operated on her on both sides behind the ears. He took out the decayed bones and after four months they healed up. Then the bones came from the nose, and what she suffered in that time, I could not tell you. I had to treat her three times a day and two doctors treated her twice a week. It was something terrible. If anybody was in the house at the time I treated her, they would leave. She would pound her head with her fists and scream so that she could be heard a block away. Not for ugliness, for she was a patient child, but the pain was too much for her to bear. I came here I think about a year ago. Two weeks before I came here, seven bones came from the nose in one week. Every time I would say to the doctor, "Do you think this is the last?" he would say, "Well, I hope so. I hope so." And that's all the satisfaction I got. She had been totally deaf for three years. I came here about four times without her receiving much benefit, but I had the idea that if I would do my best and give her the medicine, it would be all right. I never gave the Lord a chance to do it alone, and so after I came here I followed Dr. Dowie's words just as near as I could, and I asked his advice as to whether I should use the strong solution. He told me to use nothing but luke warm water, and I have used nothing but luke warm water ever since. When I was coming here she also had abscesses. As soon as one would heal another would break out. She had one right here

on the head, and Dr. Dowie prayed for it and all the inflammation went out of it that night. My husband had it lanced the next day and by Sunday you could not see where the knife had been put. That is the last abscess she ever had. At that time her hearing had not improved any. Every time I would leave here I would speak to her, thinking she would hear and answer. After I was here the last time we went home, and she was playing in the yard with a little boy. I always called her and the little boy would tell her her mamma wanted her. I called her this time and the little boy was busy and didn't hear me, but she put up her little spoon and cried, "Oh mamma, I heard you. I can hear." She goes to school now, and it is not only that. She used to have very bad spells and her temperature would go up to 105 or 106. She has not had one of these spells since, and is just as healthy as she can be."

Dr. Dowie:—"Repeat what I say. Sixty, seventy. Can you hear?" "Yes." "Do you give God thanks?" "Yes." "Are you a happy little girl?" "Yes."

HEALED OF HIP DISEASE, ETC.

Testimony of Clara Hoeft:—"I came to Dr. Dowie in June. When I came here this right limb was two and one half inches shorter and the foot was one and one half inches shorter than the left. I didn't have any feeling in the right side. That side was always cold and I couldn't walk more than a block without sitting down to rest an hour or two. When I walked the toes would turn back. On both hands the fingers were all drawn up. I couldn't use my hands for eight years. Now the right one is perfectly straight and the left one nearly so. Every morning when I got up my arms were all drawn up, and I had to sit down until my arms loosened. They were very stiff. I was five years old when I became that way and I will be fourteen next June. Since I have come to Dr. Dowie, I can walk twenty blocks if I want to and my ankles don't turn. I never could feel that I had a knee cap and now I can feel it. I am growing better all the time and am stronger."

Her mother rising says it is all true and that all her pain has gone.

Dr. Dowie:—"She needs no crutches and no brace?"

"No crutches and no brace."

"I praise God and give Him all the glory."

HEALED OF DISEASE OF THE EYES.

Testimony of Aurelia Brynes, 5003 So. Halsted Street:—"I was troubled for one year and five months with short sight and weak eyes. I went to a doctor and he gave me glasses and said I would have to wear them all my life. I came here and Mrs. Dowie prayed with me and laid hands upon my eyes, and I was instantly healed."

Dr. Dowie:—"You go to school and can see the board?"

"Yes sir."

"You can see it perfectly?" "Yes sir."

Testimony of Jessie Brewer, Lafayette, Ind.:—"When I was two years old I fell from a stone step. I used crutches two years and then my limb became so I could walk on it. When I was twelve years old I had a high shoe ordered for me. I came to the Divine Healing Home through reading the LEAVES OF HEALING, three weeks ago. Since I came here, the Lord lengthened my limb two inches and I have also received spiritual blessing and I feel that is worth more to me than all my healing. I give God all the glory and am very thankful for the teaching."

INSTANTANEOUS HEALING

Testimony of Edna Robbins, No. 91 Best Avenue:—"I was brought to Dr. Dowie in a carriage very sick and was instantly healed. I have been well ever since that time. I give all thanks to God."

Her aunt verified her statement and made the following remarks: "She had been very sick and on Sunday I talked with her to see if she had faith that she would be healed. I knew it would do no good to bring her here unless she had faith. I saw her faith was strong, and so I just went out and

hired a carriage and brought her here and Dr. Dowie prayed with her. He was in the room with us about two minutes and her healing was perfect. Going home she sat up in the carriage and gave the pillow to the little girl, who was sleepy. She walked to the carriage and was perfectly healed."

TESTIMONY OF DR. DOWIE'S DAUGHTER.

Testimony of Miss Esther A. Dowie:—"Whenever I had any sickness, I have been healed. I have never taken any medicine. The Lord has healed me and has kept me."

Dr. Dowie:—"What I wanted to show in my daughter's case is this. My son and daughter have never taken any medicine since they were born, and have never needed any. Our Healer is the Lord and we do not need any other than the Lord. There never has been any medicine in our home and she has traveled with me and my son and wife over thousands of miles and in many climes and is in perfect health and I thought she would be a good illustration, not only how the Lord heals her, but how the Lord keeps her. It is better to be kept well than to be healed. It is better to trust the Lord for perfect health. When people say to me what are you going to do when the children get sick, I say take them to the Lord. How does it work? It works perfectly. My children are perfectly well. My son will say something this afternoon. He is one of our stewards, and I gave him notice that he is to talk this afternoon. I suppose they think their papa talks so much they do not need to. They are witnessing in our paper, their pictures being with us there, and we are thankful that from the hour of their birth until this moment they have never touched medicine or been in the hands of doctors for a moment and are, as you see, healthy children. Our little girl is only fourteen years old and, as you see, she is a strong, healthy child and weighs 130 pounds and is a good illustration of Divine Healing."

HEALING OF HIP DISEASE

Testimony of Lillie Rector, 516 Sedgwick Street:—"I had hip disease for thirteen years. My limb was cold and quite a bit shorter. When a child I had a plaster of Paris cast put on it, and it checked the growth of the foot and leg. Now it has lengthened about three inches. That high boot above the pair of little children's braces, was the shoe I wore. I give God all the glory."

HEALING OF HIP DISEASE

Testimony of Miss Roy, 535 Burling St.:—"I praise God and give Him all the glory for what He has done for me. For sixteen years I have had hip disease. When I came here I had a pair of crutches, a brace and a running abscess."

Dr. Dowie. "Nice lot of things wasn't it?"

"My limb was three inches short and has come down three inches and I am strong and well. My brace is there next to the plaster of Paris cast. The Lord has healed me."

Dr. Dowie. "Now Beloved Friends, I will throw the meeting open. I want the children to testify as there will be hundreds of men and women this afternoon."

Testimony of Mrs. Hamilton:—"This little girl here was taken very sick about six weeks ago with bronchitis and croup. Her temperature was 104 and we didn't think she could live. Her breathing was so hard we could hear her three rooms away. She was out of her mind. We prayed but our prayer was not answered. I guess we were a little scared. In the morning we sent a friend who was staying with us to Dr. Dowie with a request for prayer. It was between 11 and 11:30 when the doctor prayed for her and she was instantly healed. The fever left her instantly and she got up and asked me for something to eat. She was just as well as she is this minute. That day for dinner, we gave her corn beef and cabbage. We give God all the glory."

HEALED OF HEART DISEASE

Testimony of Belle Vedder, Green St. North Harvey, by her Mother:—"She had grippe in 1891 and was very sick. We called in our family physician and he said we were doing all we could for her. I had been praying for her and my prayers had not been answered. I had not received the

teaching and I did not pray right. The grippe left her with this heart trouble and we had to be very careful. She could not run and play like most children and she didn't seem to get over it. Her teachers at school noticed how she didn't play and enjoy life. We kept her out of school for two or three years until she got stronger. The first time I came here I receive a great spiritual blessing. I repented of my sins. I brought the little girl here and she was healed instantly. She now plays and enjoys life."

Dr. Dowie. "How many years was she sick."

"Since 1891."

"She had heart trouble and was sick all over?"

"Yes sir and she was healed instantaneously and permanently."

Dr. Dowie to the child. "Do you love Jesus?"

"I love Jesus with all my heart and I thank God for sending Dr. Dowie here."

Dr. Dowie. "Beloved Friends, I want to give you all an opportunity of getting back this afternoon so we will close this morning service. But first, let all who have been healed through faith in Jesus Christ stand to their feet. Now you must witness for Christ." (A large number arose) "I want you all to meet me this afternoon at 2:30 in the healing room."

We will have this afternoon the case of a young lady from Cincinnati who has been wonderfully healed a few days ago instantaneously. She will testify and many others.

Will all who desire to consecrate themselves in Spirit, Soul and body, all who want to give themselves wholly to God, bow your heads with me and pray. Say from your hearts, "My God and Father, I give to Thee my Spirit my Soul and my Body. Cleanse me. Take me as I am and make me what I ought to be; pure in heart clean in blood and healthy in body that I may glorify Thee. Forgive my sin; take it all away and give me Thy Spirit's power to keep me faithful unto the end for Jesus' sake, Amen."

The meeting closed with the singing of the Doxology

AFTERNOON MEETING.

SERVICES were opened by singing Hymn No. 151, after which Dr. Dowie read the 67th Psalm and part of the 43rd chapter of Isaiah. Prayer was offered by Dr. Speicher and Mrs. Dowie and before the offering was received, Dr. Dowie made the following remarks:—

"The time has come for me to cease doing what I have done for sixteen years since I laid down the pastorate of the Collegiate charge of the Congregational denomination in Australia. In the great city of Sydney, it was my privilege to be pastor of the Collegiate charge of that body to which I had belonged from my birth in Scotland and to which I had belonged in my manhood there as well as in Australia and during the last sixteen years since I retired from denominational connection, I have handed over to the churches tens of thousands of converts, only asking the churches to be kind enough to treat them well. Instead of that, I have sixteen years of opposition. In few cases have the churches treated the converts kindly and as I have been going from land to land these converts have been in the wilderness. This is going to be stopped. We have resolved to disband the Association of which I am president and will form a church and organize our people.

Now Beloved Friends it is our purpose to form a Church and that Church will be, first of all, Christian. No other name than that which is above all names ought to be placed upon the church of God. Christ. Second, it will be Catholic. Not Roman Catholic, not Greek Catholic for the word Catholic means universal and the moment that you apply the name of a country or a city to it, it ceases to be Catholic. That is not universal. I believe in the Apostles, Creed. "I believe in God, the Father Almighty, maker of heaven and earth and in Jesus Christ His Son. I believe in the Holy Ghost. I believe in the Holy Catholic church, in the com-

munion of saints and in the life everlasting," and therefore that church will be called Catholic. God knows no denominational names. Lutheran can not be found in the Bible. Methodist can be found, but it is in connection with the devil. Presbyterian is simply an expansion of the word Presbyterian or elder. None of these express what God requires. We, therefore, will call the church Christian, and Catholic. It will also be called Apostolic for it is founded upon the foundation of the Apostles and Prophets and we shall revert in our organization to the organization of the church as set down in 1 Cor. 12. It will, be called the CHRISTIAN, CATHOLIC, APOSTOLIC, CHURCH and we shall endeavor to make it equal. Every man in the church has a right to thought and is responsible for his own conscientious conviction. I question whether the angels in heaven are all of the same opinion. Opinion shows knowledge and where there is defective education, there will be erroneous and defective opinion and until all men are equal in education, until they are equal in capacity and gifts, a thing that will never be, they could not see exactly alike in matters of opinion. Therefore the church must have a large liberty and when any differ from the other we shall say, with the Apostle Paul. "If in anything ye be otherwise minded, God shall reveal even this unto you." (Phil. 3. 15.)

And now in connection with this, we are about to carry out proposals that have been under consideration for many months and have almost fixed upon a site near this city. Although eighteen miles from the center of the city we expect to get a return fare of 15 cents. We expect to make the trip from the center of the city in 45 minutes. We hope to carry out upon the Lord's day thousands upon thousands to Zion Temple and we have secured a large piece of land in the center of which we will reserve forty acres for the Temple, Divine Healing Homes, College, Publishing House and other institutions. We will hope to put a park around this which we will be glad for the people to use and then lay a city radiating from these institutions as a center covering about a square mile. We have secured an excellent location the highest elevation of the land being 81 feet above the lake. We will ask your attention to this presently in a very practical way for we will issue bonds secured by the land and all upon it and we hope to have your prayerful sympathy and your co-operation and bye and bye your presence as permanent citizens of Zion. We want to gather around us a community where there will be no tobacco, opium, alcohol, drugs or pigs and where we will be beyond the rule of Washington Hering and may have a little Postoffice of our own. And then we will regulate the postmaster of that if he goes wrong. But seriously speaking, this will be outside the city limits and will enable us to get a village charter so that we can control our own corporation which is what everybody can not do. We will be able to control our own little village and by the grace of God, I hope that the political boss will be forever unknown.

AN IMPORTANT TESTIMONY.

The first lady whom I shall ask to testify to-day is one who was healed at the ever beginning of my ministry in this portion of America. I landed in San Francisco, I passed through Golden Gate on June 9th, 1888 having come from Australia and my first landing was in San Francisco on that day seven years ago next June. Spending two years on the Pacific coast in a series of Mission extending all the way from San Diego in California to Victoria. B. C., I crossed the continent with my family, held my Mission in Omaha and then came on to address a series of meetings in a large pavilion at Western Springs on the western side of this city. Whilst there, many were healed. Amongst them was this lady whom I am going to call upon now. She lay dying, given up by the doctors and her Request for Prayer was sent out to me. The Lord instantly heard and answered our cry and she was healed in the very moment of death a large tumor passed away within a week. I have asked her to give her testimony briefly as her picture with the details of her case will be published in the LEAVES next week, if possible. I,

therefore, want Mrs. Paddock simply to state the outline of the very interesting story and may God bless her testimony.

HEALED WHEN DYING OF FIBROID TUMOUR.

Testimony of Mrs. Paddock, No. 63 Ashland St.—“I praise God, Beloved, that He has both save me from sin and healed my body from disease. I stand here praising God with a perfectly well body. I praise God for many things and for dear Dr. Dowie for his teaching us the full gospel, that Christ is not only the Saviour but the Healer. I praise Him for healing my body when I was dying after being tortured by doctors and when they found I was dying they sent me home. At that time Request for Prayer was taken to Western Springs to Dr. Dowie and he prayed for me. At that moment I was healed of a terrible tumor. The tumor was so large that none of my clothes would fit me. I could not walk any more and could not stand. I was as helpless as a baby. I couldn't take any food and was as poor as a skeleton. Praise God He has taken it all away. I give Him all the glory. Praise to His Holy name for healing me and keeping me.”

HEALED INSTANTANEOUSLY OF SPINAL DISEASE.

Dr. Dowie:—“I want a number of brief testimonies to-day and will ask you all to speak briefly. I will next call on Miss Fanny Law of Clifton, Cincinnati, Ohio.

A week ago last Wednesday our sister came to us accompanied by her mother. She came to Divine Healing Home No. 1 and she wore then this brace which is fearfully and wonderfully made, especially fearfully. She had this thing placed up here in such a form that her chin rested in this which is supported by this steel support and screwed up as necessity requires with these nuts and bolts behind here. This held her head in a certain position and she was unable to move from side to side. She came to us on the Wednesday of week before last and on Friday. I visited her in her room, Mrs. Dowie and her mother being present. I saw that she was likely to prove faithful and I will tell you why. She was very simple in her faith. She had not any doubts. She was not quibbling. She was not like some of you here to-day wondering whether this is not a mass of imposture and lies. She was simple and direct in her faith. She believed the Lord Jesus Christ was the same to-day as 19 centuries ago and she was very simple. I see a great many people and I quickly form an estimate. It does not take me very long. A man that has prayed seventy eight thousand times in one year with the sick as I have done, must know something of humanity and I know something of humanity. I am getting to know it better. Chicago humanity is particularly difficult to understand, but Cincinnati is not so hard, and I saw at once that our young sister was faithful. I told her if she would take off the brace (she had to sleep in it remember. She had to wear it night and day. She was bound not only in affliction but in iron) and sleep without it, in the morning I would pray with her and would expect her to rise and walk. You remember her spine was in such a condition that it was supposed to be impossible for her to hold herself up without serious injury. On Friday morning I found that she had slept without the brace and found her lying waiting for me. I prayed with her and laid my hands upon her. Instantly she sat up in bed in an upright position and every one of the vertebrae came right, and, finding that everyone of them were right from the base of the brain to the base of the spine, I set her upon her travels and she has been traveling ever since. Now I would like her to give her own testimony and tell the story in her own way. I have told this part of it to make it easy for her.”

Testimony of Miss Fanny Law, Cincinnati, Ohio:—“It was just a year ago that I was taken with nervous prostration which affected my spine. It was so sore that I could not touch my fingers to it without severe pain. I was in the Surgical Institute at Indianapolis for six months and there they put this brace on me. I slept in it and you can imagine it was not very comfortable. Dr. Dowie prayed with me and in the name of Jesus I got up and walked. I have not stood without support for nine months. Before I got that brace I

had a leather jacket. For nine months I had not walked without this. I got up that morning and walked. I was perfectly healed instantly and have been gaining ever since. I thank Dr. Dowie for being the instrument in God's hands for the healing.”

CONFIRMATION BY HER MOTHER

Dr. Dowie:—“Her mother, Mrs. Law, might say a few words. We are not under the impression that this lady was healed by me. We are not telling of what I did. We are telling of what God has wrought through faith in Jesus Christ, and, therefore this Testimony meeting is to praise and glorify God whose servant I am. That is all. I claim no more than this, that I believe God's word and fulfill Christ's command “These signs shall follow them that believe. In my name they shall lay hands on the sick and they shall recover” and I believe in the old time religion and I have perfect confidence in everything that God has spoken and in every command that Christ has given, and I simply want to tell you in advance of the further testimony that we are not having this testimony to glorify John Alex. Dowie, but to glorify God through whose gracious power these miracles are wrought and by His eternal Son.

“Now Mrs. Law might tell us a little more of the story.”

Mrs. Law testified as follows:—“All that my daughter has said is perfectly true. She has been troubled with sleeplessness for years also. Now she sleeps all night. We are very grateful to God for this great blessing and we both consider it a great privilege to hear Dr. Dowie explain the Bible and have much enjoyed it.”

HEALED OF HEART DISEASE, ETC., IN BALTIMORE MISSION

Dr. Dowie:—“I have a brother here on my left who is a member of the branch of my Association in Baltimore where I held a mission some years ago. Our brother was healed in our Mission and we would like him to say a few words.”

Testimony of Mr. Creutzer, No. 29 S. Schroeder St. Baltimore, Md:—“I think it was six years ago that I first heard of Dr. Dowie's meetings. I did not know what Divine Healing meant because I was not used to this language. I did not understand, but I asked and I went to the meetings and through this teaching that I had, I am to-day a well man through Jesus Christ. I had a dozen troubles, a complication of diseases. It was a dozen troubles that my body was afflicted of. To-day I am well, and any doctor that examines my body will find I am a well man. I can only say that I cannot find words to express myself to God Almighty and to our dear Saviour, I cannot find words to express myself, but I say this. I am thankful that I can take hold of the Lord Jesus Christ through the teaching of Dr. Dowie and my only wish is that all could be healed like me.”

Dr. Dowie:—“Our brother fails to find language to tell what his healing was. God blessed many in our Mission in Baltimore, and our brother was one of the very clear and positive healings of that Mission. There were quite a large number, but as he says, he had a dozen different diseases and was instantaneously healed.

Now we have had Cincinnati and Baltimore, we will come back to Chicago, but we must have brief testimonies.”

HEALED OF TWENTY TWO YEARS HIP DISEASE

Testimony of Mrs. Deist, No. 1943 90th St:—“I was a cripple for over thirty years and six months, and for twenty two years this hip joint was stiff and I was not able to move it. I came here and Dr. Dowie prayed for me and I was healed instantly.

My internal trouble was healed at once. I praise the Lord for what I have found; that we have a Lord to-day to heal our physical ailments and our dear Dr. Dowie to come to Chicago and show us the way.

When I was healed and knew that the Lord was still the Healer I at once took my baby, which was born sick, to Dr. Dowie and he prayed with it and in the morning I was able to take up my baby well and strong out of its little bed. It was twenty-two months old and was not able to walk. It picked

up rapidly and is well and strong now. I wanted to bring her to-day but my husband thought it would be too long for her to stay the whole day."

"Dr. Dowie:—"Now we have had Cincinnati, Baltimore and Chicago, I think we will go to Canada. This young brother on my left will say a few words about what the Lord has done for him. His healing is not yet perfect but the leg is equal though not so strong as it ought to be."

A CANADIAN YOUTH'S LEG LENGTHENED BY THREE INCHES

Testimony of Lewis Rock, Ontario, Canada:—"I came here I think very near a year ago to Dr. Dowie with my leg about three inches short. I stayed here seven weeks. I then went home and expected the rest to be healed there. Some how or other it failed. I guess my faith was not strong enough. I came back about two weeks ago and now my legs are equal. It is a little weak yet in the hip joint but that will be all right. It was three inches short and has come down three inches. It was short for two and one half years. I give God all the glory and thank Dr. and Mrs. Dowie for the teaching."

Dr. Dowie:—"I think we will have a case of cancer now. Mrs. Casey step up here and tell what the Lord has done for you. I want to take representative cases."

HEALING OF CANCER, ETC.

Testimony of Mrs. Casey, 5741 Emerald Ave:—"Well, for seven and one half years I was troubled with cancer, I had eighteen on my left arm and one in the left breast. I had seven of the best physicians in Chicago. The names of some were Drs. Link, Murphy and I had a specialist from Michigan, a Dr. Mixer. They all gave me about three months to live. I heard of Dr. Dowie through Willie Esser's healing and my sister-in-law said to me, "Mary go over to Dr. Dowie and I know you will get healed." And I thought if Willie Esser left his crutches and brace, I would surely leave my cancers. I came over and heard the teaching and I said I will surely leave my cancers there. I had the teaching two months and then I went into the healing room. Dr. Dowie prayed with me and just laid his hands on my head. I went home and until twelve o'clock I never suffered more. I think the devil was trying me. I went to sleep and in the morning I could not tell which breast had the cancer. There was no pain. It was eleven weeks before that cancer disappeared but I could not tell when the others did and they have not come back. I am just as sound to-day as I ever was.

My little nephew was healed of abscess at the base of the brain. The head back of the ears was honey combed and black.

I came to Dr. Dowie to have him pray for the baby. Before we got here, we heard the death rattle start in the baby's throat and it straightened right out in my lap.

Dr. Dowie prayed with the baby and it was healed instantly. When we were in the carriage going home, it pointed to the World's Fair buildings. Before we left Dr. Dowie's it drank some milk. It was healed instantly. All this is true and my father is here to prove it. I give God all the glory and thank Dr. and Mrs. Dowie."

"Dr. Dowie:—"This sister's healing is very remarkable. Her father is here and will tell you if it is true."

CONFIRMATION BY HER FATHER—HIS OWN HEALING DESCRIBED

Testimony of Edward Sullivan, 5914 LaSalle St:—"What my daughter has said this afternoon is all true. I know it to be a fact. She encouraged me to come here, and I came, and I had my mind made up to have a good glass of whiskey when I went back. But when I got back I never thought of the whiskey or anything else. Now I do not drink whiskey or beer or use tobacco."

Dr. Dowie:—"I read you out of the order of stink-pots."

Mr. S:—"I praise God and Dr. Dowie."

Dr. Dowie:—"You know your daughter is healed?"

Mr. S:—"I know it to be a fact."

Dr. Dowie:—"You know that the doctors gave her up?"

Mr. S:—"Yes sir."

Dr. Dowie:—"You testify here to what your daughter says?"

Mr. S:—"The eighteen cancers have entirely disappeared and you see her there a well woman."

HEALING OF SPINAL DISEASE.

Testimony of Ernest Harwood, 107 Best Avenue:—"Dear friends, I am thankful that I stand here a well young man, something I have not been for seven years. Seven years ago I fell from a turning pole and injured my back. I suffered during this time great pain. I was unable to go to school many times and to play around as a boy should. About seven months ago I was taken very ill indeed. I couldn't sit up ten minutes. My spine was very weak and the vertebrae were decaying. The doctors said I had an abscess on the spine, and nothing could be done for me. They put a brace on me and then a plaster of Paris cast, which you see there on the wall. I wore that three months. I came down here two days before Christmas and heard Dr. Dowie preach. That day I went into Home No. 2 next door, and stayed there two weeks. Two days after Christmas I was healed instantly. Dr. Dowie prayed with me and laid hands on me and I was healed instantly, and I have been well ever since. I am a well young man and stronger than I was."

A NEW MAN IN CHRIST JESUS

Testimony of Fred Trapisch, 7144 Peoria Street:—"I praise God Almighty that He sent Dr. Dowie. I Dr. Dowie had not come here I would be in the ground. I was for twenty-five years a heavy drinker and I did all filthy things. Satan had power over me. Then I fell sick. I was in the hospital and the doctors couldn't do anything for me. I came here to Dr. Dowie and heard the teaching. I prayed but my prayers were not answered. I prayed with Dr. Dowie in his healing room and our prayers were answered, and I am healed from kidney disease, liver and lung trouble, and I praise my God every day and every hour, and I can't praise Him enough for what He has done for me. I have got no appetite whatever for any drink any more, or for smoking or for anything filthy. Lots of people here will tell you what I say is true. I couldn't pass a saloon. Something pulled me there. I must go there and take a drink. I thought that was my business. Satan had hold of me and I praise the Lord that I am a better man than I was before. I thank God Almighty that He sent Dr. Dowie to this city of Chicago and showed me the way, and I thank God Almighty for all He has done."

E. Sickles, 5483 Bishop Street, said:—"I know that man and I know what he says is true."

Dr. Dowie:—"Then you know him and know he is what he says he is."

Mr. S:—"I don't know what he is now, but I know what he used to be."

Dr. Dowie:—"We know our brother is all he says he is. He is able to give this witness, and his wife and family and friends will corroborate what he says, and I am sure that by the grace of God he is a redeemed man.

- I think we will now have our Hebrew friend, whom the Lord has wonderfully saved and healed, give his testimony."

CONVERSION AND HEALING OF A HEBREW

Testimony of Joseph Schmerl, 945 Mitchell Avenue:—"Brothers and Sisters in Christ, I came here after I had been sick with rupture for fourteen years. Seven months before I came here I commenced to get burning from my throat down to the rupture. I didn't want to be bothered with doctors and therefore I didn't take a doctor. I didn't care whether I lived or died. Life wasn't much to me. I was a Hebrew. I didn't pray in twenty years twenty times. I denied the existence of a God. My wife wanted me to come here and get healed. I didn't believe in the miracles, and I thought that Dr. Dowie had some power in his hands. I asked her what kind of a healing it was. Any medicine? No, only prayer. I said I don't belong there. I am a stranger to that God where you want to send me. He don't know me. I had been a terrible smoker for 36 years. I smoked when I was 15 and my father didn't forbid the pipe, and I was a thief at that. I didn't have any money to buy tobacco, so I stole it. Now I was a thief, but all the same, I didn't think much about it,

because Moses commanded the Hebrews when they went away from Egypt to steal, so I didn't think much about it.

Well I refused to go here. But my wife kept at me so much that I said it was against my religion. She said there were no Catholic pictures there. I said to my wife (I was very busy that Sunday playing cards) "You go out and get me a ticket, and I will go and see Dr. Dowie about mysickness." My wife she got the ticket and on Tuesday I came out here. I came in the morning. My wife didn't take notice that the meeting time had changed to the afternoon. I went out with my pockets full of cigars and tobacco, as I wanted to enjoy that day. I came here and sat down in front. Mrs. Dowie led the meeting and she pointed at me every time. She gave it to me. As I sat here I noticed these three words, "Christ is all." But the devil had power over me still. I went away as Dr. Dowie could not see the men that night. I went away a bigger sinner than I was, for I knew smoking was bad and I smoked seven more days. I came here on Sunday and Dr. Dowie gave it to me a little stronger, and I tell you it wasn't strong enough. I found out what I was. On the 15th of November I smoked the last pipe of tobacco. On the 16th I came here, and I didn't want to come with tobacco in my pocket. When we went into the Healing Room, we had to swear that we would leave off tobacco and alcohol. When Dr. Dowie prayed with me, the burning left me entirely and never came back. I belonged to Christ in Spirit, Soul and Body. The rupture was perfectly healed. I will give any doctor who examines me and finds a rupture, five hundred dollars. I praise the Lord for the healing I received and thank Dr. Dowie, and I thank God he led me here to receive the teaching. I am a man. I was an animal. I love the name of Jesus, and I would like to die with that name on my lips. It is on my lips first when I rise in the morning and last when I go to bed."

Congregation joins in singing,

"All hail the power of Jesus' name,
Let angels prostrate fall."

HEALING OF A NORWEGIAN EVANGELIST

Dr. Dowie:—"We will now call upon our Norwegian brother, Mr. Peter Petersen. Our brother has been healed. He has been with us in our meetings and has prayed with many of the sick of his own country throughout various places in this country. We are very glad to have him say a few words."

Testimony of Peter Peterson, West Chicago Avenue:—"Dearly Beloved, I came here this afternoon and did not think of speaking but when our brother called upon all who had been healed to come up here I had to come. My wife was very sick and there was no help for her, and I prayed for her and laid hands on her, and praise God she got better and is living to-day. One day I cut my leg. I knelt right down and said "God Almighty stop this flow of blood," and it stopped instantly and gave me no more trouble. I heard of this dear brother and his work in California. I praise God that he is here. God bless him in his work."

Dr. Dowie:—"I know if our dear brother were able to speak his own language, it would be still more effective. I am very deeply impressed with this thought in Chicago, that we shall reach, by the grace of God every country in Europe, because this is a cosmopolitan city, and I thank God for the testimony of simple men. God is calling them from the ship yards, and he is showing that he can save theologians by means of fishermen, and not fishermen by means of theologians.

Now I want our German brother here to tell us what the Lord has done for him."

HEALING OF A GERMAN BROTHER

Testimony of August Schmalgemeier, 109 Best Avenue:—"I am healed and the Lord healed me. I came here to get healed of rheumatism, and I also got healed of whiskey, beer and tobacco, which I had been using for the last forty years. I praise the Lord, and will praise Him as long as I live. My

rheumatism has all gone out of me and I am a clean man."

HEALING OF DROPSY

Testimony of Mrs. Fred. Will, 106 Lake street, Oak Park, Ill.:—"I had dropsy and it is all gone."

"Dr. Dowie:—"Where did it go?"

Mrs. W.:—"I don't know."

Dr. Dowie:—"It went back to the evil one where it came from."

Mrs. W.:—"I came here a year ago last May and heard the teaching that we had to repent of our sins. I repented of my sins and the dropsy all left me. I couldn't do any work and now, since I have received my health, I do my own work and take care of about twenty rooms. I have been cleaning house and have been taking up carpets and nailing them all down myself, and I am well and I thank God for it. I give Him all the glory for what He has done for me, and for sending Dr. Dowie to this city. I used to think I was a Christian but now I understand the Bible better than I ever did, and so much different. I feel more like sitting down and reading my Bible than I did years ago. I give God all the glory and Dr. Dowie the thanks for what He has done for me."

HEALING OF HEMORRHAGES OF LUNGS

Testimony of Mrs. Timmings, Eau Claire, Wis.:—"Since the 5th day of March I have had thirty-nine hemorrhages of the lungs. The doctor told me he could do nothing for me, but I have been redeemed by Jesus Christ. I came here a week ago last Friday and since I have been in the Prayer Room, I have not had a hemorrhage. I used to have nine a week. I thank God for the blessings that have come upon me, and I thank Dr. Dowie for the prayers that have been offered for me."

HEALING OF HEART DISEASE

Testimony of Mrs. Sarah Thomas, 6247 Peoria Street:—"I feel it is a great privilege to stand up here as a witness for Christ. When I first came here I was anxious to see what this work was. I believed in Jesus Christ. It is twenty-two years since I was saved. During that time I was afflicted with heart disease. I used to tell my children that when I died it would be very suddenly. I came here and heard Dr. Dowie and went into the Healing Room and the Spirit told me that this was the work of the Lord. The Lord healed me and I give Him all the praise and I work for Him all the time. I don't know as Dr. Dowie knows what I have been doing. I am a great worker for the Lord and Divine Healing, and I praise the Lord for what He has done for me."

WORK IN DIVINE HEALING HOMES

Dr. Dowie:—"One very great pleasure we have in connection with this work, is the condition of the Divine Healing Homes. In these three Homes, Nos. 1, 2 and 3, which have been established within the last year, we have continually large numbers of friends from all parts of the land and a few from Chicago. But we do not care to receive those from Chicago unless they are very, very sick, because at some times of the year the Homes are scarcely large enough for those who come. They are nearly overflowing now. In the Homes we have guests from Canada and from Florida; from distant parts of Canada to Tampa, Florida; from San Diego to Maine; from Washington to Massachusetts. I see Connecticut here and New York, Colorado, Indiana, Iowa, Nebraska and numbers from various parts of this state, Maryland, New Jersey, and many other states are represented in our Homes just now. The lady whom I am going to introduce was carried in an almost dying condition into our Home. When I saw her it was evident that the lungs and other organs were so seriously affected that a few hours might terminate her life. She was unable to leave her bed and was carried into the Home and placed into bed. God has thus far wonderfully restored her. I want you to be very still that she may not have to exert herself at all in talking."

A DYING WOMEN HEALED

Testimony of Mrs. Sickles:—"I am so thankful to the Lord to-day that He has raised me from my sick bed. I have

been longing for this testimony so long, and I am so thankful that I can get up to-day and testify for our dear Saviour. I felt from the first that Dr. Dowie laid hands upon me and prayed with me, that I was healed and I have been gaining every day since. I am entirely cured of the kidney and bowel trouble and other troubles, and I am so thankful to my Saviour for it. I intend to serve Him the rest of my life. I praise the Lord and thank Dr. Dowie for the blessings received."

MISS SCHAFER'S STORY—

Testimony of Miss Schafer, 609 W. Van Buren St.—Dr. Dowie. "I will not ask Miss Schafer to speak at great length as her testimony appears in the LEAVES OF HEALING which you will find on the table and her photograph is there too. I will have her just tell in a few words what the Lord has done for her."

Miss Schafer: "I don't know what more I can say. I only want to say a few words. I praise the Lord and thank Him for what He has done for me. I say that if Dr. Dowie had not come to Chicago to this day, I would have been in my grave long ago. I was carried here in a dying condition. The doctors had given me up and I, myself, thought I could not live, but I found the Lord as my Healer. He is not only my Saviour, Cleanser, Healer, but my Keeper. I was brought here and Dr. Dowie prayed with me and laid hands upon me. I couldn't tell Dr. Dowie what the disease was. He prayed with me and in three minutes the pain left me. I was able to sit up that night three hours and the next day I walked. He prayed with me and I am fully restored. I am perfectly healed. I can walk as much as I want to and I haven't had any pain since. I don't know what it is to have pain. I thank God and glorify Him forever and work for Him only and I am very thankful to Dr. Dowie and Mrs. Dowie. I praise God for sending them here for I know that many more through them will receive God's blessing also."

MAJOR WANLESS' STORY

Testimony of Major Wanless, Englewood, Ill.—"I have got to thank Dr. Dowie first of all for giving me the privilege of testifying here to-day. A week ago last Tuesday night this little boy was taken with inflammation of the bowels. My wife and I worked over him and prayed, and a little after four o'clock I told my wife I was going down to Dr. Dowie. When I got there he was busy in the meeting, but he saw me and about five minutes before five Dr. Dowie offered up prayer and asked God to cure my little boy and to bless us, and when I went home, thank God, I found him up as happy as could be, eating. Just at the time of prayer he aroused and commenced to sing, 'I will' spoke to his mother and said he wanted something to eat. We have been praising God ever since. We praise God and glorify His name. We never ask Him to bless us but that we receive the blessing just at the time we ask it. He has made me to hear when I couldn't hear a sound. He has relieved me of pain in the head caused from catarrh. We praise God for it and thank Dr. Dowie very much."

TESTIMONY OF BRUCE WANLESS.

Dr. Dowie:—"Did God heal you?" "Yes sir."

Dr. Dowie:—"What did you sing?"

"I will, God helping me, I will be Thine."

Dr. Dowie:—"There are many on this platform who have been healed and it is difficult at times to know just whom to take. I want to have now Miss Ottilie Wilker. Her limb was five inches short when she came to us."

LEG LENGTHENED FIVE INCHES WHICH WAS SHORT FROM BIRTH.

Testimony of Ottilie Wilker, 1049 W. Adams Street:—"I came to Home No. 1 with my right limb five inches shorter than the other. It was the 18th of January. The next Saturday when Dr. Dowie prayed with me, my limb began to pain and that night it came down two inches, and on Sunday it came down all the way, and they are both equal now. I give God all the glory and thank Dr. Dowie."

This was verified by her sister who said:—"Everything my sister has said is true. About two or three months before

she came here, she lamed her knee and we pulled it back straight, but it pained her. Now it is all right. Her ankle used to turn when she walked and now it is all right."

Dr. Dowie:—"Her leg was five inches short?"

"Yes sir."

"They are equal now?"

"Yes sir."

"They became equal within two or three days?"

"Yes sir."

"She had been lame all her life?"

"Yes sir."

HEALING OF NERVOUS PROSTRATION

Testimony of Mary R. Gibson, Mason, Ill.:—"I have lived here in Chicago six months and last Sunday I missed the meeting. I longed to be here. I praise God for the teaching that I have received in the last six months. About six months ago I came from near Emporia, Kansas, and I had heart trouble and the doctor said I was liable to die in this nervous prostration. I bless God that I am a living witness for Him and that He has restored me to perfect health, and it is a great privilege to be here to-day and hear the testimony, and I give God all the glory for what I have received in these meetings."

HEALED WHEN HELPLESS

Testimony of Annie Harris:—"I came out here last April, and I couldn't walk. I was brought in a carriage. I had a tumor and had been in St. Luke's Hospital. I heard about Dr. Dowie's preaching and came out here. I went into the Healing Room and came out walking. I praise God for this, and I have been walking ever since. Now I am able to work."

HEALED OF SWELLING IN KNEE

Testimony of Louisa Bennett, 306 62nd Street:—"I came here last March a year ago. I had a swelling in the left knee. I could do no work and when I came here I was healed immediately. I had no pain. I thank and praise the Lord for it, and thank Dr. Dowie. I have been a member of the church for fifteen years, but I didn't know anything about religion until I came here to Dr. Dowie."

HEALED OF INTERNAL ABSCESS

Testimony of Mrs. Malcolm, 909 38th St.:—"I heard of this teaching through the Inter Ocean. I had been sick for years. The doctors said I had Bright's Disease of the kidney. None of the doctors helped me. An abscess formed on my side and the doctors said I might die any minute. After I came here and learned this teaching I commenced to grow stronger right away. The swelling in the limb disappeared. I was not able to do any washing, but I went home that time and did my washing myself and I have done it ever since. The teaching made me stronger. I had always believed that sickness was God's will. I am gaining strength and have never been sick since. I praise God for this teaching and thank Dr. Dowie for his work and it will go on. I thank God for it."

Dr. Dowie. "One of the interesting things connected with Mrs. Malcolm's healing is this. She wrote an account of it to the Orkney Islands and they sent back the LEAVES OF HEALING to a lady who is sitting in front of me now and that lady lives in Chicago and had never heard of it."

Mrs. Houston says. "I have known Mrs. Malcolm about twenty years and have been in her house when she was quite sick before she moved. Everything that she says is true."

Dr. Dowie. "Mrs. Houston rises to verify Mrs. Malcolm's healing. That shows the enterprise of the Chicago press. She had to get the news from the Orkney Islands, and there is also another case of a lady who was wonderfully healed who testified before a number of ladies in the healing room. She only lives about three blocks from here. She went to California for health and there found a number of persons who had been healed through our ministry. She said, "Where is this Dr. Dowie now?" and they said, "Why, he lives in Chicago." She said, "I came from Chicago and I never heard of him." Well they said, 'he is there out near the World's Fair on 62nd St.' So she came back to this city

and was healed. That shows the enterprise of the Chicago Press. She had never heard of us and had to know of it in California."

DR. DOWIE'S SON TESTIFIES TO HEALING OF SMALL POX, ETC.

Testimony of A. J. Gladstone Dowie:—"The end of June, 1890 when I was attending school in San Francisco, I took the smallpox from sleeping in a room in which a young man who had had the smallpox had slept and who was carried from there to the Hospital where he died. Before the sores began to run, Father prayed for me and the smallpox immediately was stopped and the sores healed right up and inside of two weeks there were no sores left at all except one on my shoulder and that disappeared too. There are no marks except the shoulder mark and I thank God for it. I was examined by a doctor in the city for admission into the Hyde Park High School and he gave me a certificate saying that I had had small pox. I have been kept all my life from diseases and have never taken any medicine at all. I thank God for keeping me."

Dr. Dowie:—"I thought you might like to hear a few words from my son. I told him he was to testify to-day and he was quite willing to do so. What we are thankful for in connection with our children is this. These children have never touched medicine since they were born. They were both born in Australia. My son is eighteen years old though he looks older and he is able to do all the work of a young man of his years and is pretty nearly ready to enter the Chicago University. Our little daughter is clear headed and I want to say that we have children who have never touched medicine in all their lives, because whenever anything has come, we have taken them to God and they have been instantly healed. In the case of that small pox, the young man was carried from the boarding house to the pest house and died there and the boarding house keeper concealed the fact from us, supposing the room sufficiently disinfected. To our horror, we found that they had taken the disease, both of our children. We immediately prayed with them. We told no one and it stopped right there. It did not spread in the house and the smallpox passed away. My son has been examined at my request by medical men and they have to testify that he has had small pox. I have them examined so that they would not have to be vaccinated. I am opposed to vaccination in every way and believe it is responsible for a terrible amount of disease. I know of a case where 213 persons died from the effects, excepting the 213th for whom I prayed. My authority for that is a prominent citizen of Des Moines, Mr. Samuel Good, Sr. 212 died of erysipelas of the bone and the 213th for whom I prayed was healed. Vaccination is responsible for a great deal of disease and in no sense a preventive of small pox. The way to prevent small pox is to keep clean, and when it comes, go to God and God will heal it."

HEALING OF LAUNDRESS OF HOME NO. 1.

Testimony of Mrs. Tolstrom, 6020 Edgerton Ave:—"I am so thankful to the Lord that he healed me. I was troubled with sick headaches for twenty years. I had many doctors and got no relief, and then I had rheumatism in the right hand and arm and it pained me night and day for several weeks. It got so bad I could never raise my arm. When Dr. Dowie prayed with me all the pain left and the swelling in my limb went away and I have no pain now. I work all the time and never lose a day. I praise the Lord for it."

Dr. Dowie:—"Mrs. Tolstrom is our laundress in Home No. 1 and we know she works."

HEALING OF MRS. MARSH

Testimony of Mrs. Marsh, 4153 Cottage Grove Ave:—"I have been a Christian all my life long, but I was taught to believe that Christ afflicted people. I used to say I could not be healed by God so I would go to the physicians. I went to Dr. Carroll the catarrh healer. I paid him \$10 and received no benefit. I am in perfect health and will be 55 on my next birthday. I do all my work and feel about sixteen. I sing and pray and bless the Lord all the time, and I help to heal others by teaching them. I have been a Christian all my life

and never miss a Sunday at Church. I thought I was a pretty good Christian but I found I was mistaken. I thought all my afflictions came from the blessed Saviour, but now I know they are of the devil. I was taken to Florida for my health and to New York state and all around but received no benefit. After I got this teaching I prayed and my prayer was answered. I thank our Heavenly Father and Dr. Dowie for if it was not for this teaching, I would have been in my grave."

Testimony of Mrs. Lizzie Evarhard, Philadelphia:—"I have worn this brace for the last eleven years. I was paralyzed when I was three years and five months old and until I was fourteen years old I walked supporting my limb with my hand, and after I was eighteen they bought me this brace. It is a ragged looking concern. I could not afford to have a new one as they cost sixty five dollars. Every time I sat down I had to unlock that lock and when I would rise it would lock itself. Since I have been here and heard the teaching, I have taken it off and hate it worse than ever. I want to tell you all that I have not received very much benefit, but it is not the Lord's fault, not Dr. Dowie's, but I could not realize what it would be to walk and when Dr. Dowie would pray with me, the thought of walking was too great a joy and I would think it could not be possible that I should ever walk and I think that is the reason that I have not received more blessing.

I want to say too that I have heard how the newspapers have slandered Dr. Dowie and his Homes. I have been here three weeks and you could not find a better place than that. Everything is in perfect order and the help everywhere are as kind and nice as can be, and any one who finds fault with anything in those Homes do not have things nice in their own homes, and if every body in this city treated their servants as Dr. and Mrs. Dowie do theirs, they would not have so much trouble. He is a good Christian man and I hope the Lord will bless him and his work.

My husband is a doctor and he did not believe in Divine Healing. He said no physician could ever cure me and if I was cured it would have to be through faith in Jesus. When I left home he did not think I would come back healed, but since I have been here I have had a letter from Mother and she said the Doctor thinks you will come back healed, and I hate that more than anything, because I want to go back healed. I know Miss Markley who was healed so wonderfully here. I live only 65 miles from Philadelphia."

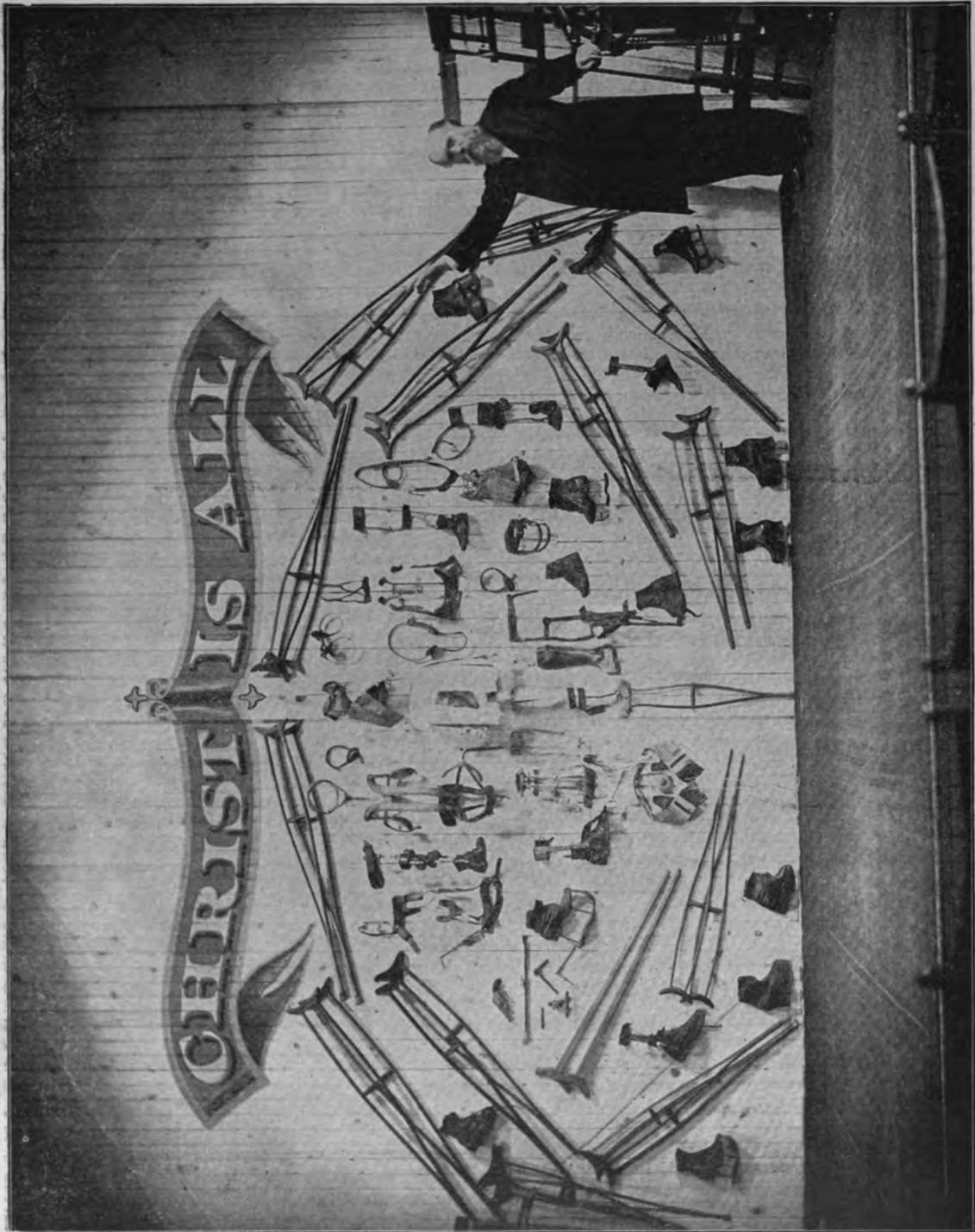
Dr. Dowie:—"Our sister has received more benefit than she realizes. She is a hearty Christian lady and has spoken from the fullness of her heart. The wonderful healing of Miss Markley in Philadelphia brought her here.

I thank God for the work that is going on in all these places. But Beloved Friends there comes a time when we must stop. I thank you for your marvelous patience. It is wonderful how the audience will stand here. Many have stood for four hours.

And now ere we go, I want to say a word or two by way of application to this testimony. You have heard a great many wonderful things if you will put them together. Here was a lady whose eighteen cancers disappeared and her father said it was true. You have heard a great variety of diseases testified to that they have been healed and they have never been challenged. Divine Healing is not on its trial. Divine Healing is established. But I will tell you what is found wanting and that is medical science. It is not only on its trial but it is condemned to be hanged and its going to be buried with out resurrection. Its going to be executed. There's nothing in it. There's no science in it. Doctors themselves admit that.

Now let us make our consecration. Say with me as you stand, 'And now, O Lord give all with us to-day, the grace to join our song and with us to say from the heart, I will to Christ belong. I will God helping me I will be Thine. Thy precious blood was shed to purchase me, I will be wholly Thine.'"

After singing the above hymn, the meeting closed with the benediction.



CAPTURED FROM THE ENEMY.

Some of the Crutches, Braces, Boots, Plaster Casts, Etc., once worn by the sufferers whom God delivered, with a set of Safe-blower's Tools and the Revolver of a burglar, (now converted) and a number of Cots on which dying persons (now healed) were brought to Zion Tabernacle, in some cases hundreds of miles.

He sendeth His word



and healeth them.

LEAVES OF HEALING

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.

VOL. 1. NO. 32. NEW SERIES.

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PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

No. 21.

CLARA HOEFT.

[Extract from LEAVES OF HEALING No. 26-p. 405.]
RESTORATION OF PARTIALLY PARALYZED LEG OF A YOUNG GIRL.
LENGTHENING OF LEG BY TWO INCHES, FOOT ONE INCH.
GIVING UP OF BRACE AND CRUTCHES, REMOVAL OF ALL PAIN AND DISEASE.

INSTRUMENTS of Surgical Torture such as this witness holds in her hands, are very real evidences of the fact that Healing through faith in Jesus Christ is a present day reality.

When we see children, as well as men and women, bound in affliction and iron, loosed from these bonds by the power of God, we cannot but rejoice that they are captured from the hands of the enemy, and give glory to God for His wonderful works to the children of men.

Clara Hoeft is one of the regular attendants at our meeting on Thursday, which is Children's Day, in Zion Tabernacle, and is ever ready to tell others what God has done for her. On these occasions an opportunity is given to the children to tell of their healing, as well as what improvement they have made from week to week. Her crutches and braces now ornament the walls there and she points to them when she tells how her "mother screwed up that screw a little tighter every time." We will now let her tell her own story.



CLARA HOEFT, 784 Milwaukee Avenue, Chicago.

Clara Hoeft, 784 Milwaukee Avenue, Chicago, said:—"I feel called upon to tell you how much I have been benefited by your teaching and what the Lord has done for me. When I was five years old I had trouble with my right leg, which was caused by a fall. I was examined by Dr. Vagner. He treated me for three months. After that we had Dr. Ulrich; he treated me for nine months with medicine. While he treated me, my one leg was three inches shorter than the other. So I was placed on a table and had my leg straightened. After that was done my leg was one inch longer than my other leg, so that I had to get a high heel under my left shoe. My leg was not any better. Then I was examined by Dr. Coeir. He treated me with electricity for six months. But after that we noticed that my leg was getting shorter and

growing stiff. Then he came to our house and wanted to see if he could bend my leg, but mamma did not want it to be done. He was not very well pleased and said, "Your daughter will never get well, she will stay a cripple all her life," and walked in our room, showing how I would walk. After that I was examined by Dr. Matthei; he treated me about six months. In the last weeks he noticed that I was not getting any better, so he ordered a pair of braces for both my legs. We did not get those braces, so he did not treat me any more. After that I could not walk for one year. Then we had Dr. Hoffman. He ordered those crutches. I wore them for two years. After that my leg was perfectly stiff. Then I was again examined by Dr. Zahn, in Barrington, Ill. He told us of Dr. Schloesser and said if Dr. Schloesser would not heal me, no doctor ever would. So we went to Dr. Schloesser, on State Street. He treated me for nine months with massage, which he called the Swedish movement. He did not do me any good. We then heard of Dr. Madsen on Randolph Street; and he treated me for four months. He ordered the brace which I have given to Dr. Dowie. I wore that brace for a year and a half but instead of getting better, I was getting worse. Then we heard of Dr. Dowie. Before we came to him I could not walk more than a block, then my both ankles would turn, the toes would go in the back and my heels in the front. On both hands the fingers were drawn up, my leg was $2\frac{3}{4}$ inches short, and the foot was 1 inch short. My right side was always cold and lifeless, and much weaker. Now since we have come to Dr. Dowie, I can walk as far as I please, my ankles never turn, the fingers of my right hand are perfectly straight and those of my left hand are very nearly. My side is as warm as the left side, my leg is two inches longer, the foot one inch longer, and I can walk much better than I ever could before. I do not have to wear a brace or crutches, I never could feel that I had a knee cap. Now I feel that I have one and can move it nicely. And I give God all the glory for it, and thank Dr. Dowie.

DO YOU KNOW GOD'S WAY OF HEALING?

BY THE EDITOR.

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

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

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

A. What is the way in your opinion?

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

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

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

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

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

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

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

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

B. Yes, I can, and the passages are very numerous. I need quote two only. In Isaiah 53: 4, 5 it is written of Him, "Surely He hath borne our griefs (Hebrew *sicknesses*), and carried our sorrows, and with His stripes we are healed." Then in the Gospel according to Matthew, this passage is quoted and directly applied to the work of bodily healing, in Chapter 8, 17th verse, "That it might be fulfilled which was spoken by Isaiah, the prophet, saying, Himself took our infirmities, and bare our sicknesses."

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

B. No, that cannot possibly be, for diseases of every kind are the devil's work, and his work can never be God's will, since Christ came for the very purpose of "destroying the works of the Devil." (1 John 3: 8).

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

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

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

B. Yes, that can be done very easily. You will see in Matthew 4: 23 and 9: 35 that when Jesus was here in the flesh, "He healed every sickness and every disease among the people." Then if you will refer to Acts 10: 38 you will see that the Apostle Peter declares that He (Jesus) "went about doing good, and healing all who were oppressed of the Devil." Notice that all whom He healed, not some, were suffering 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 cannot come out of Heaven, for there is no disease there.

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

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

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

B. No, the "gifts of healings" were never withdrawn, and can never be withdrawn, from the true Church of God: for it is written: "The gifts and calling of God are without repentance." (Romans 11: 29). There are nine gifts of God to the Church, (enumerated in 1 Corinthians, 12: 8 to 11), and all these are in the Holy Spirit. Therefore, so long as the Holy Spirit is in the Church, all the gifts must be there also. If they are not exercised, that does not prove that they do not exist, but that the faith to exercise them is lacking in God's servants. The gifts are all perfectly preserved; for the Holy Spirit, not the Church, keeps them safely.

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

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

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

B. Yes, in thousands of cases. During the last eight years, I have myself laid hands upon over 13,000 persons, and I have seen the Lord's power manifested in the healing of great numbers, many of whom are living witnesses in this country, who have testified publicly before thousands, and who are prepared to testify at any time. This ministry is being exercised by devoted Christians in many parts of America, Europe, Australasia and elsewhere.

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

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

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

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

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

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

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

B. Yes, these can be obtained at Zion Publishing House 6100 Stony Island Ave., or at Zion Tabernacle, 253 E. 62nd Street, Chicago, Ill., but the best book on Divine Healing is the Bible itself, studied prayerfully and earnestly.

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

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

ANONYMOUS THREATENING LETTER

DR. DOWIE, 6920 Edgerton Ave., Chicago, Ill.,

Sir.—Common sense and possible faculties of mankind are factors of today! Of the Ninetieth Century. It is a shame to the credit of this Our American Nation's distinguishness in medical, surgical and fiscal skill. To believe in, and trust a Humbugger as great and big as you are one, Who: claims to do impossible! healing in incurable diseases. We found through persons that have consulted you, what a perfect Humbugger. you are! Though these same persons are now ashamed of their indigentness, which it proves, to think not further, as creatures of the Ninetieth Century, to believe in, and try such nonsense.

Beware; and don't go too far, be too bold in your swindle and Humbug, else you might only too soon, find by sweet experience what "White Headed Caped" senseable men of today know in medical expert, by putting you into a hospital for insane! pious!!! Doctors?!!! and Swindlers!!!! B. D.

WHAT LUTHER SAID ABOUT THE ORDINANCE OF BAPTISM.

Martin Luther was a member of the Roman Catholic Church, but finding it had substituted the inventions of man for the Gospel of Christ, he entered upon his great work of reform. Among the doctrines he desired practiced in their primitive purity was baptism, and his words on the subject are a protest against all who follow the traditions of Rome in preference to the commands of Christ.

"Baptism is nothing else than the word of God with immersion in water." Smalcald Articles drawn up by himself. Ingham's Hand Book of Baptism, p. 89.

What Luther said about Scriptural subjects or baptism: "It cannot be proved by sacred Scriptures that infant baptism was instituted by Christ." A. R's. Vanity of Infant Baptism, part 2, p. 8. Ingham's Subject of Baptism p. 402.

What Luther said about the meaning of the word Baptizo, speaking of the etymology of the word he said: "The Germans call baptism *tauff*, from a depth, which in their language they call *tieff*, because it is proper that those who are baptized be deeply immersed." Sermon on Baptism, p. 145, 146. Ingham's Hand Book of Baptism, p. 89.

What Luther said about his desire for immersion, speaking of baptism as signifying death and life, he said: "Being moved by this reason I would have those that are to be baptized, to be entirely immersed, as the word imports and the mystery signifies." Dr. Du Viel, on Acts, 8:38. Vide Lutheri *Catichis*, minor, Ingham's Hand Book of Baptism, page 272.

What Luther said about putting away sprinkling as an abuse. J. B. Pomeranus, a successor of Luther, at Wittenburgh, saw a sprinkling and was amazed, at a ministerial gathering, he asked Minister John Fritz how they baptized at Lubeck, he was told that infants were baptized naked as in Germany, but he did not know how sprinkling had crept into Hamburg, it was then decided that Luther should be consulted and he wrote in answer: "That this sprinkling was an abuse which they ought to remove." Dr. DuVeil, on Acts 8:38; Ingham's Hand Book of Baptism p. 129.

What Luther said about Trine Immersion, when advising the minister as to the baptism of a Jewess convert, he said, "As to the public act of baptism, let her be dressed in the garments usually worn by females in baths, and be placed in a bathing tub, up to the neck in water, then let the baptist dip her head three times in the water, with the usual words I baptize you in the name of the Father, etc." Luther's Works ed Walsh, part 10, p. 2637, translated by C. L. Loos, for the Disciple.

Luther in the above assertions taught baptism according to the commission, Matt. 28:19. You should so believe.—*Philadelphia tract*, Lock Box 758.

GOD'S WAY OF HEALING.

A Series of Lectures by the Editor, presenting the Gospel of Healing through Faith in Jesus Christ, as taught by him during his many years of ministry in many lands.

LECTURE SEVEN.

ANSWERS TO DIFFICULTIES AND OBJECTIONS.

FIRST LECTURE.

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, our Strength and our Redeemer."

TEXT.

"But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh a reason of the hope that is in you, with meekness and fear, having a good conscience that whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ."—1 Peter 3: 15, 16.

THIS afternoon I will deal with some of the difficulties and objections to Divine Healing. My answers shall be as brief and direct and helpful as possible. These I want to mass.

THESE OBJECTIONS ARE OF VARIOUS KINDS.

Some of them are scriptural, and some of them are spiritual, some of them are medical and surgical, but most of them are absolutely unreasonable. In fact there are none of them that have any real foundation in fact or reason, even though some of them appear plausible. Some of them are advanced by perfectly conscientious Christian men who have a difficulty in reconciling this teaching with some parts of the word of God. First of all, I will take the

OLD TESTAMENT DIFFICULTIES.

In my recent lectures on the story of Job I dealt with the principle difficulty, the difference between permission and commission. I shall not enter into a long discussion regarding the whole question of permission and commission, but I shall refer to some of the difficulties that beset, in a general way, those who persist in looking at Divine Healing from the old Testament point of view.

Let me first of all, say to you and to all, that I am not a minister of the Old Testament and I am glad I am not. Let me remind all persons that I am not called upon to defend the modes of ministry in the Old Testament or in any degree to hold myself responsible for Mosaic errors. Christ our Lord swept away many things enacted as laws by Moses, and placed Himself far above Solomon and the wisest of the ancient teachers. Jesus rejected Moses' teaching "An eye for an eye, and a tooth for a tooth." He swept the Law of Revenge from the Divine Statutes, saying, "But I say unto you, Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you." When Solomon was mentioned, He said, "A greater than Solomon is here." I do not hesitate to say there are many errors made by Christians in their wrong estimates of the Mosaic dispensation. I believe there are serious blunders made regarding the Old Testament. I believe it was absolutely inspired. Does it mean that the Old Testament was inspired as a record of things for imitation? God forbid. For instance if I were bound by the Old Testament teachings, I would have to apply this teaching as regards marriage. The law of God permitted under Moses was this, that if a man's brother should die, that man was bound to take his brother's wife and make her his wife, to adopt his brother's children and to raise up seed to his brother by means of that brother's wife and if he did not do it, that woman could take him to the door of the tabernacle and spit in his face and take off his sandal and throw it at him declaring him to be an unworthy Israelite. The Old Testament not only

permitted polygamy, but in these cases almost enforced it. Well, I must confess I am glad that I did not live in those times, under that dispensation. I have a brother and he has a wife, but she would not suit me at all, and, probably, I would just as little suit her. If my brother died, I would rather she would spit in my face and hit me with a shoe, than to have to marry her. Perhaps she might be of the same opinion too.

But polygamy which was permitted by the Old Testament, is directly set aside in the New Testament, Christ saying there should be one wife as "in the beginning." Monogamy not polygamy is Christ's law. Therefore Christ set aside Moses, Solomon and others, even in matters where they claimed divine direction.

A NEW COMMANDMENT.

There is a part of the Old Testament that is binding upon every Christian and that is the Ten Commandments. Not the Mosaic Law, not what this man or that man said or thought, but the Law that God gave on Sinai. Jesus said concerning these Ten Commandments, "Whosoever therefore shall break one of these least Commandments and shall teach men so, he shall be called the least in the Kingdom of Heaven: but whosoever shall do and teach them shall be called great in the Kingdom of Heaven.

The Lord added to these ten a New Commandment which is as regard our relations to each other, higher than them all. The Ten Commandments never rose higher than this, "Love your neighbour as yourself," but the Eleventh Commandment enjoins us to love our neighbour better than ourselves. Jesus said, A New Commandment I give unto you, that ye love one another, as I have loved you, that ye also love one another. By this shall all men know that ye are My Disciples." If we obey this, and love each other in the same way as He loved us, we shall love each other better than ourselves, because He loved us better than He did Himself. If He had not loved us better than Himself, would He have laid aside the highest throne in Heaven, would He have suffered voluntarily as He did; would He have become poor and lowly that we might be saved? Christ's New Commandment carries us far beyond the Old Testament. I say I am a minister of the New and not of the Old Testament.

THE OLD AND THE NEW WILLS.

I have a very great reverence for the Old Testament, but the Old Testament is the Old Will. The New Testament is the New Will and the moment that the New Will is made, the Old Will is obsolete, *excepting in so far as any of the Old Will is re-enacted in the New.* This is the position of Christ's minister as regards the Old Testament. So I am under no obligation to bother myself about the Old Testament with regard to its difficulties as to Divine Healing.

COMPARATIVE KNOWLEDGE.

If we are to judge of their knowledge by the records in the Old Testament, then I venture to say I know more about Divine Healing than Elijah ever knew. I know more about Divine Healing than Solomon ever knew. I know more about Divine Healing than Moses ever knew. I know more about Divine Healing than any man from Adam to Malachi. Why? Because I have known of what Christ has done. I have seen what Christ has wrought in thousands of cases, and I see His work daily; and if I do not know more I ought to, and if you do not know more, you ought to. I do not hesitate to say to-day that these assertions are simple facts and sound common sense however foolish they may seem to some people who seek occasion to revile us. I tell you under the Ancient Dispensations they did not know much about it. I will tell you more. Notwithstanding the fact that Divine Healing fills the Old and New Testaments from beginning to end, notwithstanding the fact that multitudes are being healed, the Church of God to-day does not know much about it. It knows very little comparatively about anything. It has a great capacity for muddling up things, and for a religion in the past tense, a religion of theoretical emptiness.

I am under no obligation to adjust my theology to the Old Testament at all. I take my theology and my life from the New Testament.

I humbly submit however, that there are no real difficulties under the Old Dispensation in understanding Divine Healing as God's will.

Some will say, but look the Old Testament says in various places that God sends consumption and boils and all those kind of things. Yes it does, and I tell you it says more than that. It says that God has declared "I make Peace, and create Evil"—Isaiah 45:7 also says, "Shall there be Evil in a city, and the Lord hath not done it?"—Amos 3:6. Again "Evil came down from the Lord unto the gates of Jerusalem"—Micah 1:12. Again "The Lord hath put a lying spirit in the mouth of these thy prophets"—1 Kings 22:22. I tell you plainly that, if I believed these statements were correctly translated, I would burn my Old Testament, and fight against such a cruel monster believing as I must that he is not the good and holy God. But it is not so. The translation of these and many similar passages is entirely wrong, and absolutely opposed to the revealed nature of God, to the teachings of the Old Testament generally, to the instincts of every redeemed child of God, and to the plain declarations of our Lord Jesus Christ, the Foundation of all Faith, Wisdom and Love. Some day there must be a revision of the Old Testament which will correct these God dishonoring blunders. Some of them are so apparent that it needs no acquaintance with the Hebrew tongue to see them. For instance in 2 Samuel 24:1 it is written, "And again the anger of the Lord was kindled against Israel, and He moved David against them to say, Go, number Israel and Judah." But the whole passage is manifestly wrong; for that was Satan's work, and 1 Chronicles 21:1 says, "And Satan stood up against Israel, and provoked David to number Israel." Both could not be true, and it is manifest on the face of it that Chronicles gives the correct translation, in naming Satan, not the Lord, as the author of David's sin.

So with the "hardening" of Pharaoh's heart. One passage says God did it, and another that Pharaoh did it himself. It is clearly so: for God sent Moses to soften his heart; but Pharaoh resisted against God and His cruelly oppressed people.

KEY TO THE DIFFICULTIES.

The key to all these difficulties lies in this fact that the active verb has been translated in a *causative* sense when it should only have been translated in a *permissive* sense, or in many cases it is not even as strong as *permission*, but only an *announcement* or *giving an occasion* for a thing. Dr. Robert Young, author of the great Analytical Concordance to the Bible takes this position strongly and in his "Hints and Helps to Bible Interpretation" he gives a long list of passages which have been thus mistranslated. His unrivalled, or at least unexcelled scholarship is of much value in supporting my contention, but with all humility let me say that God showed me this long before Dr. Young's book was published. Mrs. Dowie will bear me witness in that statement. More than twenty years ago, I held that the active verb in Hebrew must not be translated causatively but permissively in all these and similar cases. If you take the permissive form you will see at once the true meaning of the passages.

FOR INSTANCE TAKE THE PLAGUES OF EGYPT.

According to the present translation of the Old Testament God sent these plagues, but according to the correct reading, God permitted these plagues to come. Take Ex. 15-26. Take the covenant of Healing there.

"And said, if thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee."

Some one says that goes against your theology. You teach that disease comes from the devil and it says that God put the plague upon Egypt. But I hold and Dr. Robert

Young holds and every honest scholar who understands the matter must hold that the verb must be translated permissively and that is a very different thing from commission—thus, "I will permit to be put upon thee none of these diseases which I have permitted to be brought upon the Egyptians: for I am the Lord that healeth thee." What was God's attitude toward Egypt? God did not want Egypt to be plagued at all. God sent Moses to soften Pharaoh's heart. Moses was a man of great power and might have sat upon Pharaoh's throne for he was the adopted son of Pharaoh's daughter, and would have succeeded to Pharaoh's throne by the law of succession. He chose rather to suffer affliction with the people of God. He stood before that tyrant's throne and demanded that God's people should be let go. He said that God would simply withdraw His protecting hand and permit plague after plague to sweep over the land. And so it was. The last plague was death and it was then that Pharaoh was compelled to yield.

WHERE DOES DEATH COME FROM?

Does it come from heaven? Is there any death in heaven? No. It never entered there, hence it cannot come from there. Is *death* found in God? No: for He is the Fountain of Life. That which comes from God must be in God, and it is impossible to believe that. "The *last enemy* that shall be destroyed is death," and God's *enemy*, and man's *enemy*, the cause of broken hearts all day long and all life long cannot proceed from God Himself. God hates *death* and "Christ hath *abolished* death" for all who can receive Him as their Life.

Then from whom does it come? It comes from Satan. He "has the power of death." Christ has "brought to nothing" the power of the Devil in this and all other matters. Hence it is written, "Since then the children of God are sharers in flesh and blood, Christ Himself also in like manner partook of the same; that through death He might bring to naught him that hath the power of death, *that is, THE DEVIL*"—Hebrews 2:14. "The Law of Sin and Death" is the Devil's Law; but "the Law of the Spirit of Life in Christ Jesus" is God's Law, and by the operation of that blessed Law we are "set free" from the accursed Law of Sin and Death.—Romans 8:2. What did Christ come to do? To destroy the power of sin and death. Then sin is God's enemy and yet death was the last plague that swept over Egypt. God simply withdrew His protecting hand and said in effect, I will permit death to destroy the first born of this wicked nation—The messenger of Hell—Death—then went forth and destroyed the first born. God permitted it. Can you say permission is commission. It is no such thing. It is the opposite. Men reap what they sow, and "the Wages of Sin is Death." It is not "I, the Lord create evil," but, "I the Lord *permit* evil to follow the commission of transgressions." And so with all the other passages I have quoted, and many others, especially in the Old Testament. All these questions can be answered if you will supply the permissive form of the verb and not the causative. God simply permitted man to receive the consequence of his own transgression.

PERMISSION IS NOT COMMISSION.

God permits people in this city to establish saloons and sell whiskey, and men steal from and murder each other. He permits people to live and sell whiskey. Is permission commission? No. Did God command the Jews to persecute the Christ? He permitted them to do it. Did he cause Him to be crucified? No. Whose work was it? The devil's not God's and that is one of the lies of modern theology which has been embodied in a hymn:—

"Jehovah lifted up His rod;
Oh Christ, it fell on Thee.
Thou wast sore stricken of thy God
There's not one stroke for me."

But that is a lie. God did not strike His Son. How dare any minister of God say that? Only the cruel taunts of God's fallen people said, "We did esteem Him stricken, smitten of God and afflicted." Christ as Peter declared at Pentecost, was "*crucified by the hands of wicked men.*" It was the devil's

work, by his own children, not the work of God. Evil cannot come from God; and the most Evil Deed ever wrought on this earth was the Crucifixion of the Holy Christ. Shame to call it God's work!

It is impossible for God's Word to contradict itself. Christ our Lord hath bidden us to pray to our Father, "Deliver us from Evil." How then can He ever be the Creator of Evil in any form, at any time, under any circumstances. The Apostle James declares, "God cannot be tempted with Evil, neither tempteth He any man." No Scripture can contradict that fact; and, therefore, any appearing to do so, must be mis-translated or must be inspired of the Devil, not of God. God cannot, then, be the Author of Evil, and Disease is the consequences of Sin. Sin is the work of the Devil. There would not have been any disease in this world had there been no Sin. Hence the Old Testament *cannot* teach that God has any connection with Disease.

NEW TESTAMENT DIFFICULTIES.

Now we come to some of the New Testament difficulties. One is this.

"If it be thy will."

We teach that it is the Absolute Will of God to heal to-day, that the Lord "Jesus Christ is the same yesterday, to-day and forever," and that when He was on this earth, He was absolutely able and willing to heal all that came to Him.

Many say that God's will cannot be known positively to-day and that when you pray, you must say "If it be Thy will."

I will take this gentleman who has testified here to-day to his miraculous healing through faith in Jesus, and ask him some questions that I have not asked him before.

Dr. Dowie:—Brother Bates, how many years were you a Christian?

(The story of whose healing appears in LEAVES OF HEALING No. 29.)

Mr. Bates:—Twenty five.

Dr. D:—You were sick for three years with this trouble?

Mr. B. Yes sir.

Dr. D:—You prayed about it?

Mr. B:—Yes sir.

Dr. D:—And every time you prayed, you said "If it be Thy will?"

Mr. B:—Yes sir.

Dr. D:—You did not get any answer?

Mr. B:—No sir.

Dr. D:—And you never would if you prayed that prayer until you were black in the face. You would never get an answer.

It is the most ridiculous prayer that man can pray to say "If it be Thy will." I will tell you why. Because it is the will of God to heal.

Oh, says some one, "Christ taught us to pray, "Father Thy will be done" and leave it there."

We are not taught to pray in any such way, and it is just like your ignorance for some of you to shake your head. In a few minutes you will be nodding approval with the same head, if you are honest. I say we are not taught to pray "Thy will be done" or "If it be Thy will," or anything which leaves us in doubt as to God's will. What the Lord Jesus Christ taught us was this. "After this manner, therefore pray ye: "Our Father who art in Heaven, Hallowed be Thy name, Thy will be done *in earth as it is in Heaven.*" That is the prayer. Now "Thy will be done." There is not any stop after the word "done." There is neither comma, semi-colon, colon, or a full stop. The prayer our Lord taught us was to ask our Father in Heaven that His will might be done in us on earth just in the same way as it is done in Heaven.

Well, if it is done in us on earth as it is in Heaven, will there be any disease in us?

Is there any disease in Heaven? No. Is God's will done in Heaven? Yes. Is there any sickness in Heaven? No. Then if God's will is done on earth as it is in Heaven, will I be sick? No. Then I pray God that His will shall be done

in me on earth just in the same way. I decline to pray "Thy will be done." I will pray the whole prayer, and not four words out of eleven, making it a prayer of uncertainty and not of faith. The prayer Christ taught us to pray is a prayer for Divine Intervention, that God will come and do something in us that is not being done, and do it in the way that it is being done in Heaven. In Heaven there is no sin and no sickness, and if God's will is done in me on earth as in Heaven, there will be neither sin nor sickness in me. That is the prayer and I will not say "if" at all. I will say, "O God I know it is Thy will to save me, and I know it is Thy will to heal me."

I WANT A FULL AND AN ABSOLUTE SALVATION.

I want a salvation that extends to my spirit, that extends to my soul, that extends to my body. I must have a full salvation if I am to be perfectly happy. I must be set free. I want a salvation that saves not only my spirit, but my soul and my body from the power of the devil, from the ravages of sin and from the consequence of sin of which disease is one.

"WHOM THE LORD LOVETH HE CHASTENETH"

Now the next thing some people say is this. But, you forget it is written, "Whom the Lord loveth He chasteneth." All right. I do not forget it. I always like to remember that passage. A foolish minister rebuked me lately and said from his pulpit in Chicago, declaring that I was "a great blasphemer," because I had said that it is the will of God always to heal His people, and that God never chastens us with sickness. This man in solemn tones (I wonder why it is so many ministers have got an unnatural, and silly pulpit voice?) said, after one of his members had been healed, and had dared to testify to it in the prayer meeting. Remember it is written "Whom the Lord loveth He chasteneth" and it is the *kind loving Hand* (he can put pathos into it sometimes) hand of your dear Father in Heaven that makes you sick in order to make you good."

Now let us have it out with that man and with all others who tell these lies about God.

In the first place, I tell you that this man who went on to tell his people that disease is a good thing, and, that, when God wants to make His children especially pure and lovely, He put them on a bed of sickness, did not believe a single word of his own teaching. I happen to know that he suffered from an attack of the *grippe* a little while ago. Did he get down and pray, saying Lord I thank Thee for giving me this *grippe*. I am so pleased that you have loved me so. It is so nice Oh dear Lord, give it to my wife, and give my children a dose!

"Did he pray? No. The moment he got sick he sent for a doctor to take what he so calls God's love token, away! He wanted none of the "chastening." Is that the way you do with love tokens?

Now Mrs. W. when the Major secured your favorable notice, he gave you a love token I suppose, and put it upon your finger. Had he come the next day, and said he would like to take away that love token what would you have replied. You would say, "Yes, take it away, and take yourself away too. But he wants you to keep it, and you have kept it, and do not intend to throw it away. (Mrs. W. assents.)

Is that what you did with the love tokens, Major? Did you go and take them away? (Major W. says. "No!")

But that minister did that with the *grippe* love token—he received a divine token, and sent for the doctor to take it away. I say that is hypocritical. If disease is a token of God's love, is it right to say, "I thank you Lord for giving me *grippe*. Give me cancer now. The more tokens of that kind that I have the better." I tell you the men who say that, lie. I do not hesitate to say it.

"Whom the Lord loveth He chasteneth" has no reference whatever to disease. It does not mean, *whom the Lord loveth He maketh sick*. You miserable theological Fossil, you advocate for disease and the devil, you maligner of God, you are keeping God's children in bondage by your false teaching.

[To be continued in our next issue.]

LEAVES OF HEALING.

REV. JOHN ALEX. DOWIE, - - - Editor.

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CHICAGO, ILLINOIS, - - - MAY 17, 1895.

EDITORIAL NOTES.

"LIFT your eyes ye sons of light,
Zion's City is in sight."

THE Editor writes these notes on the "Pennsylvania Limited" as it rushes through the Alleghany Mountains at a high rate of speed. He is on his way to Washington, D. C., where he hopes to see the Postmaster General who sent him a very courteous note, saying that he would give him an interview on any day convenient to himself. He hopes to be able to convince the head of the Postal Department that a cruel wrong has been done to our Little White Dove by the action of the Black Hawks of Chicago who have hung a weight of fourteen cents per pound, or two cents per copy, to its wings. He hopes to be able to add to these notes a telegram announcing his success; but, whether successful or not at this time, he will never, God helping him, give the battle over, until he has set LEAVES OF HEALING free from the Sin-and-Disease-breeding Vampires who are hunting for its life. Hallelujah, JESUS IS CONQUEROR.

WE have no personal bitterness to these Children of the Devil who are thus opposing the Work of God: but at the same time we propose to let them know whose they are and whom they serve. We pray for them, and would not harm a hair of their heads; but still they are the Devil's Own, and ought to be rebuked and warned; for they will have to stand before the Great White Throne and give an account for their desperate wickedness, and misuse of power in hindering the Message of God's Love and Mercy from reaching the poor and sorrowing, and in STEALING GOD'S MONEY under the pretense of law.

WE expect to return in time to conduct services in Zion Tabernacle next Lord's Day. We left Chicago last night, Wednesday, and cannot be absent long at this time. We know that the prayers of thousands of God's people follow us to Washington and in every step of our work for Christ in Chicago.

A few minutes before we left Chicago we signed the most important paper in some respects in all our life. It was a

CONTRACT FOR THE PURCHASE OF 552 Acres OF LAND, situated about four miles outside of the Southern Boundary Line of the City.

WE paid down the sum of Two Thousand Dollars as "earnest money," and after the examination of titles, etc., concerning which there is no dispute, we shall complete the Purchase, God willing, by the payment of about Twenty Thousand Dollars more, and then we have three years more in which to pay the balance.

WE desire to give thanks to God for His goodness in guiding us to the beautiful site which we have purchased for ZION and may He make it "a Praise in the Earth."

WE desire to thank every member of our Advisory Committee for their diligence and their help in the selection of a Site. It has cost us all many days and nights of earnest toil, but it has been for the Lord and for His people, and that is always a great joy.

WE desire to thank the friends who help us to provide the \$2,000 required in two days, for we were only able to give them that length of notice that we wanted the money. We had expected to be able to take a week or two longer ere we closed the transaction, but we had either to close it or lose it, and we felt that we did not dare to risk the loss, as we had not seen a site to equal it at any price, and none at so moderate a figure.

WE propose to write fully on this matter in our next and following issue, and to issue Bonds for a large sum to enable us to pay for the land and for the erection of our Central Institutions there. We shall also be glad to receive free-will offerings from all who love us and our work wherever they may be. All cannot be here to fight the fight, but all can help us who are facing the foe in these "high places of the field." Meanwhile we ask earnest prayer from all our kind sympathizers.

GOD continues to bless the work in a wonderful way, and the testimonies at every meeting concerning Salvation and Healing constitute a daily chapter not unlike the Apostolic Acts. How can we thank God for so great an honor and for His condescension in using us amidst as many trials and temptations.

THE Divine Healing Homes are full, although the frequent comings and goings leave us room to receive all who come. We have a number of guests from Canada, and almost every State in the Union. It is a great privilege to receive so many ministers and Christian workers, amongst them lawyers and doctors (for there are some Christian doctors, thank God,) who take glad-tidings back with them to every part of the land.

A new series of persecutions has begun against the Homes but we have not time to tell the facts just now. God will protect His own work, and we have no fears as to what man can do.

The most they could do is to "kill the body," and that is the very last thing we dread, for we are willing, if God permit, to die for Christ as well as to live for Him.

BUT the train is speeding on, and we are nearing Harrisburg, Penn., where the writer must exchange for Washington, and where the letter containing these notes must be posted.

"BRETHREN, PRAY FOR US."

MICROBOMANIA.

Reprinted from THE NEW YORK MEDICAL TIMES.

Ever since the publication of the "researches" of Pasteur and Koch into the nature of *microbes*, *bacilli*, *bacteria*, etc., the profession has had a mania for bacilli hunting, resulting in the alleged discovery of a separate germ as the cause of almost every disease to which flesh is heir. The "germ theory" is the latest fashion in medicine, and bids fair to revolutionize, if it has not done so already, the generally received opinions, in etiology and pathology. Already Surgery has wheeled into line with its "antiseptic" treatment; and Therapeutics promise to follow suit with the administration of "germicides" for the extermination of the *microbes* which are affirmed to be the cause of the disease.

"Preventive medicine," acting on the Jennerian hypothesis, proposes the cultivation of germs with which to inoculate the healthy; that is to say, it proposes to prevent and arrest the progress of corruption by inoculating with corruption those who are healthy and clean. Small pox is no longer to monopolize vaccination; but must share it with scarlatina, diphtheria, typhoid, tuberculosis, erysipelas, cholera, measles, malaria, and probably the whole catalogue of disease; for if the "germ theory" be correct, its universal application in the causation of disease is only a question of time. There can be no doubt of its being shown to produce gout and ophthalmia; epilepsy and osteomalacia; rheumatism and hydrocele; pneumonia and abortion; St. Vitus dance and urticaria; psoas abscess and ticdouloureux, hysteria and varicose veins; nymphomania and the "jim-jams;" mollities cerebrum and microbophobia. The latest "scientific" therapeutics are "germicides" and "cultured virus" (see Tyndal's "Methods and hopes of experimental physiology," Pasteur, Koch, etc., etc.)

There is no longer any necessity for medical colleges or text books. All that is required is a hypodermic syringe, a vial of Pasteur's "cultured virus," at 50 francs a vial, and a bottle of "germicide." "Throw physic to the dogs!" All that need your watchful care are your vermifuges, germifuges, subterfuges, and—*fees*. The *sine qua non* for a fashionable "scientific" physician is microbiology, the *ultima thuc* in physic. Never forget the "cultured virus" dodge; but vaccinate and revaccinate every mother's son (and daughter, too,) on whom you can lay hold. The ladies will especially bless you, because, "It is so nice" you know. Those microbes are so cunning. Besides it is 'bad form' to oppose the profession, you know, at least *my doctor says it is*, and he is 'dretful' smart."

The following outline will serve as a basis for a scheme to work the "cultured virus" dodge:—

FIRST WEEK—On Sunday vaccinate for scarlatina; Monday, small pox; Tuesday, diphtheria; Wednesday, measles; Thursday, cholera infantum; Friday, typhoid fever; Saturday, the "jim-jams."

SECOND WEEK—On Sunday, vaccinate for pneumonia; Monday, erysipelas; Tuesday, tuberculosis; Wednesday, syphilis; Thursday, gout; Friday, ticdouloureux; Saturday, microbophobia.

This plan is capable of considerable development and by pursuing it, every week in the year can be filled in. When you get through the list of diseases, commence revaccination in order to protect your patrons and—*yourself*. "*There's millions in it.*" If the "ignorant" object to be sacrificed, you will urge the enactment of sumptuary laws *compelling* them to have the microbes, and then your fortune is made *cito, tuto et jucunde*.

"FRANK ENGLISH," M. D.

N. B. Since the above was written a new germ has been discovered and threatens to cause a dangerous epidemic. It is the *bacillus lunaticus medicus!*

"F. E."

Gottes Weg der Heilung.

Vom Redakteur.

Gottes Weg der Heilung ist eine Person und kein Ding.

Jesus sagte: „Ich bin der Weg, die Wahrheit und das Leben,“ und Er ist stets in Seinem Volke geoffenbart in all den Jahren durch des Vert. ges. Arme, Jeshovah-rophi, oder „Ich bin der Herr, der Dich geheilt hat.“ (Johannes 14: 6 und zweites Buch Moses 15: 26).

Der Herr Jesus Christus ist stets der Heiler.

Er kann sich nicht ändern, denn „Er war derselbe gestern, ist es heute und ewig,“ und Er ist stets bei uns, denn Er sagt: „Siehe, ich bin stets bei Euch, selbst bis zum Ende der Welt.“ (Hebräer 13: 8 und Matthäi 28: 20). Weil Er unveränderlich ist, und weil er antwefend ist im Geiste gerade so als wie im Fleisch, deshalb ist er der Heiler Seines Volkes.

Göttliche Heilung ruht auf Christi's Vergebung.

Es wurde von Ihm prophezeit: „Sicherlich hat Er unseren Kummer ertragen (Hebräer, Krankheiten) und unseren Schmerz empfunden, und durch Seine Streifen werden wir geheilt,“ und es wird ausdrücklich erklärt, daß dieses in Seinem Dienst der Heilung vollzogen wurde, welcher stets fortgeführt wird. (Jsaiah 53: 4, 5 und Matthäi 8: 17).

Krankheit kann niemals Gottes Wille sein.

Es ist des Teufels Arbeit, folgend auf Sünde, und es ist für die Arbeit des Teufels unmöglich, jemals der Wille Gottes zu sein.

Christus kam, um „die Arbeiten des Teufels zu zerstören,“ und als Er hier auf Erden war, „heilte Er jede Unpäßlichkeit und jede Krankheit,“ und alle diese Krankheiten sind ausdrücklich für die „Unterdrückung des Teufels“ erklärt worden. (1 Johannes 3: 8, Matthäi 4: 23 und Apostelgeschichte 10: 38).

Die Gaben der Heilung sind fortdauernd.

Es wird ausdrücklich erklärt, daß die „Gaben und der Beruf Gottes ohne Reue sind,“ und die Gaben der Heilung sind unter den Gaben des Geistes zur Kirche zu finden. (Römer 11: 29 und 1 Cor. 2: 8–11).

Es giebt vier Arten göttlicher Heilung.

Die erste Art ist das direkte Glaubensgebet; die zweite ist das vermittelnde Gebet von zwei oder mehr Personen; die dritte ist die Salbung des Aeltesten mit dem Clausens ehet, und die vierte Art ist das Handauflegen Derjenigen, welcher glaubt, und welcher Gott vorbereitet und zu jenem Dienst berufen hat. (Matthäi 8: 5–13, Matthäi 18: 19, Jacob 5: 14, 15, Marcus 13: 1).

Göttliche Heilung wird von teuflischen Betrugern bekämpft.

Unter diesen befinden sich Christen Science (fälschlich so genannt), Geist-Heilung, Spiritualismus, Entzündungs-Evangelismus u. s. w. (1 Timotheus 6: 20, 21, 1 Timotheus 4: 1, 2, Jsaiah 51: 22, 23).

Tausende sind durch den Glauben an Jesus geheilt worden.

Schreiber dieses sind Tausende von Fälle bekannt und er hat persönlich seine Hand gelegt auf Tausende von Personen. Vollständige Auskunft kann man erhalten in den Versammlungen, welche im Zion Tabernakel, No. 251 Ost 62. Str., nahe dem Jackson-Park, Chicago, abgehalten werden, sowie aus vielen Pamphlets, welche die Erfahrung von Vielen in deren eigenen Worten enthalten, die in diesem und anderen Ländern geheilt worden sind. Diese Pamphlets werden von dem Zion Publishing House, No. 6100 Stony Island Ave., Chicago, herausgegeben.

„Glauben kommt durch das Hören und Hören kommt durch das Wort Gottes.“

Sie sind herzlich eingeladen, vorzusprechen und sich selbst davon zu überzeugen.

HE IS JUST THE SAME TODAY.

BY REV. JOHN ALEX. DOWIE.

HAVE you ever heard the story
How our Lord before He died
Laid His blessed hands in healing
Upon all who to Him cried?
How the sick and all oppressed ones
He rejoicing sent away?
O, I'm glad, so glad to tell you,
He is just the same today.

LET me speak to you of Jesus, kind reader of these pages. In simple, honest words, with tenderness and love, I want to tell you glad, good news. Christ changes never, and as He was on earth in ages long gone by, He is unchangeably the same even here and now. The Word which never dies is true, "Jesus Christ is the same yesterday, today and forever."

All His life and ministry were beautifully described by Peter thus: "God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all who were oppressed of the Devil." (Acts 10:38.)

"Teaching" patiently, "preaching" boldly, He went about with constant sympathy, "healing all manner of disease and all manner of sickness among the people." (Matthew 4:23; 9:35.)

He is the same today as when He trod the Holy land, blessing the fainting, scattered, burdened sheep of God with words of life. And still He journeys over all the earth and never wearies of His loving task. He binds up still the broken, bleeding hearts, He still delivers from the tyrant's fetters, and from Himself, the Fountain, healing virtue still is flowing.

With outstretched hands He stands, quick to respond to thine appeal and banish all thy woe. Unseen but "with us always," as He said, He stands beside thy bed of weary pain.

Loved ones bend over thee, and minister with sympathetic care; but nearer than all beside is Jesus, thy Saviour and thy Healer still.

The Hand that cleansed the foulness of the leper's flesh and made it sweet and clean; the Hand that made the deaf to hear, the blind to see, the lame to leap, the dumb to speak; the Hand which raised the dead to life is here, no vanished Christ have we.

Oh, wherefore doubt, and wherefore seek at other hands, from surgeon's knife or poison draught, the healing which He died to bring to thee, to me, to all mankind, in every age, in every land, in every clime? Christ changes never.

At noontide, sixteen years ago, I sat in my study in the parsonage of the Congregational Church, at Newtown, a suburb of the beautiful City of Sydney, Australia. My heart was very heavy, for I had been visiting the sick and dying beds of more than thirty of my flock, and I had cast the dust to its kindred dust into more than forty graves within a few weeks.

Where, oh where was He who used to heal His suffering children? No prayer for healing seemed to reach His ear, and yet I knew His hand had not been shortened. Still it did not save from death even those for whom there was so much in life to live for God and others.

Strong men, fathers, good citizens, and more than all, true, faithful Christians, sickened with a putrid fever, suffered nameless agonies, passed into delirium, sometimes with convulsions, and then died. And oh, what aching voids were left in many a widowed, orphaned heart.

Then there were many homes where, one by one, the little children, the youths and the maidens, were stricken, and, after

hard struggling with the foul disease, they, too, lay cold and dead. It seemed sometimes as if I could almost hear the triumphant mockery of fiends ringing in my ears whilst I spoke to the bereaved ones the words of Christian hope and consolation.

Disease, the foul offspring of its father, Satan, and its mother, Sin, was defiling and destroying the earthly temples of God's children, and there was no deliverer.

And there I sat with sorrow-bowed head for my afflicted people, until the bitter tears came to relieve my burning heart. Then I prayed for some message, and oh, how I longed to hear some words from Him who wept and sorrowed for the suffering long ago, the Man of Sorrows and of Sympathies. And then the words of the Holy Ghost inspired in Acts 10:38 stood before me all radiant with light, revealing Satan as the defiler and Christ as the Healer.

My tears were wiped away, my heart was strong; I saw the Way of Healing, and the door thereto was opened wide, and so I said, "God help me now to preach that word to all the dying 'round, and tell them how 'tis Satan still defiles, and Jesus still delivers, for 'He is just the same today.'"

A loud ring and several loud raps at the outer door, a rush of feet, and then at my door two panting messengers, who said, "Oh come at once. Mary is dying; come and pray." With just such a feeling as a shepherd has who hears that his sheep are being torn from the fold by a cruel wolf, I rushed from my house, ran hatless down the street, and entered the room of the dying maiden. There she lay, groaning, grinding her clenched teeth in the agony of the conflict with the destroyer, the white froth, mingled with her blood, oozing from her pain-distorted mouth. I looked at her and then my anger burned.

"Oh," I thought, "for some sharp sword of heavenly temper keen to slay this cruel foe who is strangling that lovely maiden like an invisible serpent, tightening his deadly coils for a final victory."

In a strange way it came to pass; I found the sword I needed was in my hands, and in my hand I hold it still, and never will I lay it down. The doctor, a good Christian man, was quietly walking up and down the room, sharing the mother's pain and grief. Presently he stood at my side and said, "Sir, are not God's ways mysterious?"

Instantly the sword was flashing in my hands—the Spirit's Sword, the Word of God. "God's way!" I said, pointing to the scene of conflict. "How dare you, Dr. K——, call that God's way of bringing His children home from earth to heaven? No, sir, *that is the Devil's work*, and it is time we called on Him who came to destroy the work of the Devil to slay the deadly, foul destroyer, and to save the child. Can you pray, Doctor; can you pray the prayer of faith that saves the sick?"

At once, offended at my words, my friend was changed, and saying, "You are too much excited, sir. 'Tis best to say God's will be done," he left the room.

Excited! The word was quite inadequate, for I was almost frenzied with Divinely imparted anger and hatred of that foul destroyer, disease, which was doing Satan's will.

"It is not so," I exclaimed; "no will of God sends such cruelty, and I shall never say God's will be done to Satan's works, which God's own Son came to destroy, and this is one of them."

Oh, how the Word of God was burning in my heart: "Jesus of Nazareth went about doing good, and healing *all that were*

oppressed of the Devil: for God was with Him." And was not God with me? and was not Jesus there and all His promises true? I felt that it was even so, and turning to the mother I inquired, "Why did you send for me?" To which she answered, "Do pray, oh, pray for her that God may raise her up." And so we prayed.

What did I say? It maybe that I cannot recall the words now without mistake, but words are in themselves of small importance.

The prayer of faith may be a voiceless prayer, a simple, heartfelt look of confidence into the face of Christ.

At such a moment words are few, but they mean much, for God is looking at the heart.

Still I can remember much of that prayer unto this day, and asking God to aid I will endeavor to recall it.

I cried:

Our Father, help! and Holy Spirit teach me how to pray. Plead Thou for us, oh Jesus, Saviour, Healer, Friend, our Advocate with God the Father. Hear and heal, eternal One? From all disease and death deliver this sweet child of Thine. I rest upon the Word. We claim the promise now. The word is true, "I am the Lord that healeth thee." Then heal her now. The word is true, "I am the Lord, I change not." Unchanging God, then prove Thyself the Healer now. The word is true, "These signs shall follow them that believe, in My Name, they shall lay hands on the sick, and they shall recover." And I believe and I lay hands in Jesus' Name on her, and claim this promise now. Thy word is true, "The prayer of faith shall save the sick." Trusting in Thee alone, I cry, oh save her now, for Jesus' sake. Amen.

And, lo, the maid lay still in sleep, so deep and sweet that the mother said in a low whisper, "Is she dead?" "No," I answered in a whisper lower still, "Mary will live; the fever has gone. She is perfectly well and sleeping as an infant sleeps."

Smoothing the long dark hair from her now peaceful brow, and feeling the steady pulsation of her heart and cool, moist hands, I saw that Christ had heard and that once more, as long ago in Peter's house, "He touched her and the fever left her."

Turning to the nurse I said, "Get me at once, please, a cup of cocoa and several slices of bread and butter."

Beside the sleeping maid we sat quietly and almost silently until the nurse returned, and then I bent over her and snapping my fingers, said, "Mary!" Instantly she awoke, smiled and said, "Oh, sir, when did you come? I have slept so long."

Then stretching out her arms to meet her mother's embrace, she said, "Mother, I feel so well."

"And hungry, too?" I said, pouring some of the cocoa in a saucer and offering it to her when cooled by my breath.

"Yes, hungry, too," she answered with a little laugh, and drank and ate again, and yet again, until all was gone.

In a few minutes she fell asleep, breathing easily and softly.

Quietly thanking God, we left her bed and went to the next room, where her brother and sister also lay sick of the same fever. With these two we also prayed, and they were healed.

The following day all three were well, and in a week or so they brought to me a little letter and a little gift of gold, two sleeve links with my monogram, which I wore for many years.

As I went away from the home where Christ as the Healer had been victorious, I could not but have somewhat in my heart the triumphant song that rang through heaven, and yet I was not a little amazed at my own strange doings, and still more at my discovery that

HE IS JUST THE SAME TODAY.

And this is the story of how I came to preach the Gospel of Healing through faith in Jesus.

That very day I went to the cemetery and laid in the grave the bodies of three who had died two days before; but I rejoice to add that in the more than twelve years of ministry in

Australia which followed, I only buried five, although ministering to many, many thousands.

And yet it was not all at once that I could discover how to teach the lessons that I learned that day. Not until six years after did I fully enter upon the ministry of healing as a part of the ministry of the Gospel of our Lord Jesus Christ, to preach which I was duly ordained twenty years ago.

In these twenty years I have prayed, and in Jesus' Name have laid my hands upon tens of thousands of sick ones, and, so far as man can judge, by far the greater part were fully healed. These witnesses, have testified in thousands and the record of their testimonies has gone forth to many lands.

We have left our friends and home to carry Leaves of Healing from the Tree of Life to every nation we can reach. We have never proclaimed this Gospel in any city or country where God has not confirmed the word with signs following, although in some places it is still true as nineteen centuries ago, "He could not do there many mighty works because of their unbelief."

We bring this Message to this city, and to thee, kind reader. It will give us joy to tell it to all who will come. Salvation and healing are FREE, for God never sells His gifts. "Come, buy wine and milk without money and without price."

The mission opens its doors to all. It is the old-time religion and no new Gospel that is preached. 'Tis the Gospel of Jesus' Redemption for spirit, soul and body, bringing Salvation from sin, Healing from sickness, and Cleansing from every defilement of the flesh and spirit.

Let the words abide in thy heart:

HE IS JUST THE SAME TODAY.

And if thou wilt believe Him, first for Salvation and then for Healing, thou wilt go onward in the King's Highway of Holiness, singing the familiar words with a new meaning, as thou goest along the way through earth to heaven:

Thou, O Christ, art all I want,
More than all in Thee I find.
Raise the fallen, cheer the faint,
Heal the sick, and lead the blind.

DIVINE HEALING IN THE GOSPEL.

We claim Divine Healing upon the ground of the Atoning Sacrifice. We claim it because it was said, "The chastisement of our peace was upon Him," and more, "with His stripes we are healed." That we humbly claim. Matthew eighth chapter and sixteenth and seventeenth verses distinctly refers this prophecy to Divine Healing.

Yes, it is true. "*Himself took our infirmities and bare our sicknesses.*"

We teach that the Atoning Sacrifice of our Lord Jesus Christ covers all kinds of sin and its consequences, of which disease is one.

Another point is that Divine Healing is a perpetual covenant with God's people; for He has revealed himself by that name—Jehovah-Rophi—"I am the Lord that healeth thee." Exodus 15:26.

The "Gifts of Healings" are ever in the Church of Christ; for 1 Corinthians 12:9 shows that they are "in the Holy Spirit," and He is ever in the Church. Again it is written: "The gifts and calling of God are *without repentance.*" (Romans 11:29.) Therefore, the Gifts of Healings, however they may be neglected, cannot be removed, for God's Word would then fail, and that cannot be.

"The redemption of our body" (Romans 8:23 and Thessalonians 5:22-24) is a present redemption, and if we will all let God have His way we may also say with Paul, "The Law of the Spirit of Life in Christ Jesus hath made me free from the Law of Sin and Death." (Romans 8:2.)

IF IT BE THY WILL.

BY THE EDITOR.

It is a constant experience in our ministry to hear from the lips of Christians who are seeking the Lord for healing, the statement that they have always prayed to God for deliverance from pain and sickness with the proviso, "if it be Thy will." This is the cause in tens of thousands of cases why their suffering and disease is not removed, for such a prayer is not "the prayer of faith" and not in accordance with the revealed will of God.

When we state this, we are met by a number of statements in defense of this mode of prayer, which may be briefly summarized thus:

1. It is presumptuous to pray in any other way, since God's will in this matter is unknown.
2. It may be for God's glory that we shall not be healed.
3. This form of prayer is justified by the prayer of the eper, "Lord if thou wilt, thou canst make me clean."
4. It is justified by the prayer of our Lord, "Oh, my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as Thou wilt."
5. It is justified by the Lord's prayer, or rather the prayer which the Lord taught His disciples to pray, "Thy will be done."

We propose briefly and pointedly to answer the errors involved in all these five statements.

1. It can never be presumptuous to pray with divine assurance for healing if all the conditions are fully complied with by the suppliant, since God has revealed Himself in every age as the Healer of His people, and it is His absolutely revealed will to heal all such as come in faith pleading His Covenant Name and Promises. It is presumptuous to doubt what God has said, or to ask in any other spirit than that of confident expectation for what He has promised. He has said, "I AM the Lord that healeth thee," (Ex. 15:26) and that is an eternal Covenant Name, the Covenant of Jehovah-Rophi, resting in which the believer may sing, "Bless Jehovah, O my soul, who forgiveth all thine iniquities, who healeth all thy diseases." Unchangeable as God Himself, that name reveals His nature as the Healer of his people, for it is written by His fingers on the Imperishable Page of His Word. His promises are in perfect accord with this revelation of Himself.

Prophets and poets, evangelists and apostles, inspired by the Divine Spirit, repeat these promises in a thousand forms. The prophets tell of Jehovah manifest in the flesh, who would in the fullness of time come not only as the Saviour, but as the Healer and the Cleanser of His people. Isaiah 35th embodies this glorious three-fold blessing of salvation, healing and holiness. Salvation first: "He will come and save you." (verse 4.) Healing comes next: "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 sing," etc. (verses 5 and 6.) And then follows Holiness, which is the glorious Highway of the King in which the fully redeemed shall walk, "The way of Holiness." (verse 8.)

The evangelist reveals to our admiring gaze the glorious scene in the synagogue of Nazareth (Luke 4) where our Immanuel unfolds His mission in the first recorded sermon after His baptism, His temptation, and His triumph; and there our Lord declares His mission to save and to heal. Throughout all His ministry the dual gospel of salvation and healing goes hand in hand, and again and again it is recorded, as in Matthew 4:23 and 9:35, that He "went about teaching, preaching, and healing all manner of sickness and all manner of disease among the people." Truly we may cry with the prophet, "Surely He hath borne our griefs [Hebrew, 'sicknesses'] and carried our sorrows" (Isaiah 53:4), and with Matthew, as he closes the record of that wondrous night of healing in the streets of Capernaum. (Mat. 8:16, 17.) "Himself

took our infirmities and bare our sicknesses." Over and over again His willingness to heal all who come in faith is demonstrated, and that without exception. In no case did He ever say, "I will not," but His "I will," rings out in every page of the gospel.

Apostles, prophets, and teachers throughout all the early ages of the church repeat and demonstrate in the inspired epistles, and the other sacred records of the church's wondrous story, the same willingness of the Lord to heal, and that without exception, all who trust Him. Unless He is changed, and if that were possible, He would not be God, then He is still the Healer of His people. Let us rejoice that the Holy Spirit still breathes upon our hearts the inspiring words, "Jesus Christ is THE SAME yesterday, to-day and forever." Since that is so, then He is able, WILLING, longing, and present to heal, for He is not only an unchanged, but a present Lord, whose Word declares, "Lo, I am with you always, even unto the end of the world."

2. It cannot be for God's glory that any of His children should be unhealed, since God is never glorified in our sickness any more than in our sin, for both sickness and sin are clearly Satan's work. He is glorified in delivering us from sickness, and nowhere is it written that He is glorified in sickness. The mistaken perversion of our Lord's words in John 11:4 has led many astray by giving them the false interpretation that God is glorified in our sickness. Jesus, when He received the message of Lazarus' sisters, "Lord, behold, he whom thou lovest is sick," did not say that God was glorified in that sickness; He said, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." This glorious declaration was abundantly justified by the wondrous manifestation of His resurrection and healing power, and He was glorified, as the Son of God, *in the delivering His loved one from the power of the devil*, who is the author of disease and death. Jesus did not say, "God made him sick that I should be glorified in delivering him from sickness," but He said in effect that the glory of God in His own person should be manifested in delivering him from that evil one from whom sin and sickness and death and hell proceed, that is, from the devil. Christ did not go about healing those that were oppressed of God, for it is written (Act 10:38), "God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good and healing all that were *oppressed of the devil*; for God was with him." Since, then, all forms of human sickness are Satan's work, these filthy diseases and painful infirmities can never be God's will, and if we believe that "for this purpose the Son of God was manifested, that He might *destroy the works of the devil*," (1 John 4:8) then we must believe that He came to destroy disease, and that God is ever glorified in the destruction of disease in His people.

How glorious it will be when from the four winds the breath of God breathes upon multitudes of God's children who are fainting, groaning, and dying, and are in their graves so far as practical usefulness is concerned. What a glorious power will be given to the Church of God when those who are now useless in the battle field will rise up at His command, filled with divine Life and glad with the indwelling consciousness of His healing power in every part of their spirit, soul, and body. What mighty blows will then be dealt in Jesus' name and in His strength to Satan's kingdom, and what multitudes will be set free by these triumphant hosts will go forth "an exceeding great army" to proclaim a perfect redemption not only for the spirit and the soul, but for the body also. This wondrous power rested on the Church in its glorious morning, and now that the night has come, the sure word of prophecy encourages us to believe that He who is coming to take out of the world His own will prepare them for that coming by "restoring health" to them. This health will be given for blessed service in the "little while" ere "he shall descend from heaven with a shout with the voice of the archangel and the trump of God." It will not be from innumerable sick-

beds, groaning with cancers and rheumatisms and fevers that the "wise virgins" shall go forth with glad songs and joyful steps to meet their Lord, but they shall go forth to meet Him with the Oil filling their earthly vessels, for ere He comes He shall be glorified in their deliverance from the foul imprints of Satan's finger. On every page of the evangel and in the Acts of the Apostles we read that "they glorified the God of Israel" when they saw the mighty power of Jesus' name in the healing of the sick, and so it will be again. It is for God's glory that we should be healed.

3. The prayer of the leper can never justify the use of the word "If thou wilt or it be Thy will," since we have the answer of the Lord to the prayer of the leper in the two glorious words, "I will." When the leper said, "Lord, if Thou wilt, Thou canst make me clean," he acknowledged, in the act of worship, first that Christ was His Lord and God in whom he trusted for salvation. Second, by the words, "Thou canst," he expressed his faith in the power of the Lord to heal, but being ignorant as yet of the abounding willingness of Christ, who was only then unfolding His glorious will, he said, "If Thou wilt," and in speaking thus he expressed his doubtfulness as to the Lord's willingness. But when Jesus said "I Will," the leper no longer prayed "If Thou wilt;" to have done so would have been to sin. Now Christ's answer to the leper is His answer to every true believer, "I will," and to repeat the form of the leper's prayer, "If Thou wilt," is to doubt whether that is really the Lord's answer, and doubt its sin. Had the leper persisted in praying "If Thou wilt," after he had heard the Lord's answer, he would never have been healed, for he would have shrunk from the Lord's touch. This is what many Christians are doing now; they persist in praying, even when they have heard the Lord's answer, "Lord, if Thou wilt" and therefore they shrink from the Lord's touch.

To every true believer to-day bowed down with sickness Christ speaks as at Bethesda, (John 5:6) "*Wilt thou be made whole?*" and unless we are willing He cannot heal, for He demands that we shall believe in His willingness without an "if" or a "but" or any qualification whatever. The language of faith never includes a syllable of doubt, and the little word "if," though it be but a syllable, is an element of doubt so great that no prayer can be answered which contains it. Let the believer listen to the Lord's answer to the leper, "I will," and never again repeat the leper's word of ignorance (justifiable in him but not in us), that little pernicious word "if." When one came to Jesus with that word, saying "If thou canst do anything, have compassion on us and help us," the Lord's answer was distinct and clear, "*If thou canst believe, all things are possible to him that believeth.*" (Mark 9: 23.) The "if" is never on God's part; His will is revealed, and there can never be any doubt as to His willingness to heal. Therefore it but rests with the Christian to throw away the "if" and to say, "LORD, I BELIEVE."

4. There can be no analogy between our prayer for Divine Healing and Christ's bitter cry in the hour of His agony and sore temptation in the garden, when He said, "My soul is exceeding sorrowful even unto death." As He Himself had said, it was impossible for that cup to pass from Him. This is proved by reference to His word in John 12: 27, where He says, "Now is my soul troubled, and what shall I say? Father, save me from this hour; but for this cause came I unto this hour;" and then it was that He, withdrawing that prayer, said, "Father, glorify Thy name," and to that there came a voice from Heaven, saying, "I have both glorified it and will glorify it again." It was only in thus fulfilling the eternal will and purpose of the eternal Trinity that it was possible for Him to become the Redeemer of men, and the "if" in that prayer was thus absolutely withdrawn and with glorious devotion for our salvation and healing and perfect redemption, He said, "as THOU wilt." All we ever can desire any Christian to say, is "Not as I will, but as Thou wilt," only let us know clearly what that will is, and then pray that His revealed will shall be fulfilled in us.

5. There is no such prayer taught Christ's disciples as that which is so often quoted as justifying the retention of the doubting "IF;" viz., "*Thy will be done.*" Christians have no right to insert a full stop where their Bibles do not even contain a comma. The prayer, as our Lord taught it to his disciples, is contained in Matthew 6: 10, and is not "*Thy will be done,*" but "*Thy will be done in earth AS IT IS in Heaven,*" a very different prayer, with a larger scope than the abbreviated and distorted petition, "*Thy will be done.*" The prayer, as it is often quoted, is a prayer of resignation to the unknown will of God, but that is clearly not the intention of our Lord. As He inspires the prayer, it is a prayer beseeching divine intervention, and entreating that "Our Father in Heaven" shall now, *on this earth*, do His will in us *exactly in the same way* as that will is now done *in Heaven*. Resignation to the Divine Will is a lovely and beautiful grace, but when the prayer which our Lord has taught us is distorted and used by Christians as a reason for their resignation to disease and corruption which is the devil's will and work, the perversion of the prayer becomes a very serious matter. Satan, himself must have devised and maintained in Christian writings and hymns this miserable perversion of the prayer taught by our Lord, for it has been a most successful delusion in his hands to keep millions of God's children bound by his filthy chains in racking pain, and even leading them to glorify God for his (that is, Satan's) work.

The extent to which this has been done by Christians for many centuries is beyond all expression sad. Holy and consecrated in spirit, great numbers of lovely Christian characters have pressed their lips to the work of Satan's foul fingers on their bodies, and said, looking up to God, "Father, *Thy will be done.*" Take, for illustration, the verses written by that excellent Christian lady, Frances Ridley Havergal, entitled, "A song in the Night." In a note to the little poem, she says that it was written in severe pain on Sunday afternoon, Oct. 8, 1876, at the Pension Wengen, Alps. She says:—

I take this pain, Lord Jesus, *from Thine own hand*
The strength to bear it bravely Thou wilt command
I take this pain, Lord Jesus, as proof indeed
That Thou art watching closely my truest need,
That Thou, my Good Physician, art watching still,
That all thine own good pleasure Thou wilt fulfil.

I take this pain, Lord Jesus; *What Thou dost choose*
The soul that really loves Thee will not refuse.
I take this pain, Lord Jesus *as Thine own gift,*
And true, though tremulous praises I now uplift.

'Tis Thy dear hand, O Saviour, that presseth sore,
The hand that bears the nail-prints forevermore.
And now beneath its shadow, hidden by Thee,
The pressure only tells me Thou lovest me.

It is sad to say it, and to say it of one whose memory is so justly held dear by the church of God, but said it must be, that this, and the thousands of other poems and writings like it, must give great joy to the devil, for *these sentiments are an absolute insult to God*. To declare that a painful, horrible, filthy disease, corrupting and destroying a useful life, is implanted there by the hand of the Saviour and the Healer and the Cleanser, the incorruptible God, from whom nothing unclean can come, is to say that which is not true. It is no more true in Frances Ridley Havergal than it was in Job when he said "Have pity upon me, have pity upon me, O ye, my friends; for the hand of the Lord hath touched me," (Job 19: 21), when not one single filthy boil on Job's miserable body had ever been planted there by any other than by Satan's unclean hand, since it is written that "Satan went forth from the presence of the Lord, and smote Job with sore boils, from the sole of his foot unto his crown." (Job 2: 7.)

Let us look more closely at this prayer which our Lord has taught us, and we shall see how entirely opposite to its perversion the prayer really is. As we have said, it is a prayer for *divine intervention*, asking that our Father's will shall be done in us now, as it is done in Heaven.

To understand it, therefore, let us leave, in imagination, this earth and these lower skies and wing our way through all the starry spaces, leaving suns and systems behind, until we come to the highest heavens and reach the "city which hath foundations, whose builder and maker is God." Let us now stand before one of those glorious gates of the city celestial. There, in all its glory, the city shines, "like unto a stone most precious, even like a jasper stone, clear as crystal." It rises above its walls great and high one thousand five hundred miles upward into the lovely sky, and extends on every side an equal measure "according to the measure of a man." All radiant with glory, the many mansions rise tier upon tier in this Metropolis of the Universe up to the very Throne of the Eternal. At one of the pearly gates we look into the face of a glorious guardian angel and say, "Tell us, O blessed one, is this Heaven, where God's will is done? And he answers "Yea." Again we say, "Tell us, O blessed one, is there any sin within these Jasper walls?" And he would say "Nay, for here the Father's will is done, and where that will is done no sin can enter."

Back from the gates of glory, we come down again to earth, and kneeling now upon this footstool, we lift our eyes to Heaven and say, "Father, Thy will be done in me on earth this day, just in the same way as it is now done in Heaven; and as in Heaven no sin abides, grant that all sin may now be taken from my heart, and that Thy holy will reign there alone, making my spirit pure, as Thou art pure." Will that prayer be answered if it come up to our Father's ear in Jesus name? Were it not answered, the Throne of God would fall for the Word of God would fail, which proclaims through earth and Heaven, "The BLOOD of Jesus Christ *cleanseth us from all sin.*" "I believe it," the Christian cries, "I believe it now, that it is His will, and I through faith and by His power am cleansed from sin." And so do we. Hallelujah.

But let us re-ascend, and wing our way in spirit once again above these lower skies, and stand once more beside the City of Gold. "Tell us, O blessed one, tell us," we say, "is there within these jasper walls, within these mansions of glory which rise above them to the Throne of God, any in whom disease, death, sorrow, crying or pain abide?" And if angel face could ever wear a look of pain, a flush of shame, it would be his from whose lips with mingled sorrow and displeasure the answer comes in one stern word, "Nay." "And wherefore, blessed one?" we say, to which he might reply, "Have ye not read 'there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie?'" And continuing, he might say, "The former things are passed away, the Father's will is done, the hand of the defiler of men can no more corrupt, for the will of the Father is done throughout all Heaven."

Descending once more, we bow our knees upon this earth, which is God's footstool, and looking up once more to Heaven, which is His Throne, we cry, "Father, O my Father, let Thy will be done in me on earth to-day, as that will is now done in Heaven; and as disease and corruption now defile my body, which is Thy temple, cleanse me from every defilement of the flesh as Thou hast from every defilement of the spirit, and in the perfect healing of every part, let Thy holy will now be done." Will that prayer be answered? If it be the prayer of faith, then it is written, "The prayer of faith SHALL SAVE THE SICK" and Heaven itself must fall to deepest Hell before that word can fail. But fail it cannot, for "it is impossible that God should lie. He promised, and He must perform.

Oh, that His will might be done, and that thou, dear suffering one who mayest read these words, shouldst no longer doubt the willingness of thy Lord to deliver thee from "all the power of the enemy," and to enable thee to "glorify God in your body and your spirit, which are His."

And now, beloved, how can we better close these words than in asking you to banish forever that fatal "IF" which

keeps thee from the touch of Christ's healing hand waiting to heal thee now. We can only add our fervent exhortation and our earnest prayer for you in the words of the holy apostle Paul, "Abstain from all appearance of evil. And 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." Let him do it; and songs of rejoicing will ring through earth and Heaven that the Father's will is done, and you who have waited long shall now rejoice, "being delivered from the bondage of corruption into the liberty of the glory of the children of God," not only in having received "the first fruits of the Spirit," but in the "Redemption of your Body."

O'er earth and sea now let it ring,
The Lord is King, the Lord is King;
And Satan's chains from men shall fall
'Midst joyous shouts of "CHRIST IS ALL!"

EXTRACTS FROM "DIVINE HEALING VINDICATED."

THAT which fears criticism or investigation is not worth anything.

"THE redemption of our body" (Rom. 8: 23 and 1 Thess. 5: 22-24) is a present redemption, and if we will all let God have his way we may also say with Paul, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." (Rom. 8: 2.)

DIVINE Healing is a perpetual covenant with God's people; for, He has revealed himself by that name—Jehovah-ropi—"I am the Lord that healeth thee." (Ex. 15: 26.) And the "Gifts of Healings" are ever in the church of Christ; for 1 Cor. 12: 9 shows that they are "in the Holy Spirit," and He is ever in the church. "The gifts and callings of God are *without repentance,*" (Rom. 11: 29) and therefore, the Gifts of Healings, however they may be neglected, cannot be removed, for God's word would then fail, and that cannot be.

OUR friends say, we are to be "free from wearisome toil." Thanks be to God; I accept that. We are freed from wearisome toil. I am toiling night and day; I am toiling week in, month in, year in and year out, toiling every year more than I did the past, and feeling less weary than I did before. I thank God that I am able to realize the meaning of that word, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint." (Isa. 40: 31.) These wings of faith and hope take us right up to the mansions of God, and we come down strong. Hallelujah! I thank God that we can toil without weariness. There are multitudes on the earth to-day who are saying that the Lord is their strength, and that it is a joy to work and a joy to live.

The following table from the *Journal of Education* contains a lesson which will be understood without comment. The relative expenditure in the educational and military departments of the principal nations of the world is as follows:

	Military.	Education.
France	\$4.00	\$.70
England	3.72	.62
Holland	3.58	.64
Prussia	2.04	.50
Russia	2.04	.03
Austria	1.36	.32
Denmark	1.76	.94
Italy	1.52	.36
Switzerland82	.84
United States30	1.35

DIVINE HEALING HOME

(See Illustration page 512)

THE Divine Healing Home of which we present a view to our readers on page 512 is personally conducted by the Rev. John Alex. Dowie and Mrs. Dowie.

It is situated in a quiet avenue within a block of Jackson Park, where the World's Fair was recently held, and is close to Midway Plaisance. It is only a few hundred feet distant from the Sixtieth Street Station of the Illinois Central Railway. The central part of the city of Chicago, seven miles distant, is reached by express trains in fifteen minutes. The terminus of the Sixty-first Street Electric cars connecting with the Wabash Avenue and State Street cable lines, is only one block west. The Sixty-third Street electric cars come within two blocks and the Elevated Railway is three blocks south on Stony Island Avenue and Sixty-third Street. Beautiful walks and drives in the parks and by the lake shore drive and pleasant boating in steam launches on the lagoons of Jackson Park are accessible. The location is one of the most convenient and pleasant in the city.

The Home is neither a hospital nor a hotel but just what its name implies, "a home." The President and his family make it their private home and all its inmates are treated as his private guests. Services of praise, prayer and teaching of the Word of God are held twice daily in a large assembly room and private interviews are given as often as possible. In addition to these services, Dr. Dowie usually meets the guests several times in each week for special healing services. No charges are made for his personal ministrations and the rates are only for table board and room accommodation. These rates can be procured on application.

The guests in Divine Healing Home No. 2, which is close to the Tabernacle on East Sixty-second Street, are also invited to all the privileges of the principal Home. It is only two blocks distant from the principal Home.

The Home has been established for the purpose of receiving.

First. The sick children of God who are seeking Him alone for the healing in the name of Jesus and through the power of the Holy Spirit; and

Second. Those who are receiving instruction in God's way of healing as set forth in the Holy Scriptures.

It is desired that those who wish to come should arrange in advance with the President for their reception as sometimes there is not room enough to receive all applicants.

God has very abundantly blessed the Home, which, in the opinion of all who have entered it, is beautifully furnished and adapted for the purpose for which it has been established. It was opened upon the first of May last and has been almost continuously filled, frequently to overflowing, ever since; so much so, that the house next to the Tabernacle has had to be refurbished and is now also at this writing quite full of guests. The furnishing of the Homes are almost entirely new and have cost in all nearly \$8,000 which the Lord has graciously provided to the uttermost farthing.

It may interest friends at a distance to explain that the group in front of the Home consists, first, of Dr. Dowie and his wife, who are seated. Their son and daughter stand immediately behind them in the center and the Rev. S.

J. Harrison, Dr. Dowie's assistant and Manager of the Publishing House, Mr. D. C. Alton, Financial Secretary, Mr. J. J. Carpenter, Private Secretary, and Mr. Chas. Canode, Foreman of the printing office, complete the central group of eight persons. To the right of these are Mr. and Mrs. Cotton, Janitor of the Tabernacle, and Matron of Home No. 2, with housemaids, laundress, cooks and janitor of Divine Healing Home. On the left of the center group are a number of the guests who happened at that time to be in the Home. The first three ladies are from Florida, Illinois and Wisconsin, and as the group is further examined we see persons from Iowa, Kentucky, Canada, Colorado and other parts of America. It is a fair representation of the gatherings in the Home, of those who have come from all parts to seek the Lord for healing. It would not become us to speak in terms of praise of the management and the attractiveness of the Home, further than to say that we have known of none who have not come into it with pleasure and left it with reluctance, expressing their gratitude and desire to again come under its roof. It has been a great joy to us to have been honored by the Lord in establishing so pleasant a retreat for his suffering children.

The experience now being gained by Doctor and Mrs. Dowie in the management of these Homes will be of great value to them in the establishment of more permanent institutions in connection with the work in Chicago and elsewhere. Already it is evident that larger facilities would bring increased blessings and a Home of two hundred and fifty rooms (we have at present about seventy in the two Homes) could be easily filled. The boarding houses in the neighborhood have had large numbers of guests who have been unable to find accommodation in the Divine Healing Home, as many as one hundred have been known to take rooms in the vicinity.

The Morning Talks and the special seasons of prayer are seasons of continuous interest and the many testimonies of those of the guests who have been healed in the Homes and in the Prayer Room of the Tabernacle add much to the enjoyment of the guests.

As we write these words we look once more at the picture and think of the joy connected with many of these cases. The first lady in it, Mrs. Benham, of Crescent City, Fla., who was sick for many years and had not been able to go up stairs in her own home nor go to church once in six years, is now enabled to attend to all the meetings in the Tabernacle, in the Home and to have her room on the third floor of the building.

The second lady in the group, Mrs. John Hayden, of Dixon, Ill., was blind and now sees, was unable to walk, suffering from *locomotor ataxia*, and was instantaneously and perfectly healed in the Home. The lady next to her, Mrs. Maggie Parsons, of Madison, Wis., was also perfectly healed as she testifies, after many years of suffering; and the dear little girl, Ethel Foley, of Chicago, standing upon the garden seat in the center, whose right leg had a large tumor, and was paralyzed, is now perfectly healed and able to run about without crutch or brace. Similar stories might be told of others in the group.

Rejoicing in what has already been wrought by God within these walls, we send forth this little picture on its mission, praying that God may raise up still larger and more suitable buildings for His sick ones and enable us to be more useful in this portion of His service.

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.....CONDUCTED BY.....

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DURING THE MONTH OF MAY

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TUESDAYS: 2:45 P. M.

THURSDAYS: (CHILDREN'S DAY) 2:30 P. M.

FRIDAYS: 2:45 P.

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Conducted by The Rev. John Alex. Dowie and Mrs. Dowie

HOME No. 1,

(Where Doctor and Mrs. Dowie personally reside) is situated at 6020 Edgerton Avenue, close to the 60th Street Station of the Illinois Central Railway.

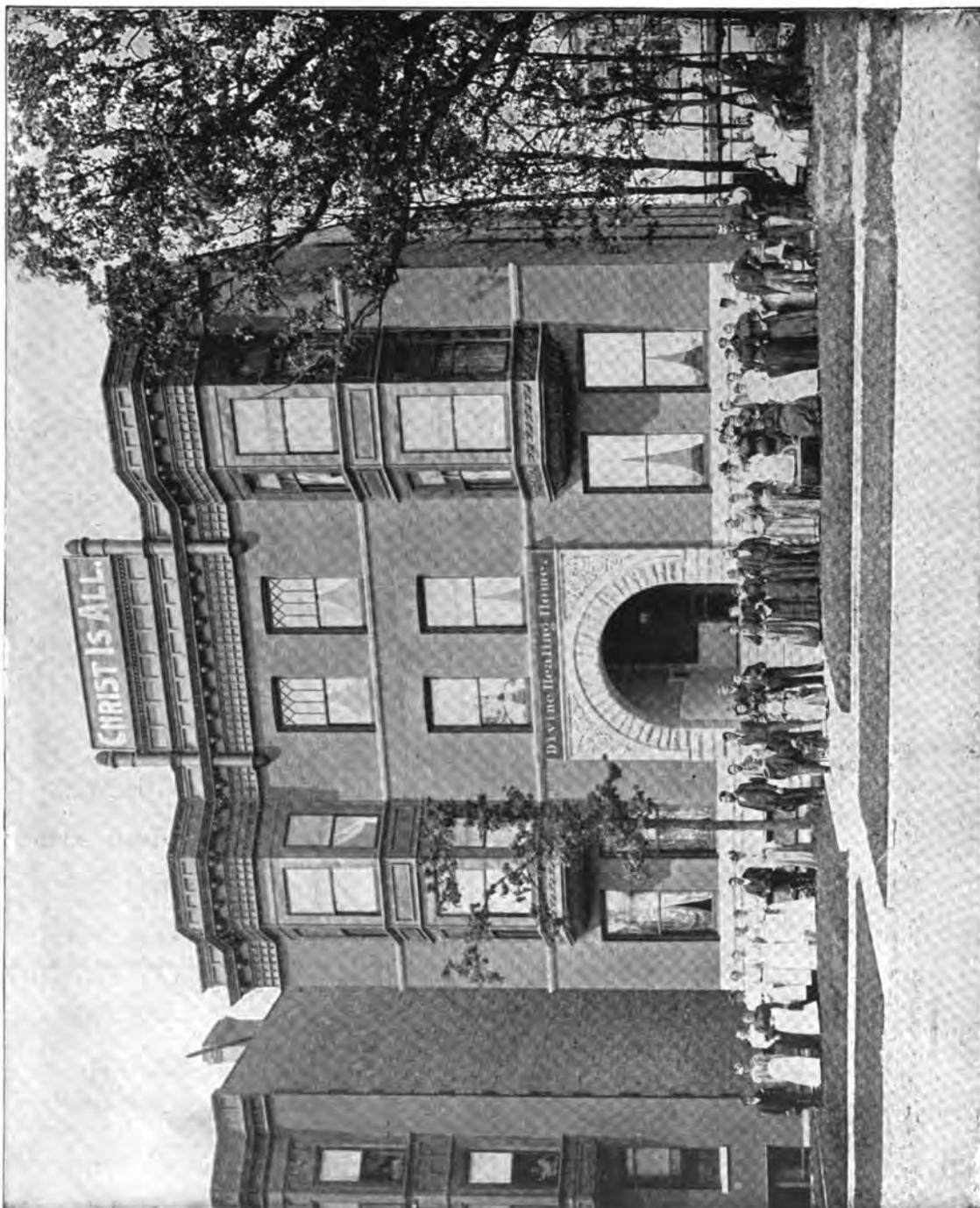
HOME No. 2,

Is situated at 253 E. 62nd St., next door to the Tabernacle.

HOME No. 3,

Is situated at 6034 Edgerton Avenue, three doors south of Home No. 1.

Personal application by intending guests must be made at Home No. 3 to the Steward of the Homes. Letters must be addressed to Dr. Dowie. Terms will be forwarded on application.



DIVINE HEALING HOME NO. 1, 6620 EDGEKTON AVENUE, NEAR JACKSON PARK, CHICAGO.

He sendeth His word

and healeth them.



LEAVES OF HEALING

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.

VOL. 1. NO. 33. NEW SERIES.

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PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

No. 22.

CARLOTTA BENDA.

THE EARS OF THE DEAF SHALL BE UNSTOPPED."

This is God's promise and He never fails.

Another illustration is given in this Witness for Jesus.

For twelve years this girl of seventeen was DEAF and DUMB. Now she hears and speaks, and is rapidly increasing in intelligence.

She first gave public testimony at our Children's Meeting on August 23rd last, the fifth occasion on which she had been in the meetings. Her mother confirmed her testimony, simply stating that through our agency, in the laying on of hands and in the prayer of faith, God had healed her daughter.

The Witnesses to every kind of healing multiply; and lately there have been many gracious answers to prayer for the deaf, and in one case for a young lady of about thirty who has been deaf and dumb all her life until now. Truly God is causing "the deaf to hear the words of the Book."

How terrible is the loss of speech and hearing. Every voice of Nature is silent, and the heart's expression in speech finds no outlet. Silent amidst all the earnest speaking and

the merry chatting of friends, life loses one of its greatest joys.

Let us praise God in the face of all the earth that these blessings are being once more restored, without money and without price, through simple faith in Jesus.

We claim no power to heal, we seek no glory for the

healing, but from the depths of our heart we say, "Thine O Lord, is the Kingdom and the Power, and the Glory." It is an intense joy to be used of Him in so wonderful a ministry, the results of which bring such joy to suffering humanity, filling the earth with praise to Him whose name is above every Name. We do not gather up in these columns more than a few of the multitude of healings which God has wrought in these Children's Meetings: for our time is so fully occupied, that, unless we were constantly attended by shorthand writers, it would be impossible to gather up even the testimonies of those who have witnessed to their healing. Thousands are healed of whom we know little or nothing. What a Harvest of blessing is coming in the near future from this work of grace! Pray, kind reader that God may increase our strength and our resources. To Him be all the glory in this and every case.



CARLOTTA BENDA, Brighton Park, Ill.

GOD'S WAY OF HEALING.

A Series of Lectures by the Editor, presenting the Gospel of Healing through Faith in Jesus Christ, as taught by him during his many years of ministry in many lands.

LECTURE SEVEN.

ANSWERS TO DIFFICULTIES AND OBJECTIONS.

FIRST LECTURE.

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, our Strength and our Redeemer."

TEXT.

"But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh a reason of the hope that is in you, with meekness and fear, having a good conscience that whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ."—1 Peter 3: 15, 16.

Continued from No. 32, page 502.

I say that the man who says that "chastening" means sickness and disease has no real scholarship. The word in original Greek has no such meaning, and it never did have. The original word which is translated chasten is the *Paideia* and comes from the word *Paidos* which means Child. The verb is *Paiduo* and has the meaning of to train, educate, instruct. *Paideia*, translated chastisement, is therefore the training the education, the instruction, the nourishment, the correction of ignorance, and the training up into health of spirit and soul and body. It is in short doing everything to make a healthy, good and happy child. I tell you that the word which is translated chastening has got no such meaning as making sick. It has the opposite meaning. It has the meaning of correcting certainly for correction is necessary for children. And a child is without any knowledge and without instruction. A baby is a little innocent thief. It takes everything it can lay its hands upon, and constantly misappropriates unless watched. It has not any notion of what is right. Some babies cry for the moon, and want it badly. A spoiled baby cries until it gets whipped out of the notion that it can have the moon by howling for it. Some of God's babies are grown men and women, and need correction too.

THE CORRECTION OF CHILDREN.

The fact of the matter is this. Children have to be corrected. We have to teach children everything. Wisdom is not the natural endowment of a child. The Word of God says, "Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him." One of the greatest curses of this country is that children are not lovingly corrected, and are not restrained. They are permitted to be their own masters when they ought to be under government. That is the fault, the crime, of parents who are not under the government of God, who, therefore, do not bring their children under proper government.

WHAT IT IS NOT.

The correction of a child does not mean breaking its leg. It does not mean inoculating it with cancer. It does not mean putting a serpent to bite it, nor a scorpion to sting it. That is not correction, that is cruelty and wickedness.

Do you think that God, the Almighty Father who loves us gives us diseases that are worse than serpents and scorpions and says, "Go, Disease, thou child of Sin and Satan, and fasten yourself upon the lungs of my people and give them consumption? Go forth, and fasten yourself upon the bodies of My people and make them miserable by countless disorders. Give them cancer. Make the clean woman who loves to be

pure abominate herself. Go, oh cancer and do My work!"

Did God say that? Is that the Voice of God?

I want to say in the first place it cannot be God for this reason. There is no disease in God and there are no diseases in Heaven, and you cannot get disease out of God or Heaven: for it is not in either.

HOW DOES GOD CORRECT HIS CHILDREN THEN?

He corrects them as we correct ours. Not by breaking a leg. We do not have them stung by scorpions, but we restrain them, we instruct them and teach them, and, if necessary, we correct them. But the correction is with reluctance on our part and in moderation. Its object is their betterment. It is not right to give them disease; but it is a parent's duty to keep them from disease and sin and all evil.

You will observe the principal meaning of the word is no "correction" even. It is instruction, education. It is for the advancement of God's Kingdom and the bringing up of children in everything that is good. Correction is a part of it and the smallest part, because if a man is always beating a child and never feeding, always grumbling and never praising, always discouraging and never encouraging, he will utterly spoil the child. But God is a loving father and does not want to correct us at all. Do we want to punish our children? Is it a pleasant thing for us to restrain our children? How much better is it to have children who obey us, and who live for God, children whom it is a joy and a duty to praise and encourage. The words "Whom the Lord loveth He chasteneth" mean, and never meant anything else, "Whom the Lord loveth He correcteth, educateth, nourisheth, and bringeth up in health and vigour," as a wise father or guardian does a child. That is the meaning of *paideia*. It is a matter of scholarship and I defy any honest man to dispute the fact. Moreover if you will look in the passage, you will see that it is not sickness but healing which is the end of the whole argument: for in the 12th and 13th verses of that 12th chapter of Hebrews it is written:—"Wherefore, lift up the hand which hang down, and the palsied knees, and make straight paths for your feet lest that which is lame be turned out of the way. (literally "put out of joint") but let it rather be healed."

THE REDUCTIO AD ABSURDUM.

Now suppose for a moment I believed the other side and that I held that "Whom the Lord loveth He chasteneth," means "Whom the Lord loveth He maketh sick." What should I have to believe? I should have to believe that every Christian who was the most filthily diseased was the most beloved of the Lord, and that the Lord loved such persons above all other.

Listen then. If I went to a church where the minister preached that, what should I expect? I should expect every member of that church to be sick because the Lord loves them. One says, as he coughs, "Ahem, ahem, how the Lord loves me in my throat to-day. I can't talk." Another, "Oh, how the Lord loves me in my leg. I can't walk." Another says, "Oh, how the Lord loves me in my eyes, I can't see." So I should expect to find a congregation like that. Now I want to find a seat in that assembly of the divinely loved, and the steward says, "Oh, the Lord loves me so in the leg, I can't walk. There is dear Brother Jones. The Lord loves him in the throat. He can find you a seat, his legs are all right." Brother Jones thereupon takes me down the aisle and silently shows me a seat.

So I sit in that church where all believe "Whom the Lord loveth He maketh sick."

They are all sick, many very sick, and all are praising the Lord for their love tokens.

Should I stay and see the organist, choir and minister of that church, I would find that the organist is loved so much by the Lord that his fingers miss a note now and then. The choir tries to sing and can't sing. I wait for the minister. Behold him! He is so sick! Disease is written all over his face and Death is resting on him like a pall. He crawls up

to the pulpit, his heart palpitates he is so much loved by the Lord, dear interesting fellow! How the Lord loves him! He has not had one good night's sleep for three months. How the Lord loves him! He is coughing and scarcely has any power to talk at all, but the Lord loves him! He tries to talk and cannot do it and finally says, "Brethren, 'Whom the Lord loveth He chasteneth.' Let us sing our doxology, 'Praise God from whom all sickness flows,' and let us go home to bed." (Laughter.)

TRUTH CAN NEVER BE MADE ABSURD.

All that is absurd, but you cannot make truth absurd. It would be a blasphemy to sing "Praise God from whom all sickness flows:" for no sickness ever came from God or from Heaven.

Have you ever read. "And I saw a Dark River of Death, black as night, flowing from the throne of God, and of the Lamb; and upon the broad bosom of that River, there was a Tree of Death bearing fruits of cancer and boils and fever and countless diseases, and it flowed down through the earth and destroyed life wherever it came, and the Leaves of the Tree were for the scourging and defiling of the nations."

Did you ever read that? No. I will tell you what you can read though in the very last chapters of the Revelation.

"And he shewed me a pure River of Water of Life, clear as crystal, proceeding out of the throne of God and of the Lamb.

In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner* of fruits, and yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations."

Blessed be God that is a better side of it, it is God's side, and the river of Death is found in the Devil's Bible: for that River flows from Hell.

PAUL'S THORN IN THE FLESH.

"But you are forgetting Paul's thorn in the flesh cries a critic, 'you cannot get around that.'"

No, I don't forget. I know of some churches that have a whole plantation of Paul's thorns, as they call them. I know some ministers that cultivate them and say, "Behold this pot plant of the Apostolic Thorn! Paul had this thorn in the flesh. He prayed for God to take it away; but God was too good to take it away. God was too wise to take it away and He said to Paul, My grace is sufficient for you. Keep your thorn. Keep it and let it grow. Cultivate it diligently. Give it all around." (Laughter)

I am sorry to make you laugh so much, but if I can drive out some things with a laugh, I would rather do it than let them stay to make millions mourn.

What a multitude of foolish things have been said and written about that thorn in the flesh!

Now what does Paul himself say about that thorn in the flesh in 2 Cor. 12. verses 7-10. "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

"For this thing I besought the Lord thrice, that it might depart from me.

And he said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my weaknesses, that the power of Christ may rest upon me.

Therefore I take pleasure in weaknesses, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong."

There was *divinely permitted*, to come upon him a thorn in the flesh. It was *given* but the gift was not from God but from a very opposite source.

In the first place I call your attention to this. That the thorn in the flesh was not a disease at all. It was not an "infirmity" in the sense of sickness at all. It was "a weak-

ness" in Paul. A "want of strength" in him, as the word *astheneia* literally means. That word (*astheneia*) has been wrongfully translated "infirmity," and in the Revised version it is correctly translated "weakness" in the whole of the passage from the first to the tenth verses of 2 Corinthians 12. Most men have got their "weaknesses," and I have got mine. You do not know where it is, and I will not tell you. Mrs. Dowie might be able to tell you, but I am not sure that she knows. I do not think the devil knows. I am not of the opinion that the devil knows as much as many people think. I think the devil is an ignorant fellow. There is not a more ignorant fool upon God's earth than the devil. The being that would fight against the Government of God is a fool. I say that whether he is man or archangel. I notice that the devil attacks me where I am strongest for the most part, especially is this so when he tries to "put me in fear."

The thorn in the flesh was a "messenger of Satan," "the angel of Satan." The "thorn" was a person not a thing, an evil being (*angelos satana*) not a disease. The Greek word means a person not a thing. That "messenger" came from the devil then, and not from God. And what was that "angel of Satan" sent to do? To bless him? No. "To buffet me." There was permitted to come upon him a thorn in the flesh, an angel of Satan to keep him back, to hinder him. You know when a vessel is trying to get around a cape, it sails here and there to get away from the land. The stormy gales buffet it, and sometimes throw it upon the shore and wreck it. The storms of hell burst forth to buffet and to throw upon the rocks and to destroy the Christian. Does God send forth any such power as that? No. If God sent the devil's messengers, would not the devil be a part of the Executive Government of Heaven? If the devil is part of the government of Heaven, what right have we to resist him? What right have we to destroy his works? We should welcome him and say, "You are the messenger of my Father come to buffet me. Thank you, you dear devil, and welcome, oh messenger of heaven, thrice welcome!" Is that what God wants one to say? No.

Whatever that "thorn in the flesh" was, it came from the devil and the purpose was to hinder Paul, not to help him.

But, some say it must have been a disease or infirmity: for it was "in the flesh."

What does "in the flesh" mean?

How does Paul use that expression? What does Paul say? He uses that expression many times. He says, "They that are *in the flesh* cannot please God." Now does that mean a man that is in his skin? If it meant that, Christ was *in the flesh* and He could not please God. Enoch was *in the flesh* and he could not please God. It does not mean any such thing: for Paul explains the sense in which he uses the words when he says; "But ye are *not in the flesh* but in the Spirit, if so be that the Spirit of God dwell in you." It means this. That they who are *in the flesh*, are in a worldly condition of mind and heart, and are carnal.

You that smoke tobacco, whose flesh cries out for the dirty nicotine. You are "in the flesh." You adulterers and adulteresses, you that want to do bad things you are "in the flesh." But you are *not in the flesh*, says Paul, *but in the Spirit* when you are subject in all things to God.

Now what Paul evidently means is this.

This thorn was a temptation of his carnal nature. This "messenger of Satan" followed him and troubled him everywhere. He besought the Lord that this messenger of Satan might be taken away. The Lord said, No I will not take it away, My grace is sufficient for thee. My Strength is made perfect in your weakness. Then said Paul, I will glory in "my weakness that the Power of Christ may rest upon me. I will rise above this "weakness" produced by this messenger of the devil. Let Thy power rest upon me."

The prayer was answered and Paul triumphed over the angel of Satan.

Let me apply it to my own case in a practical way.

I will venture to say that lest I, John Alex. Dowie, should be exalted above measure by the abundance of the revelations given unto me, there has been permitted to come unto me a thorn in the flesh, and many messengers of Satan to buffet me. I have had the hatred of the most infernal press that ever cursed a city, messengers of Satan to buffet me in scores. I have that infernal Chicago *Dispatch* which is owned and edited by a man who got the money to establish that paper by villainy and blackmailing, try to stick a hundred thorns in my flesh. I have published that fact in my sermon entitled "Christ against a Generation of Vipers, or Divine Healing in Conflict with the Chicago Newspaper Press." You will find it in No. 17 of LEAVES OF HEALING p. 258 to 263.

That *Dispatch* is the "messenger of Satan." That *Dispatch* is a thorn in the flesh. I am Christ's minister; but that *Dispatch* published that I was a liar, a thief, a scoundrel, and a blasphemer. I am an abstainer from birth, but that *Dispatch* said that I got drunk well nigh every night. That *Dispatch* said our Homes were houses of horror and our guests were compelled to live in ill-ventilated and dirty rooms, that they sat at a table where the vilest of food was given to them, whereas I and my family sat at a private table laden with all the luxuries of the season and the finest wines. I do not need to tell you the opposite because you all know it. You know that the Homes are just as bright and clean as they can be, and that we eat at the same table as our guests. No man or woman ever had better servants than we have. Other papers followed in the path of the *Dispatch*. They have spent time and money to destroy us.

The Associated Press have telegraphed from ocean to ocean that our Homes were closed and that we had fled before the officers of the law. The whole of their statements were pure fabrications: for we never missed a service, and our work was never hindered for a moment. Even the Inter Ocean gave prominence to scandalous charges against me, until my friends might have wondered how I had, from being a consistent Christian man, become an infernal scoundrel. These are "thorns in the flesh" and just what I might expect from the devil; but I tell you I do not allow them to affect me as Paul did. I do not kneel down and say, "Father you have permitted a thorn in the flesh to come to me. Oh, take it away for Christ's sake." I never said that.

I will tell you what I did. I learned from this story of Paul to let the Power of Christ rest upon me. I said, "Thy grace is sufficient for me. Give me strength Oh God, and let me fight this fight. Give me a whip with which I can whip them as Christ whipped them out of the Temple. Give me a sword with which I can strike the "messenger of Satan." Let them be driven back to hell by the purity of Heaven. I do not ask that these "thorns" may depart from me. I only ask that my natural "weakness" to shrink from this conflict with cruel and relentless foes may be overcome by "the Power of Christ" resting upon me. Let me get now where Paul got after his mistaken prayer. Let me "take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong." Do not stop these infernal papers in their lying, until they have filled up the measure of their iniquity; but give me divine power to fight them to the hour of victory."

And God answered our prayers: for, even our enemies being witness, we have whipped the devil, and covered all these liars with confusion. "The power of Christ" rested upon us.

Nor am I afraid of another series of attacks of which we hear mutterings. Let them come on. I am perfectly willing to give them another whipping and won't I pummel them in the name of the Lord the next time! In His Name I shall do my part, and that is one reason why I have promised to stay in or near to Chicago as my head-quarters for ten years. I am now quite sure that the devil does not want me to stay. When I know what the devil doesn't want, then that is what

I want. Of course God is fighting for us and I want to say to all land sharks and editors and all doctors that there is only one thing that can possibly stop this work and that is the taking of my heart's blood. They have got to get that before they can stop me. They have got to kill me. But let me tell them this. It would be a tremendous blunder to put a bullet through my brains. To kill John Alex. Dowie would be to raise up a thousand like him to-morrow. They cannot kill God's word. My life is threatened, but I have the conviction that those who threaten me are cowards. I have the conviction they will be careful in any attempt to kill me. They might be hung for it and they do not want to be hung. They shiver at the thought of the gallows. I have the conviction also, that down in the bottom of their dirty, sinful hearts they admire me. I have the conviction they are astounded that a stranger without a pulpit on his side, without a paper on his side, could, by the grace of God, stand alone and fight this fight. I tell my enemies, who are also enemies of God, that I shall remain in Chicago. Paul said "I will tarry at Ephesus until Pentecost for a great door and effectual is opened unto me, and there are many adversaries." Paul considered then that a great door and effectual was where there were many adversaries. I will tarry at Chicago until God shall send a Pentecost of blessing upon the city that will sweep the *Dispatch* out of existence. The day will come, the day has come, when decent men are afraid to be seen with that dirty paper in their hands. Why God is burying them, one after another and the poor muddling Medills, and all the miserable liars of the press, are mere ephemeral flesh flies of the earth. Papers can create magots, but they die, they perish and they have no resurrection.

Suppose I had prayed, "O God stop the *Dispatch*, O God stop the *Tribune*." Suppose I had appealed to the Courts for tens of thousands of dollars in libel suits, as every one knows I could have done. I could do so even now, because my rights of action continue for twelve months and there is little doubt I could get verdicts and heavy damages: for all men know how false their charges were.

But the Lord Jesus Christ did not send me to this city to go into Courts and have libel actions. He sent me to this city to preach the gospel to sinners, to call men to repentance and to faith so that they might be saved and healed and cleansed on earth, and find their way to heaven. It would ill befit my great message, if I should turn my attention from the sinful and sick and sorrowing, and go down into the City and wrangle with vipers in their courts. Especially in a city where juries are bribed: where judges are fixed and where murderers can be acquitted and set up saloons in the very heart of the city. I don't propose to appeal to such Courts. I will tell you where I have appealed. I have appealed to God in Heaven and I have received an answer. He is using us in saving the sinners; He is healing the sick; He is extending His Kingdom; and I do ever pray, without any false mock piety, in the privacy of my own room, "Oh God, have mercy upon these liars of the press. God have mercy upon these men. Oh, God, wilt Thou not bring them to repentance that they may cry out for mercy ere they are swept away into hell." That is what I pray.

I never pray to God, "O God, I am afraid of the *Dispatch*, Oh God, I am afraid of the *Tribune*. Oh God, take them away." I say no. I say, "Oh, God, let them lie about me as much as they please."

I will tell you one thing they have done. They have made me the best advertised man in America and I did not pay a cent for it either. They have made me so well advertised that I have been asked to go to about fifty cities and lecture and they will give me ever so much money if I lecture. But there is not enough money in the United States to take me from Zion Tabernacle, my little wooden hut. There isn't enough money in the United States to set me upon the lecture platform. I preach "without money and without price" a priceless gospel. God being my helper, I will never sell my talents for money.

Friends, the press of this city is for the most part the "messenger of Satan," and I have taken the liberty of showing you how one may have a "thorn in the flesh" without having a physical disease.

But, after all, there remains the question

WHAT WAS PAUL'S THORN IN THE FLESH?

Many conjectures have been indulged in by theologians who have started with the false presumption that it was a bodily infirmity.

THE MOST GENERAL SUPPOSITION.

The first, and most general of these was that he suffered from diseased eyes, consequent upon the blindness that came upon him on his way to Damascus when he met the Lord in the way, and when "suddenly there shone round about him a light out of heaven."

But there is no justification for such a supposition in any portion of the scriptures. Some endeavour to find it in Galatians 4:13 to 15:—"Ye know that because of a weakness of the flesh I preach the gospel unto you the former time, and that which was a temptation to you in my flesh, ye despised not, nor rejected; but ye received me as an angel of God, even as Christ Jesus. Where then is that gratulation of your's, for I bear you witness, that, if possible, ye would have plucked out your eyes and given them to me."

This passage does not warrant the conclusion that Paul suffered from disease of the eyes, any more than it was implied when one of my friends was good enough to say, "I would give my head for him," that I had a diseased head, or that there was anything wrong with my head. It was simply an expression of affection for the apostle, and showed how much they loved him, and that they were willing to give their eyes for him, a not unfamiliar expression of affection even to this day.

Besides the story of Paul's healing in Acts 9, shows clearly that by a distinct miracle of healing "he received sight forthwith," when Ananias laid hands upon him at the Lord's command. We have no right to suppose that the miracle was other than perfect, and it is a mere assumption to say that his sight was permanently injured, and a reflection upon the completeness of God's work in restoring him.

OTHER CONJECTURES.

Other suggestions as to impediments in speech are met by the fact that Paul was a most eloquent man, so eloquent that the heathen of Lycaonia called Paul, "Mercurius, because he was the chief speaker." And so with all the other suggestions, they are mere unauthorised speculations of men who are determined to fit some physical "thorn in the flesh" to Paul, because of their misunderstanding of the expression, which, as I have shown, has no necessary connection with bodily conditions at all.

PAUL NEVER LAID ASIDE BY SICKNESS.

There is one great fact that stands out in the whole story of Paul's, life that it is no where said that he was ever laid aside by sickness, or ever was prevented through disease from continuing his ministry. But the contrary is the case, and one wondrous story shows that God gave him special deliverance from physical suffering and enabled him to triumph over injuries sufficient to have caused death or permanent disablement.

A WONDERFUL LIFE IN PAUL EVEN WHEN THOUGHT DEAD.

It is the wondrous story of Lystra, where the very people who had counted him a god, were persuaded by some vile Jews from Antioch and Iconium, "and, having stoned Paul, drew him out of the city, supposing he had been dead." But, although he seemed to be so, even to the disciples who stood round about his bleeding and bruised body, all broken with the stones, they were all astounded when "he rose up, and came into the city." Think of it, a man left for dead by the cruel heathen and Jewish foes, and, whilst the mourning disciples are weeping over the mutilated body, he awakes as one out of restful sleep, rises up, and goes quietly back into the very city out of which they had dragged him as a dead dog

might have been dragged and cast outside the gates. Surely this shows that especial care and physical strengthening of a wholly supernatural kind was given to this mighty apostle, from whose body there proceeded such virtue that "God wrought special miracles by the hand of Paul: so that from his body handkerchiefs or aprons were brought unto the sick, and the diseases departed from them, and the evil spirits went out of them." Was this the body of a man suffering himself from any loathsome disease? I will simply add, for myself, this word, that those who say so know nothing of one of the essentials for the exercise of the "gifts of healing, and the workings of miracles," which gifts were so mightily manifested in Paul. I think that, on that matter, I have been given by God the right to speak with some authority, and I do so speak, and say that it was simply impossible for Paul to have been used as he was if he had been a diseased man, and, therefore, I reject totally every conjecture which requires "the thorn in the flesh" to be defined as a bodily ailment of any kind. God does not cause His healing power to flow through a diseased channel.

Still the question remains

WHAT WAS THE THORN IN THE FLESH.

Now it is possible that it may never be known on earth or in Time, but I have a little theory of my own, which I will give you for what it may be worth, and, if you do not receive it, I shall not break my heart because of your rejection of it. I simply contribute it as my share of the speculation which has been so much indulged in.

I THINK SHE WAS A WOMAN.

What will the authoresses of the new Woman's Bible say of me should they ever come to hear it? Still there it is, that is my opinion, and I will endeavour to give you some good reasons for it.

First of all, let me say that I agree with the theory that makes Paul a widower. He had been an official "witness" to the martyrdom of Stephen, "consenting thereto," doubtless by casting his vote in the Sanhedrim, the Sacred Council of the Seventy. If so, he must have been at that time a married man, and about thirty years of age, since he could not, otherwise, have been a Rabbi and a member of that famous Council.

But he became apparently a widower and did not afterward marry, partly because he knew that his life was a succession of imprisonments and bonds, for so the Holy Ghost had witnessed, and partly, probably, because marriage would have interfered with his evangelization work. In those days, when means of travel were so poor, it would be especially so, and Paul deemed it wisest not to marry again.

This was the devil's opportunity, especially as he saw good and holy women "labouring with Paul in the Gospel." Is there anything that the devil more delights in than to raise some unfounded scandal concerning a man of God, and suggest impurity where only holy thoughts and actions exist? The devil did this with Christ himself: for that is the suggestion of certain passages in the Gospels containing the vile words of His adulterous adversaries. Paul was not above His Lord, nor are any who are truly faithful. They will be called to suffer as their Master.

Some filthy reporter of the Jerusalem Dispatch of that day was on the track of Paul, watching opportunities for evil, albeit it was before the time of newspapers there was still something answering to them in the correspondence of the "scribes" who were so bitterly opposed to Christ and His followers then as now.

[To be continued in our next issue.]

DIVINE HEALING AND THE CHICAGO DOCTORS.

A NEW ATTACK ON THE DIVINE HEALING HOMES.

WE ARE possibly on the eve of another series of persecutions by the Doctors.

Upon the last occasion on which they entered into the lists determined to destroy us, they moved upon our little Zion in the following order:

The advance guard was composed of the *Chicago Dispatch*, which filled the air with the stench that at all times issues from its pestiferous pages, and under a cloud of the vilest falsehood and shameless calumny, the way was opened up for all the other members of the Chicago Press, almost without exception, to charge. This they did, Joseph Medill of the *Tribune* following Joseph Dunlap of the *Dispatch*, and the rest more or less earnestly yelled at us in their wake, waving their scalping knives and hurling their spears tipped with deadly malice.

The Building Department, the Police Force and the Chicago Post Office boldly followed up the attack, and we were visited by a small army of building inspectors, police officers, and the attempt was made to close the Publishing House and to stop our paper by loading it up with fourteen times the postage of any other paper in the country.

Then the final attack was made by the doctors composing the State Board of Health, who arrested the writer under a false charge of false pretenses, by false swearing and summoned himself and Mrs. Dowie before the Justice Court to answer a quasi-criminal charge of practicing medicine without a license, and subjected them to trial for weeks before the Court.

This was the disposition of the Black Hawks, and it must be admitted it was a strong array, and they made a mighty big din, the yelling of these "bad Injuns" being heard from Ocean to Ocean.

But they were soundly whipped in the name of the Lord, and retired from the conflict in utter discomfiture. Some of them are now trembling for the consequences of their villiany and are trying to brave it out to Uncle Sam who feels that he has been tricked.

The case upon which we were falsely arrested was "Dismissed" at the request of those who brought it, and the case against Mrs. Dowie was "Dismissed" by the Court for want of prosecution, and the verdict of the Unjust Judge which they obtained contrary to all evidence and justice, and against which we appealed, has apparently been abandoned for we can not even whip the State Board of Health into going on with it. All the buncombe and blow of their silly mercenary legal henchmen has evaporated and they do not seem to relish the possibilities of a trial before a judge and jury in a Court superior to that filthy Justice Court where they got a snatch verdict which has not profited them anything. It has not stopped our work for a moment, although their allies of the Press, and especially the *Chicago Tribune*, falsely reported that our Homes were closed and that we were in full retreat. The Associated Press liars also helped them by telegraphing the same to every city in America.

For some months all has been peace.

We were not a little surprised at this, for the infamous City Council of Chicago, so renowned for "boodling," etc., had taken a hand. This was to be expected, for it is largely composed of Black Hawks. In the midst of the State Board of Health fight, their Health Commissioner had brought up an Ordinance concerning Hospitals in the City of Chicago, which Commissioner Reynolds told one of our friends at the time, was intended especially to reach us. This infamous Ordinance was passed on January 28th, at the time when the Press of this city was denouncing the Council as being composed of a majority of men fully qualified for prison because of their selling franchises, etc. It was duly published on February 9th, but until within the last few days it lay asleep in the pigeon holes

of that House of Corruption, the City Hall of Chicago. Now it has come forth, and we have been favored with a copy, and with a very courteous invitation, of the same order as that of the Spider to the Fly, from Doctor Arthur E. Reynolds.

"Will you walk into my parlor?"

Said the Spider to the Fly,

'Tis the prettiest little parlor

That ever you did spy."

We all know how the fly fared in that parlor.

"But in vain is the net spread in the sight of any bird," if the bird has got any sense left, or ever had any. Oh, no, ye City Doctors, we like your parlor no more than we did that of your State confreres, for we know that your parlors are only murderous vivi-section holes from which the victims rarely escape with either money or life.

We have no ambition to enter into the Sacred Confraternity of Chicago Hospitals, sacred to Disease and Death, after prolonged and nameless tortures such as your victims have so often described in these columns. We do not conduct Hospitals, nor Hotels, nor ordinary Boarding Houses even, for we only admit into the Divine Healing Homes those who are children of God, and who are prepared to give up forever the use of doctors and drugs, of surgeons and their knives. We have neither poisons nor vivi-sections within the walls of the Divine Healing Homes; but we have good food, kind attention, and the Word of God and Prayer, all of which are, for the most part, missing from the Dens of Doctors called Hospitals, in Chicago and elsewhere. We shall never apply for a license to conduct a Hospital for the "treatment" of any diseases, for there are no "treatments" of any kind in the Divine Healing Homes, except kind Christian attentions, and prayer to Him who has said, "I am the Lord that healeth thee," and whom doctors for the most part know little and care less about, although there are a few exceptions, "few and far between," like angels' visits. We shall never submit to any such accursed Ordinance as the one which you want to enforce against us, accursed because it "was born in sin and conceived in iniquity." We shall appeal from Court to Court, if you should snatch another "justice court" decision against us: for we believe that your miserable Ordinance is a miserable farce in the shape of law, and will not for a moment stand in Superior Courts or be sustained by the Supreme Court to which we shall, if needful, God helping us, certainly carry it, in the last resort.

Our readers will see from the following correspondence that we have taken up the gauntlet which the so-called City Health Department has thrown down. We have given the Ordinance in full, and it will be seen that, like a scorpion, its sting is in its tail. The last section, 7, says that, "for the purposes of this Ordinance a Hospital is hereby defined to mean any place used for the reception or care, temporary or continuous, of the sick," etc.

There is not a single home in Chicago where there is a sick person, not a street car where a person who is sick is temporarily sheltered, not a hotel in which there is a sick guest, not a doctor's private house where there is a sick patient for a day, an hour, or a week, which does not become an Hospital according to that stupid Ordinance. Truly the *New York Medical Times* from which we quoted last week, is correct when it says, "A new germ has been discovered and threatens to become a dangerous epidemic.

It is called the "*bacillus lunaticus medicus*." We will add to the statement of our esteemed contemporary the suggestion that another "germ" has been discovered in the City Hall of Chicago, which should be entitled the *bacillus lunaticus hospitalis reynolddenensis*. This "germ" is a terrible one, for it turns any place into a hospital where a sick person can be

found, and demands "a fee of ten dollars," and the services of a whole staff of physicians and surgeons, duly licensed by the City Board of Health which happens to be affected by this microbe of Dr. Reynolds' manufacture and generation. It is a perfectly original microbe, and will require the services of a "microbe killer" very soon, unless every home in the land is to be infected with its insane pranks. It has been invented for the express purpose of guarding the sacred interests of the poison vendors and surgical butchers of Chicago against the ravages of Divine Healing, and it will be likely to be propagated at no distant period in other cities where the old fashioned doctrine of faith in God and prayer in the Name of Jesus has retained a foothold. Let other cities beware, the "germ" is in the air.

And now we await, without any anxiety, the next move of the microbe and its inventors. We have no fear of the results of a conflict with the miserable parasite, and the Divine Healing Homes will go on with their good work, we firmly believe, and no law can be sustained which will call them a "nuisance," so long as the blessing of God still continues to rest upon them, as it now so richly does.

Still we cannot help turning our eyes to that beautiful little hill of Zion where we have resolved to build our permanent Institutions, and are tempted to wish that even now we were just a little way outside the municipal boundaries of Chicago, as we shall be then, so that we might be spared the time of writing about such fool ordinances as these, and might breathe the air unpolluted by the microbes of the microbomaniacs of the City of Chicago. Still we are not sorry that we are here, and we have never feared a fight with the devil and his angels in any form. We certainly have no fear of what man can do unto us, nor of what devils can do unto us, since our "life is hid with Christ in God," and no microbe of the City Hall can touch that life.

We shall probably soon have something further to say in this matter, for it is not likely, now that they have moved again, that our numerous foes will rest content with the spectacle of their present folly, they will go on to make their folly more and more apparent as fools always do, for such never learn by experience.

We ask for the prayers of our readers, and if they will peruse the "Anonymous Threatening Letter" which we have published in our last issue, page 499, they will see that the desire to hurt us seriously is not wanting. We printed it just as it was written. It is one of the kind of things which makes us more determined than ever to go forward. We are not afraid of White Caps nor of Black Hawks.

God is with us, and who can be against us? Still we are careful "to set a watch," as old Nehemiah did, and, whilst "building up the walls of Zion," it will be found that we have a Sword as well as a Trowel. We have no notion of ever letting the Devil have his own way in Chicago.

We came here for the purpose of extending the Kingdom of God and we shall do it in spite of all hell.

Peaceful and quiet and full of restful power, the work goes onward in the Tabernacles and the Homes, and we believe it will. The threats of those "who would put us in fear" are wasted breath. God never made us with any fear of that kind in our composition, and we never let the devil put it there. "All is quiet on the Potomac." We know it, for we have just been there. We are only seeking the good of all, and especially of the sin-stricken and disease-smitten multitudes of Chicago, we shall not be turned aside from our work for a moment by these things. Divine Healing has come to stay, and, when God works, who shall hinder?

CITY OF CHICAGO.
DEPARTMENT OF HEALTH,
ARTHUR R. REYNOLDS, M. D.
COMMISSIONER.

CHICAGO, May 1, 1895.

TO THE RESPONSIBLE HEAD OF INTERNATIONAL HEALING
HOME FOR THE SICK, 6022 Edgerton Avenue:

Enclosed please find printed blank for application for the Permit required, by Ordinance of January 28, 1895, for the conduct and maintenance of "any place used for the reception or care, temporary or continuous, of the sick, injured or dependent, including women awaiting confinement, or used for the treatment of mental or physical disease or bodily injury."

See copy of Ordinance printed on back hereof.
Your prompt attention is respectfully requested.

ARTHUR R. REYNOLDS, M. D.
Commissioner of Health.

AN ORDINANCE

CONCERNING HOSPITALS IN THE CITY OF CHICAGO.

Be it Ordained by the City Council of the City of Chicago:

SECTION 1. That it shall be unlawful for any person, firm, association or corporation, other than the regularly constituted authorities of the United States, the state of Illinois, the county of Cook, or the city of Chicago, to open, conduct, manage or maintain any hospital as herein after defined, within the corporate limits of the city of Chicago, without first obtaining a permit therefor, to be issued by the Commissioner of Health of the city of Chicago, upon the written application of such person, firm, association or corporation, which application shall state the location or proposed location of such hospital, the purpose for which it is to be opened, conducted or maintained, the accommodations or proposed accommodations for the inmates thereof, the nature and kind of treatment given or proposed to be given therein, and the name and address of the chief physician, surgeon, or intended chief physician or surgeon, attendant thereat.

Sec. 2. It shall be the duty of the said Commissioner of Health, upon the presentation of said application, to make or cause to be made, strict inquiry into the facts set out in such application, and if upon such inquiry he shall find that such hospital is or is intended to be so constructed as to afford proper accommodations for the care of the persons received or proposed to be received therein; and that the chief physician or surgeon or intended chief physician or surgeon attendant thereat gives or is under agreement to give such attendance thereat as does or will render him responsible, professionally, for the medical or surgical treatment given or to be given to any and all persons thereat; and that such chief physician or surgeon is regularly authorized to act as such under the laws of the state of Illinois; and upon payment to said Commissioner of Health of a permit fee of ten dollars, he shall issue a permit in the name of the city of Chicago to such applicant, to open, conduct, manage or maintain a hospital at the place or in the manner and for the purpose in such application mentioned, which said permit shall cease and be inoperative on the 31st day of December next following the issue thereof.

Sec. 3. It shall be the duty of such person, firm, association or corporation permitted, as aforesaid, to open, conduct or maintain a hospital within the corporate limits of the city of Chicago to make a report to said Commissioner of Health on or before the fifth day of each calendar month showing a complete record of such hospital during the preceding month, including the number of inmates received, discharged and died during the month, causes of deaths and such other information as may be necessary to an intelligent sanitary supervision of the establishment; such record to be furnished on blanks prepared and supplied by the Commissioner of Health and to be verified by the affidavit or affirmation of the chief physician or surgeon or superintendent attendant thereat.

Sec. 4. Every hospital permitted as aforesaid shall at all times be open to the inspection of said Commissioner of Health or his duly appointed assistants or inspectors.

Sec. 5. The Commissioner of Health of the city of Chicago is hereby authorized and empowered to inspect, or cause inspection to be made, wherever and as often as he may deem proper, any hospital permitted as aforesaid within the corporate limits of the city of Chicago, and if, upon any such inspection he shall find the same to be conducted, managed or maintained, in violation of the terms of the application for the permit under which the same was opened, conducted, managed or maintained, or in violation of any health or sanitary ordinances, rules or regulations of said city of Chicago, then and in that event he is hereby authorized and empowered to revoke any such license issued for the opening, conduct, management or maintenance of the same.

Sec. 6. Any person or persons or corporation other than the regularly constituted authorities of the United States, the state of Illinois, county of Cook or city of Chicago, opening, conducting, managing or maintaining a hospital as hereinafter defined, within the corporate limits of the city of Chicago, without first having obtained a permit therefor, as provided in section 2 of this ordinance, or after a revocation of such permit under the authority conferred by section 5 of this ordinance, or in violation of any of the provisions of this ordinance, shall be and is hereby declared to be guilty of maintaining a nuisance, and upon conviction thereof shall be fined in a sum not less than fifty dollars, nor more than one hundred dollars.

SEC. 7. For the purposes of this ordinance a hospital is hereby defined to mean any place used for the reception or care, temporary or continuous, of the sick, injured or dependent including women awaiting confinement, or used for the treatment of mental or physical disease or bodily injury.

SEC. 8. This ordinance shall take effect and be in force from and after its passage and due publication.

Ordinance passed January 28th, A. D. 1895.
Due publication made February 9th, A. D. 1895.

CHICAGO, ILL., 189.....

To the Commissioner of Health of the City of Chicago:

SIR:—In accordance with the provisions of an Ordinance Concerning Hospitals in the City of Chicago, enacted January 28, A. D. 1895—

Application is hereby made for a permit to open, conduct and maintain a hospital, institution or establishment, located at(1).....
.....
..... in the city of Chicago, for the purpose of(2).....
.....

The undersigned, who makes this application, is(3) ...
.....
..... of said institution, which is intended to accommodate and to give proper care and treatment to(4)..... inmates.
..... (5).....
..... (6).....

EXPLANATIONS.

The blank spaces in the within blank are to be filled as follows:

- 1] Insert location of institution.
- 2] Describe purpose of Institution, as: "for the purpose of"—
treating and caring for the sick and injured; or caring for women awaiting and during confinement; or caring and treating victims of the opium or other drug habits; or caring for and treating victims of the alcohol habit; or caring for and treating sufferers from mental or nervous disease; or caring for orphans and other infants and children; or caring for the aged and infirm; or the special care and treatment of of any other mental or physical disease or bodily injury.
- 3] Insert full name of chief physician, or chief s con, or superintendent, or proprietor or other responsible head of the institution.
- 4] Insert, in words, the greatest number of inmates to be received.
- 5-6] Sign full name and give address of applicant.

May 9, 1895.

ARTHUR R. REYNOLDS, ESQ., M. D.
Commissioner of Health,
Chicago, Ill.

Dear Sir:—Your letter addressed to "The Responsible Head of International Healing Home for the Sick, 6022 Edgerton Ave.," has been delivered to me. As it neither describes the institutions of which I am the responsible head, nor gives the correct number in the Avenue, I might have refused to receive the letter or to consider it as intended for myself. I am the responsible head of Divine Healing Homes Nos. 1, 2 and 3 situated at 6020 Edgerton Ave., 6034 and 6036 Edgerton Ave., and 253 E. 62nd St., and I do not know of any Home in this neighborhood which has the title to which you address your circular.

Presuming therefore, that the circular is intended to be addressed to this Home, I wish very respectfully to say that I am not conducting any Home which brings me under the provisions of the law which you have sent to me entitled "An Ordinance concerning Hospitals in the City of Chicago."

The Divine Healing Homes have been established, as has been announced publicly from the beginning, for the purpose of receiving.

"First. The sick children of God who are seeking Him alone for healing in the name of Jesus and through the power of the Holy Spirit, and

Second. Those who are receiving instruction in God's way of healing as set forth in the Holy Scriptures."

They are not hospitals in any sense of the word. No "medicine" is used. No "treatment" is given. No nurses are provided and there are none of the arrangements of an hospital.

The Home in which I personally reside is my own private home and all its inmates are treated as my private guests. Services of praise and prayer and teaching of the Word of God are held at least twice daily in the large assembly room where I gather the guests of the three Homes and pray with them in accordance with the direction of our Lord Jesus Christ in the Gospel according to St. Mark, namely, "These signs shall follow them that believe; IN MY NAME they shall lay hands on the sick and they shall recover." Nothing more is done in these Homes than may be done by every Christian minister in the homes of his people, or even by Christian people in their own homes without the presence of a minister.

Divine Healing has no association whatever with doctor and drugs, or surgeons and their knives. God has abundantly vindicated our right to establish such Homes, and we shall continue to maintain that they are not, in any sense whatever, hospitals coming under any section of the ordinance to which you refer, although it is well-known that Section 7 especially and the whole ordinance generally, was devised for the purpose of bringing these Homes within the grasp of the doctors of Chicago operating through your office, so that they might be destroyed.

Thousands and tens of thousands of persons have, within the last two years, passed through these Homes and Zion Tabernacle with its healing room, and a vast number have been wonderfully healed, even of the incurably sick who had been abandoned by all physicians.

A long series of persecutions has already resulted in nothing but shame to the persecutors and without injury to God's work. If this is to be taken as the first movement in a new series of persecutions, all that I have to say is that we shall, by every lawful means, resist the cruel endeavors of self interested men to destroy the work of God and to keep back the sick and sorrowing from Christ as their Healer and Comforter.

It is a fact beyond all possibility of contradiction that no person has yet been found to complain of their treatment, who has been a guest in these homes, and as you must be aware, two out of three cases against me by the State Board of Health were withdrawn, and there seems to be no movement upon their part to bring the third case before the higher court to which I have appealed against the monstrously unjust decision of a petty magistrate who decided against me in the face of all evidence and law, and of all truth and justice. It is a pitful sight to see the State Board of Health and the City Health Department moving against a good work at the instance of a lying press and a concealed band of interested doctors who feel that their craft is in danger because of the tens of thousands of persons who are abandoning medicine and seeking and finding healing through faith in Jesus Christ.

At the same time, I wish to say that these Homes will be at all times open to inspection by properly accredited officers from your Department, for there is no desire on my part to do anything but that which shall promote the welfare of the community generally and of all my guests particularly.

For these reasons, I decline to fill up the "Application for permit under the Hospital Ordinance," and

I am,
Very respectfully yours,
JOHN ALEX. DOWIE.

LEAVES OF HEALING.

REV. JOHN ALEX. DOWIE,

Editor.

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All communications upon business must be addressed to
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6100 Stony Island Ave., Chicago.

CHICAGO, ILLINOIS, - - - MAY 24, 13 9

EDITORIAL NOTES.

"COME let us declare in Zion the Work of the Lord our God."

WE call the attention of our readers to the first of a series of articles on Zion. They will find it on page 524

THE work in the Divine Healing Homes, and in our little "wooden hut," which we are now so soon to leave for Zion Tabernacle No. 2, has been steadily maintained, and the week-day meetings are becoming very large. We are praying over 1,200 times every week with and laying hands upon the sick in the name of Jesus, in addition to our other toil. God is blessing many and there is a constant stream of fresh testimony. Nearly 2,000 persons have openly sought God's mercy in Zion Tabernacle during the week, and there have been many wonderful conversions. The LEAVES OF HEALING continue to be blessed, and kind words are constantly coming from all parts of the earth concerning our little White Dove.

ALL departments of the work co-operate in perfect harmony, and we have a corps of Christian fellow-servants to the number of 35 who are doing excellent service for the Lord as well as unto us. Our fortnightly meeting with these in our own study has become a season of much blessing, and has promoted a most excellent feeling between all our helpers. The problem of how to create harmony between employer and employed has found a solution in our Institutions that is very gratifying. The master must take the place of a fellow servant. Did not the Lord Himself say, "I am among you as one that serveth."

NEXT Lord's Day we move into Zion Tabernacle No. 2, and will open it with All Day Praise and Testimony Meetings. We think our friends will be pleased with the increased accommodation, and the many conveniences in the new building, of which we shall soon give a photo-engraving and a description. It has cost us more than \$1,000 to make the necessary alterations and improvements, and it presents a very pleasant appearance. It will seat 1,200, and should it be required we shall use Zion Tabernacle No. 1 for overflow meetings.

WE have a Baptistry in the new Tabernacle and will resume the celebration of the Ordinance of Believer's Baptism by Trine Immersion. Large numbers of converts are waiting for the opportunity of following Jesus in this beau-

tiful Ordinance. May the Baptism of the Holy Ghost rest upon all who are baptized "into the Name of the Father and of the Son, and of the Holy Ghost."

CANDIDATES for Baptism will please send their name and address to our helper the Rev. J. G. Speicher, at Home No. 3, who will prepare the list of the various Baptisms now soon to take place.

THERE is a spring-like vigor about the whole of the work that betokens a glorious summer and fall in the Tabernacles of our little Zion, and the expectation of removal to the beautiful Hill of Zion a few miles away is creating great enthusiasm amongst our friends everywhere. "God is in the midst of us."

WE have many kind letters from ministers who are attending our meetings, and from brethren at a distance who are reading our literature. Many enquiries are still being made as to a Summer School for Students and Ministers; but we think that it must be postponed for this year. At the same time we shall be glad to welcome into our Homes such of these as are desirous of hearing the ordinary teaching of the Mission and of seeing the work in its every day dress. As the Homes are keeping nearly full, however, it will be best to write in advance and make arrangements for room and board. Address such letters to the Home Steward at Home No. 3.

WE are often tempted in these Notes to write concerning current events, but the people are surfeited with opinions as to the daily happenings, and then we feel that we are dealing with the interests of the Kingdom of God, and these are infinitely more important. Still we have taken time to form opinions on men and things in this country, and when we get to our new location we promise our friends another paper in which we shall feel free to deal with current events in every part of the world.

ONE thing is becoming abundantly clear, and that is, all political parties are breaking up. Great changes are taking place.

SENATOR David B. Hill is famous for his simple declaration of his political faith in the words, "I am a Democrat."

WE have long since come to the conclusion as to what our political faith is, and we say, I AM A THEOCRAT.

IT is not the rule of the people, but the Rule of God that will bring peace and blessing. Authority and Power come from above, not from beneath. The only Mind that rules in Heaven should also rule on earth. Hallelujah, The King is coming!

THE whole land had just burst forth into its newborn glory of green as we sped our way to and from Washington last week, and no more gorgeous garment of glory was ever displayed before mortal eyes than that wondrous panorama of emerald verdure on mountain, valley and plain seen from the Pennsylvania Limited. Over and over again we thought of the lines of Goethe, concerning Nature,

"Thus at the weaving loom of Time I ply,
And weave for God the Garment thou seest Him by."

AND yet we remembered that these leaves would fade and pass away into decay, and we thought of how these lines might be adapted to the Eternal Spirit's work. Truly He is working to reveal to men the seamless Garment of Christ, which all may touch and be healed through simple faith. What a glorious Robe of Unfading Power and Beauty is that Seamless Dress which is still close to us in life's throng and press, and in the silence of the solemn night. Blessed One, how real is Thy presence! How manifest Thy blessing to all who fully trust Thee, Oh Christ of God! How could we live without Thee? It would be one eternal sunless winter. With Thee it is Eternal Spring.

"BRETHREN, PRAY FOR US."

POST OFFICE PERSECUTION OF THE LEAVES OF HEALING.

OUR last article on this subject is contained in No. 31, and we continue our narrative of events connected with this long conflict with the enemies of our little White Dove.

In answer to our letter on page 486, addressed to the Postmaster General we received the following reply:

POST OFFICE DEPARTMENT,
OFFICE OF THE THIRD ASSISTANT POSTMASTER GENERAL
WASHINGTON, D. C.,

May 6, 1895.

REV. JOHN ALEX. DOWIE,
6020 Edgerton Avenue, Chicago, Ill.,

Sir:—I am instructed by the Postmaster General to advise you, in reply to your communication of the 4th inst., addressed to him, that he will be pleased to give you a hearing in regard to the classification of your publication "LEAVES OF HEALING" at any time that may suit your convenience.

Yours very respectfully,

KERN CRAIG,
Third Assistant Postmaster General.

In accordance with this permission of the Postmaster General we telegraphed to him on Wednesday, 15th that we would call upon him on Friday, 17th May. Leaving Chicago by the "Pennsylvania Limited" on Wednesday, the writer arrived in Washington on Thursday evening, and in company with Senator Watson C. Squire visited the honorable gentleman at the head of this great department of State. Mr. Wilson received us with the utmost courtesy and entered into the whole case with considerate care and kindness. We were in conference with him for more than an hour and a half, and think that we have succeeded in our mission, although the formal decision has not been given. It is, of course, a matter of importance to overrule the twice repeated decisions of the Third Assistant Postmaster General and of the Postmaster of Chicago. But we cannot conceive of Mr. Wilson coming to any other decision in the case, nor can any one else who has ever examined it. We were able to meet and controvert, with infallible proofs, the cruelly false statements of our enemies in Chicago, and had a sympathetic and attentive listener in Mr. Wilson.

We took occasion to show the Postmaster General some of the immoral and obscene publications which the Chicago Postmaster allows to pass through the mails at "second class rates," and his remark was, as his face flushed with indignation, "It is not a question as to whether such papers should be allowed to pass through at second class rates, but whether they should not be denied the privilege of passing through the mails at all." Perhaps the enemies of God and of all purity who persecute our LEAVES OF HEALING may find that it has led to results which they have little expected. We will not pollute these pages with their names or quotations from the vile sheets to which we refer, but we think there is a gentleman in charge of the United States Post Office who will not permit the mails to be used for promulgation of the vile announcements of houses of ill-fame, etc.

Our visit to Washington and our private intercourse with many persons of high station there convinces us that God has over-ruled this persecution of our little paper to promote His glory, and to create a deep and earnest interest in it, and in our work for the Lord.

We desire to thank the many friends in the Capital, and in every part of the country who are determined to see that justice is done. Final and complete victory, will be the Lord's. At the same time our experience goes to show that there are powers of evil at work in this nation which are hard to overcome: for when an injustice is wrought it is difficult to reverse the decisions of persons in official positions when they are backed by Rome and Party Politics.

[From *OUR HOPE*—Mendota, Ill., May 1st 95.]

A TESTIMONY TO DIVINE HEALING.

BY MISS LOTTA STEPHENS.

I feel called upon to write a few words in regard to the "statement about alleged faith healing." Many who were at Mendota campmeeting a year ago last summer will remember the girl who attended the meeting, going around on crutches. I have been an invalid for the past sixteen years, having at one time fifty-six abscesses, and having taken out thirty-six pieces of bone. My trouble was caused by the measles settling on the bones. The physician said, when talking to my parents, "There is no hope for her; the only thing that can be done is to open those abscesses for her, to let her rest easier." Thanks be to God, I was able to sit up in a short time after this statement. I kept on gaining until I was able to go around as many saw me at Mendota. I did not seem to get any better nor worse.

About every so often I would have two or three abscesses, form, break open and then heal. I was taken to Chicago to the best and most noted physicians. They would not operate on my knee. One of them, when mother asked if my left knee could be straightened so I could have the use of it, shook his head and said, "Those abscesses can be healed." I did not give up hopes. So last summer I went to Nebraska for a visit. When I came home I had two abscesses forming, one on the left side of my neck the other on my right side just over my hip. I was suffering a great deal at the time. So my dear mother and brother took me to Chicago to see Dr. Dowie. I was so weak I had to be carried there.

The first time Dr. Dowie laid hands on me, "in the name of the Lord Jesus," I cannot begin to tell how strong I felt right then and there. The fourth time he laid hands on me I walked twice across the floor. That evening after supper, I went to my room, shut the door and locked it. I was so pleased to know I had walked without my crutches, I walked across the floor again to see if I could when alone. I walked once, twice, the fourth and sixth time, I was so happy to know I had found God as my healer, as well as my Saviour, for he says, "I am the Lord that healeth." "The Lord will take away from thee all sickness and will put none of the evil diseases of Egypt, which thou knowest, upon thee."

Perhaps some who read this will think that God only meant that for the children of Israel. Let us see how true this is. We believe every word of the Bible is true. Well, then, does he not say, "I am the Lord I change not?" "Jesus Christ, the same yesterday, to-day, and forever?" Jesus healed people of all manner of diseases when here on earth, so why won't he heal them now? He says he is "the same yesterday, to-day and forever."

I now go about the house and yard without the aid of crutches or any other help. I also help mother with the house work, such as cooking, doing dishes, ironing and sewing. I am strong enough to do what work I have tried to do by standing while I work. I have not been able to stand only a few minutes at a time, when I had my crutches under my arms to hold me up, for nearly six years. Thanks be to God, out of those seven abscesses that were on my left knee there is only one left and that is healing, and my left limb is about four inches longer than it was last October. I have been walking without my crutches or any aid whatever since the twentieth day of last November. I can also tell of a number of others that have been healed through faith in Jesus. Giving God all praise and glory, I will close, hoping this will do some one good, for Jesus' name's sake.

Clinton, Iowa.

GOD'S WAY OF HEALING.

BY THE EDITOR.

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

Jesus said, "I am the Way, the Truth and the Life," and He has ever been revealed to His people in all the ages by the Covenant Name, Jehovah-rophi, or "I am the Lord that Healeth thee." (John 14:6 and Exodus 15:26).

The Lord Jesus Christ is still the Healer.

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

Divine Healing rests on Christ's Atonement.

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

Disease can never be God's Will.

It is the Devil's work, consequent upon Sin, and it is impossible for the work of the Devil ever to be the Will of God.

Christ came to "destroy the works of the Devil," and when He was here on earth He "healed every sickness and every disease," and all these diseases are expressly declared to have been the "oppression of the Devil." (1 John 3:8, Matthew 4:23 and Acts 10:38).

The Gifts of Healing are Permanent.

It is expressly declared that the "Gifts and 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 and 1 Cor. 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 Zion Tabernacle, 251 E. 62nd St., near Jackson Park, Chicago, 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 Publishing House, 6100 Stony Island Ave., Chicago.

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

You are heartily invited to attend and hear for yourself.

Gottes Weg der Heilung.

Dom Redakteur.

Gottes Weg der Heilung ist eine Person und kein Ding.

Jesus sagte: „Ich bin der Weg, die Wahrheit und das Leben,“ und Er ist stets Seinem Volke geoffenbart in all den Jahren durch des Herrn Namen, Jehovah-rophi, oder „Ich bin der Herr, der Dich geheilt hat.“ (Johannes 14:6 und zweites Buch Moses 15:26).

Der Herr Jesus Christus ist stets der Heiler.

Er kann sich nicht ändern, denn „Er war derselbe gestern, ist es heute und ewig,“ und Er ist stets bei uns, denn Er sagt: „Siehe, ich bin stets bei Euch, selbst bis zum Ende der Welt.“ (Hebräer 13:8 und Matthäi 28:20). Weil Er unveränderlich ist, und weil er antworfend ist im Geiste gerade so als wie im Fleisch, deshalb ist er der Heiler Seines Volkes.

Göttliche Heilung ruht auf Christi's Vergebung.

Es wurde von Ihm prophezeit: „Sicherlich hat Er unseren Kummer ertragen (Hebräer, Krankheiten) und unseren Schmerz empfunden, und durch Seine Streifen werden wir geheilt,“ und es wird ausdrücklich erklärt, daß dieses in Seinem Dienst der Heilung vollzogen wurde, welcher stets fortgeführt wird. (Isaiah 53:4, 5 und Matthäi 8:17).

Krankheit kann niemals Gottes Wille sein.

Es ist des Teufels Arbeit, folgend auf Sünde, und es ist für die Arbeit des Teufels unmöglich, jemals der Wille Gottes zu sein.

Christus kam, um „die Arbeiten des Teufels zu zerstören,“ und als Er hier auf Erden war, „heilte Er jede Unpäßlichkeit und jede Krankheit,“ und alle diese Krankheiten sind ausdrücklich für die „Unterdrückung des Teufels“ erklärt worden. (1 Johannes 3:8, Matthäi 4:23 und Apostelgeschichte 10:38).

Die Gaben der Heilung sind fortdauernd.

Es wird ausdrücklich erklärt, daß die „Gaben und der Beruf Gottes ohne Reue sind,“ und die Gaben der Heilung sind unter den neun Gaben des Geistes zur Kirche zu finden. (Römer 11:29 und 1 Cor. 12:8-11).

Es giebt vier Arten göttlicher Heilung.

Die erste Art ist das direkte Glaubensgebet; die zweite ist das vermittelnde Gebet von zwei oder mehr Personen; die dritte ist die Salbung des Aestfests mit dem Glaubensgebet, und die vierte Art ist das Handauflegen Derjenigen, welche glauben, und welche Gott vorbereitet und zu jenem Dienst berufen hat. (Matthäi 8:5-13, Matthäi 18:19, Jacob 5:14, 15, Marcus 16:17).

Göttliche Heilung wird von teuflischen Betrügnern bekämpft.

Unter diesen befinden sich Christen Science (fälschlich so genannt), Geistheilung, Spiritualismus, Entzündungs-Evangelismus u. s. w. (1 Timotheus 6:20, 21, 1 Timotheus 4:1, 2, Isaiah 51:22, 23).

Tausende sind durch den Glauben an Jesus geheilt worden.

Schreiber dieses sind Tausende von Fällen bekannt und er hat persönlich seine Hand gelegt auf Tausende von Personen. Vollständige Auskunft kann man erhalten in den Versammlungen, welche im Zion Tabernakel, No. 251 Ost 62. Str., nahe dem Jackson-Park, Chicago, abgehalten werden, sowie aus vielen Pamphlets, welche die Erfahrung von Vielen in deren eigenen Worten enthalten, die in diesem und anderen Ländern geheilt worden sind. Diese Pamphlets werden von dem Zion Publishing House, No. 6100 Stony Island Ave., Chicago, herausgegeben.

„Glauben kommt durch das Hören und Hören kommt durch das Wort Gottes.“

Sie sind herzlich eingeladen, vorzusprechen und sich selbst davon zu überzeugen.

ZION.

“LET US GO UP TO ZION UNTO THE LORD OUR GOD.”

AT LAST.

After many years of missionary journeyings, the Lord has permitted us to take the first steps toward the establishment of a great and glorious Stronghold for the work which He has given us to do on this earth.

Five hundred and fifty-two acres of land have been purchased, pending approval of title deeds, and we now announce the fact publicly, and give an outline of our proposals as to how we hope to use and pay for this lovely tract of land.

But first, let us give the location and a brief description of the site. It is situated about 18 miles from the center of the City, and is outside of its southern boundary. It is within two and one-half miles of Blue Island, in a south-westerly direction, on the Chicago and Rock Island Railway. It has been long known as the Cool property, and the gentlemen from whom we purchase it were born upon it. Its situation is very beautiful, and it is most admirably adapted both for our Institutions, and for the settlement around us of some thousands of our friends. Its lowest level is 37 feet above Lake Michigan and its highest 81 feet. It slopes gradually down in all directions, and can be easily and perfectly drained, all heavy rains must flow down from it in all directions into still lower lands between it and Blue Island. Its drainage will be into the Little Calumet River. A lovely belt of forest runs through it for more than half a mile, and it has beautiful natural parks and a plentiful supply of spring water under the Hill of Zion, sufficient to supply a town of several thousands. There are within less than three miles four lines of Railway, the Grand Trunk, the Chicago Central, the Belt Line, and the Illinois Central. The Chicago and Rock Island intersects it slightly at its south-eastern boundary, giving us over 16 acres of land for business purposes on the south side of the Railway, and runs along our southern boundary for a considerable distance.

How do we hope to use this large piece of land?

We hope to lay out two Reserves of not less than 20 acres each on the highest ground, within easy reach of the Railway. On one of these we shall, God willing, erect our various Institutions, and radiate all the little city from that point, and we shall give the other Reserve for the use of the people.

The first of these Reserves will be called Shiloh Park, and the other Sharon Grove.

On Shiloh Park we shall erect, if the Lord permit

- (1) ZION TEMPLE, to hold about 10,000 persons.
- (2) DIVINE HEALING HOMES, arranged around an inner garden and park to be called Beulah Gardens.
- (3) ZION COLLEGE, a series of schools from the kindergarten to the university preparatory school.
- (4) ZION PRINTING AND PUBLISHING HOUSE.
- (5) ZION REFECTORY, for the refreshment of the multitude expected from Chicago and other places.
- (6) HOMES FOR YOUNG MEN, YOUNG WOMEN, AND FOR ORPHANS.
- (7) ZION LIBRARY.

On Sharon Grove there are now two Springs of Water and we propose to make an artificial Lake and Swimming Baths at the lower end, whilst the entire Reserve will be laid out for pleasant walks, drives, and used for open air assemblies in fine weather, with suitable grounds for cricket, ball, tennis, etc. We hope to make this a most attractive feature of Zion as a delightful gathering place for its citizens especially, and for all visitors. We wish to make it one of the features which will help to make Zion so pleasant for the young that there will be no temptation to seek pleasures elsewhere. We shall discountenance all *matches* with outside players of any game, the games being strictly for recreation and enjoyment and not for heart-burning strife and vain glory. A good Band will be encouraged to play in suitable weather such music as will help to cultivate stirring conceptions of the divinest praise and noblest things. This Grove will be the center of the open air social life of the city, where the busy workers of every kind will meet each other in friendly and easy companionship, and where the young especially will be invited to make it their playground. We shall hope that the entire atmosphere will be one of peaceful rest as well as active enjoyment. It will be largely what the citizens make it. The Park can be made "a thing of beauty," and there is no reason why its memories should not be "a joy forever."

From Shiloh Park and Sharon Grove the whole of the little city will be laid out in such a way as to make them the central point of interest and attraction, the expectation being that only those who desire to live Christian lives will seek their homes in Zion.

No intoxicating liquors, medicines, tobacco, pork, or anything injurious or offensive will be allowed to be sold upon the ground, and the land will be sold only on condition that it be not used for any such purpose at any time.

Provision will be made by us for a plentiful supply of water for drainage, for sidewalks, and for electric and gas lighting, and possibly for internal electric conveyance. The first three of these services will be provided for as quickly as the sale of bonds and of lots will warrant, and the latter will be left to be arranged for by the people when they meet to carry out their duties as citizens.

Manufactories of certain undesirable kinds will not be permitted within the present limits, except of such necessities as may be required for the comfort of the people; but it is and will be our purpose to encourage the establishment of Co-operative Stores for Family Supplies, Co-operative Industries, and Savings Bank and Building Societies. Thrift will be encouraged and aided in every possible way, and it is to be hoped that, at no distant time, such Institutions may be established.

We do not propose to make any mystery about our financial plans. After full and prayerful consideration, and, having taken counsel with gentlemen learned in the law and business men of long experience, we have settled upon the principal details as to how we propose to pay for and improve and settle this

beautiful Zion which God is giving us as a dwelling place whilst carrying forward our service for Him on earth, a preparation, as we believe, for the Zion above.

We have purchased the land for the low price of \$200 per acre.

This is a matter of great surprise to many, as land in the same neighborhood of far inferior quality and less suitable for dwellings has sold for from \$500 to \$900 per acre, without any improvements. We ourselves thought of purchasing a similar tract at \$550 per acre in the same neighborhood. We feel sure that we have made an excellent bargain.

We propose to raise by Bonds the sum of \$500,000, which we propose to use, if our friends entrust us with their means, in the following manner:

Land	\$ 110,000
Drainage, Water, Sidewalks etc.	140,000
Zion Temple, Homes, etc.	250,000
	\$500,000

We shall make the Bonds of \$20 each.

Bonds will be received in payment for land at par, at any time within two years.

Bonds will bear interest at 6 per cent, payable every six months.

Bonds will run for ten years, or be taken up at any time at our option.

Bonds will be secured upon everything that we possess, of shall possess, in Zion or elsewhere, until they are taken up.

Every cent spent upon the land, and every lot purchased will only strengthen the already splendid security of those who purchase bonds.

And now, will our thousands of friends throughout the country BE IMMEDIATELY PRACTICAL and come to our assistance in carrying this matter through.

Consider this matter prayerfully at once and send us an IMMEDIATE TOKEN OF YOUR INTEREST IN GOD'S WORK here, by at once remitting to us the sum to purchase AT LEAST ONE BOND, that is TWENTY DOLLARS.

Let those who desire to use their Lord's money in His own work, and who can afford to do so, remove some of their investments in worldly bonds and entrust us in His Name with some of His own money. Send as quickly as possible all you can.

It would be a great joy to us to pay for all the land within the year, although we have five years to pay it in. It would be a greater joy still for us to have the Temple and the Homes, etc., all fully prepared within the same time. It would be the means of the salvation and healing of multitudes for us to have our Temple built quickly.

THE announcement of our having secured so desirable a location for our little city has given great satisfaction to a wide circle of friends, and we thank all for their kind congratulations.

But will they please to remember that, next to the assurance of faithful prayer on the part of faithful people, the immediate need is Cash. We have to pay \$20,000 on the 12th of August on Land Purchase Account, and we do not want to let the season slip away without making a beginning on the Central buildings in Beulah Park. We shall first of all set about the House of the Lord, and hope to get in the foundations, and begin to raise the walls of Zion Temple before winter.

The Divine Healing Homes, etc will follow, just as quickly as the Lord's Stewards send us their portion.

WE hope that our friends will clearly understand that the Bonds which we shall give for their money, in the case of loans made to us for this work, will bear interest at 6 per cent, and will be secured upon all unsold land, and all the properties of every kind that we acquire in Zion. They are also transferable at par value at any time within two years for the purchase of lots, unless the land should all have been taken up before that time, which is a certainty in the opinion of many.

Indeed there is a feeling that there is not land enough to "go round."

We shall retire Bonds as land is sold, thus preserving the full security of the remainder, and indeed increasing it, for every lot sold will add to the security of the bonds, by increasing the value of the remaining lots.

CHRISTIAN READER WILL YOU HELP?

Then help immediately, and to the fullest extent of your power.

We expect to sell many lots quickly, and many are now eager to purchase. Some of our people have already taken up Bonds in advance of their preparation, and some have deposited money for the purchase of lots. Those who are here will do their part; but it must be remembered that the majority of our people are workingmen, and the winter has been severe, and money is scarce. Let distant friends who see from afar the fight we have to fight for God in Chicago, and who believe that He is with us, help at once.

We shall have low fares and rapid transit from all parts of Chicago and will be able to take the multitudes out to Zion even more quickly than they get to our present location, there being so many choices of routes.

We want to get the Temple under way quickly.

WHO WILL GIVE A LARGE SUM AT ONCE FOR TO HELP US BUILD IT?

We pray God to make you answer who can.

WHO WILL SEND A DOLLAR EACH MONTH TO HELP US BUILD IT?

Nearly all can answer that. Don't delay. Do it to-day.

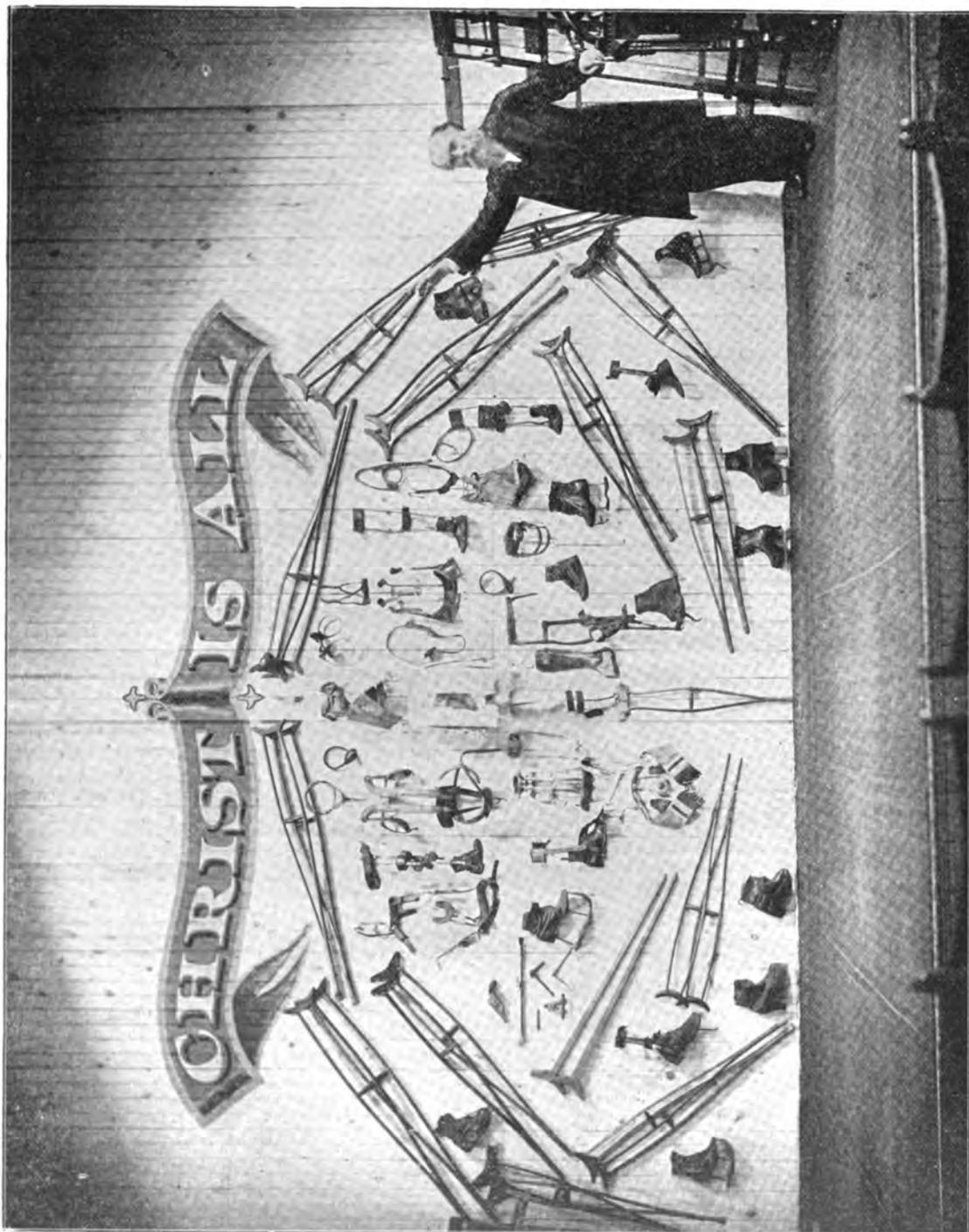
We are toiling away in great happiness, and without weariness. We close this article with the rays of the rising sun streaming in at our windows.

May it be an emblem of the response coming to us from all the lands where these LEAVES OF HEALING go with their message from God.

Chicago is the destined metropolis of this nation, as to population, in all probability within twenty years, or even less. It is a great international center also and there is a great opportunity for our Zion.

In subsequent articles under this heading we shall explain some of our plans as to missionary work from Zion by means of Seventies in Chicago, etc. Meanwhile we close, asking prayer for this important undertaking for our Lord, and for sin-stricken and disease-smitten multitudes for whose Salvation and Healing He died, rose again, and ever lives.

"Except the Lord build the House,
They labour in vain that build it,
Except the Lord keep the city,
The Watchman watcheth but in vain."



CAPTURED FROM THE ENEMY.

Some of the Crutches, Braces, Boots, Plaster Casts, Etc., once worn by the sufferers whom God delivered, with a set of Safe-blower's Tools and the Revolver of a burglar, (now converted) and a number of Cots on which dying persons (now healed) were brought to Zion Tabernacle, in some cases hundreds of miles. WE WEAVE CRUTCHES, AND BRACES AND INSTRUMENTS OF SURGICAL TORTURE INTO A CROWN, AND POINTING TO IT WE CRY TO ALL THE EARTH, "CHRIST IS ALL."

He sendeth His word



and healeth them.

LEAVES OF HEALING

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.

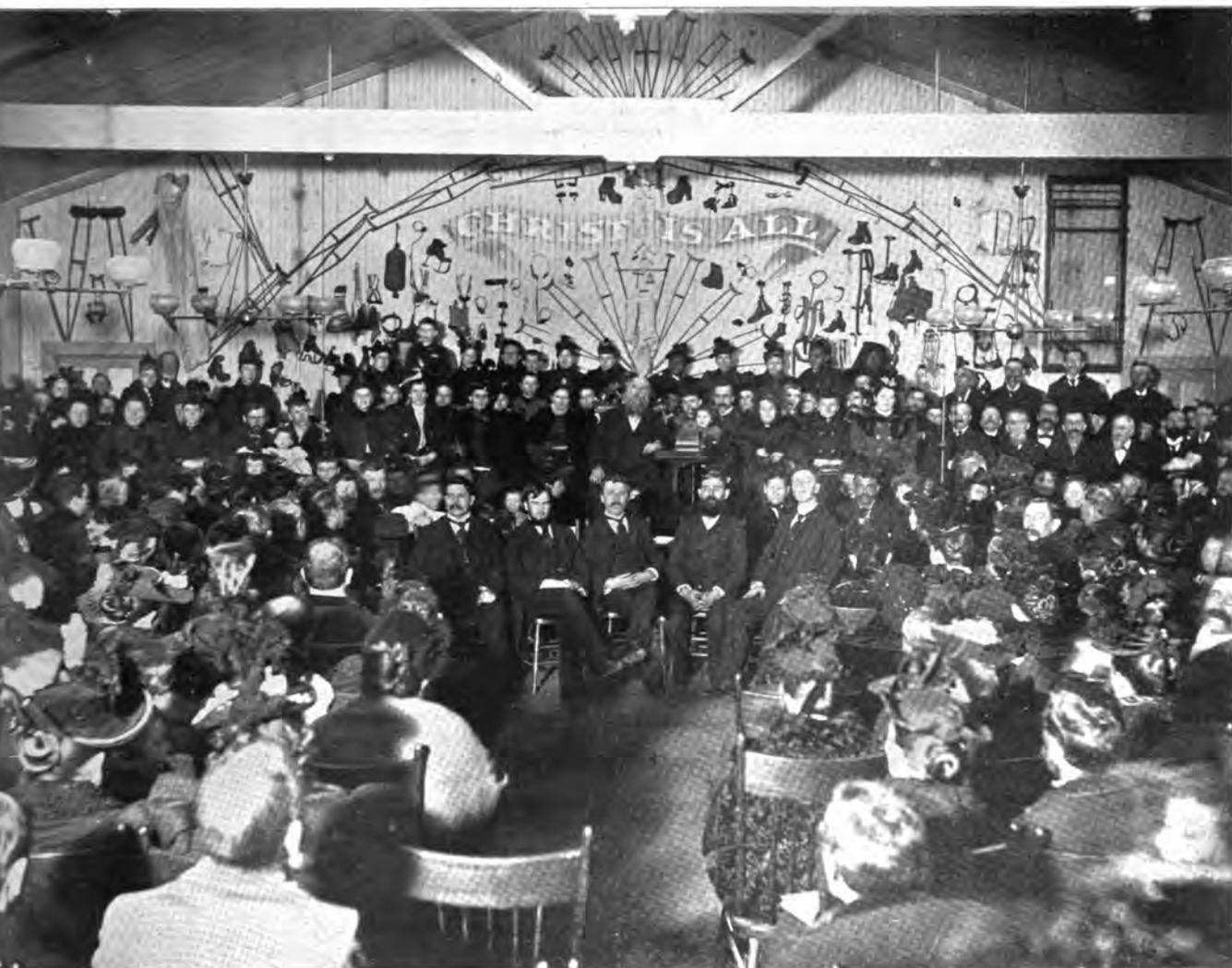
EDITED BY THE REV. JOHN ALEX. DOWIE.

VOL. 1. NO. 34. NEW SERIES.

CHICAGO, MAY 31, 1895.

PRICE FIVE CENTS.

A CLOUD OF WITNESSES.



Scene in Zion Tabernacle, Chicago, at a Praise and Testimony Meeting on Dec. 30th, 1894.

OPENING SERVICES OF ZION TABERNACLE NO. 2.

A DULL GREY SKY, threatening rain, and a falling thermometer and barometer, ushered in a day which marked an interesting development of our work for the Lord in Chicago.

Bright and happy faces confronted the Editor when he stood before the large audience which had assembled in the new auditorium of the large two story building which we have leased for a year to carry on the ever increasing work. The entire building is 120 feet by 60 feet, and on the ground floor we have Zion Publishing House, Zion Refectory, and suites of rooms for various purposes. The upper floor has been, like the whole of the premises, completely renovated, and contains the new Tabernacle, and the Healing Rooms. About 1,300 can be seated. The beautiful motto "Christ is All" shines in letters of gold over the platform, and the wall around it, and for some distance also the side walls are covered with trophies "captured from the enemy," in the shape of large numbers of crutches, braces, steel and brass instruments of surgical torture, trusses, cots on which the dying had been brought, singular kinds of medicines, tobacco pipes from converted "stink-pots," burglar's tools, etc. Some of the envious critics of the work are very wroth that these things should be displayed in the House of God, but the longer we live the more we are convinced that the things which the Devil does not like are the very things we should do. On that principle, and also for other very good reasons, we are continuing the collection of these trophies, and hope to fill ZION TEMPLE with them from end to end some day.

All rose to sing the Doxology to the Holy Triune God, and joined reverently in the prayer, and recital of the Lord's Prayer. Then we sang,

"Praise Him, Praise Him, Jesus our blessed Redeemer."

Then all recited together what we call The Song of Salvation, Healing, Holiness, and Triumphant Entry into the Zion above, the 35th chapter of Isaiah. Our people do this now mostly without looking at the book, and it is a frequent exercise.

We then gave thanks, as usual, for the special mercies of the week, recounting triumphs of grace in healing and salvation.

We told of self-sacrificing work of many in the preparation of the new Tabernacle, etc., and then had a glorious season of prayer for many sick ones at a distance, some of them in London England, and some in Canada, and many in all parts of the United States and Australia, whose petitions had reached us within a few days. We said that we should resume the practice of mentioning publicly those cases which sought for prayer on the Lord's Day at 11, 30 a. m., and 3, 30 p. m.

Our private time for prayer for the absent sick is from 9 to 9, 30 daily. After the Rev. Dr. Speicher had prayed, and our good wife had read the 84th Psalm, the offerings were received, and we preached a short discourse from the words, (revised version) in Psalm 84, verses 5 to 7:—

"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,

Yea the early rain covereth it with blessings.

They go from Strength to Strength,

Every one of them appeareth in Zion before God."

What we said may be told at another time; but we spoke of the way in which God had led us in the wonderful work of the past two years especially. We told of the secret of strength in God, and in Him alone, of which we had been permitted to be an illustration.

We described the "Highways to Zion," and spoke of the Valley of Weeping through which we were passing daily in our ministry for Christ, and of the love that had made it "a place of springs." We spoke of the human strength and of

the divine and showed how the child of God might pass from the one to the other, and then we talked of the Zion here in which we appeared before God in our blessed assemblies and of the Zion above where we would stand by His mercy in the Presence of the King.

Then we spoke of the dear "little wooden hut" as some of our enemies contemptuously called it, where God has so blessed us and tens of thousands, Zion Tabernacle No. 1, and gave thanks for all remembrances of God's love and power therein.

And so with praise and prayer, and holy thoughts from the Holy book, we spent our first morning in Zion Tabernacle No. 2.

The afternoon and evening were given wholly to Praise and Testimony Meetings, and were wonderful seasons of manifestations of God's presence and power. Hundreds were there prepared to testify, and in the two meetings more than five hours of continuous testimony was given, and then the tenth part had not been told.

Every seat in the afternoon was occupied, and a number were compelled to stand, showing that our new auditorium, although so much larger than the first, will not hold the throngs, for the day was cold and threatening. Zion Tabernacle No. 1 will evidently be frequently required for overflow meetings, and it is close at hand.

The meetings were reported briefly and appreciatively by the new Chicago independent paper, the *Times-Herald*, and have created great interest.

Every reference made throughout the day to the Onward Movement, to the establishment of our little city of ZION and permanent institutions for the work, was received with enthusiasm, and when we opened the afternoon service with

"Come, we that love the Lord,

And let our joys be known," etc.,

there surely never was a more heart-stirring singing of the chorus to every verse, considering our numbers, than when the people sang,

"We're marching to Zion,

Beautiful, beautiful Zion,

We're marching upward to Zion,

The beautiful city of God."

How the people sang with the heart, and with the understanding, and with meanings to the song that grow ever more and more beautiful: for "the JOY OF THE LORD" is their strength.

The stream of testimony flowed on in wonderful story after wonderful story until the only exclamation we could make was, "His Name shall be called Wonderful." The Rev. Dr. Graves of New York, and other ministers who were on the platform called for the Doxology and "All hail the power of Jesus Name" so often, that we had to stop the calls, or we would have no time to hear the eager ones who were there telling of how God had through faith in Jesus given sight to their blind eyes, hearing to their deaf ears, strength to their lame feet, health to their dying bodies, removing all kinds of sicknesses and diseases, including cancers, fevers, burned bodies, tuberculosis, scrofula, and many who said they were healed of "infidelity and from being beer-pots, stink-pots," and all other kinds of nasty things, and turned into new men. The man or woman who can attend one such meeting and then go away refusing to believe that Jesus is the Healer of His people to-day as well as in ancient times, is himself a very prince of infidels, and utterly unworthy of attention from any honest man. The work has gone far beyond the question of whether it is genuine or not, and the man who does not believe it is God, but of man, would make John Alexander Dowie as great as God. The works that are being done are in no degree different to those which Christ Himself wrought when here in the flesh, and, if the writer is their author, then he is Christ. But he knows that he is not, and that all the power and glory belong to Him who "Himself took our infirmities and bare our sicknesses," and who is unchangeably the Same. "Christ is All" is not merely our motto, it is our Experience and our Testimony.

"Whereunto will this grow?" is a question which continually confronts us: for growing it is, and will, and all the powers of earth and hell combined, foes within and foes without, cannot impede its onward march. We cannot tell, nor are we troubled: for He who gives us the work will also give us the resources, the helpers, the wisdom, the knowledge, the power and the strength to perform His work and will.

We read many foolish things in "religious" papers, but one of the most foolish is a sentence we have just read in an editorial of a certain New York paper which professes to believe in Divine Healing and which says, "And so the will of God declines, and the Church is unprepared to meet the mighty opportunities of her time, and follow up the providences of God among the nations."

What blasphemous nonsense! The will of God abideth forever. It is unchangeable as God Himself. It cannot decline, it is entirely unaffected by any unbelief in the so-called church, which for the most part is a social assembly of godless formalists, who lie when they call themselves Christians. The true Church of God is always fully equipped for all opportunities and providences; but these Synagogues of Satan called by every name except the Name of Christ are not the Church of God. The Church of God can never lose her strength, for it is the unchanging power of the presence and gifts of the Holy Spirit which gives her a right to be called and to be recognised as the Church, the Bride of Christ.

We believe to-day that the Church exists, it exists in every part of the world, it is found in all Communion, it is found where there is no visible communion, it is found wherever a true worshipper, like Cornelius the Roman Centurion, is found, even although he knows not the Christ. "In every nation he that worketh righteousness and feareth God is accepted with Him," and to that man God will reveal His Son by the Eternal Spirit. The Church of God is equipped fully for her work, and does not depend upon anything that men do or not do. She has a power and an authority that is wholly Divine, and the miserable combinations of politicians who call themselves governments are as the chaff which the wind driveth away. They came in on the wind of vain talk and they go out on the same wind. But the Church of God is sustained by the Breath of God, and neither Rome with her corruptions, nor Russia with her pictures and persecutions, nor the formalities and hypocrisies of so-called Christendom can prevent her glorious success: for the Will of God assures her of Final Victory, and that Will never fails.

THE CHRISTIAN CATHOLIC CHURCH is emerging from all the chaos of the creeds, man-made and man-imposed, and "Fair as the moon, clear as the sun, and terrible as an army with banners" she is going forth to victory. She will inhabit ZION, and there all who are the Lord's will find welcome, if they are honest, industrious, and self-sacrificing, wholly devoted to their Lord in spirit, soul and body, or earnestly desiring so to be. Broad as the Love of God, whose "Mercy is above the heavens," and deeper than the ocean depths, her passion is to serve humanity, by doing all she can to win from sin, from sickness, from death, and from all the powers of hell, "every man;" since Jesus "tasted death for every man." The power to carry out her mission is in her bosom, as it ever has been: for the Holy Spirit is there, and all the gifts are in Him, whose mission it is to glorify the Father and the Son, in bringing about Eternal Redemption.

No cry of an unprepared Church will be raised in ZION, and as we open Tabernacle after Tabernacle and send forth an ever widening circle of Truth we feel that we are a part of that great mystical Body whose members are wherever those whose "names are written in heaven" are found. God grant that we may do our little part ere the short day of life is past, ere the King shall come, for whose advent we are looking and longing. But we are not hanging over the garden gate and gossiping about His coming, we are in the field doing something, we are getting the house in order, we are doing what we can to prepare the unprepared multitudes who have never

heard of Him. We are sure His Will does not "decline," nor His "Power," nor His "Glory:" for it is more and more becoming clear to all men that there is no other solution for their difficulties than the Rule of God in the Home, in the City, in the Nation, in the World, and above all in the Church.

"Like a mighty army moves the Church of God;
Brothers, we are treading where the saints have trod;
Crowns and Thorns may perish, Kingdoms rise and wane;
But the Church of Jesus, constant will remain."

GOD'S WAY OF HEALING.

BY THE EDITOR.

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

Jesus said, "*I am the Way, the Truth and the Life,*" and He has ever been revealed to His people in all the ages by the Covenant Name, Jehovah-rophi, or "*I am the Lord that Healeth thee.*" (John 14:6 and Exodus 15:26).

The Lord Jesus Christ is still the Healer.

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

Divine Healing rests on Christ's Atonement.

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

Disease can never be God's Will.

It is the Devil's work, consequent upon Sin, and it is impossible for the work of the Devil ever to be the Will of God.

Christ came to "destroy the works of the Devil," and when He was here on earth He "healed every sickness and every disease," and all these diseases are expressly declared to have been the "oppression of the Devil." (1 John 3:8, Matthew 4:23 and Acts 10:38).

The Gifts of Healing are Permanent.

It is expressly declared that the "Gifts and 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 and 1 Cor. 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 Zion Tabernacle, 251 E. 62nd St., near Jackson Park, Chicago, 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 Publishing House, 6100 Stony Island Ave., Chicago.

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

You are heartily invited to attend and hear for yourself.

PRAISE AND TESTIMONY MEETINGS.
HELD IN ZION TABERNACLE, No. 2,
LORD'S DAY, MAY 26, 1895.

AFTERNOON MEETING.

SERVICES were opened by singing Hymn 151.
"We're marching to Zion."

After the customary reading of scripture, and thanksgiving for the mercies of the week, prayer was offered by the Rev. Dr. Speicher. Mrs. Dowie also took part in the services and there was large volunteer choir present.

Dr. Dowie said:—"I hold in my hand a large number of cards containing the names and addresses and a short statement of the cases of a great many persons who have come forward to-day and are prepared to testify to their healing. There are over 130 of these on this platform, and there are many more in the audience. Of course it is simply impossible for all to tell us the details of their cases. I will preface these testimonies with a very brief statement of my own case, as yesterday was the 48th anniversary of my birth-day and the twenty-third anniversary of my ordination day, and to-day is the nineteenth anniversary of my marriage day, and the opening of this new Tabernacle also.

PERSONAL TESTIMONY OF REV. JOHN ALEX. DOWIE.

Dr. Dowie then gave his thirty-two years experience of the healing power of God, during which he had not taken a single drop of medicine of any kind. He gave the details of his wonderful awakening thirty-two years ago to the fact that God was the Healer in Christ of His people, and spoke of the many years of trial of faith. Three times he had been severely attacked by the enemy with severe bodily afflictions, through forgetting that the "treasure was in an earthen vessel;" but in each case he had been perfectly delivered, without the aid of, or the thought of using, medical or surgical means of any kind. He spoke of his physical condition now as being beyond all question stronger than at any previous time in his life, and of his increasing capacity for longer periods of work, as shown by the enormous number of over 70,000 times in which he had prayed with the sick during one year, in addition to all the other work of teaching and preaching, organizing Zion Publishing House and preparing its literature, etc. He spoke of the fact that Mrs. Dowie had never tasted medicine since they had been married, and that their children, now eighteen and fourteen years of age, had never been given any medicine since they were born, and were in perfect health of body and mind. He spoke of the experiences of the tens of thousands to whom he had ministered, and of the faith of the people in going up to Zion to the Lord their God, without taking with them either pills, or plasters, or drugs, or lancets, and of their confidence that they would demonstrate at the very gates of Chicago the fact that a community could live very well without whiskey, or tobacco, or pork, or drugs, or doctors, living in "Immanuel's land."

He closed with these words:—

"I love God, and I love mankind, all of them, even the ugliest and meanest; but I *hate* Evil.

I thank God that I am a good hater. It is written, "Ye that love the Lord hate Evil." This is a command which I very gladly obey, and it is good to find that there is a direction for the principle of hatred which God has divinely implanted in the hearts of every regenerated man and woman. It is written, prophetically doubtless of Christ, and therefore measurably of His people, "Thou *lovest* Righteousness and *hatest* Wickedness: therefore God even thy God hath anointed thee with the *oil of gladness* above thy fellows." I hate Sin and Disease and death and all the Powers of Hell, and will never be at peace with Evil: for it is the enemy of God and the corrupter and destroyer of man.

As the years sweep onward I feel that I dare not make any pause in my pushing the Battle of the Lord, and in build-

ing up the walls of Zion. My heart is glad with all the retrospect of God's mercy, and glad with the joyful, though toilsome, work of the present, and glad above all with the thoughts of that Zion above where every ransomed power will find the fullest expression, the fullest exercise, where we shall meet in the land where there is no sin, nor sorrow, nor sickness, nor dying, nor weeping, nor any evil, the land where there is no winter and no night. Let us go forward in the Battle, winning multitudes for Christ from paths of sin, leading the weary and heavy laden sick to find Healing and Holiness in Him, and as we hang trophy after trophy on these walls, and hear the joyful testimonies of hundreds as we shall to-day, we have in every victory that is won, an earnest of the final Victory of the Eternal Son of God our Saviour over all the powers of Hell, the Eternal triumph of the Kingdom of God. And now for the witnesses, God's witnesses, to the Healing power of Jesus, to His presence and sympathy with His people in all their afflictions. May God bless what is spoken to-day to you, and to people in every land and nation: for God is sending these words "to the end of the world." May Christ be glorified, that Lord who has the love of all our hearts, for whom we live, and for whom we would gladly die if He so required. **JESUS IS CONQUEROR.**"

HEALING OF LOCOMOTOR ATAXIA.

Frank Monroe of West Mansfield, Ohio, said:—"I want to let you know what I have passed through and what I have suffered. When the devil afflicted me, I say that he got the worst disease he had; the most dreadful disease that human being was ever cursed with; the most suffering accompanies it. In the first place I broke one of my limbs. This brought on a disease that affected me so that my limbs became unmanageable. I only knew they were there by seeing them. As far as feeling was concerned they were perfectly dead. On going about on my crutches after I got out of bed with my broken limb, my limbs were so diseased that my well knee gave out, and then I wasn't able to get about at all, and all the way I can make you know anything about the way I suffered would be to say that if a person stood and probed you with a pin, this was just as much worse as you could imagine. The physicians told me there was never a case like mine on record that had been cured. I might live on for years; become helpless altogether after a while and yet linger on for years and be perfectly helpless. They had given me up. I began to read the LEAVES OF HEALING and got a little strength and I asked God to help me to get to this place. I came from Ohio and God gave me the money to come on. I cannot testify to a perfect healing, because I was so overcome with this suffering, but I have no more suffering now. I have no more pain. It is all gone every bit of it and such a day as this, I used to hover around the stove. I could not be out without suffering intensely, and to-day I thank God I am free from all suffering and pain. I have to suffer no more. I was not perfect spiritually when I came here, but Dr. Dowie pointed out things that I had to do. I had to make confession, I had to ask forgiveness and I thank God to-day it is all right between God and myself and I expect to be speedily delivered."

Dr. Dowie:—"Now your wife must give her testimony. She has been healed of stomach trouble and other troubles."

PERFECT RELIEF, AFTER 13 YEARS SUFFERING.

Mrs. Frank Monroe of West Mansfield, Ohio said:—"I have been healed of stomach trouble and heart trouble and a trouble that I have suffered from since the birth of my first child who is thirteen years old. After my husband's affliction, (his was so great that I did not mind my own troubles so much. I thought only of his) and about two years after his affliction, I went to the doctor to get morphine for that was the only way we could control him at all. They all said there was no hope of his being any better. I went to my home, nobody knows with what a sad heart. I had three little children and my husband had been my only support. I had nothing I could look forward to. I thought, Oh God, Thou wilt surely help me in my troubles, but I didn't tell my husband. We

received the first LEAVES OF HEALING ever published. My sister who is here in Chicago sent it to me. As soon as I read the LEAVES OF HEALING, hope sprang up in my heart and I began to ask God to open the way that my husband might come here. He did wonderfully open the way and when we came here I sat with him in the congregation. Dr. Dowie said, "The seamless robe of our Lord Jesus Christ is beside every suffering human being" and when he said that I felt the spirit of God and I said, Lord I believe that is true. The seamless robe of the Lord Jesus Christ is beside every suffering soul. That was on Sunday and on Tuesday morning after I got home, I got down on my knees and said Lord, I believe that the seamless robe of the Lord Jesus Christ is by my side and that I can touch that robe by faith this morning and receive healing, and I did. I rose from my knees that morning with the healing of that trouble I had for thirteen years and I am perfectly well to-day.

Dr. Dowie:—"I want to call your attention to a case of very great interest. Some of you may have read a little while ago of a gasoline explosion on the West side. This dear man in trying to save his child from being burned to death was himself terrifically burned on the hands and face and instead of calling for a doctor, he got on a car and came down to me and was prayed for. He will tell you the story and how the Lord restored him."

HANDS BURNED TO A CRISP. GOD HEALS. NO MEDICINE.

August Fuhr, 355 W. Chicago Ave., said:—"It was the 8th of May when it happened and my hands were fearfully burned in trying to tear the clothes off my little boy. They were shapeless, just a mass of flesh and skin and this little finger was burned black. People thought my hands would have to be taken off. They tried to get me to go to the hospital, but I knew better; so I came down here to pray to God, for He was the only one I knew could help me and it was He on whom I depended. He was the only physician that could do me any good. God gave me strength to come down here. Everybody said I would not have the strength to come here. It took an hour and a half on the car and I know I would not have had the strength if it was not for God. I got to Dr. Dowie, and he prayed with me after asking what was the matter. As soon as he prayed, I felt the pain leaving me and I went home without much pain. I fell asleep on the car. I was very weak but the pain left. I slept well that night and had very little pain. I didn't put anything on it; nothing but rags and warm water. This was all I did, and it wasn't but three or four days when this hand was better and there was no more inflammation. Before a week I could press my hands together without any pain. To-day I helped myself at the table with my knife and fork."

Dr. Dowie:—"I may say just a word here. The child that he was trying to save was burned severely and died within three and a half hours. You were very severely burned about the head?"

Mr. F. "Yes sir."

Dr. Dowie:—"Have you taken any medicine?"

Mr. F. "No sir."

Dr. Dowie:—"Has anything been done besides my prayers and Dr. Speicher's?"

Mr. F. "No sir."

Dr. Dowie:—"Did the Lord save you?"

Mr. F. "It was about Christmas when I heard of this place. I came down here and heard the teaching. Before I was a Roman Catholic and very strict. I always attended Church on Sunday whenever I could, and that's what our religion says, that every member should attend church. It was one week before Christmas when I didn't go to church any more. I came down here regular and found out I was all wrong, and I didn't use to read the Bible, but now I read it and find the truth in it. I have also been healed of catarrh."

Dr. Dowie:—"I would like you to notice that there is not a mark on the face where he was burned. He was burned all over nose, eyes, lips and under chin. Just a few days and it will all be gone."

Mr. F. "I give thanks to God."

Congregation sings,

"All hail the power of Jesus' Name,
Let angels prostrate fall."

Dr. Dowie:—"His wife, who is very nervous as a consequence of the death of her dear child, wishes me to confirm his testimony. There is some one who knows these people in the audience. Please rise."

Mr. Kaehne, 344 W. Chicago Ave., rises.

CONFIRMATION OF MR. FUHR'S TESTIMONY BY MR. KAEHNE.

"You know these people and know that what this man says is true?"

"Yes sir."

"You know he was burned almost to death and you know he was healed through faith in Jesus?"

"Yes sir."

TESTIMONY OF MISS LAW.

Dr. Dowie:—"Now I will just ask Miss Fanny Law to stand for a moment. Miss Law's testimony was given at the last testimony meeting. She was sick for a year and came to us with that brace. This brace was worn by her with this neck piece and head arrangement. She had to sleep in this and for seven months was in the Indianapolis Institute. After she came to Divine Healing Home No. 1, we prayed for her on the second day and found her faithful, and she was just healed instantly. She rose right up and walked, and has been walking ever since; and as an illustration of her strength, she and her mamma with several others and myself went yesterday to Zion and we left at a quarter to two and returned at a quarter to eight, making six hours in the carriages and walking about.

You are all right now, Miss Law?"

Miss L. "Yes sir."

Dr. Dowie:—"You give God the glory."

Miss L. "Yes sir."

Dr. Dowie:—"I will ask her mother if that is so."

Mrs. Law:—"That is all perfectly true, Doctor."

Dr. Dowie:—"The work of God does stand. Now I do not know one tithe of those that are healed.

LILLIAN DOBSON HEALED OF HIP DISEASE. SICK SEVEN YEARS.

Where is Lillian Dobson? What have you been healed of?"

Miss D. "Hip disease."

Dr. Dowie:—"Where do you live?"

Miss D. "Bloomington, Ill."

Dr. Dowie:—"How long did you have it?"

Miss D. "Seven years. My limb was three and three eighths short."

Dr. Dowie:—"Is it the same length now?"

Miss D. "Yes sir."

HEALING OF ABSCESS AND BRIGHT'S DISEASE.

Mrs. M. Malcolm, 909 38th Street:—"I had an abscess in the side for five years and many other troubles. Dr. Crocker said I had Bright's Disease of the Kidneys. The abscess never stopped until I came here, and the first time I came here and got the teaching I got stronger. I had always been taught that sickness was the work of God. I commenced to get stronger and now I am perfectly healed. I can work and do everything."

Dr. Dowie:—"Well, if you can do everything, that is enough."

CHRIST, THE ONLY CANCER CURE.

Mrs. Bichel, 763 West Chicago Avenue, said:—"I suffered from cancer in the throat. It was in 1891 that I first came to Chicago and heard of Dr. Dowie at Western Springs. I didn't know Dr. Dowie but I went down there and was healed. He prayed with me and I was instantly healed. The pain left right away."

INSTANTANEOUS HEALING OF CHRONIC ABSCESS.

Mrs. Barr, 11573 Clark Street.

Dr. Dowie:—"This sister's case is exceedingly interesting."

Mrs. Barr. "I want to say, 'Bless the Lord O my Soul, and all that is within me bless His Holy Name.' I was taken sick in bed at Lake Forest, and the doctors examined me and brought in five physicians. I had an operation performed. They had no hope for me. At that time I thought disease originated with God, and I prayed God not to make me a nuisance to everybody, but to make me just so I could help myself a little. Well, He did just as I asked Him. The brother said a while ago that the Devil gave him the worst disease he had. I don't agree with him. I think I had the worst disease that ever human being could have. I have been doing my work ever since a year ago."

Dr. Dowie:—"At the time you were healed, how many abscesses were there?"

Mrs. B. "It was one large abscess with ten openings."

Dr. Dowie:—"Your body had a very offensive smell?"

Mrs. B. "Yes sir."

Dr. Dowie:—"Now you are healed?"

Mrs. B. "I am healed."

Dr. Dowie:—"Do you keep well?"

Mr. B. "I do all my work, and the next day I cleaned house and took up the carpets and—"

Dr. Dowie:—"I guess you are all right."

Mrs. Barr's testimony was confirmed by a friend who says it is all true."

Dr. Dowie:—"Is your husband here? Rise and tell us if it is true."

MR. BARR CONFIRMS HIS WIFE'S TESTIMONY.

Mr. Barr. "Yes sir, it is true. One day she came down here and the next was healed."

Dr. Dowie:—"How many years was she afflicted?"

Mr. Barr. "Afflicted nine years and healed in a day."

Dr. Dowie:—"How much did it cost her?"

Mr. Barr. "It didn't cost her anything."

Dr. Dowie:—"It was without money and without price.

Any of you who have ever paid a cent for healing put up your hands. Did I ever ask any of you for money for healing?" ("No.")

"Now I will ask the Rev. W. O. Dinius, of North Harvey, who is a minister of the United Brethren Church, to give his testimony."

A MINISTER'S TESTIMONY, HEALED OF EFFECTS OF SUN STROKE, ETC.

Rev W. O. Dinius, North Harvey, Ill. said:—"I was in the healing room the evening that Brother James Bates was healed, I saw him when he started to walk. I was in the second row of seats and Brother Bates in the first chair in the fourth row. I was prayed for for sun stroke that I received in the army. I counselled many doctors at Delta, Ohio, where I come from and they all said there was no cure for sun stroke. They never knew of any. I had heart disease and partial paralysis. I couldn't write much. Now I can write all I please and in any position. I couldn't tell about the sun stroke for it has been cold. Since that time, we have had some warm weather and I went out in the yard and spaded up the ground and raked it until the sweat rolled off me and I did it without my hat. The first time I could do this since the war was over in 1865. My deafness is not yet gone but I am going to keep on praying until I get that. My wife and uncle are here and they will confirm what I say."

Dr. Dowie:—"Will they please rise?"

Mrs. Dinius:—"It is all true and I may say that he never could stand the sun and used to carry an umbrella when I was ashamed, thinking it was so conspicuous."

Dr. Dowie:—"What does the uncle say?"

"That Gentleman is perfectly reliable."

Dr. Dowie:—"And he did all these atrocious things in the back yard. Do not do it again without your hat on."

Now the next case will be Brother Bates. His is a wonderful case of healing. You see that long brace on the left. That is Mr. Bates brace. Now dear Brother Bates just tell

your story briefly."

MR. BATES' TESTIMONY.

Mr. J. B. Bates, No. 306 Claremont Ave. said:—"Gentlemen and ladies, Brothers and Sisters, I have been a great sufferer for three years. I hurt my knee three years ago last Feb. I was a terrible sufferer and I tried everything that anybody told me. I got some better and fell again and hurt it and ever since then I have been a cripple and wearing crutches and that brace. I came into Dr. Dowie's place on the last Sabbath in March for the first time and was very much impressed with the teaching that I heard. It was altogether different from what I had been hearing although I had been a church member for twenty six years. I was interested very much in the teaching. I got tickets and came Tuesday and when I went away, I didn't feel much better. The next Sunday, we planned to come out again, but it rained and my wife did not come. It cleared up a little about noon and something told me to get a ticket. The fourth time I came here I was healed. I took off my brace and drew Dr. Dowie's attention to it and he prayed with me. I couldn't walk a step when I came in without the brace and crutch. He prayed with me and I got up and walked off and I have been walking ever since. (Mr. Bates illustrates by walking up and down the platform.) I don't walk much like a cripple. I walk all around the ship yard and climb around among the ships. I say thank God that through the instrumentality of Dr. and Mrs. Dowie I am healed and I would just say to all who are here to-day who want to be healed, I know that everybody can be healed if they just put their trust in the Lord Jesus Christ."

"Praise God from whom all blessings flow."

SWELLING OF LOWER LIMBS HEALED THROUGH PRAYER OF FAITH.

Clara Sghlon, 2992 West Indiana St., Moreland,

Dr. Dowie:—"Both your limbs were lame?"

Mrs. S:—"Yes sir."

Dr. Dowie:—"How long were you sick in the whole body?"

Mrs. S:—"Two years and three months."

Dr. Dowie:—"How much were the legs swelled?"

Mrs. S:—"Awful, very large."

Dr. Dowie:—"Who were your doctors?"

Mrs. S:—"Dr. Free on the Westside. Dr. Pope of Oak Park and two or three others."

I was so bad I could not walk. My husband read about Dr. Dowie and got Dr. Dowie to pray with me. I got a little better and I came out here on the street car. My friends helped me. The first time Dr. Dowie prayed with me, I said, Thank God I am better and I walked going home and when my children saw me, they said 'Oh mamma you can walk.' I had not slept for two and one half years and that night I slept, praise God I am all well and my legs are all right."

HEALED OF CHRONIC CATARRH AND THROAT TROUBLE.

Mrs. Lowrie, 549 57th St., said:—"I came here nine months ago with chronic throat trouble for eighteen years. I had lost part of my eye sight and had catarrh. I listened to Dr. Dowie's preaching. He prayed twice with me and Mrs. Dowie once and I was healed. I thank Dr. and Mrs. Dowie and praise the Lord forever and forever."

Dr. Dowie:—"Our sister showed her gratitude by coming to help clean up this Tabernacle."

HEALED OF "ACTUE KIDNEY DISEASE."

Mrs. J. C. Post, 525 Sheffield Ave. said:—"I suffered with acute kidney disease from three o'clock until eleven and my children wanted me to have the doctor. My husband asked me which I would have the doctor or the Lord. I said I would have the Lord and I prayed and all the pain left me and I was healed."

Dr. Dowie:—"I will now call upon Mr. J. M. Colley. I want to thank Mr. Colley as he stands here for being so kind in helping to get our Tabernacle ready."

HEALED OF CHRONIC DYSPEPSIA.

Mr. J. M. Colley, Streator, Ill. said:—"I have suffered

for the last five years with dyspepsia and for the last nine years with bronchitis and catarrh and a great deal of the time I could not speak at all so any one right here could hear me. Now I can be heard by a gang of men any where in a building, and as for eating, Dr. Speicher can tell you that I eat everything that is put before me. I thank the Lord that He has healed me."

Dr. Dowie:—"Is that true Mrs. Colley? But I guess it is without you saying so. He is a good man."

ANOTHER MINISTER TESTIFIES TO HEALING.

Rev. A. Jones, Logansport, Ind. said:—"My case is not so spectacular as that of the blind man at the Gate Beautiful through prayer and instrument of prayer, but if there is any disease that afflicts humanity, any demon that is more difficult to be overcome than catarrh that reaches through the bronchial and pulmonary tubes, blocking them up so that life becomes a burden, I would like to know what that demon is; and such was my condition and has been for years. I thought sickness was the visitation of God. When in college I had severe spells of sickness. Four years ago the grippe brought me very near death and catarrh so obstructed my lungs and voice that I could not sing, and singing has always been a source of great delight to me all my life. I could not speak at length without great annoyance. I read of the healings in the Inter Ocean a year ago. I came out here not understanding the nature of the movement and Dr. Dowie said, though I had been a preacher all my life that I was a hard case. He did not feel much like laying hands on one of my class. I could only stay a week. At the close of that time he laid hands upon me with a brief prayer. I expectorated much bloody mucus. I thank God publicly for healing me. Now I have had some backslidings, but I came back to spend some time here and Dr. Dowie laid hands upon me and yesterday I expectorated a half a pint of bloody matter, the dregs and remnants of the disease and I cannot tell you the joy I feel to day in being able to talk and to sing without effort, and I praise God for it, and what there is left of life, we are going to give to this great movement. What we have and what we can use shall go into Zion and we expect to have our home there and do what we can to swell the columns of this great and heaven born movement."

Dr. Dowie:—"That old Presbyterian minister has some fire left in him yet. Praise the Lord, Brother."

"We're marching to Zion,
Beautiful, Beautiful Zion,
We're marching upward to Zion,
That beautiful city of God."

LAME 18 YEARS. PERFECTLY HEALED.

Mrs. W. B. Young, 6640 Oglesby Avenue said:—"I have great need to praise the Lord that I was so greatly delivered one year ago the 24th of May. I came up to hear Dr. Dowie first, a year ago last April. That was the first I had heard of this place. We lived near Garfield Park on the West Side, and I was greatly afflicted. I had been greatly afflicted for years. I wore that brace and had that red cushion, and I had crutches 18 years and I had other instruments. Five years ago this last February before coming to Chicago, I went to Cleveland for examination. I came to Chicago and was examined here. I only weighed ninety-five pounds."

Dr. Dowie:—"How much do you weigh now?"

Mrs. Y. "I weigh about 190 now."

My husband heard of this work first and asked me why I didn't go. I said I would be only too glad to go as I needed help. So we came out to the old Tabernacle on the next Sunday, and Oh how my heart swelled within me and I said, 'I am going to be healed.' I said, 'Surely I have got help now. I shall be healed.' I went into the healing room three times, but I did not get healed. On the 24th of May a year ago, I went before the Lord after I got home and said, 'Lord, why am I not healed. I am Thy child.' My husband said I was foolish to feel so. He didn't believe anything in it. I

told him to be still I was being healed, then I said, 'Oh Lord, You have got to heal me, I have got to be healed.' I took off all my instruments and locked them in the drawer, and after I prayed I felt that I was healed. I said, 'Lord Thou hast given me joy in my soul. Thou hast healed me.' From that day to this, I have had no pain. I have done more work than I have done for twenty years, praise the Lord. I give God all the glory through the agency of Dr. Dowie."

Dr. Dowie:—"Now there is a dear boy here who was brought from the Presbyterian hospital. His brother will tell the story for him."

TESTIMONY OF PETER CUPERUS, BY HIS BROTHER.

Peter Cuperus, from Presbyterian hospital.

Theodore Cuperus, 253 E. 62nd Street, said:—"Dear friends, my brother was brought from the Presbyterian hospital two weeks ago last Saturday. He was brought here in a carriage. His legs were stiff with rheumatism and he could not walk. I praise the Lord with my spirit, soul and body that he is healed. I didn't like to give my brother to the doctors. I had told my brother about the work here the best I could. He had faith in God that he came here to be healed and expected to go away healed. Dr. Dowie prayed with him in the name of Jesus, and soon after prayer he walked out from Home No. 1 to Home No. 2, which is two blocks. I speak for him because he has only been three months in this country. We give God all the glory and thank Dr. and Mrs. Dowie."

Dr. Dowie:—"Throw up your stiff arms." (The young man throws arms over his head.) Now let us hear what you say about it."

Peter Cuperus:—"Praise the Lord for my healing so far."

[This young man has only been but a few weeks from Holland.]

Dr. Dowie:—"There is a lady who was carried into the tabernacle about a year ago on the platform. Will she please come forward."

WONDERFUL HEALING OF MRS. KUSSMAUL.

Mrs. Kussmaul 487 15th Street, said:—"A year ago this month I was brought here and carried in by Mr. Cotton, but I will say I took sick a year ago last March. I was very sick. I had a terrible abscess in my side and had an operation but did not seem to get any better.

I lay in bed for three months and got weaker and weaker. It seemed as if I wouldn't get well at all. The doctor said I ought to have another operation. Three doctors held a consultation and said I ought to be taken to the hospital. Well I told my husband I couldn't possibly go to the hospital. I told him I would lie there and die first. I had not heard of Dr. Dowie and the LEAVES OF HEALING were not published then. Mrs. Huber came to see me and she had the *Inter Ocean* which had a long article about a little boy being healed. I said, 'That's wonderful. If I could only get there, but I would die on the way. It is impossible for me to go.' She said, 'We will see about that.' My friend came out here and got a request for prayer and my husband filled it out and sent it in. Dr. Dowie was to pray for me the next evening, and the following evening I felt a little relieved, and the next morning I thought I ought to have a poultice on. I put the poultice on and had terrible pain again. My husband said that I should take it off and throw it away; that if I was going to the Lord for healing, I did not want a poultice. So I threw it away and all the pain left. The morning the doctors were to come and take me to the hospital, we got a carriage to come to Dr. Dowie. I wanted to get away before they came. When they carried me to the carriage, people said that was the last they would see of Mrs. Kussmaul. Nobody ever thought I would get well. I was out at the Tabernacle all day. We made a mistake and came early in the morning. I wanted to get away from the doctors anyway, so we left our house about nine o'clock. The doctors came

To be continued in our next issue.

ZION.

“LET US GO UP TO ZION UNTO THE LORD OUR GOD.”

AT LAST.

After many years of missionary journeyings, the Lord has permitted us to take the first steps toward the establishment of a great and glorious Stronghold for the work which He has given us to do on this earth.

Five hundred and fifty-two acres of land have been purchased, pending approval of title deeds, and we now announce the fact publicly, and give an outline of our proposals as to how we hope to use and pay for this lovely tract of land.

But first, let us give the location and a brief description of the site. It is situated about 18 miles from the center of the City, and is outside of its southern boundary. It is within two and one-half miles of Blue Island, in a south-westerly direction, on the Chicago and Rock Island Railway. It has been long known as the Cool property, and the gentlemen from whom we purchase it were born upon it. Its situation is very beautiful, and it is most admirably adapted both for our Institutions, and for the settlement around us of some thousands of our friends. Its lowest level is 37 feet above Lake Michigan and its highest 81 feet. It slopes gradually down in all directions, and can be easily and perfectly drained, all heavy rains must flow down from it in all directions into still lower lands between it and Blue Island. Its drainage will be into the Little Calumet River. A lovely belt of forest runs through it for more than half a mile, and it has beautiful natural parks and a plentiful supply of spring water under the Hill of Zion, sufficient to supply a town of several thousands. There are within less than three miles four lines of Railway, the Grand Trunk, the Chicago Central, the Belt Line, and the Illinois Central. The Chicago and Rock Island intersects it slightly at its south-eastern boundary, giving us over 16 acres of land for business purposes on the south side of the Railway, and runs along our southern boundary for a considerable distance.

How do we hope to use this large piece of land?

We hope to lay out two Reserves of not less than 20 acres each on the highest ground, within easy reach of the Railway. On one of these we shall, God willing, erect our various Institutions, and radiate all the little city from that point, and we shall give the other Reserve for the use of the people.

The first of these Reserves will be called Shiloh Park, and the other Sharon Grove.

On Shiloh Park we shall erect, if the Lord permit

- (1) ZION TEMPLE, to hold about 10,000 persons.
- (2) DIVINE HEALING HOMES, arranged around an inner garden and park to be called Beulah Gardens.
- (3) ZION COLLEGE, a series of schools from the kindergarten to the university preparatory school.
- (4) ZION PRINTING AND PUBLISHING HOUSE.
- (5) ZION REFECTORY, for the refreshment of the multitude expected from Chicago and other places.
- (6) HOMES FOR YOUNG MEN, YOUNG WOMEN, AND FOR ORPHANS.
- (7) ZION LIBRARY.

On Sharon Grove there are now two Springs of Water and we propose to make an artificial Lake and Swimming Baths at the lower end, whilst the entire Reserve will be laid out for pleasant walks, drives, and used for open air assemblies in fine weather, with suitable grounds for cricket, ball, tennis, etc. We hope to make this a most attractive feature of Zion as a delightful gathering place for its citizens especially, and for all visitors. We wish to make it one of the features which will help to make Zion so pleasant for the young that there will be no temptation to seek pleasures elsewhere. We shall discountenance all *matches* with outside players of any game, the games being strictly for recreation and enjoyment and not for heart-burning strife and vain glory. A good Band will be encouraged to play in suitable weather such music as will help to cultivate stirring conceptions of the divinest praise and noblest things. This Grove will be the center of the open air social life of the city, where the busy workers of every kind will meet each other in friendly and easy companionship, and where the young especially will be invited to make it their playground. We shall hope that the entire atmosphere will be one of peaceful rest as well as active enjoyment. It will be largely what the citizens make it. The Park can be made “a thing of beauty,” and there is no reason why its memories should not be “a joy forever.”

From Shiloh Park and Sharon Grove the whole of the little city will be laid out in such a way as to make them the central point of interest and attraction, the expectation being that only those who desire to live Christian lives will seek their homes in Zion.

No intoxicating liquors, medicines, tobacco, pork, or anything injurious or offensive will be allowed to be sold upon the ground, and the land will be sold only on condition that it be not used for any such purpose at any time.

Provision will be made by us for a plentiful supply of water for drainage, for sidewalks, and for electric and gas lighting, and possibly for internal electric conveyance. The first three of these services will be provided for as quickly as the sale of bonds and of lots will warrant, and the latter will be left to be arranged for by the people when they meet to carry out their duties as citizens.

Manufactories of certain undesirable kinds will not be permitted within the present limits, except of such necessaries as may be required for the comfort of the people; but it is and will be our purpose to encourage the establishment of Co-operative Stores for Family Supplies, Co-operative Industries, and Savings Bank and Building Societies. Thrift will be encouraged and aided in every possible way, and it is to be hoped that, at no distant time, such Institutions may be established.

We do not propose to make any mystery about our financial plans. After full and prayerful consideration, and, having taken counsel with gentlemen learned in the law and business men of long experience, we have settled upon the principal details as to how we propose to pay for and improve and settle this

beautiful Zion which God is giving us as a dwelling place whilst carrying forward our service for Him on earth, a preparation, as we believe, for the Zion above.

We have purchased the land for the low price of \$200 per acre.

This is a matter of great surprise to many, as land in the same neighborhood of far inferior quality and less suitable for dwellings has sold for from \$500 to \$900 per acre, without any improvements. We ourselves thought of purchasing a similar tract at \$550 per acre in the same neighborhood. We feel sure that we have made an excellent bargain.

We propose to raise by Bonds the sum of \$500,000, which we propose to use, if our friends entrust us with their means, in the following manner:

Land	\$ 110,000
Drainage, Water, Sidewalks etc.	140,000
Zion Temple, Homes, etc.	250,000
	\$500,000

We shall make the Bonds of \$20 each.

Bonds will be received in payment for land at par, at any time within two years.

Bonds will bear interest at 6 per cent, payable every six months.

Bonds will run for ten years, or be taken up at any time at our option.

Bonds will be secured upon everything that we possess, or shall possess, in Zion or elsewhere, until they are taken up.

Every cent spent upon the land, and every lot purchased will only strengthen the already splendid security of those who purchase bonds.

And now, will our thousands of friends throughout the country BE IMMEDIATELY PRACTICAL and come to our assistance in carrying this matter through.

Consider this matter prayerfully at once and send us an IMMEDIATE TOKEN OF YOUR INTEREST in GOD'S WORK here, by at once remitting to us the sum to purchase AT LEAST ONE BOND, that is TWENTY DOLLARS.

Let those who desire to use their Lord's money in His own work, and who can afford to do so, remove some of their investments in worldly bonds and entrust us in His Name with some of His own money. Send as quickly as possible all you can.

It would be a great joy to us to pay for all the land within the year, although we have five years to pay it in. It would be a greater joy still for us to have the Temple and the Homes, etc., all fully prepared within the same time. It would be the means of the salvation and healing of multitudes for us to have our Temple built quickly.

THE announcement of our having secured so desirable a location for our little city has given great satisfaction to a wide circle of friends, and we thank all for their kind congratulations.

But will they please to remember that, next to the assurance of faithful prayer on the part of faithful people, the immediate need is Cash. We have to pay \$20,000 on the 12th of August on Land Purchase Account, and we do not want to let the season slip away without making a beginning on the Central buildings in Beulah Park. We shall first of all set about the House of the Lord, and hope to get in the foundations, and begin to raise the walls of Zion Temple before winter.

The Divine Healing Homes, etc will follow, just as quickly as the Lord's Stewards send us their portion.

We hope that our friends will clearly understand that the Bonds which we shall give for their money, in the case of loans made to us for this work, will bear interest at 6 per cent, and will be secured upon all unsold land, and all the properties of every kind that we acquire in Zion. They are also transferable at par value at any time within two years for the purchase of lots, unless the land should all have been taken up before that time, which is a certainty in the opinion of many.

Indeed there is a feeling that there is not land enough to "go round."

WE shall retire Bonds as land is sold, thus preserving the full security of the remainder, and indeed increasing it, for every lot sold will add to the security of the bonds, by increasing the value of the remaining lots.

CHRISTIAN READER WILL YOU HELP?

Then help immediately, and to the fullest extent of your power.

We expect to sell many lots quickly, and many are now eager to purchase. Some of our people have already taken up Bonds in advance of their preparation, and some have deposited money for the purchase of lots. Those who are here will do their part; but it must be remembered that the majority of our people are workmen, and the winter has been severe, and money is scarce. Let distant friends who see from afar the fight we have to fight for God in Chicago, and who believe that He is with us, help at once.

We shall have low fares and rapid transit from all parts of Chicago and will be able to take the multitudes out to Zion even more quickly than they get to our present location, there being so many choices of routes.

We want to get the Temple under way quickly.

WHO WILL GIVE A LARGE SUM AT ONCE FOR TO HELP US BUILD IT?

We pray God to make you answer who can.

WHO WILL SEND A DOLLAR EACH MONTH TO HELP US BUILD IT?

Nearly all can answer that. Don't delay. Do it to-day.

We are toiling away in great happiness, and without weariness. We close this article with the rays of the rising sun streaming in at our windows.

May it be an emblem of the response coming to us from all the lands where these LEAVES OF HEALING go with their message from God.

Chicago is the destined metropolis of this nation, as to population, in all probability within twenty years, or even less. It is a great international center also and there is a great opportunity for our Zion.

In subsequent articles under this heading we shall explain some of our plans as to missionary work from Zion by means of Seventies in Chicago, etc. Meanwhile we close, asking prayer for this important undertaking for our Lord, and for sin-stricken and disease-smitten multitudes for whose Salvation and Healing He died, rose again, and ever lives.

"Except the Lord build the House,
They labour in vain that build it,
Except the Lord keep the city,
The Watchman watcheth but in vain."

ZION.

NOTES OF MAY 31ST.

THERE is not much to report this week concerning the little city that we love, although as yet it exists only to the eye of faith.

WE visited the site with a party of friends from the Divine Healing Homes last Saturday, nineteen in number. It was our birthday, and we thought it a very pleasant way of spending a portion of it. In the morning we had the special Assembly with all the guests in Home No. 1, and after dinner, we took the 1:45 I. C. Express almost at our very door, and reached Blue Island to find four large carriages awaiting us. We drove to and all over the land, or at least the principal parts of it, and our guests were all charmed with the site. Several of them said that they intended to purchase lots, and one of them promised to take up \$1,000 worth of Bonds at once. This gentleman has been for some time in the Homes with his daughter who has been greatly blessed.

AMONGST our party was one young lady who had come to our Home from Cincinnati, Ohio, a few weeks ago, with a spinal brace and head support, in which she had to live night and day, with but the most distant possibility of healing. She was healed instantly when we prayed for her, and spent six hours with us on this long visit to ZION last Saturday. The following day she was at the opening services of Zion Tabernacle No. 2, and yesterday, she returned with her mother a happy girl to her home and friends. Can any one wonder that she is a lover of ZION, and looks forward to returning and spending some time there?

ANOTHER of our party intends to take up an acre in lots in ZION, and has almost decided upon the location.

THE maids in our Divine Healing Homes are amongst the most eager applicants for lots in ZION, and one of them brought us \$100 for bonds a few days ago.

As these pages pass through the press we are visiting the site with our civil engineer, our architect, and our superintendent of works for the purpose of marking the ground for ZION TEMPLE, the Homes, etc. on Zion Hill, in the reserve to be called Shiloh Park.

IN our next issue we hope to publish a map which our engineer is preparing, showing the exact locality of ZION from various points of the city and suburbs, the railway lines, etc.

WE have given instructions for the platting of the ground as soon as we settle upon the exact location of the various buildings of the Central Institutions mentioned in the two preceding pages, and the exact outlines of Sharon Grove.

As soon as these things are done, we shall publish the plan of the city, and receive applications for lots, stating the conditions for payment, and also the conditions which will be contained in the title as to what things may not be done in ZION.

MEANWHILE we are ready to receive money for Bonds which are being prepared in a proper manner in accordance with the conditions stated in the preceding pages. All who

now come to our help by taking up bonds will be first considered in the selection of lots, and will be given their choice. Others, who are not bond-holders, must take their choice of what is left. We shall take precautions to keep the land from getting into the hands of speculators, and will see that it is purchased as far as possible by persons who will use it for God and for their families, or for the good of those who desire to come.

THERE is a good opportunity for Christian people who desire to invest in paying property near Chicago purchasing lots and building houses and selling them to good tenants. We shall be glad to receive communications from such persons and to give them special advantages in regard to the selection of lots. It is an excellent opportunity for doing good, and getting a good result to the investment, helping an excellent class of Christian working people of moderate means to settle in ZION and to purchase homes.

A good friend came in a short time ago and said, "When you are ready to build ZION TEMPLE I have \$1,000 for it, as a Thank-offering to the Lord."

ANOTHER of our earnest workers gives \$1,000 for the same purpose.

A friend in Baltimore announces his intention of taking Bonds for \$500., and also announces his intention of selling his property there and of coming to ZION.

ANOTHER of our workers has given instructions for the sale of his property at even one half of its present estimated value in the country town where he lives, and of his intention to take up land and settle in ZION.

A widow asks us if she can get lots there and as to the present facilities for educating her children in the neighbourhood. These are excellent, for there are superior public and private schools within a short distance by rail, and it will not be long after we establish the town that we shall establish ZION COLLEGE, God willing, in many of its departments.

AND so, already, the tide of interest rolls onward, and we cannot doubt that God is with us, and will establish us in ZION.

ALL applications and letters of enquiry must be addressed to Rev. John Alex. Dowie, 6020 Edgerton Ave., Chicago, and marked ZION in the upper left hand corner of the envelope. Do not write concerning any other matter in that particular letter, as it facilitates correspondence when the various subjects on which friends write are kept separate. Let all letters concerning other departments of the work, requests for prayer, and enquiries concerning the Homes be addressed as before.

WE are ready to give receipts for money sent to us on account of Bonds, and the formal Bond will be prepared as soon as possible. Those acquainted with large business matters of this kind will know that they take time. But we do not want our friends to delay, for if the money comes in freely we shall proceed at once with the plans for the Temple and the Homes, and get them well forward before the end of this year. "The King's Business requireth haste." We desire to avoid "hurry," and, therefore, want to get to work on ZION as quickly as possible. Proper "haste," and foolish "hurry and flurry" are two different things.

"LET the children of Zion be joyful in their King."

HOW TO REACH ZION TABERNACLES AND THE DIVINE HEALING HOMES.

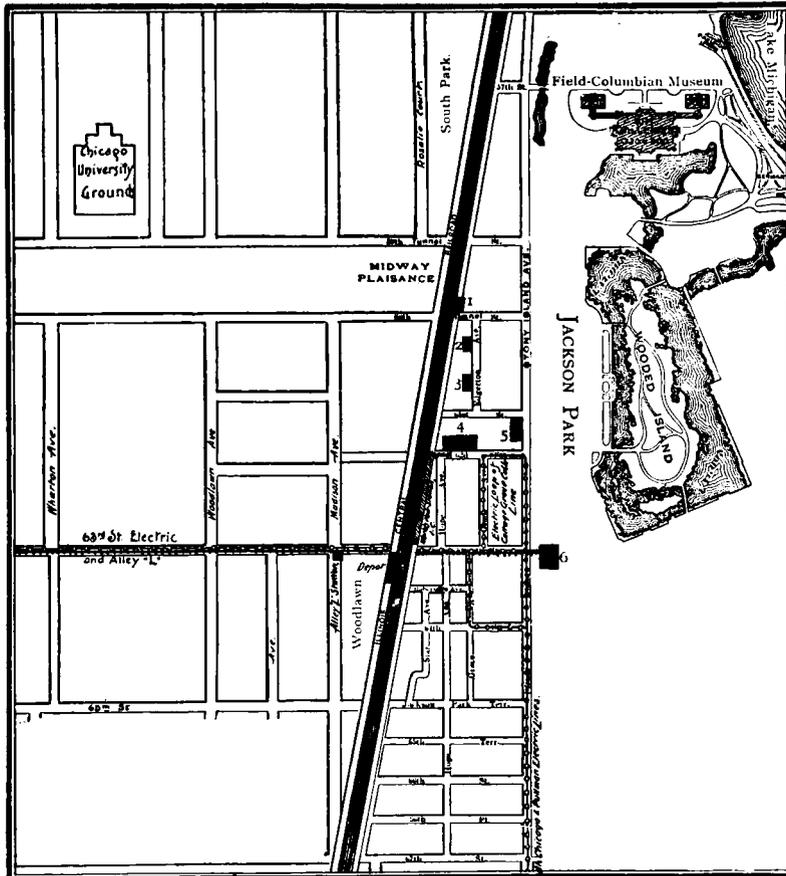
MANY of our friends from distant places find some difficulty in reaching us. Many have been misled by evil disposed persons on the railway cars, the street cars, and at the depots.

We give here a diagram of the locality of our various Institutions, which are situated, as will be seen, close to Jackson Park, the site of the recent World's Fair and the Midway Plaisance.

For those who arrive in Chicago from distant points, it is well to take a Parmelee Transfer Coach to the Illinois Central Depot at 12th Street, and take the Local Suburban Train to 60th Street, which is close to Divine Healing Home No. 1. It is well to check all baggage on the incoming trains with the

Those who desire to come out by the Cable and Electric Street Cars (fare 5 cents) can take these cars from the center of the city on either Wabash Avenue or State Street, and will transfer from the Cable to the Electric Cars at 63rd Street, going to the end of the Electric line at Stony Island Avenue, as shown on the diagram. The distance from thence to the Tabernacles is one block. The time by this route is one hour.

Those who desire to come out by the Elevated Railroad can take the Cars at the Depot in Congress Street, near State Street, and go to the end of the line at Stony Island Avenue, which is the same distance from the Tabernacles as the terminus of the Electric line. The time of journey is about 40 minutes.



1. 60th St. Depot Illinois Central Railway.
2. Divine Healing Home No. 1.
3. Divine Healing Home No. 3.
4. Zion Tabernacle No. 1, and Divine Healing Home No. 2.
5. Zion Tabernacle, No. 2, Zion Refectory, and Zion Publishing House.
6. Alley Elevated Railroad and Cable Car Line Depots.

baggage agent who comes through asking passengers if they wish their baggage checked. Simply give the agent the address as 6020 Edgerton Avenue, Chicago. Get a receipt check from the agent for the baggage, and there will be no need to fear loss.

The quickest and best route to the Homes from the center of the city is by the Illinois Central Railway. Express and Local Trains run very frequently. The Express Trains can be taken at Randolph St. or VanBuren St. Depots only. The journey takes about 15 minutes, and they run every half hour. The Suburban Trains run much more frequently and take about 26 minutes. The fare by these trains is 10 cents.

With these instructions in their hands our friends need not to ask more than a simple direction to the various places named, and it is nearly always best to ask that direction from a police officer, and not from a stranger, should an emergency arise. There are wicked persons on almost every train and street car who would take pleasure in turning our friends away from Zion Tabernacle. Police officers are not always to be trusted: for they have hindered and misdirected many. Ask as few questions as possible.

We trust that these directions will prove helpful to our friends and save them much trouble.

GOD'S WAY OF HEALING.

A Series of Lectures by the Editor, presenting the Gospel of Healing through Faith in Jesus Christ, as taught by him during his many years of ministry in many lands.

LECTURE SEVEN.

ANSWERS TO DIFFICULTIES AND OBJECTIONS.

FIRST LECTURE.

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, our Strength and our Redeemer."

TEXT.

"But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh a reason of the hope that is in you, with meekness and fear, having a good conscience that whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ."—1 Peter 3: 15, 16.

Continued from No. 33, page 517.

THE STORY OF PAUL AND THECLA.

There is an ancient book called the Acts of Paul and Thecla which contains a story that may, with other passages in Paul's epistles, give the key to an understanding of the nature of the "thorn in the flesh" with which these "messengers of Satan" used to torture Paul. Possibly the book as we now have it is apocryphal in part; but one of the early Christian Fathers, Tertullian, says that it was written by an Asiatic Presbyter in the first half of the second century, and it doubtless contains in its main features a true tale of the great apostle. I do not at present have the book at hand, but think that I can recall it in its general outline, although it is many years since I read it. I will only attempt to give a general idea of its contents, putting them in present day phraseology.

The story begins by introducing Onesiphorus with some Christian friends watching the passers by at one of the gates of the Grecian city of Iconium. He has on his tablets a description of Paul, and presently he sees one approaching with some companions who answers the description. He is short, bald headed, with piercing eyes and a countenance that seems sometimes like the countenance of a man and sometimes that of an angel. He is welcomed, and proceeds to the home of Onesiphorus, where he is an honored guest. This same Onesiphorus is mentioned by Paul in 2 Timothy 1: 16-18, as having "oft refreshed" him in Rome, and having "ministered in many things" to him at Ephesus. In this good man's house Paul preaches in an upper room the glorious gospel of God.

Amongst the hearers are many slaves. One of them is the favorite servant of a noble young lady called Thecla in that city of Iconium. Her mistress is full of sorrow and utterly weary of life, for all her nearest and loved have fallen victims to the plague and are dead. She is left alone, or worse than that, is expected to marry a young magistrate, an ephor, of the city, who is like herself a heathen. She finds no comfort in the gods, and is despondent almost unto death. She hated life and she hated death, and wept much in her lonely sorrow. She did not love her intended husband who found pleasure in the cruel gladiatorial sports and vices of that time. The games had no charms for her, no healing for her wounded heart.

One morning she asked Thecla where she had been the previous night, not knowing that her maid was secretly a Christian.

"I was hearing a wonderful man named Paul," she said, "who was once a great rabbi amongst the Jews in far away Jerusalem; but now he preaches Jesus of Nazareth, who was

crucified, as the Son of God and the Saviour of the world. Oh, noble Thecla, wilt thou not go also and hear him speak words that shall comfort thine heart, and show thee the true Comforter."

Thecla looked at her maid and said "I will go."

But she did not go at first, she sat at her casement and listened to Paul's voice just across the narrow street in the upper room of Onesiphorus. At last, disguised as a slave, Thecla went with her Christian maiden, and heard Paul tell that wondrous story of how God had become incarnate in Jesus. And as Paul went on to tell of the life and miracles of Jesus, the Christ, and of His death for sinners, His resurrection and His re-ascension into heaven, and the descent of the Holy Ghost, her heart went out to the Conqueror of all true hearts. Then as Paul waxed eloquent in the description of his own conversion and of the wondrous comfort that filled his heart, now "comforted of God," she felt the sweet influence of the Spirit steal over her, and ere she knew she too was at the feet of the Glorified Christ saying, "Lord, what wouldst Thou have me to do?" Paul showed her God's Way of repentance, faith and love, and ere she went from that upper room she said, this God shall be my God. I am Christ's forever, and His alone."

When Paul had finished his mission in that city, Thecla, and many other noble women, left also in his company, and ministered unto him, and those to whom he ministered, following him from city to city. This was the opportunity of the scribes of the Jerusalem Dispatch, and some special "messenger of Satan" from the depths of hell made it his business to keep their filthy minds full of the latest and dirtiest forms of scandalous sensationalism. Everywhere Paul went these lies followed. Finally, as might be imagined, Paul turned to Thecla and said:

"Oh, Thecla, I cannot bear these lies following us. It is 'a thorn in my flesh.' Please to go home to Iconium, Thecla, and serve the Lord there."

"Paul, I will not go home because of any evil speaking."

"But, Thecla, they speak shamefully of us, and it hurts the gospel work."

"What matters their evil speeches. They said the same things of Jesus, and He triumphed."

"But Thecla, pardon me, but you know I cannot marry you or anyone."

"Nobody asked you, sir," she said, or something to that effect.

So Paul had no resort but to ask again and again that the "thorn" might be taken away, until God's voice rang out, "My grace is sufficient for thee: for My strength is made perfect in weakness." Then he stopped complaining, and rejoiced in his affliction, only praying that the "Power of Christ" might continue to rest upon him.

And the Power came, lifting him far above the power of evil men or devils to annoy, and giving him strength to overcome. "The thorn in the flesh" was no longer a "thorn" that could hurt; but he rejoiced in continuous victory over all opinions of men and went on his glorious way.

THE CROWN OF THORNS A CROWN OF GLORY.

And so the "thorn in the flesh" was, I think, a woman, and yet she was the means to him of greatest blessing. Paul's Crown of Thorns was, like that of his Lord and Master, a Crown of Glory.

Paul's "weakness" was changed to strength, and he never again prayed for thorns to be removed by God. In the "Power of Christ" there is no possibility of experiencing "weakness," and that Power rested on Paul from henceforth.

CORROBORATIONS.

There are passages in Paul's epistles, especially in 1 Corinthians 9: 5:—"Have we no right to lead about a wife that is a believer, even as the rest of the apostles, and the brethren of the Lord, and Cephas (Peter)?" It would seem from that as if his conduct had been challenged by foes within the Church on the ground that all the other apostles were married. He said to

the Church at Philippi, "Help those women which laboured with me in the gospel . . . whose names are in the Book of Life." This expression indicates that he had many such women helpers, and he sent his great epistle to the Romans by the hands of one of these women, Phebe, a deaconess of the Church at Cenchrea near Corinth. It was too good an opportunity for "the messenger of Satan" to lose, and I have the opinion that this is the true solution of the much talked of "thorn in the flesh," a base scandal concerning Paul and the good women who were his helpers.

A CLOSING APPEAL.

And now we have travelled far to-day in dealing with these difficulties and objections to Divine Healing, and before I dismiss you, I want to ask God to do something much more important. I want you all to get where you can rest in the Lord for a complete redemption. Let all these miserable objections pass away. Consecrate yourselves, spirit, soul and body to God. Ask His forgiveness, and let the Spirit lead you to a full repentance. Beloved friends, it may appear to some thoughtless critics that I have fought some men very severely to-day. I know I did, and it was needful. But I would gladly bring my bitterest enemies to Christ, knowing that in Him alone can they find mercy. I have found mercy there and a complete salvation, a Comforter and Deliverer when the battle raged, and there was no help in that dark and stormy day. Then I found Him walking the waters, and His voice came to me above all their strife, "It is I, be not afraid." I know Him well, and I am going on to know Him better.

"Jesus, my Lord, I know His Name,
His Name is all my boast."

PRAYER.

"Father in heaven, for Jesus' sake hear our cry.

We have considered these difficulties to some as to Thy willingness to heal Thy children. We have found that they have disappeared in the light of Thy word, of sound reason, in the light of the Spirit. For that we thank Thee, and may we go forward more boldly to proclaim Thy truth. But, our God, there are some here to-day that are yet in their sins as well as suffering from sickness. False teachings in Thy Church have kept them back hitherto. O God and Father help them. Our hearts go out to the multitudes who are perishing in this great city. Shall we not break down the wicked opposition which the Devil has brought against us and against Thy work. Let the Power of Christ rest upon us now. Let us reach the people with this Gospel in its fulness. Enable Thy servant to preach a full salvation.

Let us experience the Risen Life of the Redeemer whose Resurrection is celebrated to-day. Give us immediate manifestation of Thy presence. Lead every contrite heart within these walls to find rest in Thee now, for Jesus' sake.

CALL TO REPENTANCE, FAITH, AND CONSECRATION.

Let every one who wants to be free from sin, to be pure in heart, and clean in life; let every one in this place who wants to find rest in Christ and to consecrate themselves to God this day; let every one feeling their need and desirous that God shall supply it; let everyone who wants the Life of Christ in their spirits, souls and bodies—RISE; and those who are already standing, and who have been standing for several hours in this crowded assembly, PUT UP THEIR HANDS. (*In a moment it seemed as if the whole assembly were on their feet or holding up their hands.*)

QUESTIONS.

Now brothers and sisters, listen.

I ask you in the presence of God, are you willing to give up all sin; can you say, by the grace of God, I am?

Answer:—*I am*, apparently from all.

Are you willing to the fullest extent of your power to put every wrong right; to make restitution and confession wherever needed; can you say, by the grace of God, I will?

Answer:—as before, *I will*.

Are you willing now to make an entire consecration of your spirit, soul and body, and your all, to God; can you say,

I am? Then say with me (*the people then repeated with the speaker the following words, in a very solemn and earnest manner.*)

"Christ shall be magnified in my body, whether it be by life or by death: for to me to live is Christ and to die is gain.

My God and Father, in Jesus Name, and by the help of Thy Spirit, I consecrate myself to Thee. I give Thee my spirit, soul and body, and my all. Let the Power of Christ rest upon me and lift me above the power of every messenger of Satan to hurt me, above every sin, and every sickness, for Jesus' sake Amen."

The Doxology was then sung.

BENEDICTION.

"And now, beloved, abstain from all appearance of evil. And the very God of Peace Himself sanctify you wholly; and I pray God your whole Spirit, and Soul, and Body, be preserved entire without blame, unto the Coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it. The Grace of our Lord Jesus, the Love of God, the Eternal Father, the fellowship of the Holy Ghost, the Eternal Comforter, one Eternal God, abide in you, bless you, keep you, and all the Israel of God everywhere, forever. Amen."

A GOOD INTERPRETATION.

A Scotch paper tells of a dream and its interpretation, which in truthfulness will rank with Joseph's famous explanations: A laborer of the Dundee harbor lately told his wife, on awakening, a curious dream which he had during the night. He dreamed that he saw coming toward him, in order, four rats. The first one was very fat, and was followed by two lean rats, the rear rat being blind. The dreamer was greatly perplexed as to what might follow, as it had been understood that to dream of rats denotes coming calamity. He appealed to his wife concerning this, but she, poor woman, could not tell him. His son, a sharp lad, who heard his father tell the story, volunteered to be the interpreter. 'The first rat,' he said, 'is the man who keeps the public house that ye gang till sae often, and the twa lean anes are my mither and me, and the blind ane is yourself, father.' Who could give a better answer?—World's Crisis.

SMOKING AND CHEWING.

SELECTED BY ELIZA F. M'GAUGHEY.

Key of C, 3/4 time. Sing to the old tune of "Sowing the Seed by the Daylight Fair," etc.

"Smoking the weed by the daylight fair,
Smoking the weed by the noonday glare,
Smoking the weed by the fading light,
Smoking the weed in the solemn night,—
Oh! what shall the harvest be?
Oh! what shall the harvest be?—CHO.

Sowing the seed of a poisoned brain,
Sowing and reaping both palsy and pain.
Forging the chains of your slavery,—
Sure, ah! sure will the harvest be?
Sure, ah! sure will the harvest be!

Smoking in faces of ladies fair,
Poisoning all the ambient air,
In coaches and cars where ladies ride,
The room of the sick and the home of the bride,—
Oh! what shall the harvest be?
Oh! what shall the harvest be?—CHO.

Chewing the weed by the morning light,
Chewing all day and far into the night,
Defiling all places,—the high and the low,—
The stairway, the carpet, the beautiful snow,—
Oh! what shall the harvest be?
Oh! what shall the harvest be?—CHO.

—From the *Gospel Messenger*, May 21st, 1895

LEAVES OF HEALING.

REV. JOHN ALEX. DOWIE, - - - Editor.

PUBLISHED WEEKLY AT } ZION PUBLISHING HOUSE,
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CHICAGO, ILLINOIS, - - - MAY 31, 1895.

EDITORIAL NOTES.

"Now know I that the Lord saveth His anointed."

It is a good thing to be sure of a matter.

"THE Lord strengthen thee out of Zion."

It is a good thing to "be strong in the Lord."

LAST Saturday and Lord's Day, 25th and 26th of May, we celebrated four important events in our life. On the first of these days occurred the 48th anniversary of our birth and the 23rd anniversary of our ordination to the ministry. Then on the 26th we celebrated the 19th anniversary of our marriage, and the opening of Zion Tabernacle No. 2.

"Goodness and mercy all my life
Shall surely follow me,
And in God's House for evermore
My dwelling place shall be."

PARTICULARS of the Opening Services of Zion Tabernacle No. 2, with some comments will be found on pages 530 and 531 in this issue. It was an intense delight to see the very convenient new Tabernacle filled to overflowing at the afternoon service, abundantly justifying the step we took in securing the whole building for the year of our probation ere we reach Zion.

NEXT Lord's Day we shall administer the Ordinance of the Lord's Supper.

THE spiritual results of the work are most cheering, and it is evident that God is preparing a thoroughly consecrated people in these Tabernacles. "New creatures in Christ Jesus," it is evident to all men that "old things are passed away, and that all things have become new." There is a willingness to work, and a determination to serve God in daily life which is most refreshing. We encourage acts rather than words. "By their fruits ye shall know them." The day for a formal and for a sentimental and unpractical religion has forever gone. All men laugh at empty phrases.

THE work in the Divine Healing Homes goes quietly and steadily forward, and there is no indication of the attack upon the part of the Chicago Doctors being renewed for the present.

In any event, the battle will not be fought at the Homes, but in the law courts in the center of the city, seven miles distant. Our friends who are thinking of coming need not fear any disturbance or discomfort from these threats of the enemy. They are simply intended to frighten intending guests.

But they will fail, and are failing, for the Homes are well filled.

We are learning how to arrange for the still larger work in connection with this branch of the work which lies before us, and when the Lord permits us to build the new Homes in ZION we shall be able to do more for the guests than we can now with our divided arrangements of separate Homes. Still our General Assemblies of guests at morning prayers every day in Home No. 1, and three times a week for special teaching, prayer and the laying on of hands, makes the idea of a common home for Christians a reality. We are also greatly blessed in those whom we have placed in charge of Homes No. 2 and 3. We have guests at present from nearly every State in the Union, and from the provinces of Ontario and Quebec in Canada. Friends in England are enquiring for accommodations this summer, and we are looking forward to a pleasant period of labour. We do not intend to seek a vacation until the middle of August, and shall be at home to receive guests all summer, so far as we can now see.

ALTHOUGH we cannot see our way to announce a Summer School for ministers, students and Christian workers this year, yet we are desirous to do all we can to meet the desire for help in this matter, which is expressed by faithful servants of God in all parts of the country. We have now at our disposal a little more room, having transferred the bulk of the work from Zion Tabernacle No. 1, and we have a number of rooms at the rear of it and of Home No. 2 where young men can be accommodated at low rates whilst attending the meetings, to whom we can also give all the privileges of guests in the Homes, and who can, if they wish to, board at Zion Refectory on the European plan, or in the Home as the other guests. This is intended for young men and women who are studying at Colleges and Schools with a view to Christian work of some kind. Letters concerning these accommodations should be addressed to the Home Steward at No. 3, who will give information and terms, which will be made as low as possible.

THERE is no better way, after all, to understand the work than to see it in its every day attire, and the best way to study it is to hear and see the persons who have been healed, of whom there are hundreds in constant attendance.

A FEW paragraphs concerning ZION will be found on page 538 under the permanent heading of ZION. Our little city, as a project, is beginning to attract much attention, and we have no doubt that the Lord has led us in the matter. Our readers will kindly look in the ZION columns for special information concerning matters connected therewith. We are losing no time, but, on the other hand, we are proceeding with deliberation and care in the laying out of the land, and the many matters which have to be considered by our Civil Engineer, our Architect, and our Superintendent of Works, etc. We ask our friends to lose no time in answering our appeal in the article ZION.

Those who take up Bonds immediately will be doing us a great service and we shall give preference to the bond-holders in the selection of lots, for which there is already a large demand, even before a single lot has been platted on the plan. There is no doubt a very general feeling that "there will not be enough lots to go round" as one expressed it.

We hope this feeling is well founded, and are inclined to think it is. Of one thing we are sure, the Lord has not permitted us to have a moment's anxiety as to the success of the project. ZION is not a dream.

"BRETHREN PRAY FOR US."

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DR. DOWIE will deliver an Address at 2:45 p. m. on

"CHRIST IS ALL."

THE ORDINANCE OF THE LORD'S SUPPER will be administered at the close of the afternoon address. All believers are welcome without reference to denominational distinctions.

There are no charges of any kind made. Free-will offerings only are received. All persons who desire to see Dr. Dowie for healing must apply for tickets to the Rev. Dr. Speicher at the close of the Lord's Day services.

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HOME No. 3,

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Personal application by intending guests must be made at Home No. 3 to the Steward of the Homes.

Letters must be addressed to Dr. Dowie.

Terms will be forwarded on application.



DIVINE HEALING HOME No. 3, 6034-36 Edgerton Avenue, Chicago.

He sendeth His word

and healeth them.



LEAVES OF HEALING

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.

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CHICAGO, JUNE 7, 1895.

PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

No. 23.

JOHN THOMAS DILLON.

AUSTRALIA HOLDS A WARM PLACE IN OUR HEARTS, and we give this week the story of this bright young Australian Witness for God, who is now ten years older than when he was so wonderfully healed of a BROKEN ELBOW.

He gave his testimony a few days after his healing in the Masonic Hall, Sydney, New South Wales, where we were holding a Mission, and repeatedly in subsequent years before we left Australia.

His case is one of a very few of its class, and it is fully authenticated and wholly reliable. It was never challenged in Australia, even at the time when first given, and it was freely admitted by the doctors to have been a miracle of healing.

We remember well the day he was healed.

A large crowd of sick persons were thronging us as we passed into our private room from the platform of the Hall, and we were trying to get through when we heard a low moan of one in intense pain. Enquiring, we found this boy, and he was brought into our room by his widowed mother. His arm was in a sling and set in a hinged cradle splint in this form  so that it would always be stiff and remain in that position.

We then removed the splints and he showed us his arm, which

had been broken, smashed would be a better word for it, at the elbow. It would not heal, and was in a highly inflamed condition. The surgeons had told his mother that the arm would have to be amputated above the elbow to save his life. After examination we found both the boy and his mother faithful, and determined to put his arm into God's hands with the expectation of immediate healing. We took the arm, placed the bones into proper position, and held them together as one

would a broken cup which was being cemented. God instantly cemented the injured arm and broken bones, in a few moments the lad was able to bend his arm, move his fingers, and he went away happy and without pain, to sleep for the first night in weeks. On the following day he returned with his arm out of the sling, and showed a number of persons that he could use it freely and within three days he publicly testified and lifted a book with it. The photograph here engraved was taken within a week or two of his healing and shows him holding a book in his hand with the arm which had been broken, and which had been set in an opposite way so that it could not hang down. Let God be glorified.

He not only healeth broken hearts but broken bones.

"Christ is all."



JOHN THOMAS DILLON, Sydney, Australia.

[Extract from *Record of Annual Commemoration*, held in Free Christian Tabernacle, Melbourne, Dec. 4th and 5th, 1887, pages 18 and 19.]

The following letter was read by Mrs. Dowie with the explanation that it had been publicly read by the lad himself (who is about 14 years of age), at a public Testimony Meeting held in Protestant Hall, Sydney, on June 6th, 1887, before a very large audience. Mrs. Dillon, the boy's mother, also gave on that occasion confirmatory evidence; and there were many present who saw him before and after his healing and heard him publicly deliver his first testimony in the New Masonic Hall, Sydney, in October 1885, a few days after the restoration of the broken elbow. Mr. Dowie said they had only two other such cases, one of which had been publicly testified to in that building; but time would only permit of this case being given in detail, so that it might be fully recorded in the proceedings of the day.

164 Elizabeth Street, Sydney, June 6th 1887.

TO REV. J. A. DOWIE,

Dear Sir:—I now write you this statement as to how I broke my arm, and how the Lord healed it through your agency, October 16th, 1885. I was a telegraph messenger, attached to the William street Branch Office, Darlinghurst at the time the accident happened. On 6th October 1885, I was sent with a message in the afternoon to Sir James Martin's residence; when enquiring for his house I went to Percy Lodge, Wylde street, Potts' Point, and in coming away I slipped to the ground a distance of about five feet, severely bruising my left arm and breaking it at the elbow joint. I was carried in by the servants, and a cab being sent for, I was sent to the office in William street. Mr. Booty the postmaster sent an assistant with me to Dr. Crago's surgery in William street; he examined my arm and said it was a very serious break for which he had not the proper splints.

He then sent me in the cab with a lady to the Sydney Infirmary, but I asked the lady to take me home to my mother and she took me there, about an hour and a half after the accident. A doctor there whose name I do not know asked mother in what position she would have it set, at the same time telling her that it would always remain in the same position, as the joint would always be stiff, it was set at a right angle in front of me. My mother was not satisfied, and took me to Dr. Marsden in Elizabeth street, who expressed a similar opinion, and would not do anything; the same evening my mother took me to Dr. Brady, Liverpool street, who also agreed with the other doctors. My mother then took me to see Dr. Westrum, who saw me frequently during the next ten days. I was in great agony, and the arm was so much inflamed, and it was thought by the doctors that it might be necessary to amputate it above the elbow. As I came from the hospital crying with pain on the last day I went there for treatment, my mother said "Johnnie, we will ask God to heal you," and hearing of your Mission in the New Masonic Hall, Castlereagh street, she took me to your meetings; for several days you were very busy, and I could not see you until 16th October. Mrs. Dowie happened to hear me crying with pain in the Hall, and told you of my case, and you sent for me and my mother. I told you I had given my heart to the Lord, and believed He would heal me, for He had healed my mother when she was very ill. You then took off the cradle, splints, and bandages, and after prayer, you in the name of the Lord Jesus, took my arm and pressed the bones of the elbow into position, and held them there for a few minutes. You then told me to *move my fingers and close my hand*, which I did. You then moved the arm slightly, working it from the joint. I THEN MOVED IT MYSELF; and the next day found all the pain

was gone and I COULD MOVE IT FREELY. It grew strong very quickly and is now STRONGER THAN THE OTHER; and I can lift heavy weights. A few days after my healing, my mother took back the splints with me to the Infirmary, and showed the doctors my arm. Dr. Westrum admitted it was perfectly healed. I give all the glory to God, who used you to my healing, and I want to live to His glory.—I am respectfully, — yours in Jesus.

JOHN THOMAS DILLON.

GOD'S WAY OF HEALING.

BY THE EDITOR.

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

Jesus said, "*I am the Way, the Truth and the Life,*" and He has ever been revealed to His people in all the ages by the Covenant Name, Jehovah-rophi, or "*I am the Lord that Healeth thee.*" (John 14:6 and Exodus 15:26).

The Lord Jesus Christ is still the Healer.

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

Divine Healing rests on Christ's Atonement.

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

Disease can never be God's Will.

It is the Devil's work, consequent upon Sin, and it is impossible for the work of the Devil ever to be the Will of God.

Christ came to "destroy the works of the Devil," and when He was here on earth He "healed every sickness and every disease," and all these diseases are expressly declared to have been the "oppression of the Devil." (1 John 3:8, Matthew 4:23 and Acts 10:38).

The Gifts of Healing are Permanent.

It is expressly declared that the "Gifts and 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 and 1 Cor. 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 Zion Tabernacle, 251 E. 62nd St., near Jackson Park, Chicago, 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 Publishing House, 6100 Stony Island Ave., Chicago.

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

You are heartily invited to attend and hear for yourself.

PRAISE AND TESTIMONY MEETINGS.
HELD IN ZION TABERNACLE, No. 2,
LORD'S DAY, MAY 26, 1895.

[Continued from No. 34, page 535.]

WONDERFUL HEALING OF MRS. KUSSMAUL.

Mrs. Kussmaul 487 15th Street, said:—"A year ago this month I was brought here and carried in by Mr. Cotton, but I will say I took sick a year ago last March. I was very sick. I had a terrible abscess in my side and had an operation but did not seem to get any better.

I lay in bed for three months and got weaker and weaker. It seemed as if I wouldn't get well at all. The doctor said I ought to have another operation. Three doctors held a consultation and said I ought to be taken to the hospital. Well I told my husband I couldn't possibly go to the hospital. I told him I would lie there and die first. I had not heard of Dr. Dowie and the LEAVES OF HEALING were not published then. Mrs. Huber came to see me and she had the *Inter Ocean* which had a long article about a little boy being healed. I said, 'That's wonderful. If I could only get there, but I would die on the way. It is impossible for me to go.' She said, 'We will see about that.' My friend came out here and got a request for prayer and my husband filled it out and sent it in. Dr. Dowie was to pray for me the next evening, and the following evening I felt a little relieved, and the next morning I thought I ought to have a poultice on. I put the poultice on and had terrible pain again. My husband said that I should take it off and throw it away; that if I was going to the Lord for healing, I did not want a poultice. So I threw it away and all the pain left. The morning the doctors were to come and take me to the hospital, we got a carriage to come to Dr. Dowie. I wanted to get away before they came. When they carried me to the carriage, people said that was the last they would see of Mrs. Kussmaul. Nobody ever thought I would get well. I was out at the Tabernacle all day. We made a mistake and came early in the morning. I wanted to get away from the doctors anyway, so we left our house about nine o'clock. The doctors came at ten. I was in the Tabernacle during the services and Dr. Dowie prayed with me and asked me in the name of Jesus to stand. I tried to stand three or four times, but I was so weak I could not. He prayed for me two or three times and at last walked me across the floor. Then I was strong enough to walk out. I walked out to the carriage. There were seven cots there on that day. There were a great many waiting outside my own home to see how I was, but they missed me because it was dark when I got home. I walked up the steps and into the house. My husband was very much pleased and could hardly believe it at first. Thought it was only excitement, but he did not discourage me. The next morning, he said, well, I do not believe you can get up this morning and eat breakfast with me. But I did get up and I ate breakfast with him. I have been well ever since. This was on Friday and on Tuesday I came out here and walked up the steps myself. I had been ailing for over a year.

The doctors were Dr. Henkler of Ashland Boulevard and Dr. Schirmer, 18th St."

Dr. Dowie:—"He's a well-known butcher."

"I praise the Lord for my healing and have gained thirty pounds."

Dr. Dowie:—"Let's see how well you can walk, how fast."

Mrs. K:—"I am getting too fat to walk fast."

Dr. Dowie:—"You are well and give God all the glory?"

Mrs. K:—"I am well and give God all the glory."

Mrs. Huber rising says, "I just want to say that that lady went on a visit to Michigan within three weeks and made clothes for her children and sewed on the machine and

worked and got everything ready. Her mother thought she was going to die and had gone home to get the burial clothes ready. They had given up all hope."

SIX YEARS AN INVALID.

Mrs. Nettie Huber, 466 W. 16th St. said:—"I had been sick for about six years myself although I had not been in bed all the time. I had spells of being in bed six months and then I would be better again. I never could be healed until I came to the hospital they said. I did not wish to go there. I had been lying for weeks in bed when a lady came to me and asked me if I believed in prayer. This lady was not a Christian, but she saw that I always went to church and she said, "You are a Christian lady, do you believe in prayer?" I said, "I certainly do." Well I have come to tell you that there is a good man down by the World's Fair who prays for people." I said, O get me up and take me there. I got out of bed, dressed myself and came out here. Dr. Dowie prayed with me and laid hands on me and I left my troubles with the Lord. I do canvassing and I walk all around and I went to this lady and told her what she has said. I praise God and thank Dr. Dowie for his teaching."

Dr. Dowie:—"Now right at this point, I have a letter which I put in my pocket thinking of some such case. It is from Mr. Robert Fryar who has been among us and who is well-known to many. Mr. Fryar wants to beg my pardon for having ever said that I had been too hard with the surgeons."

INTERESTING LETTER FROM MR. ROBERT FRYAR.

VALPARAISO, Ind., May 23rd, 1895.

REV. JOHN ALEX. DOWIE,

My dear Bro. in Christ:—"I feel it my duty to report to you, although I know your correspondence is very large and requires much time and attention, but my continued improvement in health and strength and decrease in the painful conditions that has made life a burden to me now nearly three years, combined with a desire to give more public thanks and praise to Almighty God for His deliverance through your simple and thoughtful explanation of His Word, proving beyond all doubt that you are a workman approved of God, rightly dividing the word of Truth. As my request for prayer so often contained a full account of my diseases, and the last two contained a statement of what God in His mercy had done for me through your teaching, I will not now repeat it, but will give you the result of a surgical operation made here in our city last Monday 20th inst., by four surgeons, Ketchim and Vincent of Valparaiso, Johnson and Cole of Michigan City, Ind., which resulted in the death of one of the most zealous Christian and active workers in our church and a personal friend of ours. She was murdered; but the murderers were acting under a State and County license, and with the consent of both herself and husband. This is the second case of the kind within two months. The other was that of Mrs. Fish of whom I made mention in your private room on the night you met the men there last for prayer, before I came home.

We have a physician here who occasionally decides, (but in every instance it is when the subject is financially well fixed) that they have an internal organ that had best be removed and that they would enjoy better health without the useless thing. Acting upon this theory the above named physicians on last Monday met at the house of our friend and with the use of hooks blindly pulled away whatever they got hold of, occupying about four hours and forty minutes, and in a good deal less time she was a corpse. When my wife heard what was decided upon she called on her last Saturday and in tears begged of her to give up the mad experiment and go over to Zion Tabernacle, but she replied that she had made up her mind to have an operation. My wife left her with a heavy heart feeling that entreaty would be useless, and to-day followed her remains to the grave.

Doctor, I have thought sometimes that you were rather hard on the surgeons, but I now beg your pardon, for to-day,

when I looked into the face of one of their victims and then at the two little girls about 12 and 14 years of age who need a mother's counsel and care as much as ever before, and thought that it was all the result of mad desire to gain notoriety and pocket a big fee, my indignation knew no bounds and my prayer is that God will enable you, by removing this ignorance from the people, to continue to rescue them from torture and the grave and bring them into the glorious light and freedom of the gospel of Salvation and Healing through faith in our blessed Lord and Saviour Jesus Christ.

The Doctors of Northern Indiana and a few from Chicago held a convention in our city in April and on the eve of their adjournment published a clipping which I will enclose.

"Faith cure and Christian science continue to claim their victims. People who are responsible for the death of persons who are induced to believe that they can recover from serious ailments without the help of medicines ought to be arrested for manslaughter."

I prepared an answer to it, but as this was their first salute here, and as they are to meet again in June, I thought it better to wait and see what would result from the next session, and from any public testimony I may be able to add to Divine or God's Way of Healing as experienced by myself, which, God helping me, I must and will as soon as an opportunity presents itself. I have had several interviews with those who have known well my condition before and at the time I went to Chicago the first time, they see and acknowledge the improvement, but to some this is simply a mystery. Others are ready to acknowledge the true source and heartily join with me in thankfulness for my delivery from the bondage I was in and the surgeons knife which was the last remedy recommended. It was told to my faithful wife and myself on the train that took us to Chicago, on the 5th of December, 1894, by our family physician of 40 years ago, whom we met on the train by accident, that I would never be any better until I had an operation performed, and as he was connected with a Hospital in Chicago, though living in Plymouth, Marshall County, Ind., himself, he advised us to go to the Hospital and have the difficulty removed. I told him I would never submit to an operation and that I was decided in my course. His reply was that he was a Christian and firm believer in the Bible, but said he, you will not get healing in that way. We had further talk but this is sufficient. His name is F. A. Borton, M. D., and is a Presbyterian.

And now I pray God to bless yourself, and your patient, earnest, Christian wife, and all those who are laboring with you for the elevation of those who are the victims of sin and disease, and may everything you do in God's name and for the advancement of His Kingdom prosper and be blest.

Faithfully yours,

R. M. FRYAR.

Now what I want to say is this. I will not make any bones about it. I am against medicine and against doctors.

I say it is an infernal lie to say that God Almighty has ever countenanced medicine or surgery. You will search that Bible through from Genesis to Revelation and you will not find one passage in which it says, "Is any among you sick let him call for a doctor." Did you ever see it Dr. Graves? ("I have never heard of the passage.") Dr. Speicher did you? (No) Dr. Jones did you? (No) God has no place for medicine and surgical butchers and I do not hesitate to say therefore that there are scores of children to-day in their graves who would be living.

Mrs. Thompson, you brought your dying son from Indianapolis and they said he would die. "Yes sir." Is he dying now? He is in Home No. 1 and eating three meals a day and several lunches between, and the boy was at the last stage. Dr. Allen of the Indianapolis Institute said to his mother "We can do nothing for him. Take him to Dr. Dowie in Chicago. He may get help there. Dr. Allen knows about Miss Law and Mr. Bates and many others and I want to say that there

are many physicians who are seeking the Lord themselves for healing and are sending their wives and daughters into our homes. They have no confidence in medicine, not an atom.

Now I just take the opportunity of interjecting this slip sent to me by Mr. Fryar. There was a conference of doctors down there in Valparaiso and this is the result of their deliberations among other things; "Faith cures and Christian Science (You know we have nothing to do with Christian Science. Christian Science is an anti-Christian imposture. It is neither Christian nor Scientific. It denies the Divinity of Christ. Divine Healing is not faith cure. It is not faith that cures but God) "Faith cures and Christian Science continue to claim their victims and people who are responsible for the death of persons who are induced to believe that they can recover from serious ailments without the help of medicine ought to be arrested for man slaughter." That is what they did in this city. They arrested me and then when they got hold of me, they wanted badly to get rid of me, and at last they brought up the case with fear and trembling and all they said was, "Justice Prindiville, we ask you to dismiss the case against Dr. Dowie." They had not the first thing to go upon. That was the work of the doctors of Chicago and you will see from the LEAVES OF HEALING this week that they are trying it again. All that it will result in will be this, that everything that they do in the way of endeavoring to persecute us and keep back this work will only establish Divine Healing more firmly. Divine Healing has come to Chicago and it has come to stay; and it has come in the person of Christ himself. It has always been with us and it is with us still, but I want to say this: I will have no quarter in this matter. I am quite prepared to fight this battle with medicine and surgeons to the very last ditch and in that battle I am prepared to take this stand, that their medicine and their surgery has not an atom of science about it. What is the science of the Homeopath who says, Similia similibus curantur and the Allopath who says, Contraria contrariis curantur. The one says Like Cures Like and the other says the other does it. Where is the science? It can not be in both, and friends, it is not in either. I do not hesitate to say this, that if the doctors will change from trying to bring us before the court and will get the platform of the Auditorium, then I will stand there alone with God and debate this question with them for two weeks. If they will give us a free platform, we will bring up witnesses in scores and hundreds to testify that they were utterly without hope and that God healed them at the last extremity, because, mark you, the healings you have heard have been principally healing of human extremity.

"I will call for a few brief testimonies. Please rise as I call upon you."

CHARLES F. STERN. HEALED OF RHEUMATISM, LIQUOR AND TOBACCO.

"Where do you live?"

"No. 483 W. 14th Street."

"Of what were you healed?"

"Rheumatism."

"Anything else?"

"I drank liquor and used tobacco."

"And the Lord perfectly healed you?"

"Yes sir."

"Thank God."

MRS. PETERSON. RHEUMATISM AGAIN.

"Where do you live?"

"No. 1622 Clark Street."

"You suffered from rheumatism?"

"Yes sir."

"How long?"

"Nine years."

"Are you perfectly healed?"

"Yes sir."

"Praise the Lord."

JOSEPH SCHMERL. RUPTURE.

"This is the Hebrew who was converted and who has said—what did you say?"

"I want to die with the name of the Lord Jesus Christ on my lips."

"Our dear Brother was wonderfully healed of rupture of fourteen years standing.

Where do you live?"

"No. 935 Mitchell Street."

EMMA GAWELL. HEART DISEASE.

"What were you healed of?"

"Rheumatism and heart disease."

"Are you perfectly healed?"

"Yes sir."

"This is a remarkable case. She came to us in a dying condition. How long were you sick?"

"Six months."

"You were terribly sick?"

"Yes sir."

"What did the doctors say about you?"

"They said I was incurable."

"Let us see you walk up and down. (Walks up and down platform.)

MRS. VARINO. RHEUMATISM AND LA GRIPE.

"Where do you live?"

"No. 431 Center Avenue."

"What did you suffer from?"

"Rheumatism and gripe."

"And the Lord healed you?"

"Yes sir."

FRED. TRAMPISCH. HEALED OF LUNG AND KIDNEY DISEASE.

"What were you healed of?"

"Liver and kidney disease and lung trouble and drinking."

"You were a stink-pot?"

"A stink-pot."

"A beer-pot?"

"A beer-pot."

"And the Lord has healed you?"

"Yes sir."

"Praise the Lord."

ALBERT MURPHY. INFIDELITY AND RHEUMATISM.

"Where do you live?"

"Goodland, Ind."

"What were you healed of?"

"Infidelity and rheumatism."

"Thank the Lord."

MRS. DOWLING. BLINDNESS HEALED.

"Where do you live?"

No. 938 53rd Street."

"Tell about the little girl that was healed when blind?"

"This little girl, Mary Dowling was blind in one eye for six years, and in the other for one year."

"The Lord healed her?"

"Yes sir. She goes to school."

"You were healed yourself?"

"Yes sir. I had spinal trouble and lung trouble and rheumatism, and I am getting healed of a deformity I have had for years."

MRS. SUSAN SYKES. RHEUMATISM.

Healed of rheumatism which she had 12 years.

MRS. MARSH. HEALED OF CATARRH, ETC.

"Where do you live?"

"No. 4351 Cottage Grove Avenue."

"What were you healed of?"

"Catarrh in the head and throat, palpitation of the heart, rheumatism, indigestion, nervous prostration and everything. They are all gone. The Lord has taken them all away."

GEO. W. MADDEN. NEURALGIA.

"Where do you live?"

"Harvey, Ill."

"What were you healed of, brother?"

"Neuralgia."

"The Lord has healed you perfectly?"

"Yes sir."

"Thank the Lord."

MRS. HAMILTON. DYING CHILD HEALED.

"Where do you live?"

"No. 380 Henry Street."

"Your child was sick and dying?"

"Yes sir. She was healed and I was healed of nervous prostration."

"Brother Hamilton, you were healed too?"

"Yes sir. I was healed of infidelity and I was a whiskey pot and a stink-pot."

"Bless the Lord."

MRS. HENDERSON. THROAT TROUBLE.

"Where do you live?"

"No. 6613 Laffin Street."

"What were you healed of?"

"Throat trouble and trouble that I had for 32 years."

"You are perfectly healed and well now?"

"Yes sir."

GEO. W. STAHLMAN. TYPHOID FEVER.

"Where do you live?"

"My present address is 6448 Stony Island Ave. My home is in Cold Spring, Pa."

"What were you healed of?"

"Typhoid fever."

"You have been greatly blessed?"

"Yes sir."

"Thank God and you are a great help in the work too."

MRS. PEETZ. INTERNAL TROUBLE.

"Where do you live?"

"No. 751 N. Washington Avenue."

"What were you healed of?"

"Internal trouble that I had seven years."

"You are well now?"

"Yes sir."

MRS. HARKNESS. RHEUMATISM HEALED.

"Where do you live?"

"No. 452 35th Street."

"What were you healed of?"

"Rheumatism."

"The Lord healed you?"

"Yes sir."

MRS. S. W. SMITH. HEALED OF FEVER.

"What were you healed of?"

"Fever."

"Where do you live?"

"No. 1254 53rd Street."

"Everybody who has been spiritually blessed in Zion Tabernacle No. 1 rise to your feet. (Many stand.) Glory to God. Every one in this meeting who believes that the Lord Jesus Christ is the present Healer of His people, stand to your feet. (All stand.) What are the doctors going to do with you. 'Bless the Lord, O my soul.' Bow your heads.

O God, our Father, for Jesus' sake bless this meeting. Let the power of the Holy Spirit follow these testimonies. Let them be blessed in the LEAVES OF HEALING. Let them be blessed in the hearts of those that have been hearing them. Now, our God, shall we not consecrate ourselves to Thee to-day. Oh, call to repentance the sinful and erring. Call them to Thyself, forgive them and hear them. Let everyone in this meeting who hears the voice of the most high God, let everyone who is conscious of sin rise at once and seek their God, and all Christians who want to consecrate themselves anew. Brothers and sisters bow your heads. Say with me,

Our God and Father, we come to Thee in Jesus' name. Take away all sin. Make us pure in heart and give us grace to do right. If we have wronged anyone to restore, and confess. To live consecrated lives. Take us as we are. Make us what we ought to be, for Jesus' sake, Amen."

DOXOLOGY.

EVENING MEETING.

Meeting opened by singing hymn,

"Wash me and I shall be whiter," etc.

Dr. Dowie read Isa. 43d Chapter. After prayer and announcements, the following testimonies were given.

MISS JOY BECHTEL, GOSHEN IND. HEALING OF RUPTURE.

Jesus healed me of rupture. I wore a truss for six years, and Jesus healed me and I give Him all the glory.

Dr. Dowie:—"But how did He do it?"

Miss Bechtel:—"It was through Dr. Dowie. He laid hands on me and prayed with me."

Dr. Dowie:—"Now what proof can you give that you are healed?"

Miss Bechtel:—"My Mamma is here and will tell you that it is healed."

Dr. Dowie:—"Oh your mamma will back you will she? Now you can run and jump?"

Miss Bechtel:—"Yes Sir."

HEALING CONFIRMED BY MRS. BECHTEL.

"Yes it is all very true. When I discovered the rupture I was very much frightened and took the child to an old gentleman, an army surgeon and he recommended a truss for her, and I had one put on; but it only made her worse. After being annoyed with that for some time I took her to Dr. Peck and when she saw the truss that was on the child she said it would never do. We tried to get a truss for her but could not find one she could wear, and so Dr. Peck instructed me how to make one and I made a truss for her. When I brought her to Home No. 1 a few weeks ago she had an ugly cough and expectorated, and she had lung and heart trouble, or of the muscles over the heart. Our paper spoke of her as being in a dying condition, and now she is free from that.

Dr. Dowie:—"This Dr. Peck of whom you have been speaking was in our Home and partially healed?"

Mrs. Bechtel:—"I have heard that she has taken off a part or all of the high heel on her boot."

TELLS OF HIS DAUGHTER'S BLESSING AND OF OTHERS.

Mr. A. B. Miller, New Paris, Ind.:—"I live in the same county as the sister who last spoke. I brought my daughter here some weeks ago prostrated with inflammatory rheumatism unable to move her lower limbs. She cannot walk yet, but she has received great benefit. Before coming here my wife and I had every hour through the night to change her position in the bed. We had to change the position of her feet so that she could rest. We always handled her with a sheet. But now the pain has left and she rises up from a chair herself and all she needs is a little more strength to be walking about. She has had great benefit.

I have seen many healings since I have been here. I came here a healthy man and have made it my business to observe. Some I have known here were healed and have gone and no one but myself knew they were healed. One man called me into his room and showed me how he had been healed of rupture and taken off his truss. He was perfectly healed.

I just received a letter from my wife stating that a child for whom Mr. and Mrs. Stuttzman sent in a request of prayer has received wonderful help. The child could not move its head, but had to let it rest in whatever position you placed it, and the following day after prayer for it by Dr. Dowie it could roll over and was making a good attempt to crawl. When I go home which I will do soon, I shall find out the particulars of this case and write them to Dr. Dowie.

I am very thankful to God, and to Dr. Dowie and his wife for what we have received here."

MRS. CASEY'S WONDERFUL HEALING,

Mrs. Casey, 5741 Emerald Ave. Chicago:—"I have been healed of nineteen cancers. I had eighteen in my left arm, and one in my left breast. The best doctors had given me up, and only gave me a few months to live; but ten months ago I was healed. My left breast was about eleven weeks in healing, but the other cancers disappeared in two days. I give God all the glory and thank Dr. Dowie and his wife.

There has been Divine Healing in my family. My child was taken sick and was taken before the clinic at the hospital, and they assured me it was no use to further trouble about it for the child would die. I brought the child over to Dr. Dowie, they told me it was no use the child was dying. The death rattle had even started in its throat. I brought the child over here and Dr. Dowie did not see the child for half an hour after I brought it in. He prayed with it and said the child was well. For six weeks it had not taken any more food than just a little milk. That day after Dr. Dowie prayed with it in a moment it drank a glass of milk and after we took it home the child played.

ANOTHER CASE OF HERNIA.

Mrs. G. C. Martin, 1032 Western Ave., Chicago, Ill.:—"It has never been my privilege to testify here to Divine Healing of serious ailments. I have suffered from hernia or rupture in the worst form, for nearly 18 years. I went to Surgeon Albert Beebe, of Monroe St. I lay with Strangulated Femoral Hernia of the worst kind. Our family physician Dr. Elliott, now of Oakley Ave., gave me relief when Dr. Beebe said I could not live half an hour. The hernia was as large as a goose egg, and they said they would not dare to use any instrument for it was so near an artery, and they said if they tried to operate upon me I would die as soon as a stuck pig. With great effort those two surgeons put back in place the hernia and I became unconscious. I did not dare to take an anesthetic as I had organic heart trouble. I lost all consciousness except hearing. I felt happy, I thought I was dying, and I was glad to die, I thought I was being transported from earth to heaven because I had prepared myself. I always tried to live a Christian life. I was ready for I thought I might have to go at any time, and I hoped to pass from earth to heaven. They got it back in its place by strapping me down so I could not move, and the next day they brought me a great many trusses but they had none that would fit me for it was of unusual size. Then they took me to Dr. Sharp's Institute and there had a truss made for me, a one sided truss. Dr. Beebe said I could never be on my feet again, and that was a great disappointment to me. He said I would have to get about from room to room in a chair. They had a truss made for me and I was able to get about the house carefully, and after while was able to get out a little. Then there was a rupture come on the side.

We heard of some great Dr. in New York and we sent and got medicine there for two years and I seemed almost cured; but some over exertion and the hernia protruded again, and I have had many different trusses, and wore a double truss nearly all the time. There were intervals of perhaps a month at a time I could leave the trusses off. Many times I was greatly tortured because I had to wear it so tight. The chafing would sometimes draw blood. But I could stand the chafing much better than I could the hernia. I went on a visit one time and was feeling some better and I left my truss at home. In getting out of a carriage that was a little higher than I was used to and not making the proper allowance for that I fell to the ground and the rupture returned worse than ever, and the truss was no help to me. The protrusion seemed to be different and was just next to an artery. Dr. Payne near Madison, said that a serious operation would have to be performed.

After I returned home from a visit to Rock River I contracted blood poison and was taken in a very bad condition. They said there was no help for me but a surgical operation

and one lady physician said there were two operations before me.

Last summer I went to the Central Music Hall and I knew that Christ was the Healer of my body as well as my soul, but I had no faith for healing of the rupture I had been getting along with for years. I wrote to Dr. Dowie on the 16th of Nov. 1894. I stopped taking all medicine, as I learned in the teaching I had to. I went to hear his teaching and there learned to lay all medicine aside and to trust the Lord for healing. I had my husband to go and tell Dr. Payne not to come any more until he was sent for. I wrote to Dr. Dowie and prayed and waited and it seemed to me an answer would never come, but an answer did come and set November 28th for the time of prayer. I looked forward to that time and did not touch medicine, and then it seemed that all the demons were let loose and I never suffered so much in all my life. My husband asked me to take medicine that would produce sleep. I said I would only take God's help.

The morning of the 28th my husband spoke to me and asked me if I was going to be healed today. The hour was between nine and ten o'clock. I went to my room and spent the whole hour in prayer and was very much disappointed that at the end of the hour my rupture was not in place. But I felt a little better and went out of my room and my people thought I was healed already. The pain ceased some and I went on my feet partially dragging myself along. I was not healed and Satan tempted me in many ways, but I cast him aside and held on to God's promises. The day passed, my husband returned in the afternoon and I said I was being healed. We retired in the evening and the protrusion was still there but I still kept saying I was going to be healed. The day was not passed and I knew the Lord was no respecter of persons and I called upon Him and I took hold of His promises. In the morning there was no rupture there and I was entirely healed, and I never felt the least symptoms of it since, and the very next day I came down to the Divine Healing Home. The next day after I was in the prayer room I put six lace curtains on the carpet to dry and I have never had any trouble since.

I had other ailments, was healed of blood poisoning. I gave my body as a living sacrifice and promised all my time in His service. I wrote to Dr. Dowie and the 10th of March was set for the healing of my blood poison and I tell you when that time came around I felt like praising the Lord for two or three days, for the poisoning was taken away and there was not a scar of it left. Scores of people in my neighborhood can tell you of these facts.

Dr. Dowie:—"Of what church are you a member?"

Western Ave. M. E. Church. Dr. Tulle and others spoke there one evening of divine healing and I felt condemned for keeping this back, and then I told the whole from beginning to end; and living as I have in that church for 20 years they knew how to take it. I told them I did not want to be dropped out of the church until my body was gone, for I feel a great attachment to my church. When I told them that they said there would be no danger. Since that time I have always been ready to testify to my healing.

Meeting closed by singing doxology.

Guds sätt att hela.

AF REDAKTÖREN.

Guds sätt att hela är en person, ej ett ting.

Jesus sade: "*Jag är vägen, sanningen och lifvet,*" och Han har alltid uppenbarat sig för sitt folk i alla tidsåldrar under löftesnamnet Jehovah-rophi, eller "*jag är Herren, din läkare.*" (Joh. 14: 6; 2 Mos. 15: 26.)

Herren Jesus Kristus är ännu den som helar.

Han kan ej ändra sig, ty "Han är den samme i går, i dag och för evigt," och Han är ännu med oss, ty Han sade: "Si, *jag är med eder alltid, intill världens ände.*" (Ebr. 13: 8 och Matt. 28: 20.) Förty Han är oföränderlig och förty Han är närvarande i anden, liksom i köttet, Han är sitt folks läkare.

Gudomlig läkning hvilat på Kristi försoning.

Profetian säger om Honom: "Sannerliga, Han bar vår sjukhet och lade uppå sig vår sveda, och genom Hans sår äro vi helade," och det förklaras uttryckligen, att detta fullkomligades i Hans kall såsom läkare, hvilket ännu fortfar. (Esaia 53: 4, 5 och Matt. 8: 17.)

Sjukdom kan aldrig vara Guds vilja.

Det är djefvulens verk, en följd af synden, och det är för alltid omöjligt, att djefvulens arbete kan vara Guds vilja.

Kristus kom för "att förstöra djefvulens verk," och när Han var här på jorden, "helade Han hvarje sjukhet, hvarje sjukdom," och alla dessa sjukdomar förklaras uttryckligen att hafva varit en följd af "djefvulens förtryck." (1 Joh. 3: 8, Matt. 4: 23 och Ap. 10: 38.)

Helandets gåfvor äro beständiga.

Det är uttryckligen förklaradt, att "Guds gåfvor och kallelse äro sådana, att Han kan dem icke ångra," och helandets gåfvor äro bland de nio gåfvor, som Anden gaf kyrkan. (Rom. 11: 29 och 1 Kor. 12: 8—11.)

Det finnes fyra sätt af gudomligt helande.

Det första är den direkta troende bönen; det andra, medlande förbön af två eller flera personer; det tredje, de äldstes smörjelse medelst troende bön; och det fjerde, händers påläggning af dem, som tro, och hvilka Gud har beredt och kallat till det embetet. (Matt. 8: 5—13, Matt. 18: 19, Jak. 5: 14, 15; Marc. 16: 18.)

Gudomligt helande rüner motstånd i djefvulska förfalskningar.

Bland dessa äro: Kristlig vetenskap (falskligen så kallad), sinneshelande, spiritualism, ekstas-evangelism o. s. v. (1 Tim. 6: 20, 21, 1 Tim. 4: 1, 2, Es. 51: 22, 23.)

Stora skaror hafva blifvit helade genom tron på Jesus.

Nedskrifvaren af detta känner tusentals fall och har personligen lagt händer på tjugutals tusenden personer. Fullständiga upplysningar kunna erhållas vid de möten, som hållas i Zion Tabernaklet, 251 E. 62nd St., nära Jackson Park, Chicago, samt i många pamfletter, hvilka visa erfarenheten, i deras egna ord, af många, som blifvit helade i detta land och andra länder; dessa pamfletter äro utgifna af Zion Publishing House, 6100 Stony Island Ave., Chicago.

"Tron kommer genom att höra, och hörandet genom Guds ord."

Ni inbjudes hjertligen att närvara och höra för eder sjelf.

LEAVES OF HEALING.

REV. JOHN ALEX. DOWIE, - - - Editor.

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CHICAGO, ILLINOIS, - - - JUNE 7, 1895.

EDITORIAL NOTES.

"This God is our God for ever and ever."

An Eternal Choice is demanded of an eternal spirit.

Who is your Choice?

"CHOOSE ye this day whom ye will serve?"

NEXT Lord's Day it will be exactly seven years since we entered the Golden Gate at San Francisco. We had not expected to remain more than a few months in America.

Our expectation was that in less than six years we would be able to make the entire tour of the World, and return to Australia. God has willed otherwise, and we have bowed to His will.

We were strangers in a strange land, and not a single friendly hand was waiting to welcome us when we stepped from the deck of the *Mariposa* on American soil. But our way was quickly opened, and from Ocean to Ocean we have been enabled to carry forward our Banner "Christ is all." These seven years have been years of almost incessant toil and triumph in the face of foes of every kind. The Devil does not love us, nor do his servants.

We have conducted a long series of Missions on the Pacific Coast from San Diego near the Mexican border to Victoria, British Columbia, making San Francisco our head-quarters for two years.

Then we made Evanston, Illinois, near to this city on the north side, our head-quarters for three years, during which time we conducted Missions in Canada, in Maryland, in Pennsylvania, and in various parts of the West, etc. Two years ago we came into Chicago, and made our head-quarters near to the World's Fair, in Zion Tabernacle, and have since then entirely confined our ministry to this city. Wondrous two years have these been, and especially the last sixteen months, during which we have seen no less than 30,000 persons rise in the Tabernacle confessing sin, and make consecration of themselves openly to God. Thousands have also been healed. To God alone be all the glory.

God's blessing on our work has brought upon us severe and widespread criticism, and, especially the bitter opposition of the vilest press that ever cursed a city. We have "rejoiced that we were counted worthy to suffer shame for His Name." We have done no man wrong, and every device of our enemies to prove that we have, has only rebounded, like an Australian boomerang, upon their own heads.

Those poor foolish heads are very sore now, and an evidence of that is given in the bitter attack upon us in the "*Inter Ocean*" of this date, to which we make allusion in an article on page 556. This attack came into our hands just as we were writing these notes, and we immediately left them and wrote the letter to the Mayor of Chicago to whom our enemies have appealed.

To persons at a distance it may appear strange that the *Inter Ocean* should lead off in this new series of attacks; but to those who are on the spot, and who know the facts, it is no surprise. When the articles of last year which were so favourable to our work appeared in that paper it was edited and controlled by Mr. H. H. Kohlsaas, and when he retired, shortly after, the editorial and business control fell into the hands of a person named Nixon who is favorable to that anti-christian imposture, mis-called Christian Science. He has only been waiting an opportunity to attack. We also remove all our subscriptions from the *Inter Ocean*, to the *Times-Herald* when it fell in the hands of Mr. Kohlsaas a short time since, and we openly advised our people to do the same, as the *Inter Ocean* had manifestly gone over to our enemies, and had refused to tell the truth concerning our work. All these things have combined to make the *Inter Ocean* an advocate for the devil. But "none of these things move me," and God will see us through.

CHICAGO is a lively city in which to live, and it is quite impossible for any man of God who is faithful to His Lord to get rusty. We like it for that reason amongst others, and are never sorry when the devil is angry, but the contrary. Zion is going to be well advertised by the devil and his printer devils. Satan is a fool as well as a liar, and he is like a certain royal person of whom it was written, "He learns nothing, and forgets nothing." His children are like unto him.

THE sudden necessity for writing concerning the *Inter Ocean* attack has crowded out our Notes on ZION this week. We are glad to report a widespread interest, and many applications for Bonds.

We have a survey party at work on the ground, and the very excellent map, specially prepared for us by our Engineer, Mr. B. J. Ashley, which our readers will find on page 560 will help many to understand the location and many advantages of ZION as to railway transportation.

NOTWITHSTANDING the terrible heat of the early part of the week, large audiences have assemble in Zion Tabernacle No. 2, and many have been blessed. Our "captures from the enemy" have been varied and numerous, and the collection is creeping steadily down the walls on both sides. Some of the healings were instantaneous and striking, and many were reported of a more gradual character.

GOD continues to bless the Homes, and to keep us all in perfect peace. Guests have come this week from points as remote as Montana and New York, and still they come. Our hearts rejoice to know how widely God is using these pages, and the teaching and testimony which they contain.

ZION Refectory has been opened, and our friends can now obtain light refreshments between the services. It is being appreciated, and is under the management of our faithful janitor, Mr. Frank W. Cotton, who has had considerable experience in this work.

"BRETHREN, PRAY FOR US."

ZION.

“LET US GO UP TO ZION UNTO THE LORD OUR GOD.”

AT LAST.

After many years of missionary journeyings, the Lord has permitted us to take the first steps toward the establishment of a great and glorious Stronghold for the work which He has given us to do on this earth.

Five hundred and fifty-two acres of land have been purchased, pending approval of title deeds, and we now announce the fact publicly, and give an outline of our proposals as to how we hope to use and pay for this lovely tract of land.

But first, let us give the location and a brief description of the site. It is situated about 18 miles from the center of the City, and is outside of its southern boundary. It is within two and one-half miles of Blue Island, in a south-westerly direction, on the Chicago and Rock Island Railway. It has been long known as the Cool property, and the gentlemen from whom we purchase it were born upon it. Its situation is very beautiful, and it is most admirably adapted both for our Institutions, and for the settlement around us of some thousands of our friends. Its lowest level is 37 feet above Lake Michigan and its highest 81 feet. It slopes gradually down in all directions, and can be easily and perfectly drained, all heavy rains must flow down from it in all directions into still lower lands between it and Blue Island. Its drainage will be into the Little Calumet River. A lovely belt of forest runs through it for more than half a mile, and it has beautiful natural parks and a plentiful supply of spring water under the Hill of Zion, sufficient to supply a town of several thousands. There are within less than three miles four lines of Railway, the Grand Trunk, the Chicago Central, the Belt Line, and the Illinois Central. The Chicago and Rock Island intersects it slightly at its south-eastern boundary, giving us over 16 acres of land for business purposes on the south side of the Railway, and runs along our southern boundary for a considerable distance.

How do we hope to use this large piece of land?

We hope to lay out two Reserves of not less than 20 acres each on the highest ground, within easy reach of the Railway. On one of these we shall, God willing, erect our various Institutions, and radiate all the little city from that point, and we shall give the other Reserve for the use of the people.

The first of these Reserves will be called Shiloh Park, and the other Sharon Grove.

On Shiloh Park we shall erect, if the Lord permit

- (1) ZION TEMPLE, to hold about 10,000 persons.
- (2) DIVINE HEALING HOMES, arranged around an inner garden and park to be called Beulah Gardens.
- (3) ZION COLLEGE, a series of schools from the kindergarten to the university preparatory school.
- (4) ZION PRINTING AND PUBLISHING HOUSE.
- (5) ZION REFECTORY, for the refreshment of the multitude expected from Chicago and other places.
- (6) HOMES FOR YOUNG MEN, YOUNG WOMEN, AND FOR ORPHANS.
- (7) ZION LIBRARY.

On Sharon Grove there are now two Springs of Water and we propose to make an artificial Lake and Swimming Baths at the lower end, whilst the entire Reserve will be laid out for pleasant walks, drives, and used for open air assemblies in fine weather, with suitable grounds for cricket, ball, tennis, etc. We hope to make this a most attractive feature of Zion as a delightful gathering place for its citizens especially, and for all visitors. We wish to make it one of the features which will help to make Zion so pleasant for the young that there will be no temptation to seek pleasures elsewhere. We shall discountenance all *matches* with outside players of any game, the games being strictly for recreation and enjoyment and not for heart-burning strife and vain glory. A good Band will be encouraged to play in suitable weather such music as will help to cultivate stirring conceptions of the divinest praise and noblest things. This Grove will be the center of the open air social life of the city, where the busy workers of every kind will meet each other in friendly and easy companionship, and where the young especially will be invited to make it their playground. We shall hope that the entire atmosphere will be one of peaceful rest as well as active enjoyment. It will be largely what the citizens make it. The Park can be made “a thing of beauty,” and there is no reason why its memories should not be “a joy forever.”

From Shiloh Park and Sharon Grove the whole of the little city will be laid out in such a way as to make them the central point of interest and attraction, the expectation being that only those who desire to live Christian lives will seek their homes in Zion.

No intoxicating liquors, medicines, tobacco, pork, or anything injurious or offensive will be allowed to be sold upon the ground, and the land will be sold only on condition that it be not used for any such purpose at any time.

Provision will be made by us for a plentiful supply of water for drainage, for sidewalks, and for electric and gas lighting, and possibly for internal electric conveyance. The first three of these services will be provided for as quickly as the sale of bonds and of lots will warrant, and the latter will be left to be arranged for by the people when they meet to carry out their duties as citizens.

Manufactories of certain undesirable kinds will not be permitted within the present limits, except of such necessities as may be required for the comfort of the people; but it is and will be our purpose to encourage the establishment of Co-operative Stores for Family Supplies, Co-operative Industries, and Savings Bank and Building Societies. Thrift will be encouraged and aided in every possible way, and it is to be hoped that, at no distant time, such Institutions may be established.

We do not propose to make any mystery about our financial plans. After full and prayerful consideration, and, having taken counsel with gentlemen learned in the law and business men of long experience, we have settled upon the principal details as to how we propose to pay for and improve and settle this

beautiful Zion which God is giving us as a dwelling place whilst carrying forward our service for Him on earth, a preparation, as we believe, for the Zion above.

We have purchased the land for the low price of \$200 per acre.

This is a matter of great surprise to many, as land in the same neighborhood of far inferior quality and less suitable for dwellings has sold for from \$500 to \$900 per acre, without any improvements. We ourselves thought of purchasing a similar tract at \$550 per acre in the same neighborhood. We feel sure that we have made an excellent bargain.

We propose to raise by Bonds the sum of \$500,000, which we propose to use, if our friends entrust us with their means, in the following manner:

Land	\$ 110,000
Drainage, Water, Sidewalks etc..	140,000
Zion Temple, Homes, etc.....	250,000
	\$500,000

We shall make the Bonds of \$20 each.

Bonds will be received in payment for land at par, at any time within two years.

Bonds will bear interest at 6 per cent, payable every six months.

Bonds will run for ten years, or be taken up at any time at our option.

Bonds will be secured upon everything that we possess, or shall possess, in Zion or elsewhere, until they are taken up.

Every cent spent upon the land, and every lot purchased will only strengthen the already splendid security of those who purchase bonds.

And now, will our thousands of friends throughout the country BE IMMEDIATELY PRACTICAL and come to our assistance in carrying this matter through.

Consider this matter prayerfully at once and send us an IMMEDIATE TOKEN of your INTEREST in GOD'S WORK here, by at once remitting to us the sum to purchase AT LEAST ONE BOND, that is TWENTY DOLLARS.

Let those who desire to use their Lord's money in His own work, and who can afford to do so, remove some of their investments in worldly bonds and entrust us in His Name with some of His own money. Send as quickly as possible all you can.

It would be a great joy to us to pay for all the land within the year, although we have five years to pay it in. It would be a greater joy still for us to have the Temple and the Homes, etc., all fully prepared within the same time. It would be the means of the salvation and healing of multitudes for us to have our Temple built quickly.

THE announcement of our having secured so desirable a location for our little city has given great satisfaction to a wide circle of friends, and we thank all for their kind congratulations.

But will they please to remember that, next to the assurance of faithful prayer on the part of faithful people, the immediate need is Cash. We have to pay \$20,000 on the 12th of August on Land Purchase Account, and we do not want to let the season slip away without making a beginning on the Central buildings in Beulah Park. We shall first of all set about the House of the Lord, and hope to get in the foundations, and begin to raise the walls of Zion Temple before winter.

The Divine Healing Homes, etc will follow, just as quickly as the Lord's Stewards send us their portion.

We hope that our friends will clearly understand that the Bonds which we shall give for their money, in the case of loans made to us for this work, will bear interest at 6 per cent, and will be secured upon all unsold land, and all the properties of every kind that we acquire in Zion. They are also transferable at par value at any time within two years for the purchase of lots, unless the land should all have been taken up before that time, which is a certainty in the opinion of many.

Indeed there is a feeling that there is not land enough to "go round."

We shall retire Bonds as land is sold, thus preserving the full security of the remainder, and indeed increasing it, for every lot sold will add to the security of the bonds, by increasing the value of the remaining lots.

CHRISTIAN READER WILL YOU HELP?

Then help immediately, and to the fullest extent of your power.

We expect to sell many lots quickly, and many are now eager to purchase. Some of our people have already taken up Bonds in advance of their preparation, and some have deposited money for the purchase of lots. Those who are here will do their part; but it must be remembered that the majority of our people are workmen, and the winter has been severe, and money is scarce. Let distant friends who see from afar the fight we have to fight for God in Chicago, and who believe that He is with us, help at once.

We shall have low fares and rapid transit from all parts of Chicago and will be able to take the multitudes out to Zion even more quickly than they get to our present location, there being so many choices of routes.

We want to get the Temple under way quickly.

WHO WILL GIVE A LARGE SUM AT ONCE FOR TO HELP US BUILD IT?

We pray God to make you answer who can.

WHO WILL SEND A DOLLAR EACH MONTH TO HELP US BUILD IT?

Nearly all can answer that. Don't delay. Do it to-day.

We are toiling away in great happiness, and without weariness. We close this article with the rays of the rising sun streaming in at our windows.

May it be an emblem of the response coming to us from all the lands where these LEAVES OF HEALING go with their message from God.

Chicago is the destined metropolis of this nation, as to population, in all probability within twenty years, or even less. It is a great international center also and there is a great opportunity for our Zion.

In subsequent articles under this heading we shall explain some of our plans as to missionary work from Zion by means of Seventies in Chicago, etc. Meanwhile we close, asking prayer for this important undertaking for our Lord, and for sin-stricken and disease-smitten multitudes for whose Salvation and Healing He died, rose again, and ever lives.

" Except the Lord build the House,
They labour in vain that build it,
Except the Lord keep the city,
The Watchman watcheth but in vain."

ZION.

NOTES OF MAY 31ST.

THERE is not much to report this week concerning the little city that we love, although as yet it exists only to the eye of faith.

WE visited the site with a party of friends from the Divine Healing Homes last Saturday, nineteen in number. It was our birthday, and we thought it a very pleasant way of spending a portion of it. In the morning we had the special Assembly with all the guests in Home No. 1, and after dinner, we took the 1:45 I. C. Express almost at our very door, and reached Blue Island to find four large carriages awaiting us. We drove to and all over the land, or at least the principal parts of it, and our guests were all charmed with the site. Several of them said that they intended to purchase lots, and one of them promised to take up \$1,000 worth of Bonds at once. This gentleman has been for some time in the Homes with his daughter who has been greatly blessed.

AMONGST our party was one young lady who had come to our Home from Cincinnati, Ohio, a few weeks ago, with a spinal brace and head support, in which she had to live night and day, with but the most distant possibility of healing. She was healed instantly when we prayed for her, and spent six hours with us on this long visit to ZION last Saturday. The following day she was at the opening services of Zion Tabernacle No. 2, and yesterday, she returned with her mother a happy girl to her home and friends. Can any one wonder that she is a lover of ZION, and looks forward to returning and spending some time there?

ANOTHER of our party intends to take up an acre in lots in ZION, and has almost decided upon the location.

THE maids in our Divine Healing Homes are amongst the most eager applicants for lots in ZION, and one of them brought us \$100 for bonds a few days ago.

As these pages pass through the press we are visiting the site with our civil engineer, our architect, and our superintendent of works for the purpose of marking the ground for ZION TEMPLE, the Homes, etc. on Zion Hill, in the reserve to be called Shiloh Park.

IN our next issue we hope to publish a map which our engineer is preparing, showing the exact locality of ZION from various points of the city and suburbs, the railway lines, etc.

WE have given instructions for the platting of the ground as soon as we settle upon the exact location of the various buildings of the Central Institutions mentioned in the two preceding pages, and the exact outlines of Sharon Grove.

AS soon as these things are done, we shall publish the plan of the city, and receive applications for lots, stating the conditions for payment, and also the conditions which will be contained in the title as to what things may not be done in ZION.

MEANWHILE we are ready to receive money for Bonds which are being prepared in a proper manner in accordance with the conditions stated in the preceding pages. All who

now come to our help by taking up bonds will be first considered in the selection of lots, and will be given their choice. Others, who are not bond-holders, must take their choice of what is left. We shall take precautions to keep the land from getting into the hands of speculators, and will see that it is purchased as far as possible by persons who will use it for God and for their families, or for the good of those who desire to come.

THERE is a good opportunity for Christian people who desire to invest in paying property near Chicago purchasing lots and building houses and selling them to good tenants. We shall be glad to receive communications from such persons and to give them special advantages in regard to the selection of lots. It is an excellent opportunity for doing good, and getting a good result to the investment, helping an excellent class of Christian working people of moderate means to settle in ZION and to purchase homes.

A good friend came in a short time ago and said, "When you are ready to build ZION TEMPLE I have \$1,000 for it, as a Thank-offering to the Lord."

ANOTHER of our earnest workers gives \$1,000 for the same purpose.

A friend in Baltimore announces his intention of taking Bonds for \$500., and also announces his intention of selling his property there and of coming to ZION.

ANOTHER of our workers has given instructions for the sale of his property at even one half of its present estimated value in the country town where he lives, and of his intention to take up land and settle in ZION.

A widow asks us if she can get lots there and as to the present facilities for educating her children in the neighbourhood. These are excellent, for there are superior public and private schools within a short distance by rail, and it will not be long after we establish the town that we shall establish ZION COLLEGE, God willing, in many of its departments.

AND so, already, the tide of interest rolls onward, and we cannot doubt that God is with us, and will establish us in ZION.

ALL applications and letters of enquiry must be addressed to Rev. John Alex. Dowie, 6020 Edgerton Ave., Chicago, and marked ZION in the upper left hand corner of the envelope. Do not write concerning any other matter in that particular letter, as it facilitates correspondence when the various subjects on which friends write are kept separate. Let all letters concerning other departments of the work, requests for prayer, and enquiries concerning the Homes be addressed as before.

WE are ready to give receipts for money sent to us on account of Bonds, and the formal Bond will be prepared as soon as possible. Those acquainted with large business matters of this kind will know that they take time. But we do not want our friends to delay, for if the money comes in freely we shall proceed at once with the plans for the Temple and the Homes, and get them well forward before the end of this year. "The King's Business requireth haste." We desire to avoid "hurry," and, therefore, want to get to work on ZION as quickly as possible. Proper "haste," and foolish "hurry and flurry" are two different things.

"LET the children of Zion be joyful in their King."

THE INTER OCEAN'S ATTACK ON ZION.

EVEN before the streets of the city are laid out, the attack upon ZION has begun.

We were about to go to press with this issue of our LEAVES when our attention was called to an article in the Chicago *Inter Ocean* of this date. It occupies over a column of the first page of the paper, and in large letters is headed,

"HE WILL CALL IT ZION."

Under this heading are no less than four subordinate heads which read thus,

DOWIE THE FAITH CURER PLANNING TO BUILD A CITY.

SITE IS SELECTED.

DIVINE HEALING COLONY TO BE LODGED NEAR BLUE ISLAND.

OUTLINES OF A NOVEL SCHEME FOR WHICH THE FAKIR IS SOLICITING FUNDS.

After this display of fireworks there comes the attack which is divided into two parts.

The first is an attempt to cast suspicion upon our motives in founding ZION, and garbled quotations are given from the articles in our last two issues, which are reprinted in this.

The admission is made that our plans are good, for the writer asserts that "a cool million of dollars will accrue, at the most conservative estimate, if his impudent scheme comes to fruition." This far exceeds our estimate, and we only hope that the *Inter Ocean* is correct for we have long asked God to give us large resources for His work, our constant delight and practice being to spend all we can get, in that service, as all our friends know.

But it is grossly inconsistent with this estimate as to our probable profit, for the *Inter Ocean* to suggest that we may be planning a scheme of robbery from "gullible people."

Both of these propositions cannot be maintained.

It cannot be that we have made a good investment in this land, and that we are likely to bring it out all right, and yet, at the same time that we are planning a robbery.

There is no insinuation that the land is not valuable, and can easily sell for good prices. In fact the *Inter Ocean* values it even more highly than we have done.

It estimates that we "can sell ten lots to the acre." We have only estimated nine lots to the acre.

It estimates that we can sell lots for "from \$500 to \$1,000 apiece." We have estimated that we will sell them at about \$300 to \$400 on the average, and we intend to offer them to our bond-holders at \$250 and upward.

It is clearly evident to all thinking people that the *Inter Ocean* has started to boom the land, although it does not so intend. But, it is impossible for the land to be so valuable and yet for us to plan a robbery.

The great trouble with the *Inter Ocean* seems to be that we personally handle the profits. This does not suit our enemies, and, therefore, they invent a story of a meeting in the following words:

At one of Dr. Dowie's meetings when he was elaborating his plans as a sort of feeler, it was suggested that trustees should be appointed. Dowie became filled with righteous indignation. No sir, not the Lord could take care of his own affairs. So the entire management of the proposed gigantic land speculation will be in the hands of Dowie. Dowie will handle the funds and be accountable only to Dowie, and as for the Lord taking care of his own, Dowie's name is the only one on the land deeds.

None of our readers will be surprised to know that this little imaginary scene never took place; but one which was quite the contrary. Before ever a site was selected this question was mooted by ourselves at the time of the appointment of an Advisory Committee, and it was unanimously decided that the whole matter should be left in our hands, and that all profits accruing should be at our disposal as God should give

us grace and wisdom. There was not, and there never has been, a single dissentient voice on that point. If any one has objected it was some outside person who is not in any way associated with us.

Our proposals are so good and business like that our enemies are very much afraid they will succeed, and the estimate they have put upon the land, shows that we are contemplating no wrong, and are guilty of no "swindling." Their design is simply to frighten our friends, and add to the number of our enemies, hoping to spoil our plans for ZION.

In this design the Press of Chicago cannot succeed.

They cried "Wolf" before. The people were tricked then and they know it now.

It is not so easy to trick the people again: for there are too many who know the truth. Our own Press is an antidote. Our LEAVES OF HEALING are the bitterest kind of medicine to our enemies.

The second part of the attack is contained in the following which we give without omitting a word:—

Efforts to Drive Out the Faker,

The residents of Woodlawn are co-operating to drive Dowie and his ill-smelling brood from the neighborhood. A memorial, with 130 names attached thereto, has been presented to the mayor and the city authorities are investigating Dowie and his practices. The memorial contains the following succinct arraignment of the man and his methods:

His methods and treatment compel the lame and deformed to abandon the use of all medicinal devices previously used for their assistance thereby causing them, in many instances, evident intense suffering. Consumptives in the last stages are forced out into the most inclement weather to attend "divine" services, resulting in premature death. The violently insane, as well as the ordinary demented individuals, are harbored. None are denied admission provided they bring the necessary funds. Frequent deaths have occurred and the bodies of the victims have been surreptitiously removed from the premises after nightfall.

In conducting the printing establishment at No. 6100 Stony Island avenue Dowie is maintaining a nuisance in a residence neighborhood, operating the plant at all hours of the night and on Sundays. This fact that Sunday operation is permitted robs the business of its religious tone and classes it where it belongs—as one of the mediums for increasing his ill-gotten gains.

We feel justified in making the statement that not a single person has been cured or benefited through his agency, and can point to numerous cases where poor, ignorant people have been mulcted of their money and then turned from his institution helpless and hopeless.

Our readers who know the facts concerning our work can easily see how much truth there is in this alleged memorial to the Mayor of Chicago by the last sentence. It is a mass of falsehoods from beginning to end. We at once sat down and wrote the following letter to the Mayor, which will be a sufficient reply to all our friends.

7th June, 1895.

THE HON. MR. SWIFT,

Mayor of Chicago,

Dear Sir:—In a long article on the first page of the *Inter Ocean* of this date there appears a scurrilous attack upon myself, entitled, "He will call it Zion."

The article closes with alleged quotations from a memorial to yourself, making, if the extracts are genuine, many false charges and statements.

Permit me to ask you to favor me with a copy of the petition.

If you desire I would be glad to have an interview with reference to this matter. It concerns not only myself but thousands of respectable citizens who attend my ministry every week in Zion Tabernacle, and have done so for two years. If I, or anyone in connection with this work have committed any breach of law, that law is open to the injured. If my neighbors are injured, let them prosecute me by all means, and let the law punish me. But if these charges are the malicious inventions of irreligious, irreverent, and reckless men whose hatred of God and His work has been intensified by the ignominious failure of their previous attacks, then it is

clear that their statements are simply born of the devil.

The *Inter Ocean's* attack is false upon its face; for the proposals concerning our projected Zion are fair and open, and there is no place for fraud and no object in doing wrong. Even according to their own estimate it is likely to be profitable, and will enable me *after retiring every bond* to realize a large sum. Is that a *crime* in Chicago? Suppose that I did not use the money rightfully as in the sight of God, does that make the gaining of money a crime? My friends who will invest, and who are investing, in Zion are better able to judge of my character and the use I am likely to make of any money with which God may entrust me. My enemies are not likely to help me, and, therefore, are not endangered in any way.

As the last paragraph quoted from the alleged "memorial to the mayor" states that "not a single person has been cured or benefitted through his agency," I do myself the honor to send you Nos. 1 to 33 of the present series of LEAVES OF HEALING in which the fullest details of hundreds upon hundreds of healings are given. And that work goes on continuously. These are facts. Now let my enemies who say they "can point to numerous cases where poor ignorant people have been mulcted of their money and then turned from his institution helpless" give the names and details of such cases. They know that the assertion is a vile fabrication. I challenge them to prove a single case. My ministry is wholly gratuitous, and no charges of any kind are made for my services. The charge made in the Divine Healing Homes is simply for board and room accommodation, and averages not more than ten dollars per week, for which sum full value is given. The number in the three Homes does not exceed one hundred guests. But we also see in Zion Tabernacle *over one thousand sick persons every week*, and neither these nor any of the guests are required to pay a single cent for my services, whether they are healed or not healed. As a matter of fact, thousands of these have been too poor to give any money, having been effectually "mulcted" by doctors, druggists and surgeons. Many have gratefully given free-will offerings, according to their means, and are heartily co-operating with me in the "Extension of the Kingdom of God," a fact which greatly embitters my enemies who belong very manifestly to the opposite kingdom, as their words and works prove.

Kindly excuse my trespass upon your attention but I felt it my duty at once to write to you, since you are the chief magistrate of this city, and evil disposed persons were apparently endeavoring to mislead you by statements opposed to truth and facts. I am,

Respectfully yours,

JOHN ALEX. DOWIE.

And here we rest the case for the present.

We have no manner of doubt that Zion has been given a splendid Boom by this attack, and any further attacks will have exactly the same result. There is not a single friend who will not be strengthened thereby, and even our enemies can read between the lines and see that one of the best real estate purchases ever made in Chicago was effected when we purchased this site, and that it will be a good investment for all who take lots, and enable us to do much in the Extension of the Kingdom of God.

Let our "enemy write a book" after this fashion, and we shall be glad. Let our friends pray for us, and for the work.

MAP

SHOWING LOCATION OF ZION, AND MEANS OF RAILWAY TRANSPORTATION.

We publish on page 560 a sketch map prepared by Mr. B. J. Ashley our Engineer, of the location of ZION, and the means of transportation.

It will be seen that the tracks of the Chicago and Rock Island Railway run through our little city.

It is also near to the Illinois Central, the Chicago and Grand Trunk, the Calumet Belt Line, and the Chicago Central, the last of which has connections with the Baltimore and Ohio, and the Great Northern. All these lines have depots at Blue Island, two and a half miles from our southeastern boundary, and there is little doubt that several of these lines will run to ZION, because of the large passenger traffic which is to be procured.

We have at present to Zion Tabernacles and the Homes a traffic of about ten thousand fares per week, and when we get to ZION it will not be long, God willing, before it is fifty thousand fares weekly. It is probable that the people who come to the present Tabernacles spend on car fares an average of about \$600 per week, which is equal to \$31,200 per annum. That sum is the interest at 5 per cent on \$624,000. When it is remembered that thousands have been kept away from our present location, especially on the Lord's Day in consequence of the lack of room to contain them, and the many hindrances which our present limited accommodations impose, it will be seen that the prospects apart from the settlement, as we expect, of several thousands of families in ZION, are from a railway point of view very brilliant.

We believe that competition will reduce fares very considerably, and that the other lines will get as near ZION as possible. Nor can we doubt that the assurances of the Chicago & Rock Island which already runs through the ground will be fulfilled, for it is to their interest, and that is about the only argument that a railway corporation understands.

If we suppose the increase of traffic to be only three times as much as at present, and add the freight to be earned by the railways in bringing materials for the building up of ZION, it is probable that the revenues of railways from ZION will be about \$150,000, per annum, an interest at 5 per cent on a sum of \$3,000,000. These figures show that we have a right to expect low rates and competing transportation to ZION. The time of the journey from the center of the city is about fifty minutes now, and with Express Trains it can be reduced to less than 45 minutes. The ZION EXPRESS will soon we trust be a railway feature in suburban traffic.

Whilst, as will be seen, ZION is outside of the limits of the city, it is close to it, and our friends whose business compels them to go to Chicago every day will find that they can do so with even more ease than by living in many parts of the West and North sides, and even of the South side. In addition to this are all the great advantages of living outside of the city.

To those who are acquainted with the city and its transportation facilities, there will be only one opinion, and that is that ZION is situated where it can be easily reached from all parts of the city, and is in every respect a most desirable location from a city point of view.

For the convenience also of our friends coming from all points outside the city it is most favorably located, and in many cases it will not be necessary to enter the heart of Chicago at all. Coming from Canada and the East on the Grand Trunk, etc. our friends will be able to transfer at Blue Island, 2½ miles distant, and also from the South on the Illinois Central, etc. The Rock Island Depot, is in the very heart of the business section of Chicago, on Van Buren street, and it is easily reached by transfer coaches from every other Railway Depot in the city.

The question of location, and rapid transit facilities is of the first importance in connection with the selection of a site, and a careful study of the map will convince our friends that we have succeeded in securing such a site for ZION.

ARRESTED FOR THE SECOND TIME WITHIN TWO DAYS.

Midnight, Friday June 14th.

Since writing the letter to our friends, which appears on pages 560 and 561 of this issue, we have been again arrested, with every added indignity that the malice of our enemies could invent.

Whilst we were engaged in praying with the sick about 8 o'clock this evening in the Healing Room of Zion Tabernacle No. 2, the Hyde Park Police Patrol Wagon drove up to the door, and a number of police officers entered the building. Finding that the editor was engaged with the sick they were shown into our private room, next door to the Healing Room, and when we entered an officer read a warrant for our arrest. It was issued at the instance of one of our neighbours, Mr. Geo. W. Riggs, 225 61st street, whose house is within a few yards of the Tabernacle, charging us with the offense of "maintaining an hospital without a permit."

This was the same charge on which we had been arrested the previous day, and to answer which we had appeared at the Police Court this morning, as narrated in our letter on page 561, which case was continued to Wednesday next.

It was at once apparent from the insolent and brutal tones and conduct at the officers that every particle of indignity possible would be shown to us. We were rudely informed that the "wagon was waiting," and when we asked to be permitted to go down to the Police Station in a private carriage which was at the door, we were rudely refused. We induced one officer to telephone to his superior at the Police Station for permission to ride there as we had requested, and after reference, this was also refused by Inspector Hunt, the officer informing us that "the Inspector had sent the wagon for that purpose." Our good wife who wished to accompany us in the "wagon" was roughly spoken to and pushed aside and told that the "wagon was for officers and prisoners only," and yet at that very moment the *Tribune* reporter who so much reminds us of Poe's Raven, stepped into the "wagon." We called attention to that fact, and was rudely answered and pushed by the brutal man who conducted the "wagon."

It was now nearly dark; but the "wagon" was driven with clanging of bells around the little residence block in which our Divine Healing Homes and the houses of our local enemies are situated in Edgerton Avenue, the object being apparently to make a parade of me as a prisoner.

This was quite out of the way for the "wagon," and was evidently a part of the "instructions" which the Inspector had given at the instance of the vile man who swore out the false charge. We were followed by the carriage containing our good wife and son, and a number of our friends who were ready to become our bondsmen.

The "wagon" was driven *westward* on 60th street, after leaving Edgerton Avenue, the proper route being directly northward on Stony Island Avenue, and then, after crossing the Midway Plaisance it was driven rapidly eastward, and in and out through various streets, the object being apparently to get away from the carriage in which our friends were following.

Where that "wagon" might have gone and what might have been done with its one solitary "prisoner" no one can tell but God, had the two horsed carriage which was following us not been driven up rapidly and close behind, after having been out of sight for several blocks. We heard the policemen's muttered expressions of rage when they found that the "wagon" was in full view of the pursuing party of friends.

At last, it dashed into the stables of the Police Station, and we were roughly told to "go that way," and taken at once into the cells, where we were booked, "searched for

concealed weapons," so the man said that thrust his hands into our pockets, and then almost pushed into a cell, with ribald criminals in the next compartment for companions, and told that we were to "stay there until the Judge saw fit to release us."

Of course when our friends entered by the front door of the Station we were already behind the prison bars. Equally of course Mr. Justice Quinn, whom we were assured was "waiting in his office" could not be found. Mrs. Dowie and friends started out on a search for him at his residence but he could not be found there. However, when the officers of the prison knew that our attorney had been telegraphed for Justice Quinn suddenly appeared, and he was compelled to accept one of the many bondsmen amongst our friends who were waiting to offer themselves: for by this time there were a score or two of our friends who had gathered at the Station, and there were more gathering every minute.

It was therefore time for Justice Quinn to appear, as the likelihood of our being kept in the cells all night was likely to be frustrated: for sooner or later some "Justice" would be sure to be found who would accept bail. Hence, with a bland smile, Mr. Quinn appeared and accepted bonds. We asked if there were any more warrants out for our arrest that night, and were told that he knew of no more.

Comment upon these facts is needless.

Now the question is where are these things to end?

One thing is certain, by the grace of God we shall continue our work where we are, until the time comes for us to remove to our Zion, outside of the city, from which we can do better work for Chicago and even in Chicago. There are not demons enough in Chicago, let alone in Edgerton Avenue and its neighbourhood, to drive us away, until we are ready to go. God is mightily with us, and we shall prevail, through faith in Jesus Christ our Lord.

When we looked upon the faces of the many hundreds this afternoon who had gathered from all parts of Chicago, and from distant cities and states, to seek the Lord for healing, and when we wrote to-night, since our return from the "cells," the account of Miss Queen's healing on page 570 we felt that it was impossible for us to yield a pin's point to the devil. We can die, but we cannot flee. God is keeping us in perfect peace, and we are full of joy, grieving only as we see the alarm that some of our friends feel for our safety. We believe that we are in the keeping of God, and that we cannot be killed until our work on earth is done. We do not wish to live here a moment longer.

As we close this page ere we retire to rest, we are led to think of how Satan has been compelled to use this very Police Station Ambulance to carry dying ones to our Homes who have been healed through faith in Jesus. The names and faces of Sadie Cody, Amanda Hicks and many others who were carried from the trains in Police Ambulances come up before us, and we think of their own robust health, and that they are making many hearts glad by their testimonies in these LEAVES OF HEALING, we cannot wonder that all Hell is moved to destroy us and our work for the Lord in Chicago. These very policemen have been compelled to assist in bringing these sick to the Homes, and Satan has succeeded in sending them with the "wagon" for us, as a revenge for snatching his victims from death and the grave in Christ's Name, and by His power working through us.

The constant strain and pressure of this ministry would break us down were it not for the "joy of the Lord" which is our strength. There is not a week passes in which we do not see hundreds upon hundreds of persons rising in our meetings to repent of, to confess and to forsake sin and cast themselves upon the mercy of God in Christ. There is not a day in which there are not many healings, and we constantly receive thanksgiving notes from those who have been blessed by the literature and the preaching of the word of God.

Warrants, prison, patrol wagons, press insults, etc, all fade away, as we rejoice in the Lord who ever gives the Victory.

THE FOLLOWING PUBLICATIONS CAN BE HAD AT

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Meetings will be continued in

ZION TABERNACLE No. 2,

6104 Stony Island Avenue, opposite Jackson Park,

DURING THE MONTH OF JUNE

LORD'S DAYS: 10:45 A. M., 2:45 P. M. and 7:45 P. M.

TUESDAYS: 2:45 P. M.

THURSDAYS: (CHILDREN'S DAY) 2:30 P. M.

FRIDAYS: 2:45 P. M.

SPECIAL NOTICE.

ON LORD'S DAY JUNE 16TH,

In the morning at 10:45 DR. DOWIE will deliver an Address on

"REPENTANCE, FAITH AND BAPTISM."

after which

THE ORDINANCE OF BELIEVER'S BAPTISM BY TRINE IMMERSION

will be administered to a large number of candidates.

In the afternoon at 2:45 P. M. Dr. Dowie will deliver an Address on

"FIVE BEAUTIFUL LESSONS FROM BETHESDA."

Illustrated by a diagram.

There are no charges of any kind made. Free-will offerings only are received. All persons who desire to see Dr. Dowie for healing must apply for tickets to the Rev. Dr. Speicher at the close of the Lord's Day services.

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Conducted by The Rev. John Alex. Dowie and Mrs. Dowie
HOME No. 1,

(Where Doctor and Mrs. Dowie personally reside) is situated at 6020 Edgerton Avenue, close to the 60th Street Station of the Illinois Central Railway.

HOME No. 2,

Is situated at 253 E. 62nd St., next door to the Tabernacle.

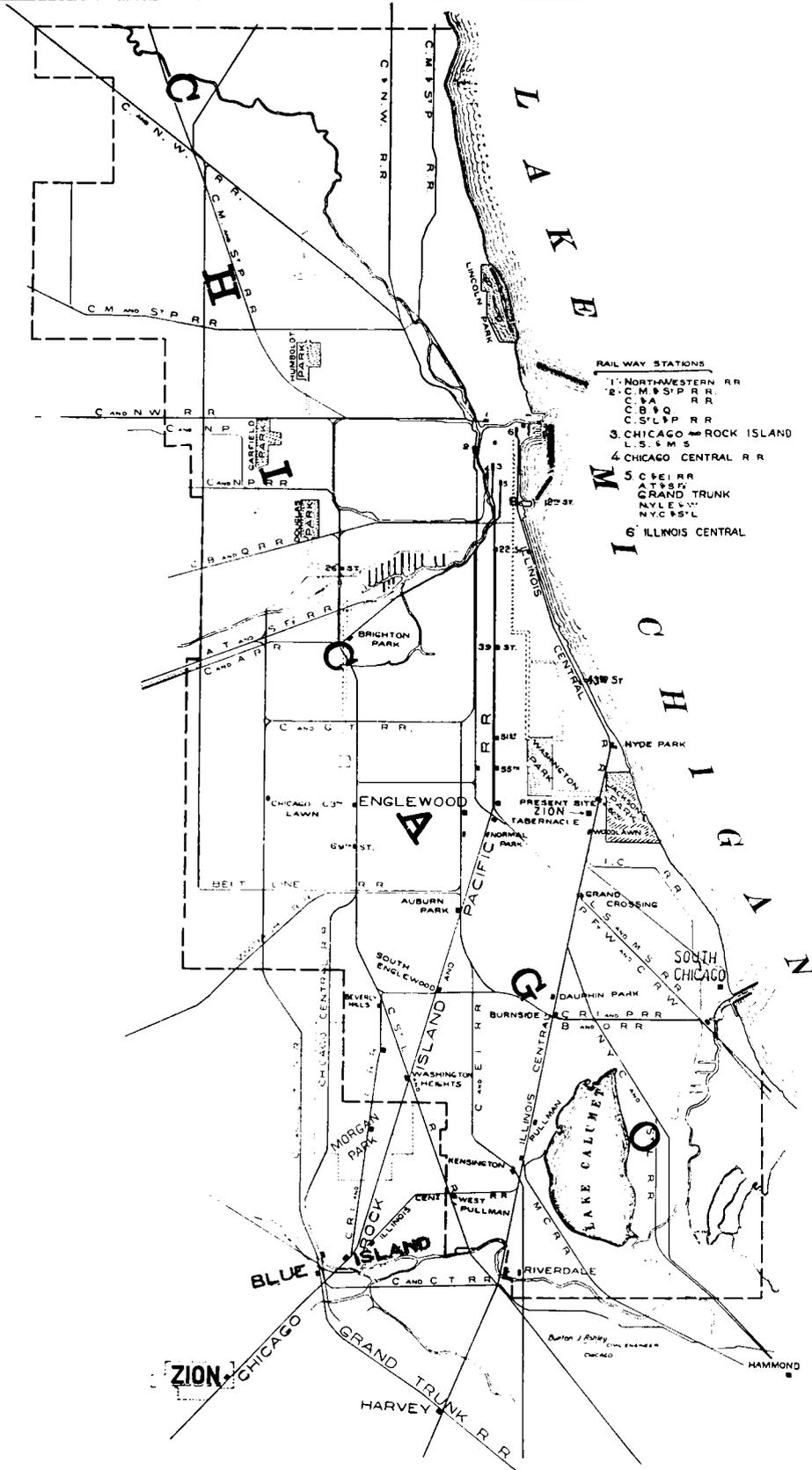
HOME No. 3,

Is situated at 6034 Edgerton Avenue, three doors south of Home No. 1.

Personal application by intending guests must be made at Home No. 3 to the Steward of the Homes.

Letters must be addressed to Dr. Dowie.

Terms will be forwarded on application.



Map of Chicago, showing the location of Zion, and means of railway transportation.

(See page 573.)

He sendeth His word

and healeth them.

PATIENCE

LEAVES OF HEALING

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.

VOL. 1. NO. 37. NEW SERIES.

CHICAGO, JUNE 21, 1895.

PRICE FIVE CENTS.

A LETTER TO THE FRIENDS OF ZION TABERNACLE

DIVINE HEALING HOME, No. 1.
6020 EDGERTON AVE., CHICAGO.

JUNE 21, 1895.

Beloved Friends in this and all Lands:—

It is written, "He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord."

And these abominable persons to God abound in Chicago. Our experiences for the past week since our issue of 14th may be summed up in diary form.

Saturday 15th June; arrested late at night, and gave bonds on false charge of maintaining and conducting an hospital.

Lord's Day 16th: Had three glorious services in Zion Tabernacle, speaking in the aggregate to congregations of about 3,000 persons. At 11 preached on "Repentance, Faith and Baptism," and baptised ninety one believers, nearly all of whom had been converted, and many healed, through our agency. Two were Jews, and about fifteen had been Roman Catholics. At 3:30 P. M. preached to a large congregation, at which about ten or twelve of our bitter enemies in this vicinity were present and received a unanimous endorsement from more than a thousand of our people. Over 160 persons who had been healed through our agency stood

up to refute the falsehood that the work was a fraud and that none were healed; about thirty persons owning real estate in Cook County came forward to offer themselves at all times during the coming week as bondsmen and bondswomen, scheduling in the aggregate it is estimated property to the value of several hundreds of thousands of dollars, one brother qualifying

for \$60,000 of property held by him in the city. Nearly seventy strong calm earnest Christian men offered their services as special watchmen, and were organised as such, to protect Zion properties, and, incidentally the life of the writer, which has been openly threatened on the street and even in the Court room. In the evening at 8 P. M. we had the sweetest and most profitable meeting of the day, with the hush of Sabbath peace upon all our spirits, and the rest of faith and hope and love, the "rest" into which they enter who believe, was our happy portion.

Monday 17th.

Arrested at noon-day on the same ridiculous charge, and most rudely spoken to by the police officer who compelled me to accompany him to a patrol box near Zion Publishing House where he called up the Ambulance Wagon. I was removed in that conveyance to the Hyde Park Police Station, searched like a common thief, and thrust



THE REV. JOHN ALEX. DOWIE.

into a prison cell, where the water was kept constantly running from an open pipe into a common sewer, and where it lay in little pools upon the floor. In this malarious atmosphere I remained three hours waiting the arrival of my solicitor for whom I had telegraphed, it having been agreed that we should consult each other before I again gave bonds.

The white-washed walls of this cell were covered with obscene writing, and drawings of the most unspeakably disgusting character. After three hours of this insulting and health-endangering treatment, I found that my attorneys were powerless to get any redress and I gave bonds again and was released. In the evening of the same day I conducted the usual meeting of guests in Home No. 1, and had most wonderful manifestations of God's favor. One man who was carried on a cot by four men to the meeting from Home No. 2, and who was utterly unable to stand or walk was instantly raised up and amidst the great emotion of about a hundred of the guests and employees he walked back through Edgerton Avenue, along which he had just been carried, the empty stretcher being carried in front of him. This scene was witnessed by the wicked persons who have been swearing out these warrants, and who had seen him carried into the Home.

Another followed who had come in on crutches and was now walking without assistance, the crutches being carried by friends. Many others were blessed in various ways, and the Lord stretched forth His hand to heal in a marvellous manner. Our hearts were full of praise to God, and, after attending to many duties in our office long after midnight. We felt God had answered; but the effect on our adversaries was similar to that when Lazarus was raised from the dead—see John 11:46 53 and John 12:10:11.

Tuesday 18th, Mrs. Dowie and myself left at an early hour for the city where we spent the greater part of the day.

We visited our solicitor to arrange matters in connection with ZION land purchase affairs, and to prepare for trial of our case the following morning at Hyde Park. We also visited Mr. H. H. Kohlsaas, editor and proprietor of the *Times-Herald*, the only daily paper in Chicago not against us. After a long and pleasant conversation Mr. Kohlsaas wrote a letter, without either our suggestion or request, to the Mayor of Chicago, Mr. G. B. Swift, saying "I believe that Dr. Dowie is being illegally arrested and persecuted," and asking the Mayor to investigate by some competent person, and to give us a few minutes conversation. We found the Mayor's outer office filled with a crowd of noisy and ill-smelling men to the number of about a hundred all wrangling about their scramble for office. Neither their language, their appearance, nor their manners indicated that they were desirable citizens for position of any responsibility. The air was foul with tobacco smoke, the smell of whisky, and other alcoholic poisons, and we did not at first see how it would be possible to reach the Mayor who was in an inner room. At last we were informed by one present that the Mayor's secretary's desk was in the further end of the room. We found it, but he was absent. We knocked at the door of a partition, and the secretary kindly appeared, looked at our letter which was headed in Mr. Kohlsaas's bold hand, "Introduction from H. H. Kohlsaas." He said "Come in," and added pointing to an inner room "You had better go in and give it to the Mayor himself." In this informal manner we entered the room of the man who rules over one million and a half of his fellow citizens. We had never been in the Mayor's office before, and certainly the scene was one of the most extraordinary that could be conceived in the private office of a great official. There he sat in the midst of a room where his visitors were, like those outside smoking tobacco and puffing the smoke into each other's faces. Indeed the person sitting at the Mayor's desk, in conversation with him was puffing the smoke of his cigar into his honor's face, and when he had finished the whispered talk, he handed a cigar to the Mayor who placed it between his teeth, and began to chew the end of it. In a pause of the conversation with the Mayor I advanced and placed

Mr. Kohlsaas's letter on his desk before him, and stood back. Mrs. Dowie stood amidst the little crowd of smokers, one of whom kindly rose and offered her his chair, which she accepted.

[It will illustrate the nature of the persecution if I say that whilst writing these lines, an officer appeared with another warrant for my apprehension under the same charge, and at the instance of Mr. G. W. Riggs. I have had to leave my office and again go down to the Police Station, and I took with me a bondsman, but found all the judges were absent, and after being locked up whilst they were being searched for, I concluded that they had no mind to return, and so gave \$200 in cash bond, and was released. At this point, therefore I take up my narrative of events.]

The atmosphere of the room was stifling, and I had fears that my good wife could not endure it much longer, and so, when the mayor's visitor had blown his last puff of smoke in his honor's face, I stepped forward and called his attention to the letter lying before him, which he had not yet opened. At first he almost refused to speak about the matter at all, but, after a few words, he called for the assistant prosecuting attorney, who acted in an offensive and discourteous manner.

The mayor, however sent Mr. Tatge with us to Chief of Police Badenoch with orders to stop all cruel treatment. We could not see that gentleman, but saw the chief clerk who promised to communicate the mayor's wishes. The persecution has abated to the extent of not calling up the patrol wagon or the ambulance; but we are still searched at the Police Court like a common thief and locked up in a filthy cell for just as long as a magistrate cannot be found, or until we pay a cash bond.

From the mayor's office we returned to our work at the Tabernacle and found a large audience assembled, to whom our good colleague, the Rev. Dr. Speicher was preaching. We then began to see the many hundreds of sick who were waiting there turn to see us, but in the midst of our prayers with them, the officers of police again entered the Tabernacle and arrested me. I again accompanied them to the Police Station, gave bonds and returned to my work. Very late upon this Tuesday evening we retired, but feeling thankful that "we were counted worthy to suffer shame for His Name."

Wednesday June 19th:—This was the great day of the battle in the Hyde Park Police Court, a full report of which appears or, at least so far as our space permits, in this issue. All the facts were on our side, and even their own witnesses proved our case, that the Homes were in no sense hospitals. The persecution was conducted by Mr. Tatge as representing the city, and we were defended by our friend Mr. Arnott Stubblefield. Not one single witness had a single fact to allege against the cleanliness and good management of the Homes, except a DOCTOR, bearing the name of GOODKIND, living in 2948 Indiana avenue.

He testified that he was an inspector of the City Health Department, and, upon his oath, he solemnly declared himself to be a liar. This will be seen by all who read the evidence, for he positively stated that he had come to our Homes with a false pretense of having a wife sick and dying with consumption, and a child who was very low with scarlet fever. Upon the witness stand he swore that he was not a married man, had no wife therefore, and no child. Not a person of all those who testified from the outside of our Homes could give a single fact to prove that our Homes were Hospitals, and the detective who hypocritically lied to obtain admission to our Homes as a guest, spoke well of the Homes. The attorney for the prosecution did not dare to ask him if the Homes were Hospitals, knowing we had evidence to prove that he had said they were not. We challenged them to ask him the question. The testimony of a few wickedly disposed neighbors living in our vicinity was shown to be full of malice in every instance, and the conduct of one person, with whom we never had any conversation in our life, and whose name we did not even know until we saw and heard him on the wit-

ness stand, was in itself a proof of the murderous hatred which fills the breasts of our enemies. A jury of six was picked up from the street, and gave a verdict against us, strong influences having been exerted to procure that result, of which it would be better to say nothing at this time, as an investigation is being made. But, of course, such a decision in such a Court is not of the slightest value, and we promptly appealed it. We have given in this issue the evidence up to the hour of adjournment for dinner, in which interval some very strange work was done. The jury were permitted the utmost freedom in recess.

In our next issue we shall give the closing evidence in the case, and the closing speeches of the attorneys in which it will be found that the city attorney was only sorry that we could not be punished by imprisonment in the lowest and foulest dungeon that could be constructed on earth, etc. The intense bitterness of Mr. Tatge was shown in every word and in the cowardly use which he made of having the last word to the jury. All this will be seen in the report which will, God willing, appear in our next issue. Next Tuesday at 9 A. M. in the Hyde Park Police Court a number of our cases come up on the same charge, and we intend to plead our own cause, with the assistance of counsel learned in the law. We shall have a few words then to say concerning the methods pursued by the assistant city attorney.

On the night of this day, Wednesday 19th, I was again arrested at the close of my praying with the sick in the homes and it was long past midnight ere I had been able to find a Judge and give bonds. Our enemies thus continued to show their wickedness.

THURSDAY, JUNE 20TH:

This was the only day for a week in which I was not arrested. I arranged with my attorney for the preparation of a petition for an injunction against the city, requiring it not to issue any further warrants for my arrest until the case pending on appeal was decided. We were able to pray with the hundreds of sick children who come to us every Thursday and there were many healings. We spent the evening in giving assistance to our attorney in drawing up the petition to which we have just referred, and in attending to a mass of arrears of work.

FRIDAY, JUNE 21ST:

We were twice arrested to-day, and yet were enabled to pray with over three hundred sick persons in Zion Tabernacle No. 2.

It was again nearly midnight before we had satisfied the hatred which burns in the hearts of Geo. W. Riggs and others whom the devil drives onward in this diabolical course.

But we were very happy, and came home rejoicing, our good wife and dear daughter and son being with us, along with a number of friends and bondsmen. When we returned we signed the petition to the court for an injunction, a copy of which we may be able to find room for in our next issue. Then we went to our Publishing House to attend to the getting out of this paper.

We do not think that this plain narrative of facts requires any comment. We close simply by asking every Christian reader to remember that we are here "earnestly contending for the faith once delivered to the saints."

"Brothers, we are treading,
Where the saints have trod."

Let all who love the Lord pray for us, that in spirit, and soul, and body, we may have the needed power to do the work which God has given us to do, and to suffer all that He permits in the doing of it.

All is quiet in the Homes, and they are quite full of guests from all parts. Nothing disturbs their peace, and our frequent arrests are now a regular part of the day's proceedings. They are unaccompanied by any confusion, and many do not know until afterward, that we have been arrested, imprisoned and set free.

Our people have acted nobly, and are loyal to their deep-

est hearts affection and strength. They stand by us with their time and are willing in scores to pledge their last dollar for our safety. Zion's Watchmen are a fine band who keep ward and watch day and night and life and property are safe. Public opinion is rapidly coming our way, and the disgrace of these proceedings is becoming apparent to thousands and tens of thousands who never saw our face or heard our voice.

"The best of all is God is with us."

Faithfully your's in Jesus,
JOHN ALEX. DOWIE.

GOD'S WAY OF HEALING.

BY THE EDITOR.

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

Jesus said, "*I am the Way, the Truth and the Life,*" and He has ever been revealed to His people in all the ages by the Covenant Name, Jehovah-rophi, or "*I am the Lord that Healeth thee.*" (John 14:6 and Exodus 15:26).

The Lord Jesus Christ is still the Healer.

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

Divine Healing rests on Christ's Atonement.

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

Disease can never be God's Will.

It is the Devil's work, consequent upon Sin, and it is impossible for the work of the Devil ever to be the Will of God.

Christ came to "destroy the works of the Devil," and when He was here on earth He "healed every sickness and every disease," and all these diseases are expressly declared to have been the "oppression of the Devil." (1 John 3:8, Matthew 4:23 and Acts 10:38).

The Gifts of Healing are Permanent.

It is expressly declared that the "Gifts and 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 and 1 Cor. 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 Zion Tabernacle, 251 E. 62nd St., near Jackson Park, Chicago, 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 Publishing House, 6100 Stony Island Ave., Chicago.

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

You are heartily invited to attend and hear for yourself.

DOCTORS AND DEVILS AGAINST DIVINE HEALING HOMES.

TRIAL OF THE REV. JOHN ALEX. DOWIE ON FALSE CHARGES OF VIOLATING THE HOSPITAL ORDINANCE.

STATE OF ILLINOIS, }
COUNTY OF COOK, } Justice Court of Hyde Park.
CITY OF CHICAGO. }

CITY OF CHICAGO }
vs. } Before Justice Quinn of Hyde
JOHN ALEX. DOWIE. } Park, and Jury. June 19, 1895.
APPEARANCES.

For Plaintiff, Mr. Tatge, Esq.
For Defendant, Arnott Stubblefield, Esq.

The case being called, plaintiff asked for change of venue from Justice Porter to Justice Quinn which was granted. Plaintiff asked for trial by jury. The following jurors were chosen: Thomas Luff, H. C. Walters, E. W. Eddy, P. T. Maloney, John Whipple, J. M. Handy.

Mr. Tatge, attorney for plaintiff said:—

Gentlemen of the jury, this is a suit brought by the city of Chicago to recover a penalty for violation of one of the ordinances of the city of Chicago. An ordinance was passed by the common council of the city of Chicago in January, of this year requiring every person who maintains or conducts an hospital in the city of Chicago to take out a permit for doing so, and subjecting any person who maintains, opens or conducts any hospital to a fine unless they have taken out such a permit. This is the case that you gentlemen of the jury are to try to-day. We will explain to you fully the evidence to be introduced.

Mr. Tatge then proceeded with the examination of the jurors.

The jurors are then examined by the attorney for the plaintiff, and then Mr. Stubblefield addressed them as follows:—

Gentlemen of the jury, as was stated, this is a complaint brought against Dr. Dowie for keeping and maintaining an hospital as was claimed. If you are retained upon the jury, it will be shown to you that Dr. Dowie claims that by prayer to the Lord as he teaches is taught in the Bible, people may be healed of their diseases, and that the people who come to be healed of disease come to his Home, three Homes there in Hyde Park, and remain there and board there while they are receiving his teaching, and while they are being healed. Have any of you gentlemen any prejudice against anyone who claims or teaches that prayer of man is answered in the healing of sick people? Have any of you any prejudice against anyone who so teaches? (All say No.) Do any of you know Mr. Tatge the prosecuting attorney in this case? (No.)

Have any of you formed an opinion as to the genuineness or sincerity of Dr. Dowie, as to whether he is a humbug and a fake? (No.)

Have any of you formed an opinion from the newspapers you have read? (No.)

The jury is accepted.

Mr. Tatge, attorney for plaintiff offers in evidence the ordinance passed January 29th, 1885, entitled "An act concerning hospitals in the city of Chicago."

Objected to by Mr. Stubblefield, attorney for defendant, because not certified and has no date.

Objection overruled.

ZACHARY T. KEHOE, SWORN, TESTIFIED AS FOLLOWS:

Q. What is your full name?

A. Zachary T. Kehoe.

Q. Where do you live?

A. 246 55th street.

Q. What is your business?

A. Police officer.

Q. How long have you been an officer?

A. For eighteen or nineteen years.

Q. Do you know Dr. Dowie, the defendant in this case?

A. Yes sir.

Q. How long have you known him?

A. Four or five weeks.

Q. Have you ever been at one of his institutions?

A. Yes sir.

Q. Which one?

A. 6034 and 6036 Edgerton Avenue. I have been also to 6020 Edgerton Avenue, and 253 E. 62nd street.

Q. When did you go there?

A. I went to 6034 Edgerton Ave., on the last day of May and inquired for the secretary and found him there. The secretary is Mr. Carpenter. And I asked him for a place to board. That is I asked him what the rates were. And he told me \$10 per week. And I told him that I had been down there a few times attending services; and that I had concluded to come down there and board awhile. He took me up and showed me through the house; and showed me a room that was not occupied at the time. And I told him that I would probably come the next day. But I didn't go then. I went there on the 2nd day of June, and registered and paid for a week's board.

Q. About how many rooms are there in this house?

A. It is an apartment house. There are three flats I think. Six or seven rooms in a flat, do doubt.

Q. Is any part of this house used for residence purposes?

A. Well I should think not. Anymore than Dr. Speicher and his wife, and the secretary and his wife stay there at this place.

Q. What do you mean by "stay there?"

A. Why they live there to superintend things I should judge. Mr. Carpenter is the secretary. And Dr. Speicher is a sort of a supernumerary.

Q. Do they sleep their at nights?

A. Yes sir.

Q. Do they take there meals there?

A. Yes sir.

Q. How much of the house do they occupy for this?

A. They occupy several rooms.

Q. About how many rooms are used for the patients?

A. Well I cannot say as to the exact number. I should say there were about 20 people there outside of those regularly employed there.

Q. Did you see Dr. Dowie there?

A. No, not at No. 3.

Q. Where did you see Dr. Dowie?

A. I saw him at No. 6020 Edgerton Ave., and at the Tabernacle on 62nd street, and 6100 Stony Island Ave. And also on the street.

Q. Did you ever see Dr. Dowie treating any of the patients there?

A. At the Tabernacle at 6100 Stony Island Ave.

Q. What were the modes of treatment?

A. It consisted in the laying on the hands on the eyes, ears, top of the head this way (showing the court how it was done) and down the back of the neck; and offering a few words of prayer.

Q. Did you ever speak to Dr. Dowie about your case?

A. No sir: only in a general way. That is, he talked to the whole of the people that were in the healing room at the time.

Q. What was the condition of health of the persons that you saw staying at the place, 6034 Edgerton Ave.?

A. Well there were a lot of sick people there. Several consumptives.

Q. How long did they remain there?

A. Some were there when I went there, and there when I left.

Q. Did they sleep there?

A. Yes sir.

Q. Take their meals there?

A. Yes sir.

Q. How long were you there?

A. I was there one week. That is at the Home.

Q. This was in the City of Chicago, County of Cook, State of Illinois?

A. Yes sir.

CROSS-EXAMINATION.

Q. Why did you go to that home?

A. To take the treatment.

Q. Did you tell Dr. Speicher so?

A. No sir.

Q. Did you tell Dr. Dowie so?

A. No sir.

Q. Did you tell anyone that you wanted to take the treatment?

A. I told Mr. Carpenter so, in this way. That I had been taking all the rheumatic remedies I could get hold of, and had been to Hot Springs and had received no benefit. And thought I would come down and see Dr. Dowie.

Q. Did they ask you any question with reference to your fitness to go there?

A. No sir.

Q. Didn't they ask you if you were a Christian?

A. No sir.

Q. Did any of them ask you if you were a Christian?

A. No sir.

Q. When Dr. Dowie asked those in the healing room if they were Christians, what did you say?

A. I didn't say anything.

Q. Did Dr. Dowie pray with you?

A. Yes sir.

Q. Did he put his hands on you?

A. Yes sir.

Q. Did you believe that you would be healed when you went there?

A. I didn't think so. No sir.

Q. Did you believe that you would be benefited when you went there?

A. No sir.

Q. Were you acting as an officer of the City of Chicago at that time you went there?

A. Yes sir; detailed and sent there.

Q. For what purpose?

A. To see what was there.

Q. To collect evidence against Dr. Dowie?

A. Yes sir, partly so.

Q. Well, what other part was there to it?

A. Well there was no other particular part.

Q. Then you did not go there to be benefited from rheumatism? You went there to get evidence?

A. I went there to see what is there.

Q. What did you see there?

A. I saw a number of people staying there.

Q. What did you go in the prayer-room for?

A. To see what was done there.

Q. Did Dr. Dowie say to you when you were in the prayer-room that if there were any there that were not Christians that they must go.

A. He said that there were always two questions that they asked. The first was if they were all Christians. And the second if they were willing to put their case in the hands of God alone; and to do away with medicine, and drugs?

Q. And what did you answer?

A. I never answered.

Q. You simply staid.

A. Yes sir.

Q. Who delegated you to go down there to investigate this home?

A. Nicholas Hunt, Inspector of Police.

Q. Did you have any talk with Mr. Frank I. Bennet before you went there?

A. No sir.

Q. After you went there?

A. Talked to him some.

Q. After you went?

A. Yes, talked to him here, only in a general way though.

Q. Do you know William J. Barton?

A. Yes sir.

Q. Did you ever have any talk with him with respect to these homes?

A. Yes sir.

Q. What was that talk?

A. Well it would be pretty hard for me to go to work and tell you all the talk, as we had considerable of it.

Q. Is it not a fact that you told him that you did not consider the homes were hospitals; and didn't you tell him the homes were being conducted all right?

Objection raised on the ground that it was merely an opinion of the witness.

Court sustains the objection.

Q. Did you see any medicine used in this home, or any of them?

A. No sir.

Q. Did you see any electrical treatment, or any electrical instruments used there?

A. No sir.

Q. Did you see any knives or surgical instruments?

A. No sir.

Q. Isn't it a fact that the food was wholesome?

A. Yes sir it was wholesome.

Q. And that the beds and rooms were cleanly?

A. Yes sir.

Q. The places were comfortable?

A. Places comfortable, yes sir.

Q. And orderly?

A. Orderly, yes sir.

Q. Did you pay your board?

A. I did.

DR. MORRIS L. GOODKIND BEING SWORN TESTIFIED AS FOLLOWS

Q. What is your name?

A. Morris L. Goodkind.

Q. Where do you live?

A. 2948 Indiana Ave.

Q. What is your business?

A. Physician.

Q. Are you a graduate?

A. Yes sir. Surgical Institute, New York City.

Q. How long have you been a physician?

A. Graduate of '89.

Q. Are you connected with the city government of Chicago?

A. I am not.

Q. Were you at a recent date connected with it?

A. I was.

Q. In what capacity?

A. Medical and surgical inspector on the Board of Health.

Q. Did you at any time visit Dr. Dowie's institutions?

A. I did on two different occasions.

Q. When was the last time?

A. I think a week ago last Saturday.

Q. What did you find there?

A. I saw a gentleman suffering from a growth on the cheek. The gentleman whom I saw is in the back part of the room now. He told me he had been there for a time before but had returned. I saw several blind people. I saw several

deaf people. I saw several people suffering from consumption. People rolling about the streets suffering from paralysis. That was the character of the cases that I saw.

Q. Did you see Dr. Dowie?

A. I did. Not the the last time, but the first. The first visit was on Tuesday preceeding this Saturday.

Q. What was your conversation with Dr. Dowie?

A. I told him I had a wife suffering with consumption, that she was desirous to enter the home. I asked him had he ever cured that class of patients. I said I had a child suffering from scarlet fever. I asked him if he had ever cured that. Dr. Dowie informed me that many such cases had been cured and he informed me that he never went out of the homes to treat cases, that his assistant had cured a case of inflammation of the bowels. Dr. Dowie informed me to that effect. I saw people there coughing and expectorating in cuspidors, people who were evidently suffering from consumption.

Q. From what you saw there, Dr. were any precautions taken to prevent the spreading of disease?

A. No precautions taken of any sort on pretense of precaution.

Q. Dr. What kind of a business does Dr. Dowie conduct at these places on 62nd St. What is the nature of the business?

A. It comes under the definition of hospital as defined by Webster and other authorities.

CROSS EXAMINATION BY MR. STUBBLEFIELD.

Q. Now have you got a wife suffering from consumption?

A. I have not, I am an unmarried man.

Q. Have you a child suffering from scarlet fever?

A. I have not; being an unmarried man, I could not have a child.

Q. Did you tell Dr. Dowie and Mrs. Dowie that you had?

A. I told Dr. Dowie and Mrs. Dowie and Mr. Carpenter, yes sir.

Q. You did it to impose upon them?

A. I did it for the public good.

Q. What did you do it for?

A. I did it to find out the facts that I couldn't get in any other way, they being too elusive.

Q. You intended them to believe it didn't you?

A. Most certainly.

Q. Did you go among the rooms in the Homes?

A. I went in every room in the Home on 62nd St., yes sir. I went in two rooms on Edgerton Ave.

Q. What rooms on Edgerton Ave?

A. Room on the first floor. They told me a lady suffering from rheumatism had been there, but she was gone and they would let me have that room for my wife.

Q. Will you swear that you told Dr. Dowie that you had a wife suffering from consumption?

A. Yes sir.

Q. Would you swear you told you had a child suffering from scarlet fever?

A. I swear.

Q. And that you wished to get them there?

A. Yes sir.

Q. Did you tell anyone else this?

A. I told Mrs. Dowie.

Q. Did you tell Mr. Carpenter?

A. I told Mr. Carpenter.

Q. Whereabouts did you see Dr. Dowie?

A. I first engaged in conversation with Mr. Carpenter. I saw Mrs. Dowie. I went to Edgerton Ave. and met Dr. Dowie going home with his wife. That is correct.

Q. Did you see any one apply medical or surgical treatment at these places?

A. I did not.

FRANK I. BENNETT, SWORN, TESTIFIED AS FOLLOWS

Q. What is your full name?

A. Frank I. Bennett.

Q. Where do you live?

A. 6055 Edgerton Ave.

Q. What is your business?

A. Real Estate.

Q. How long have you lived in the city of Chicago?

A. About 22 years.

Q. How long have you lived at your present place of residence?

A. About six years.

Q. How long have you known Dr. Dowie, the defendant in the case?

A. By sight since about the close of the World's Fair.

Q. What is Dr. Dowie's business, if you know?

A. I don't think he has any business.

Q. What kind of business does he practice?

A. He runs three hospitals. Two on Edgerton Ave. And one on 62nd St., Chicago.

Q. Did you ever see any sick people there?

A. I have. A good many of them.

Q. How long did you see these sick people remain there?

A. Why they come and go. Some staying as long as two and three weeks. Some perhaps longer. Could not give you the exact time they stay. It varies.

CROSS-EXAMINATION

Q. Did you see any one there who was sick?

A. Yes, sir.

Q. Whom did you see that were not sick?

A. Dr. Dowie, Mrs. Dowie. His family.

Q. Did you become acquainted with any of these persons who came there?

A. By sight only, I think.

Q. Have you ever been in any of the Homes?

A. Before the Homes were there, in the buildings.

Q. Have you ever been in any of the Homes?

A. Not since Dr. Dowie came there.

Q. Do you personally know any one who has been there?

A. I have no personal acquaintance with any of them.

Q. Do you know Mr. Kehoe?

A. Yes, sir.

Q. Did you talk with him before he went there?

A. I never saw him before he went there.

Q. Have you talked with him since? A. Yes, sir.

Q. When?

A. Several times.

Q. Then you don't personally know any one of them?

A. Only by sight. I don't personally know them. Don't know them by name. Don't know them to talk with them.

MR. COURTRIGHT SWORN ON BEHALF OF PLAINTIFF TESTIFIES AS FOLLOWS

Q. What is your full name?

A. Louis D. Courtright.

Q. Where do you live?

A. 6059 Edgerton Ave.

Q. Your business is what?

A. Well, I may be called in the real estate business. I am not in business very extensively.

Q. How long have you lived in the city of Chicago?

A. About fifty years.

Q. How long have you lived in this neighborhood?

A. About six years.

Q. Do you know Dr. Dowie?

A. I know him by sight.

Q. Do you know where his institutions are?

A. Very well.

Q. What is the character of these institutions? What are they used for?

A. Why they are used for the blind, halt and lame and all unfortunate people whom they can get there to pay out money.

Q. Do you know they pay him money of your own knowledge?

A. Yes sir, I know they have said they pay money.

Q. Have you seen that the sick, blind, lame and halt are there in these institutions?

A. Yes sir.

Q. Have you ever seen Dr. Dowie's method of treatment?

A. I never have.

Q. Ever been in the Tabernacle?

A. Never been at the Tabernacle.

Q. Do these patients who come there remain any length of time?

A. As far as I could judge from appearances some stay a few days and some months. I saw some there last fall and I saw them back again this spring.

Q. They live right in these so-called Homes?

A. They come out and go in through the day and appear to live there.

CROSS-EXAMINATION BY MR. STUBBLEFIELD.

Q. You haven't been in any of them?

A. No sir.

Q. You see crippled people going about there and people that don't look well and people come in on stretchers?

A. Yes sir.

Q. That's all you know about it? You are very anxious to have him removed?

A. No sir, I have nothing against Dr. Dowie, but I feel he is perpetuating a great imposition upon these unfortunate people, from all parts of the land.

Q. You don't like to have him bring crippled people into the neighborhood?

A. I have great sympathy for them. These poor people come there and lose their money. I would willingly help them with money to go some place where they would be helped.

Q. How do you know they lose money?

A. Heard Dr. Dowie say in the meetings that God's work needed money. They should pay fifty cents a seat and such things.

Q. Do you know what he uses the money for down there?

A. To building up Zion, I suppose. He's got a big bank account. He says he's got lots of money.

Dr. Dowie, in a whisper to Mr. Stubblefield:—That's a lying statement.

Mr. Courtright:—That old fellow has called me a liar a good many times. A bigger liar and a bigger villain never lived. I would like to break his head.

Dr. Dowie made the remark in a low whisper as an instruction to his attorney, and it is not likely that Mr. Courtright could have heard it. But he was boiling over with passion against Dr. Dowie as the evidence shows, and ready to make a demonstration against him.

A wild scene of fierce hatred on the part of this aged man then followed. Brandishing his umbrella he rushed past Mr. Tatge, the attorney for the city, and cried, "Let me get at him. I will break his head, the fakir, bunk-steerer and confidence man. I'll fix him—the scoundrel." Dr. Dowie sat perfectly unmoved, and at last rose, and asked the protection of the Court. Four or five officers in plain clothes moved close to Dr. Dowie, prepared to prevent Mr. Courtright's threatened assault. With this the episode, which had created much excitement, closed, and Mr. Courtright was excused from further cross examination.

MR. SHEPHERD SWORN ON THE PART OF THE PLAINTIFF TESTIFIED AS FOLLOWS:

Q. What is your full name?

A. William Louis Shepherd.

Q. Where do you live?

A. 222 E. 61st street.

Q. What is your business? Mr. Shepherd?

A. Fire insurance.

Q. How long have you lived in the neighborhood of this place?

A. About six years.

Q. Do you know Dr. Dowie?

A. Not personally, sir.

Q. Do you know him when you see him?

A. Yes sir.

Q. What is Dr. Dowie doing, what does he do? Have you ever seen him around these institutions that he calls Divine Healing Homes?

A. Yes sir.

Q. What does he do there?

A. I don't know.

Q. Have you ever seen him in the Homes?

A. No sir.

Q. Have you seen him in the meetings?

A. I have been in the Tabernacle.

Q. Where do the people live who attend the meetings?

A. I don't know sir.

Q. Haven't you seen them about that neighborhood?

A. Yes sir.

Q. Where do they live while attending these meetings?

A. A number of these people are inmates of the Homes.

Q. Where are these Homes situated?

A. On Edgerton Ave. and 62nd street.

CROSS EXAMINATION BY MR. STUBBLEFIELD.

Q. As a matter of fact Mr. Shepherd, you just don't know anything about it?

A.

Q. Have you seen what is going on in these Homes?

A. No sir.

Q. So you don't know anything about it?

A. Not what's going on in the Homes.

GEORGE A. YUILLE, SWORN, TESTIFIED AS FOLLOWS.

Q. Mr. Yuille what is your full name?

A. George A. Yuille.

Q. Where do you live?

A. 240 E. 61st St.

Q. What is your business?

A. In the street railroad business.

Q. Are you acquainted with Dr. Dowie?

A. By sight.

Q. How long have you lived in that neighborhood?

A. About six years.

Q. Was Mr. Dowie in that neighborhood on the 2nd day of June, 1895?

A. Supposed to be.

Q. Were these institutions there on the 2nd day of June, 1895?

A. They were.

Q. Who was conducting these Homes?

A. Mr. Dowie advertised himself as the proprietor of them.

Q. What do they do at these homes? What are they for?

A. For the reception and care of sick and crippled people.

Q. You have seen sick and crippled people go there?

A. I have.

Q. How long have they remained there?

A. From a week to three or four months.

Q. Have you seen them go from these homes to the healing rooms?

A. I have.

Q. Where are the healing rooms?

A. Now located at 6100 Stony Island Ave.

Q. How do they go there?

A. Some walk, some ride. Some go in wheel chairs. And in carriages.

CROSS EXAMINATION.

Q. You have not been in any of the homes?

A. No sir.

Q. You haven't seen what is done there?

A. No sir.

Q. Consequently don't know anything excepting what you heard?

A. No sir.

Q. For your part you wish the doctor would go; don't you?

A. Yes I do.

MR. MCGUIRE SWORN ON BEHALF OF PLAINTIFF TESTIFIED
AS FOLLOWS.

Q. What is your full name?

A. Leopold J. McGuire.

Q. Where do you live?

A. 6030 Edgerton Ave.

Q. How long have you lived there?

A. About six years.

Q. What is your business?

A. I am a clerk.

Q. Do you know the defendant Dr. Dowie here?

A. I know him by sight.

Q. How long has he been in that neighborhood?

A. Since the World's Fair.

Q. Do you know where he conducts his institutions?

A. Yes sir.

Q. What are these institutions are used for?

A. For the reception of the sick, blind, lame and suffering.

Q. And do these blind and sick people after they have been received in these Homes, stay there for any length of time?

A. Well from a week to four months.

CROSS EXAMINATION BY MR. STUBBLEFIELD.

Q. Have you been in these Homes?

A. I have not since conducted by Dr. Dowie.

MR. RIGGS SWORN ON BEHALF OF PLAINTIFF TESTIFIED
AS FOLLOWS:—

Q. What is your full name?

A. Geo. W. Riggs.

Q. Where do you live?

A. 225 E. 61st street.

Q. What is your business?

A. I am manager of the Title & Trust Agency, in Title & Trust Building. Connected with the New York Life.

Q. How long have you lived in this neighborhood?

A. Seven years.

Q. Do you know Dr. Dowie?

A. I have known him two and one half years by sight.

Q. Do you know his institutions that he runs there, his Homes?

A. Yes sir, he has eight institutions there now.

Q. How many?

A. Eight.

Q. How many Homes has he there?

A. Three Homes, two Tabernacles, one restaurant, one Publishing House, and one Zion Land office.

Q. What are these so called Homes used for?

A. I should say they were for the reception and care of the sick and afflicted; lame, blind, deaf and dumb.

Q. You have seen these afflicted people staying at these Homes?

A. I have.

Q. For how long a time?

A. Seen them passing back and forth two and three weeks at a time. Some come back for a second trip.

Q. Have you ever been in the Homes?

A. I have.

Q. Which one?

A. The one conducted at 253 62nd street.

CROSS EXAMINATION BY MR. STUBBLEFIELD.

Q. You have never been in any of these Homes yourself?

A. Not Homes, but Home I have.

Q. How long did you remain there?

A. Something over an hour.

Q. Did you see Dr. Dowie or anyone else giving medicine to anyone?

A. No medicine?

Q. Did you see anyone performing any surgical operation?

A. No surgical operation while I was there.

Q. You didn't see any treatment, medical or surgical.

A. No.

Q. Are you a married man.

A. Pretty much married; eight or nine years.

Q. You wish Dr. Dowie would go?

A. Wouldn't mind it if hospitals were doing good.

Q. You object to having an hospital located in that neighborhood?

A. I most certainly would object.

Q. You do not like to see cripples passing by?

A. I do not like to have them going by?

Q. You wouldn't object if Dr. Dowie would come there and go right away?

A. I would give money to have him go. I would give a thousand dollars.

MRS. CASEY SWORN ON BEHALF OF PLAINTIFF TESTIFIED
AS FOLLOWS

Q. What is your full name?

A. Mrs. Mary E. Casey.

Q. Where do you live?

A. 5741 Emerald Ave.

Q. Have you ever been in the Divine Healing Homes?

A. I have been in No. 3 and in No. 1.

Q. How long did you stay there?

A. I stayed to tea in No. 3 and was three times in No 1.

Q. Do you know a family by the name of Murdock?

A. Yes sir, I know Mr. Murdock.

Q. Were any of these taken there with scarlet fever?

A. That I couldn't say.

Did you ever make a statement to that effect?

A. No sir, I didn't say they were brought there. I said they were healed through Dr. Dowie's prayers.

CROSS EXAMINED BY MR. STUBBLEFIELD.

Q. What did you go there for. Did you have cancer?

A. I had nineteen cancers.

Q. Are you sure they were cancers?

A. Well, I guess Drs. Link and Murphy ought to know.

Q. What became of the cancers?

A. God took them away and I thank God for it.

Q. Dr. Dowie prayed with you?

A. He prayed with me.

Q. Did he give you any medicine?

A. He did not know I had cancer. I came there and he prayed with me in the name of the Lord Jesus and he did it in the presence of about 100 ladies. I had no pain. I had those cancers for seven and one half years. In eleven weeks they were all gone. I have been healed of nineteen cancers.

Q. Did you know of anybody else healed in that way?

A. My sister's child.

Attorney for plaintiff objects. Objection sustained.

MRS. CASEY SWORN ON BEHALF OF DEFENDANT SAYS.

Q. Did Dr. Dowie give you any medicine of any kind?

A. He is opposed to medicine.

Q. Are the people happy there?

A. I should think so. They hear nothing but Gods' word from morning until night. Everybody is nice there and nobody lies there.

Mr. Tatge, attorney for plaintiff offers in evidence a paper.

DR. DOWIE BEING SWORN TESTIFIES AS FOLLOWS.

Q. Is that your signature?

A. Yes sir.

Q. Did you dictate this letter?

A. I did.

Mr. Tatge. I wish to offer this in evidence. There is no objection.

MRS. SHELDRAKE SWORN, TESTIFIED AS FOLLOWS:

Q. What is your name?

A. Mrs. Sheldrake.

Q. What is your business?

A. I am a Journalist.

Q. For what journal do you work?

A. Well, for several.

Q. Name one of them.

A. The "Times-Herald."

Q. Under what name do you write?

A. "Francis Fair Lester."

Q. Have you been delegated to examine Dr. Dowie's Homes?

A. Yes sir.

Q. How long ago?

A. About five weeks.

Q. Did you make an examination?

A. I did.

Q. How long time did you spend examining these homes?

A. I was there off and on. Spending the greater part of the time of four days. That is I mean, not a continuous stay.

Q. But at intervals you were there four days?

A. Spent the greater part of four days.

Q. What was the condition of these homes at the time you were there, from a sanitary point of view. Were they cleanly?

A. They were. Exceptionally so, I might say.

Q. With reference to order?

A. Perfect order.

Q. With reference to decency and neatness?

A. Exceptionally. More so than the ordinary home.

Q. Did you see Dr. Dowie praying for these people in the homes?

A. I did.

Q. Did you see what he did?

A. Yes sir.

Q. Well what did he do?

A. Well, in the first place he prayed with the people. I presume he spent a good part of the time that way. Then he attended to his own business. Then he attended to the meeting at the Tabernacle. He spent several hours a day, twice during the week there; and those were the days which I was down there. I speak from what I saw at the Tabernacle. Praying teaching, and reading the word of God.

Q. Did you see any treated by surgeons or physicians there?

A. I did not.

Q. Did you see any one taking any medicine?

A. I did not.

Q. Did you see any one undergoing an operation of any kind, or any kind of treatment?

A. No sir.

Q. Is it not a fact that these people live there as a family, talking among themselves, praying, and living there?

A. I did not see much talking. They live the ordinary life that one would in the home; with the exception that they spend more time in prayer, more time reading the word of God; and keeping some more to their own rooms than in an ordinary family.

Q. Were the people comfortable and happy?

A. Perfectly so.

Q. Did you see the result of prayer on the people who were there?

A. A great many.

Q. What did you see with reference to the results?

Objection on the ground that it was not a question whether Dowie, or that the Lord Jesus Christ, on account of the prayers of Dr. Dowie heals the sick. Mr. Tatge said that was not the question. But that the question was whether Dr. Dowie was conducting such an institution as the ordinance defined as an hospital; and if so had he a license?

Mr. Stubblefield then said that testimony had been brought

by the plaintiff side to try to show that these homes were hospitals. And in addition to that the counsel for the prosecution had brought in evidence by witnesses to say that Mr. Dowie had robbed the people of their money; that he was a fowler, and a humbug; and that he wished to put in evidence to show what good is going on there.

Objection sustained by the court.

Q. Did you write up an article for the "Times-Herald."

A. I did.

Q. Has it been published?

A. It has not as yet.

CROSS EXAMINATION.

Q. You didn't go there for the purpose of taking the treatment yourself?

A. I did not.

Q. You found people there who were trying to get cured of diseases?

A. Yes sir.

Q. And they remained there?

A. They lived there while I was there.

Q. Does the doctor come and pray with them in the homes, or does he pray in the Tabernacle only?

A. He prays with those in the homes. He prays with the people who come from outside, and also from the homes, in the Tabernacle.

Q. My question was whether he prayed in the homes, or in the Tabernacle only?

A. Both in the homes and Tabernacle.

Q. Did you see Dr. Dowie, at any time when he prayed with the sick, lay his hands on their heads?

A. I did.

Q. Does he every time he prays with the sick?

A. Every time I saw him.

Q. Will you please explain to the jury how he places his hands?

A. He places his hands on the head, touches the eyes lightly, ears, and back of the neck; or the part affected, generally. If it is a paralyzed arm he strokes his hands gently down the arm. Or on the parts affected.

MR. CASE, SWORN, TESTIFIED AS FOLLOWS.

Q. Do you know Zachary T Kehoe?

A. I know a man who represented himself as being Mr. Kehoe.

Q. Where did you first know him?

A. I met him in room 77, Edgerton Ave.

Q. Did you have a talk with him at that place?

A. We roomed together and talked every day.

Q. Did you have any talk with him with reference to the character of the homes?

Objection. Sustained by the court.

Q. You roomed with Mr. Kehoe?

A. You were then receiving the teaching, and seeking a blessing, were you?

Yes sir.

Q. Did you see any treatment at this place, medically or surgically?

A. I did not.

Q. How long did you remain there?

A. I have been there eighteen days. And am still there.

CROSS EXAMINATION.

Q. Where did you come from?

A. Eau Claire, Wisconsin.

Q. You are still staying at the home?

A. Yes sir.

Q. Has the doctor prayed with you since you have been here?

A. Yes sir.

WILLIAM BARTON, SWORN, TESTIFIED.

Q. What is your full name?

A. William Barton.

Q. Do you know Zachary T Kehoe?

A. Yes sir.

Q. Have you had any talk with him with reference to Dr. Dowie's homes?

A. Yes quite a number of times.

Q. What talk have you had?

Objection by the attorney for the plaintiff.

Mr. Stubblefield then said, "I wish to show, if the court please, that Kehoe told him that he had been sent down to investigate the homes, and that he could not give such a report as they wished. That he found the homes all right; and they were not hospitals.

Objection sustained.

DR. DOWIE SWORN ON BEHALF OF DEFENDANT TESTIFIED AS FOLLOWS.

Q. What is your name?

A. John Alexander Dowie.

Q. Where do you live Dr. Dowie?

A. 6020 Edgerton Ave.

Q. What do you do?

A. I am a minister of the Gospel.

Q. Where do you preach?

A. I preach at present in Zion Tabernacle No. 2 and if the occasion demanded, I should preach in Zion Tabernacle No. 1. I also conduct meetings especially for the guest in Divine Healing Home No. 1 where I personally reside. I conduct also a large correspondence and attend to the duties of the International Divine Healing Association of which I am president, which has branches in many countries, and a correspondence throughout the world.

Q. You superintend and have charge of these Homes?

A. I do, yes.

Q. Have you ever at any of these Homes given medical treatment of any kind?

A. Never.

Q. Have you ever given any treatment of any kind?

A. Never.

Q. What do you do?

A. I follow the command of the Lord Jesus Christ who said, "These signs shall follow them that believe. In my name they shall lay hands on the sick and they shall recover." I have taught multitudes of people that God is still through faith in Christ able and willing to heal them, and, having taught them to turn to Him, I pray with them and multitudes have been healed.

Q. What are these Homes there for?

A. They are for the reception and care of people. First, of those who are seeking teaching regarding God's way of healing. Second, those who are seeking healing. As a matter of fact there are always in these Homes a number of persons, ministers, lawyers, doctors, sometimes persons connected with the highest positions in the land, seeking teaching, not healing. For these purposes, especially for the care of those who come from long distances, such as Canada and other countries and every part of the United States, the Homes have been established. These persons require some place to stay in while attending my ministry, and they prefer to live under my roof. In fact the Homes grew out of the pressure upon my private house accommodation.

Q. Who presides at Home No. 1?

A. Mrs. Dowie and myself.

Q. You live there with your family?

A. With my family, several stenographers and servants.

Q. Who presides at Home No. 3?

A. Rev. Dr. Speicher and his wife. Also in Home No. 3 are the Home Steward Mr. J. J. Carpenter and his wife.

Q. Who presides over Home No. 2?

A. Mr. Frank Cotton and his wife.

Q. How are these Homes conducted?

A. They are conducted as any ordinary home would be, only we exercise still greater care than would be exercised in any ordinary home and I feel that these women and men have been committed to my care by their friends and especially the ladies who are under my roof. I do everything I can to

make these Homes comfortable just like pleasant private homes.

Q. They take their meals in these places do they?

A. They take their meals with myself. I sit at one end of the table and Mrs. Dowie at the other.

Q. What is the fact with reference to the service of meals?

A. All guests are treated exactly alike. All get what they please. If they don't like what's on the table they are at liberty to ask for anything they want. If necessity demands meals are carried to the rooms, but as a matter of fact, I suppose at the present time, in the three Divine Healing Homes there is only one person unable to come to meals, perhaps two.

Q. What I desire to know is whether they eat at one time or at intervals?

A. Eat at the same table at one time. Breakfast, dinner and supper at the same hour every day.

Q. Do you remember Dr. Goodkind?

A. I remember seeing the gentleman who said he was Dr. Goodkind if indeed he is.

Q. What talk did you have with him?

A. I met him on the way home from the Tabernacle. My wife had spoken to me concerning him and we met him coming toward the Tabernacle.

Q. First time you ever met him?

A. First time I ever saw him to my knowledge in my life.

Q. What talk did you have with him?

A. When he came up, Mrs. Dowie introduced him to me and said, "This is the gentleman who has a child sick with scarlet fever and a wife sick with consumption and he asks that they be admitted into the Homes." I turned to him and very kindly put my hand upon his shoulder and said, "My dear fellow, I am exceedingly sorry for you, but it is quite impossible for us to take any case of contagious disease into the Homes and we could not possibly take your little child. Neither could we take your wife under the circumstances." He pretended to be very much affected by my words and sniffed out, "Thank you Doctor, I have seen Mr. Carpenter, and he told me that was your rule, and that you could not possibly receive these cases. Mrs. Dowie told me the same; but I thought perhaps you might come down and see my wife and child."

Q. Did he pretend to weep?

A. He pretended to very much affected and to be greatly troubled about the condition of his alleged wife and child. I now know from his own sworn testimony that he was lying to me.

Q. Did you ever see him at any other time down there?

A. No sir, never.

Q. Is it true that you said you would take his wife and child?

A. No sir, it is an absolute falsehood.

Q. How is the food cared for at your house?

A. We are exceedingly careful. I may say that no man has a better staff of servants. The Homes are kept perfectly clean.

Q. Has there ever been any instance of anyone becoming infected from someone else.

A. Not one instance. There never have been any contagious disease taken into the homes, and there has been no spread of any infection.

Q. Are the people comfortable and happy?

A. So comfortable and happy that after they are healed, they often ask to be allowed to come back for the teaching and the pleasure of being in the Homes. There are a number of such persons now in the Homes, and more are coming.

Q. Do you confine your attention to the people who are in the Homes?

A. No sir.

Q. With whom else do you pray?

A. The large majority of the people with whom I pray, I

pray with in the Tabernacle, numbering, I should say on an average from one thousand to fifteen hundred sick persons every week, the majority of whom are exceedingly poor.

Q. Do you make any charge for that?

A. Neither in the Homes nor in the Tabernacle nor anywhere have I ever charged one single cent for my services. Free-will offerings are collected openly in the Tabernacle as in Church; but never in the Homes.

Q. What do you with the money?

A. Spend it upon this work so completely oftentimes, that I run my bank account down to a few dollars and sometimes to a few cents.

Q. Is it true that you told anyone that you made \$20,000 last year?

A. That I made it. No sir. It would be true to say that I have of the money given me put into work \$20,000 or \$30,000 for the building up of the work during last year, over and above running expenses.

Q. Do you hold that yourself?

A. I hold it in trust for God and use it in building up this work as everybody knows. There never has been any charge to the contrary, excepting by ignorant or malicious persons.

Q. Do you pray with the poor as readily as you do with the rich?

A. More readily. I love the poor and the poor love me.

Q. Do you ever pray with anyone who is not a Christian and who does not profess to be?

A. Never. I teach in the Tabernacle with a view of bringing men and women to repentance. Then I teach them to have faith in Christ for salvation, and then faith in Christ for healing. We require absolutely that no person shall apply to be admitted in the healing room who is not a Christian, and any persons who enter that room, enter it telling a lie, if they are not Christians.

Q. Do you remember Mr. Kehoe?

A. I do. I always ask two questions in the healing room in the Tabernacle which contains seventy at a time. The people are admitted by tickets given away gratuitously and only professing Christians. I ask first, "So far as you know your own heart, have you repented of your sin and given yourself entirely to God in the Name of Jesus for salvation? Then comes the response, "Yes sir." Are you determined by His grace to rest in Him alone for healing?" "Yes sir." "Then I usually say are there any here who are not Christians? If so you know that you are here under false pretenses that God, therefore, cannot bless you, and you are required at once to leave if you are deceiving."

Q. Was that question put when Mr. Kehoe was there?

A. I have no doubt it was because it is generally.

Q. And he remained after that?

A. I believe he did, and you have it from his own lips. He kept out of my sight for the most part whilst in the Homes.

Q. Who?

A. Kehoe.

Q. Dr. Dowie what is the result of these prayers upon the people under the circumstances and conditions that you have named?

Objection sustained.

Dr. Dowie. It is very evident to me that the attorney for the Health Commissioner is afraid to permit the introduction of testimony of the healing of multitudes.

CROSS EXAMINATION BY MR. TATGE.

Q. Doctor, where do you live?

A. 6020 Edgerton Ave.

Q. How long have you lived there?

A. Since May 1894.

Q. Where did you live before that time?

A. At 6034 Edgerton Ave.

Q. How long did you live there?

A. From November until that date.

Q. How long have you lived in the city of Chicago?

A. Two years since May 1893.

Q. How long have you lived in the State of Illinois.

A. Nearly five years. I had a private home in Evanston near the city from October 90 to May 93; but I was often absent conducting missions in Canada and in other parts of the United States.

Q. Where did you live before you came to the State of Illinois?

A. My head quarters were on the Pacific coast at San Francisco.

Q. How long did you have your head-quarters in San Francisco?

A. For two years. I was going to and fro.

Q. When did you come to the United States?

A. On June 9, 1888.

Q. You are not a citizen of the United States are you?

A. No sir.

Q. Where did you come from to the United States?

A. From Australia.

Q. You carried on Divine Healing Homes in Australia?

A. There were Divine Healing Homes there.

Q. Where were these homes in Australia?

A. In Melbourne, Victoria, near Adelaide, South Australia, and in Dunedin and Christ church, New Zealand.

Q. These institutions were the same kind of institutions?

A. Exactly the same.

Q. You were president of the International Divine Healing Association?

A. Yes sir.

Q. Under a corporation?

A. No sir, an unincorporated body of Christians belonging to all denominations.

Q. Did you have any corporate stock?

A. No sir.

Q. Has it any property?

A. No sir.

Q. Who elected the officers of this Association?

A. The officers were elected by the members.

Q. How are the members enrolled?

A. The members were enrolled for the most part upon application at the close of the missions which I conducted.

Q. Where are these rolls now?

A. In my possession.

Q. How many members are there in this Association?

A. I cannot tell you, because some of the Branches are not active.

Q. Have you any by-laws of this Association?

A. Yes sir.

Q. Are they printed?

A. Yes sir.

Q. How are the elections carried on? What notice is given to the members of the Association?

A. The branches elect their own officers every year and notice is given in accordance with the constitution and by-laws. The president remains the president until the members choose to appoint his successor. They asked me to retain the presidency even while I was traveling.

Q. How many members were present at this meeting when you were elected president in 1880?

A. I suppose about 500.

Q. Personally or by proxy?

A. Personally.

Q. Where was this held?

A. Union Square Hall, Cal.

Q. What date?

A. About June 5th or 7th, 1880. I can give you a printed stenographic report of the entire proceedings.

Q. It is a fact, Doctor, that all your patients are treated gratuitously?

A. Yes sir.

Q. Do they pay anything for their board?

A. They pay for their board and room accommodation.

Q. You take up a collection also?

A. In the Tabernacle, not in the Homes.
 Q. How many meetings do you have?
 A. Three meetings on Sunday, and three public meetings on the week days.
 Q. How much do you charge for board and lodging.
 A. In Home No. 2 the charge is uniformly \$8 per week and in Homes No. 1 and 3, \$10 per week.
 Q. How many do you put into a room.
 A. It depends upon the size of the room. Some of the rooms are very large and four persons can be accommodated. In some not quite so large three can be accommodated, and in the large majority only two.
 Q. So you get \$20 per week for a room occupied by two?
 A. Yes.
 Q. And this is the way you treat the guests that come to you.
 A. I do not treat them. These people come to our Homes and desire to board there.
 Q. They are people seeking cure from both bodily and spiritual ills?
 A. Many are not sick at all, but are seeking teaching.
 Q. Some of them do seek cure from disease?
 A. Yes sir, many, very many.
 Q. Is it necessary to effect a cure that these people should come to your Homes, or could you go to their homes?
 A. Not at all necessary for them to come to my homes. I have prayed for many who have been in distant parts and they have been healed. But the great majority need teaching.
 Q. Do you own the ground and building on which the tabernacle stands?
 A. No sir, it is leased property, and the leases of all properties only run to May of next year. From the beginning I did not think the premises and location were suitable for the work.
 Q. What do you do with the money that you receive from these people and that taken up in collections?
 A. In the first place I pay a large staff of servants and provide everything needful for the Homes and carrying on the work. I devote all money entirely to the extension of the work in one form or another. One evidence of that is that I have established a Publishing House valued at \$10,000 entirely as a result of the money so given me. I never want to have anything except what can be used in the work. I have no big bank balance.
 Q. Is it a fact that you bought the Cool farm?
 A. No sir. It is a fact I am in treaty for it. I paid a sum of money upon the real estate contract and my solicitors are examining the title and so on.
 Q. How much have you paid on that?
 A. I have paid \$2000.
 Q. And you obligated yourself to pay how much more?
 A. About \$108,000.
 Q. How many acres of land have you there?
 A. 552 acres and some fraction.
 Q. You bought it for \$200 an acre?
 A. Yes.
 Q. In whose name is the contract made?
 A. In my name with the entire consent of my people.
 Q. How many children have you?
 A. Two.
 Q. Is Mrs. Speicher one of them?
 A. No sir.
 Q. Is Dr. Speicher any relation to you?
 A. No sir, only as a brother in Christ.
 Q. Are your children connected with the homes in any way?
 A. My children are attending school.
 Q. Where?
 A. My son attends the Harvard School, which is affiliated with the Chicago University, and my daughter goes to the Kenwood Institute.
 Q. Do they take any part in conducting the Homes?
 A. None whatever.

Q. How many rooms are there in the Homes that are rented out to boarders?
 A. Now I cannot tell you exactly. I have a home steward who will tell you. I might make a mistake. I have very little to do with the business arrangements of the Homes.
 Q. How big is your staff of servants?
 A. I should think including all about thirty or forty.
 Q. Can't you tell exactly?
 A. Can't state exactly.
 Q. You hire all of them and discharge all of them?
 A. Yes sir. I do not like to discharge any, and very seldom have to.

REDIRECT EXAMINATION.

Q. What do you propose to do with this land?
 A. I propose first, to establish Zion Temple to hold a few thousand people. Second, to erect Divine Healing Homes, Zion College, and to remove my Publishing House there, Libraries, Refectories, Homes for young men and women, and Orphanage, etc.
 Q. I will ask you, do you expect to devote all of that property to the work that you are engaged in?
 A. My project is to devote about twenty or thirty acres for a park for the people. Then to make another reserve for the Institutions, and the rest of the land will be laid out in lots to be occupied by those who want to come there and live, upon these conditions. First, that they will not attempt to sell any drugs, Second, that they will not sell alcohol or tobacco. Third, that they will not establish piggeries.
 Q. Do you expect to appropriate any of this property to your own use?
 A. Not personally, but I would have that right if I so wished.

RECROSS EXAMINATION.

Q. These papers are deeded to you?
 A. Yes sir.
 Q. You intended to sell bonds at \$20 per bond?
 A. Yes sir. The money is paid to me and received for by me.
 Court adjourned until 2 o'clock.

To be continued in our next issue.

SLEEP.

What do we give to our beloved?
 A little faith, all undisproved,
 A little dust, to overweep.
 And bitter memories, to make
 The whole earth blasted for our sake:—
 "He giveth his beloved sleep."

"Sleep soft, beloved!" we sometimes say,
 But have no tune to charm away
 Sad dreams that through the eyelids creep:
 But never doleful dream again
 Shall break the happy slumber, when
 "He giveth his beloved sleep."

His dews drop mutely on the hill,
 His cloud above it, saileth still,
 Though on its slope men sow and reap:
 More softly than the dew it shed,
 Or cloud is floated overhead,—
 "He giveth his beloved sleep."

For me, my heart, that erst did go
 Most like a tired child at a show,
 That sees through tears the jugglers leap,
 Would now its wearied vision close;
 Would, childlike, on His love repose,
 Who "giveth his beloved sleep."

And friends, dear friends, when it shall be
 That this low breath is gone from me,
 And round my bier ye come to weep,
 Let one, most loving of you all,
 Say, "Not a tear must o'er her fall:—
 He giveth his beloved sleep."

E. BARRET BROWNING.

HOW TO REACH ZION TABERNACLES AND THE DIVINE HEALING HOMES.

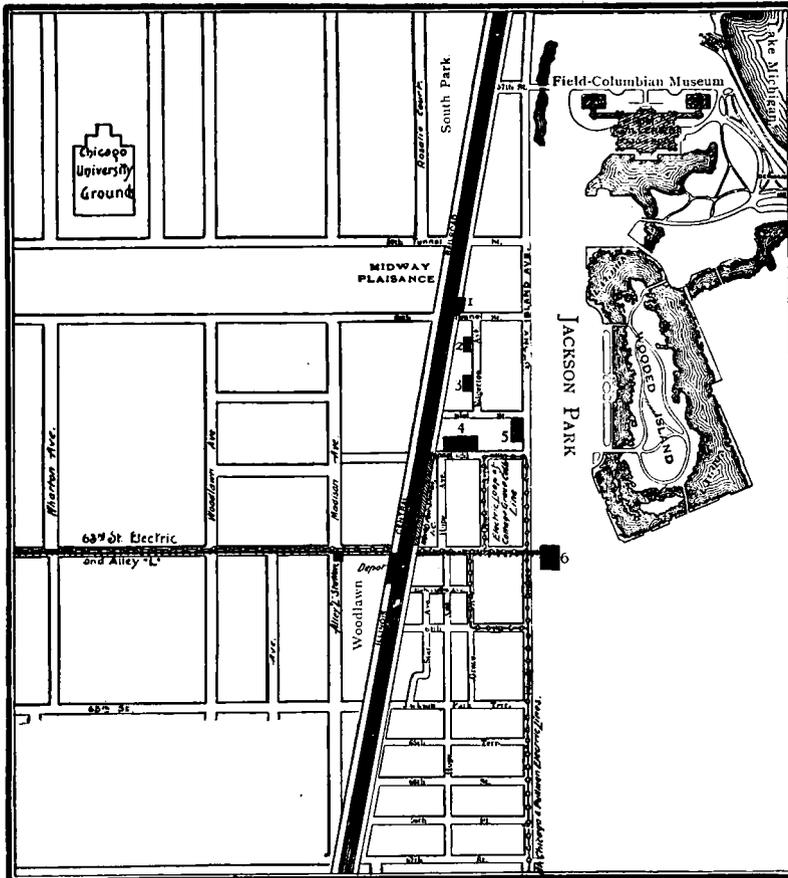
MANY of our friends from distant places find some difficulty in reaching us. Many have been misled by evil disposed persons on the railway cars, the street cars, and at the depots.

We give here a diagram of the locality of our various Institutions, which are situated, as will be seen, close to Jackson Park, the site of the recent World's Fair and the Midway Plaisance.

For those who arrive in Chicago from distant points, it is well to take a Parmelee Transfer Coach to the Illinois Central Depot at 12th Street, and take the Local Suburban Train to 60th Street, which is close to Divine Healing Home No. 1. It is well to check all baggage on the incoming trains with the

Those who desire to come out by the Cable and Electric Street Cars (fare 5 cents) can take these cars from the center of the city on either Wabash Avenue or State Street, and will transfer from the Cable to the Electric Cars at 63rd Street, going to the end of the Electric line at Stony Island Avenue, as shown on the diagram. The distance from thence to the Tabernacles is one block. The time by this route is one hour.

Those who desire to come out by the Elevated Railroad can take the Cars at the Depot in Congress Street, near State Street, and go to the end of the line at Stony Island Avenue, which is the same distance from the Tabernacles as the terminus of the Electric line. The time of journey is about 40 minutes.



1. 60th St. Depot Illinois Central Railway.
2. Divine Healing Home No. 1.
3. Divine Healing Home No. 3.
4. Zion Tabernacle No. 1. and Divine Healing Home No. 2.
5. Zion Tabernacle, No. 2, Zion Refectory, and Zion Publishing House.
6. Alley Elevated Railroad and Cable Car Line Depots.

baggage agent who comes through asking passengers if they wish their baggage checked. Simply give the agent the address as 6020 Edgerton Avenue, Chicago. Get a receipt check from the agent for the baggage, and there will be no need to fear loss.

The quickest and best route to the Homes from the center of the city is by the Illinois Central Railway. Express and Local Trains run very frequently. The Express Trains can be taken at Randolph St. or VanBuren St. Depots only. The journey takes about 15 minutes, and they run every half hour. The Suburban Trains run much more frequently and take about 26 minutes. The fare by these trains is 10 cents.

With these instructions in their hands our friends need not to ask more than a simple direction to the various places named, and it is nearly always best to ask that direction from a police officer, and not from a stranger, should an emergency arise. There are wicked persons on almost every train and street car who would take pleasure in turning our friends away from Zion Tabernacle. Police officers are not always to be trusted: for they have hindered and misdirected many. Ask as few questions as possible.

We trust that these directions will prove helpful to our friends and save them much trouble.

LEAVES OF HEALING.

REV. JOHN ALEX. DOWIE, *Editor.*

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THE MANAGER OF ZION PUBLISHING HOUSE,
6100 Stony Island Ave., Chicago.

CHICAGO, ILLINOIS, - - - JUNE 21, 1895.

EDITORIAL NOTES.

"PRAISE thy God, O Zion."

THERE is no time more delightful in which to praise God than in the day of severe trial, when the storm howls around, and all is peace within. That time is our's, and that experience.

WHILST we write these lines on the afternoon of 22nd, we have received a short telegram from our solicitor dated Chicago, 2, 42 P. M., saying:—"Argument just finished. Court refused Injunction."

READERS of our letter on pages 577 to 579, which we have just sent to press, will understand that this is the fate of the application for an injunction against the city to prevent a continuation of the arrests. It is well. We know not how it could have been refused on any ground of equity; but this we do know, that it will make no difference as to our going forward with our work for the Lord in these Homes. God has planted them, they do not contravene any true principal of law, unless American law is anti-Christian.

SUPPOSE an American Missionary were to go to Turkey and to establish Divine Healing Homes, in Constantinople. Suppose that he was used of God in the healing of hundreds and thousands through Faith in Jesus Christ alone, and that he laboured unceasingly and unselfishly. Suppose that the Sultan issued an order to compel him to close his Homes or to make them places where medicines and surgical means were used. Suppose that he failed to do this, and was again and again, without a trial arrested, imprisoned, and treated with every indignity that could be put upon him. How long would the State Department at Washington tolerate the "outrage?"

All of which shows that things can be done in Chicago which neither America nor Great Britain would tolerate for a moment in Turkey.

In every department of our work there is a vigor and growth which even with ourselves is phenomenal. The new Tabernacle is already taxed to its fullest capacity to find accommodation for the throngs who are seeking their God for a full salvation of spirit, and soul and body. Many are being saved,

and the work of God is deepening in the hearts and lives of the people. Trials are only binding them more firmly together in sympathy with each other, in loyalty to their leader, and above all in humble faith in God.

THE healings of the week have been many and very striking, and braces and cots attest the power and willingness of the Lord to heal.

A YOUTH, who was carried into Home No. 1 in an Ambulance, and who was brought here in a dying condition from the Indianapolis Surgical Institute, is now delivered from his disease, and sat up in the presence of all, moving his limbs freely.

Mention is made in our letter of other cases, and there is a general feeling that the time for a great outpouring of the presence and power of the Holy Spirit is at hand. The very intensity of the devil's operations shows the desperate character of his position. When Salvation and Healing go hand in hand with Holiness, then every power of Hell and every evil power on earth combine against the Lord.

We are looking forward to a day of great power and blessing next Lord's Day in Zion Tabernacle.

OUR monthly Praise and Testimony Meetings will be held on June 30th, the last Lord's Day in this month.

Let there be a great gathering of the healed, and of thousands blessed through our agency here. We shall invite the Mayor and City Council of Chicago here to come and see and hear the "wonders God had wrought," whether they accept the invitation or not. We were glad to see the Alderman of one of the principal wards of the city there last Lord's Day, and the wife of one of the leaders of the council has just written begging for an interview and for prayer, declaring her conviction that our work is of God.

WE need the help of friends far and near in the great conflict which is waging here. The roaring of Satan against us can be heard from Ocean to Ocean, through the press dispatches. The newspaper press of Chicago, almost without exception, has produced reports of the most exaggerated kind, and hundreds of things have been stated as facts which have never occurred. There are no limits to the audacity of these "inventors" of news. We ask our friends to believe *nothing* concerning this position that they read, unless it is confirmed by our own reports. We are determined that *only* the truth, and that *all* the truth, shall be spoken.

WE have just had a visit from a new inspector from the Board of Health, whom we have gladly directed should be shown over every part of the Homes, and he had no suggestions to make as to their sanitary condition. God will take care of His own work, and it is our business to keep going forward. Consequences are His.

THE voice of song reaches our ears as we close these notes. It comes from nearly one hundred of our guests who are singing
"This is my story, this is my song,
Praising my Saviour all the day long."

We are about to go to them and to pray with them as we are wont to do in the Assembly Room of Home No. 1. They are gathered from all parts of this great country, and they are representative of thousands who read these lines. Pray for them, and for all here who are bearing the heat and burden of the day in maintaining these Homes where there are neither drugs, doctors, knives nor surgeons; but where "Christ is all" a present Saviour, Healer, Cleanser, Keeper. Chicago needs Him, but its rulers do not want Him, except He comes in *their* way, and will be prepared to fall in with their plans. He will not, neither will we.

"BRETHREN PRAY FOR US."

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THE REV. JOHN ALEX. DOWIE AND MRS. DOWIE.

Meetings will be continued in
ZION TABERNACLE No. 2,
6104 Stony Island Avenue, opposite Jackson Park,

DURING THE MONTH OF JUNE

LORD'S DAYS: 10:45 A. M., 2:45 P. M. and 7:45 P. M.
TUESDAYS: 2:45 P. M.
THURSDAYS: (CHILDREN'S DAY) 2:30 P. M.
FRIDAYS: 2:45 P. M.

SPECIAL NOTICE.

THREE PRAISE AND TESTIMONY MEETINGS
Will be held in the TABERNACLE on LORD'S DAY, JUNE 30th, at 10:45, 2:45 and 7:45 P. M., when many who have been saved and healed through faith in Jesus will testify. "All manner of sickness, and all manner of diseases" will be represented. The crutches, braces, trusses, boots, plaster casts, cots, etc., represented in the picture, "Captured from the Enemy," will be exhibited above the platform.

THE MORNING MEETING will be given to TESTIMONIES OF CHILDREN AND YOUNG PEOPLE.

Those who desire to testify will assemble in the Healing Room and meet with Dr. Dowie, half an hour before each meeting.

There are no charges of any kind made. Free-will offerings only are received. All persons who desire to see Dr. Dowie for healing must apply for tickets to the Rev. Dr. Speicher at the close of the Lord's Day services.

DIVINE HEALING HOMES

Conducted by The Rev. John Alex. Dowie and Mrs. Dowie HOME No. 1,

(Where Doctor and Mrs. Dowie personally reside) is situated at 6020 Edgerton Avenue, close to the 60th Street Station of the Illinois Central Railway.

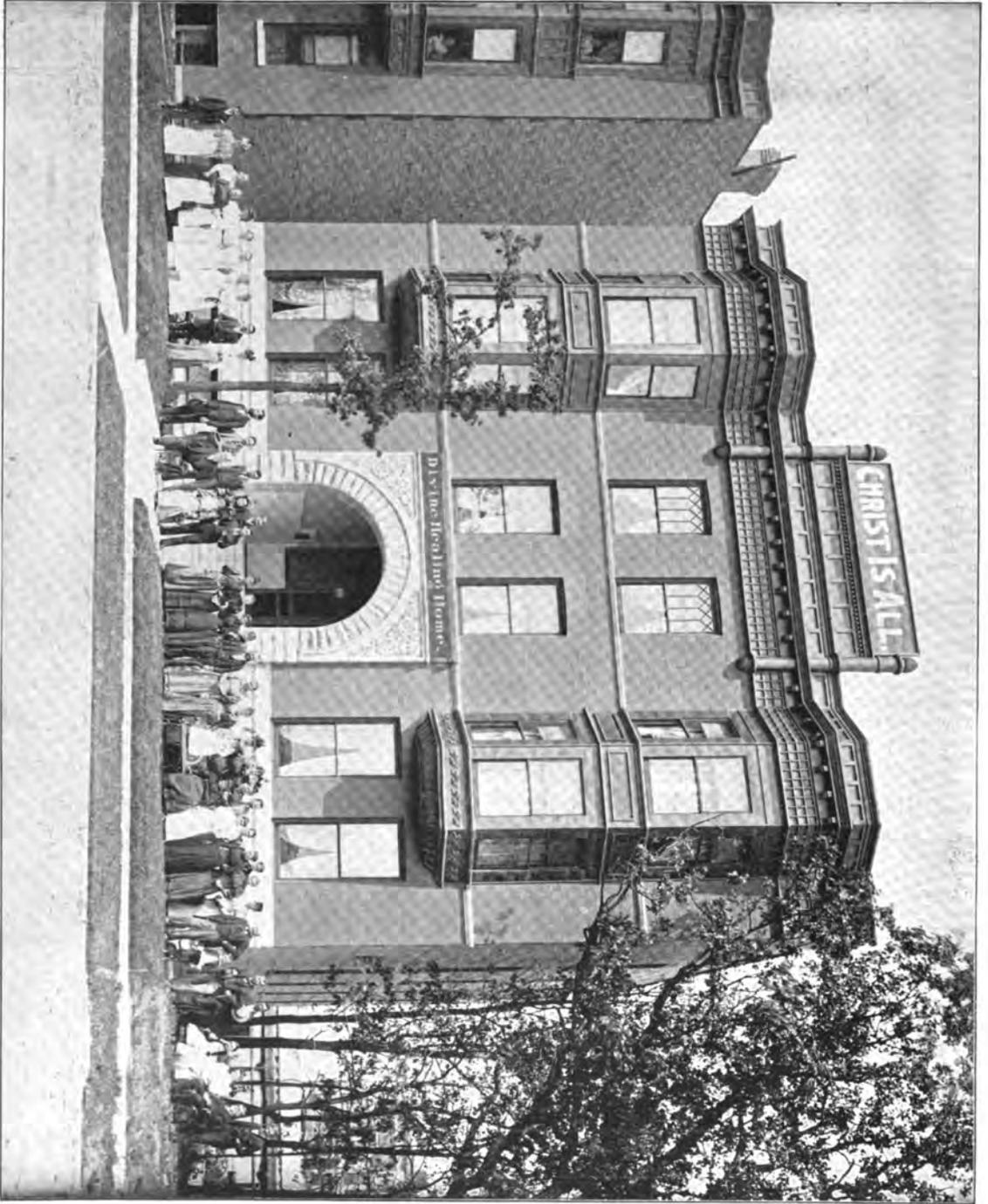
HOME No. 2,
Is situated at 253 E. 62nd St., next door to the Tabernacle.

HOME No. 3,
Is situated at 6034 Edgerton Avenue, three doors south of Home No. 1.

Personal application by intending guests must be made at Home No. 3 to the Steward of the Homes.

Letters must be addressed to Dr. Dowie.

Terms will be forwarded on application.



DIVINE HEALING HOME No. 1, 6020 Edgerton Avenue, near Jackson Park, Chicago.

He sendeth His word

and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee.

And the leaves of the tree were for the healing of the nations.

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EDITED BY THE REV. JOHN ALEX. DOWIE.

VOL. 1. NO. 38. NEW SERIES.

CHICAGO, JUNE 28, 1895.

PRICE FIVE CENTS.

A LETTER TO THE FRIENDS OF ZION TABERNACLE

DIVINE HEALING HOME, NO. 1.
6020 EDGERTON AVE., CHICAGO.
JUNE 28, 1895.

Beloved Friends in this and all Lands:—

IT IS WRITTEN, "The Wicked plotteth against the Just, and gnasheth upon him with his teeth. The Lord shall laugh at him: for He seeth that his day is coming:"

We close the week with the calm confidence which comes from the presence and power of God, from the "sure word of prophecy," and from the facts which every day manifestly declare that Victory is the Lord's in the Conflict in Chicago. That conflict is between Doctors, Devils and Christ. We are simply His soldiers, and under His commands we go forward with perfect certainty of the final result.

It has been a week of hard fighting, and it is difficult to give full details in our limited pages, and still more with our limited time.

We shall give the principal points again in diary form, as we have done for the past two weeks.

SATURDAY, JUNE 22ND.

We had a quiet day until nearly 11 o'clock at night when we were again arrested by two officers, upon no less than seven warrants, sworn out by the following persons: G. W. Riggs; Alfred E. Ruff; Geo. A. Yuille; L. J. Maguire; E. S. Sibley; Frank I. Bennett; W.

L. Shepherd. We went to the Woodlawn Station with the officers, and were "booked" like a common criminal, and then went in search of the judge who had issued the warrants so as to give bonds and not spend the night in prison. After some considerable searching we found him in the Hyde Park Club about midnight, and he accompanied us to the Police office to

accept our bail. When there we put it to him to tell us whether there were any more warrants out for us, and, after a little hesitation, he told us that he had signed no less than thirty-seven that evening, at the instance of the above named seven persons. This was the confirmation of what we had heard that it was the intention of these persons to prevent our preaching in Zion Tabernacle on the following day, which was the Lord's Day, or indeed that day, for the Sabbath had begun.

We asked the judge to allow us there and then to accept service, and to give bonds for the whole of these warrants. We pointed out that their avowed plan had been made known to us, namely, to serve these warrants upon us, in batches of ten, at each of the three services, so that we might be taken from the platform and consigned to prison until we could find a judge to receive bonds. The judge admitted that this might be the case, and he agreed to accept our



MRS. JOHN ALEX. DOWIE.

Original from

bonds, and that of one of our bondsmen there and then, for the sum of \$7,400, and, after mulcting us, in accordance with law, of \$37 in cash, for this privilege, we departed with a letter to the Captain of the Woodlawn Police, to whom it was likely that the warrants would be given by these seven foolish men above named. On the Lord's Day morning we sent the letter to the Captain in time to find that the "seven" had just arrived, or their representative, with the first batch of the warrants. Sad indeed were they to find that God's children can walk around the devil, and get ahead of him. Far, very far in the morning of the Sabbath we retired to rest with the consciousness that God had the Victory, even although the devil did succeed in getting out *thirty seven warrants* in one day against us, upon the trumped up charge of violating the Hospital Ordinance by conducting Divine Healing Homes. We knew that God would give us a good day on the morrow, and He did.

LORD'S DAY JUNE 23RD:—

The entire day was one of great blessing.

In the morning we preached from Matthew 11:4 to 6:—

"Go your way and tell John the things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have the Gospel preached unto them. And blessed is he whosoever shall find none occasion of stumbling in Me."

God gave us a time of much blessing, and we "laughed," as God laughs, at the "foolish seven." We prayed for them also, and for all who are opposing the work of the Lord.

The afternoon brought a crowded Tabernacle and a time of very great blessing. We preached from the story of the Healing at Bethesda, and gave our lecture on the "Five Beautiful Lessons from Bethesda," or rather one half of it, for we promised to give the second part on the second Sabbath in July. At the close of the meeting we desired all except friends of the work to leave, as there would be a meeting held to adopt a Memorial to the Mayor, and to attend to other matters connected with the work. Many of our friends could not remain; but over 800 did. The Memorial which will be found on page 603 was adopted unanimously, and a committee appointed to present it to the Mayor. Then the friends were invited to help, and about \$400 was instantly poured at our feet by our eager helpers, without any notice having been previously given. After this a meeting was held of Zion's Watchmen, and steps taken to have a number sworn in as special policemen, as threats had continued to be made. This was done, and all has been perfectly peaceful, as usual, in and around the Homes, the Tabernacle, and the Publishing House. We cannot find words to express our appreciation of the enthusiasm and devotion to God and to us of the people to whom we minister in Christ's Name. When all is over we shall hope to preserve a Roll of Honour in these pages and a record of the work which they have done in these past weeks.

In the evening good times were again in season, and the Holy Day closed amidst great peace, many having been savingly blessed in the meetings, and most interesting testimonies of healing having been given throughout the day. No arrests took place, for the judge had promised us that he would not issue any warrants, and he kept his word.

MONDAY, JUNE 24TH:—

We visited the site of our contemplated Zion with some friends, and then went into the city and transacted much business connected with the work, and met the Committee who had visited the Mayor with the Memorial. He simply received it, and said he would read it, but promised nothing. At present we say nothing more.

In the evening we were again arrested, at the instance of G. W. Riggs, one of "the foolish seven." It took us until a very late hour to find the judge and give bonds. This made *forty seven warrants* in all.

TUESDAY, JUNE 25TH:—

This was the second day of our trial, and we shall give the report of it in full, God willing in our next issue.

We demanded a jury of twelve, and hours were spent in

getting it. We challenged a number who were bitterly opposed to God, and who did not believe that He heard and answered prayer. On the whole it was as good a jury as we could expect to get, considering that it was composed of the first twelve men the constable could pick up, with a strong suspicion that some of them were already arranged for, and were closely at hand looking for the "job." It is the class of "professional jurymen" who are the curse of the courts.

Mr. Stubblefield handled the witnesses for the prosecution in a very able manner, and there was not time to take many for the defense. The trial lasted for the whole day, and was adjourned for dinner and supper. At eight o'clock I addressed the jury in my own defense, speaking for one hour and a quarter, and at 9:45 P. M. they retired. At 12:30 A. M. midnight, they were recalled into court, and were dismissed by the judge, as they reported they were hopelessly divided, and would not be likely to agree, even if they were kept there all night. One of the jury informed my son that when they were dismissed they stood seven for me and five against me.

WEDNESDAY, JUNE 26TH:—

Several of the cases were brought before Justice Quinn, and he adjourned them all until the following day.

THURSDAY, JUNE 27TH.

We were again in Court before Justice Porter, but at the very beginning of the proceedings our attorney brought forward certain points of law which compelled the judge to practically decide them in our favour by adjourning all the cases on the docket to July 3rd.

Our attorney made a very able argument, and it could not be met by the other side. It also showed them that they had been guilty of illegal actions, and that there were possible consequences which they had never anticipated. We again left the Court with the feeling which was openly expressed by many others, that the days of the prosecution were numbered. We are, however, fully preparing for the trial next week, and are looking upward to God for the victory.

FRIDAY, JUNE 28TH.

This day was spent in perfect peace, and we delivered the afternoon address in Zion Tabernacle, at the close of which many hundreds arose for prayer. We saw those who had received tickets for the healing room, and prayed with over three hundred sick.

There are many wonderful works being wrought by God in our midst. To-day a deaf mute was able to hear and has begun to speak a little, and a young man of 19, who has been afflicted for nine years, and who came into the aftermeeting for men on his crutches and in much pain, rose and walked, after prayer and the laying on of our hands in the name of Jesus, and left his crutches behind him. They are at this writing in the assembly room where the guests of the three Homes are gathering for prayer, and we hear the song floating through the Home,

"The half has never yet been told,
Of love so full and free,
The half has never yet been told,
The blood it cleanseth me."

SATURDAY JUNE 29TH.

And now we close this record with much gratitude to God for all His love. We have no feelings of revenge in our heart against those who have so cruelly persecuted us, and are desirous only of their good. We have no intention of prosecuting or arresting them in turn as we are advised we may; but contrariwise. Yet God does not forget, for it is written, "Vengeance is Mine; I will repay, saith the Lord."

Rejoicing that we have been counted worthy to suffer shame for Christ's Name, and desiring a constant interest in your prayers, I am,

Faithfully yours in Jesus,

John Peter Lowe

LEAVES OF HEALING.

REV. JOHN ALEX. DOWIE, Editor.

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CHICAGO, ILLINOIS, JUNE 28, 1895.

EDITORIAL NOTES.

"O ZION, that bringest good tidings,
Get ye up into the High Mountain."

"THE grass withereth, the flower fadeth,
But the Word of our God
Shall stand for ever."

WE have great joy in the midst of all our toils and trials, and we beseech our good friends far and near not to be in sorrow for us. We thank hundreds for their expressions of sympathy. It is impossible to answer all letters. Let this word suffice. Keep praying, and keep believing that God is "the Hearer and the Answerer of prayer."

OUR letter on the first pages of this issue gives details of the special persecutions through which we are now passing.

THERE are many brethren in the ministry who are in sympathy with us, and quite a number of ministers can be found in nearly every meeting in the Tabernacle, and there are some in the Homes. But as a rule the ministers of this city are "dumb dogs." They have been almost wholly silent in this time of bitter trial.

In this history repeats itself. The "false shepherds of Israel" persecuted the Chief Shepherd, and were on the side of the "ravens wolves," some of them being of that class.

COWARDICE is a very predominant quality in the majority of the ministers of this city. The Lord have mercy on them, and especially on the flocks over which they are "shearers."

THERE is a fine vein of intense joy running through all the sorrows in the life of our Zion at this time. Our people are happy, and quietly confident, and the large number of young converts have behaved nobly. They prove that they have been "well born." We shall try to tell some of the ways in

which this has been shown in future issues? Their love and loyalty have touched very deep springs of love in our hearts. We shall never forget these days, and it is evident that God is training in these deserts a "royal generation" who will go up with us to Zion, and who will be heard of in the days to come in the work of God throughout the world.

LET it not be supposed that there is any interruption to the services in Zion Tabernacle. Not one has been omitted, and we have been enabled to pray with very large numbers. The Homes are quiet. All the fighting is done in the Courts, and there is not a ripple of disturbance in the neighborhood.

THE report which we give this week of the assistant city attorney, Mr. Tatge's, address to the jury will show the malice of the persecution. The hissing of the entire audience almost was so involuntary and so intense that it greatly discomposed him, and although he tried to make it appear that it was only a few "deluded" people from the Homes, he knew better. It was the indignation of the entire community which broke loose in that storm of protest. It is astonishing to think that men so vile can be entrusted with the grave responsibilities of a great city's legal affairs.

THE fact is becoming clearer to many minds that there is a very strong unseen power behind all this series of persecution, and in our judgment there is "a combination" of evil disposed persons who are making the "foolish seven" neighbours their tools in this matter.

ROME and Rum, Doctors and Devils of every kind are "in it," and there is no doubt that it is the most convincing proof that our words have penetrated the rhinoceros-like hide of the enemies of God and all that is good in this city. Even the press which is opposed to us are finding that the matter has gone too far, and has at the same time effected nothing in the way of breaking down our work. So the enemy is thinking apparently of calling off the "dogs" for this time, but we know him too well to suppose that he will easily give the battle over. Satan has 6000 years of experience as a fighter. He has usurped great power, and stolen large resources. He will fight until he is cast down into the "bottomless pit," and bound there. We are willing to fight on until we have done our part in driving him to the jumping-off place.

But our eyes are turned with more and more intense desire to ZION, and we shall have something more to say on the subject soon. In the midst of all this trial there are many inquiries and bonds are being taken. Our surveyors are now working in the office on their plans, and we shall soon publish copies of the way in which the land will be laid out, showing every lot and reserve in ZION.

WE shall be outside of the city limits and beyond the power of the Tatges and the "seven foolish men." We shall have the power to make our own Ordinances, and will take precautions against the enemy getting a foothold in ZION. But we shall not abandon Chicago, for we shall be at its gates, and draw the people to a more beautiful spot, with greater facilities for getting there, ere long, than we have now.

OUR projects in connection with ZION have received a fresh impetus from these persecutions, for which we praise God.

"BRETHREN, PRAY FOR US."

DOCTORS AND DEVILS AGAINST DIVINE HEALING HOMES.

TRIAL OF THE REV. JOHN ALEX. DOWIE ON FALSE CHARGES OF VIOLATING THE HOSPITAL ORDINANCE.

J. J. CARPENTER, SWORN, TESTIFIED AS FOLLOWS.

Q. What is your name.
A. My name is J. J. Carpenter.
Q. What do you do, Mr. Carpenter?
A. I am steward of the Homes.
Q. Dr. Dowie's Divine Healing Homes?
A. Yes sir.
Q. Do you know the manner in which these homes are conducted?
A. I do.
Q. Are they conducted as hospitals?
A. No sir.
Q. How are they conducted? In what manner?
A. Well I will tell you the way in which I receive people there. People come into the office to me and inquire about the work. And the first thing I ask them is have they had any correspondence with us.
Q. Well leave off that part. I wish to know if there is any medical or surgical treatment?
A. No sir.
Q. Is it divided into wards as a hospital?
A. No sir.
Q. How is it with respect to the manner in which the ordinary home is conducted?
A. The Homes are conducted similar to a private home.
Q. In what respect are they different?
A. I don't know of any. We live there just the same as we would in any home.
Q. Did you ever see Dr. Goodkind, who testified this morning?
A. Yes sir.
Q. Under what circumstances did you meet him.
A. He came there one evening, perhaps two weeks ago. Made inquiry about bringing his wife and sick child. He said his wife had consumption; and his child scarlet fever.
Q. What did you tell him?
A. I told him we could not receive a case of scarlet fever in the homes.
Q. Has a case of scarlet fever ever been received in the homes?
A. No sir.
Q. Has a case of any contagious disease been received in the homes?
A. No sir.
Q. Do you know how many times Dr. Dowie has been arrested in the last week?
Objection. Overruled.
Q. Do you know how many times Dr. Dowie has been arrested in the last week?
A. Four or five times.
Q. On the same charge?
A. Yes sir.
Q. Do you know whether or not Dr. Goodkind went into home on 62nd St?
A. Not that I know of. I didn't see him.
Q. Do you know whether these homes are conducted in a cleanly and wholesome manner.
A. I know they are.
Q. Are the guests happy and contented?
Objection. Sustained by the Court.
Q. Are they satisfied?
Objection. Sustained by the Court.

CROSS EXAMINATION.

Q. How long have you been with Dr. Dowie in his employ?

A. About fifteen months.
Q. Do you receive all the patients that apply, that are admitted?
A. Yes sir.
Q. How many patients in the homes at present?
A. I think there are sixty some.
Q. Some sixty.
A. Yes. Perhaps there may be seventy.
Q. Do all these seventy patients pay?
A. Yes sir.
Q. How much?
A. They are paying eight and ten dollars a week.
Q. Do any pay more than ten dollars a week.
A. No sir.
Q. Don't some pay more than \$10 per week for the purpose of having a room to themselves?
A. We have had some, but I don't think there are any cases of that kind now.
Q. How much do they pay then?
A. \$15 a week for a room to themselves.
Q. What do these patients come their for?
A. They come there to get the teaching principally.
Q. Are they afflicted with any bodily ills?
A. Many of them are.
Q. Do they come there for the purpose of getting cured?
A. Yes sir, some of them. I can point out to you a man who came there yesterday, and said I am not sick; but I would like to come in for a week, and hear the teaching.
Q. Is he a detective?
A. No sir; he is a man whose daughter was healed. Mr. Stubblefield. You probably know the names of the detectives you sent down there, Mr. Tatge.

ARCHIBALD CANN, SWORN, TESTIFIED AS FOLLOWS.

Q. What is your name?
A. Archibald Cann.
Q. Where do you live?
A. Elmira, Ontario, Canada.
Q. Where are you stopping at the present time?
A. Divine Healing Home No. 3, 6034 Edgerton ave.
Q. What have you been down there for?
A. I came to be treated for spinal disease. To get the teaching and to be cured of spinal disease.
Q. Has Dr. Dowie prayed with you?
A. Yes sir.
Q. Has he used any instrument of any kind?
A. No sir.
Q. Has he used any medicine of any kind?
A. No sir.
Q. Have you been benefited in any way?
Objection, which is sustained by the court.
Q. In what manner are the homes conducted; as hospitals or as homes?
Objection. Sustained by the court.
Q. Have you seen any one treated there with medicine, drugs, or instruments?
A. No sir.
Q. How long have you been there?
A. Twelve days.
Q. Did you have a brace on when you came?
A. Yes sir.

DR. SPEICHER SWORN ON PART OF DEFENDANT SAID:
Q. What is your name?
A. John G. Speicher.
Q. Where do you live?
A. 6034 Edgerton ave.

Q. Are you acquainted with the Divine Healing Homes conducted by Dr. Dowie?

A. Yes sir, I am, intimately.

Q. In what way?

A. I have been in charge of Home No. 3 for six months.

Q. Have you been in the other Homes?

A. I have; in all the other Homes.

Q. Do you know whether these Homes are conducted as hospitals?

A. They are not conducted as hospitals.

Q. What was your occupation before you went there?

A. Before I went there I was a student at the Theological Seminary of the Chicago University.

Q. Have you ever practiced medicine?

A. For ten years.

Q. Where?

A. In Iowa.

Q. Do you know what an hospital is as a physician?

A. I think I do. I know I do. I have been in hospitals.

Q. What is an hospital?

A. A hospital is a place where sick people are received for giving of medicine or to operate surgically, the object being either medical or surgical treatment. An hospital was connected with the school I attended. We were taught that. I know what an hospital is by my own experience, and persons in hospitals are always given medicine or else operated upon by some surgical instruments or some surgical appliances, always.

Q. That's what hospitals are for, isn't it?

A. Yes sir.

Q. What is the manner in which the food is kept and prepared in these Homes?

A. All the food is good. There never has been a complaint except one instance in regard to food.

Q. It is wholesome?

A. Yes sir, all that is necessary for any working man. We have laboring men there; men who have been building the new tabernacle. They eat at the same table with my wife and myself.

Q. Is it good quality?

A. Of the best quality to be bought in the market.

Q. Are the Homes kept in a cleanly and sanitary condition?

A. Entirely so, nothing unsanitary about them.

CROSS EXAMINATION BY MR. TATGE.

Q. How long have you practiced medicine?

A. Ten years.

Q. When did you stop practicing medicine?

A. I stopped practicing medicine three years ago.

Q. When did you go into Dr. Dowie's employ?

A. I went into Dr. Dowie's employ last December. I was not in his employ. I was there in the Homes, three months before I ever received a cent for my services. I was glad to give a free-will offering of my services to the Lord. I was there that length of time before I received any salary.

Q. After that time, you got tired of working free for the Lord and took a salary?

A. I never asked for a salary. Dr. Dowie offered me a salary of his own accord.

Q. Are you a married man?

A. Yes sir.

Q. How long have you been married?

A. Seven years to-morrow.

Q. Doctor, is it necessary at a hospital, that medicine and surgical operation should be used?

A. I never heard of an hospital where medicine was not used, I never heard of one, I never saw one, and there is none where medicine is not used.

Q. Where you ever in the hospital for the insane at Kan-
kakee?

A. No sir.

Q. Didn't you know that nine tenths of the people there are treated without medicine?

A. I know the other tenth get medicine.

Q. Not for disease of the mind. Is there any medicine that is administered to the insane for the purpose of healing them?

A. I have heard of doctors trying to heal people with medicine.

Q. Do you know?

A. I am not an insane expert.

Q. Do you know of any case where doctors give insane persons medicine?

A. Yes sir, I do; I know of many cases.

Q. Who was it?

A. Dr. F. W. Peck of the State of Iowa had patients there in the hospital. He was the surgeon in charge of the University of Iowa.

Q. He administered drugs for the cure of the insane?

A. He was in charge. He was the most noted surgeon in Iowa.

Q. Was he there as a physician or was he one of the inmates of the asylum?

A. He was one of the professors of surgery in the State University of Iowa.

Q. You don't know the name of any medicine that cures insanity?

A. I can give you a number of names. There isn't any cure for insanity.

Q. So you would say that the institution owned by the State of Ill., located at Elgin was not an hospital?

A. They give medicine there.

Q. For the treatment of insanity?

A. That doesn't make any difference. They give medicine in connection with it. You can't find an institution in the world where sick people are that they don't give medicine.

Q. Not even Dr. Dowie?

A. That is an exception. You cannot find another institution except Divine Healing Homes where they do not give medicine. There are other Divine Healing Homes in the country.

Mr. Tatge, attorney for Plaintiff, waived the opening argument.

Mr. Stubblefield, attorney for Defendant addressed the Jury in the following language:—"May it please the Court and Gentlemen of the Jury, you have been called here today to try a case in which the City of Chicago is the plaintiff and John Alex. Dowie is the Defendant. Not under any law or statute of the State of Ill., but under an ordinance that was passed by the city of Chicago, and that ordinance is a good ordinance if it comes under certain conditions. These conditions are that the city of Chicago has authority from the State of Ill., to pass the ordinance, but, unless the city of Chicago has that authority, the ordinance is of no more force, and of no more validity than if Mr. Tatge had written the law and declared it to be a law of the city of Chicago.

I apprehend that there will be no dispute as to what laws and what ordinances a city in the State of Ill., has a right to pass. We will concede that the city has power to make laws regarding hospitals. That is stated in the statutes of this State, but they are hospitals founded and established by the City of Chicago. The law is that cities and villages in this state may make laws to establish and found hospitals and regulate the same. That does not give the city of Chicago any power to go out and regulate hospitals that other people found or that other people open or establish; but leaving aside the question of whether they can regulate hospitals or not, there is one thing that the city of Chicago cannot do, that the State of Ill., cannot do, that no power on earth can do, and that is, to give to a word a meaning that it does not possess by usage and the custom of the people among whom it is used. You can't make house mean saloon. You can't make factory mean a dry goods or grocery store, but that is exactly what the Common Council of the City of Chicago has attempted.

Under their definition which I shall read to you, Section Seven is, "For the purposes of this ordinance a hospital is

other things were too frequent there. There is not any record in Holy Writ but I don't doubt that if our friends had been living near such a neighborhood as Mary and Martha and Lazarus that there would be a complaint made of the many people coming around there to receive that blessing. Coming in wheel chairs and coming on crutches. The work would have gone on as it is going on now. That same Being taught that that work would go on forever, or go on as long as there was sickness or suffering or pain in this world. That same Being taught that and it's exemplified in the evidence that has been produced by the city of Chicago here to-day. That work is going on. How is it going to be stopped? Does the City of Chicago and these residents set themselves against a work like this? Do they propose to make tools of you gentlemen to do that? That's what they have sought to do to-day. That's what counsel will ask you to do.

Now it will be contended, no doubt, that this is a nuisance. We showed you that in order for this ordinance to be valid, they must show as a matter of fact that these places down there are nuisances. The counsel will probably contend that these gentlemen complain that this is a nuisances. It seems they object to having these people about on the street. They are nuisances. You heard Mrs. Sheldrake the lady who was sent down there by the *Times-Herald* to make an honest investigation of these Homes for the purpose of publishing in the paper just exactly what they were. What was her statement with respect to them? They are exceptionally clean, exceptionally orderly, that they are in an exceptional sanitary condition, that everything down there is conducted in the best possible manner. That was her testimony. Then are the Homes nuisances? Because you have sick people in your homes, can they be declared to be nuisances. Now here is the fact. Mr. Courtright is ready to swear that the whole thing is a nuisance. Dr. Dowie is a fakir and a humbug and every thing that is villainous. He is willing to take money out of his own pocket to help these people. The best thing for him to do to help these people is to keep perfectly quiet, to keep at home and mind his own household affairs and let Dr. Dowie and his work alone; not to come down here and get people to swear out warrants for the purpose of arresting Dr. Dowie. If he wishes to help those people, let him organize and establish an hospital where they can be treated with medicine and with drugs, let him spend his money in that way, but we don't hear that he is spending any money in that way. We don't hear that anybody is any happier by reason of Mr. Courtright living down there in that street. We don't find that there has been any suffering relieved by reason of his living down there in that street, but he has come here to-day to give his testimony. Didn't claim that he wished to swear to anything that was not true. I think he thinks its all true. I believe Mr. Courtright is sincere. He is an honest man. They are all honest men. I don't mean to say Goodkind is an honest man or Kehoe, but these other gentlemen are all honest men, only they are prejudiced. Dr. Dowie is teaching something they don't believe and he has these people down there, and they don't like to look at them. They object. They don't like to see them there, and they are prejudiced. The more they see of him the more they hate him. Their hate has come to be bitter. They are willing to go to almost any extremity without committing a crime to thrust him out of there. You saw the feeling here. One man was willing to give a thousand dollars to get him out. Are any of them willing to give a thousand dollars to help the people? Are they willing to spend their lives and money? What are they willing to do to make people happy and to make them better and to relieve them of their suffering? They want to get rid of Dr. Dowie and his cripples and poor people. That's what they want to get rid of. They hate him, and if you ever hated a man you know what that means. There are very few of us but what have given away to hate at some time in our lives. There is Mr. Courtright. He hates the Doctor's beard; he hates the top

of his head. He hates him all over and would like to strike him down if he could. He let his feelings get away with him. That is all the matter with these people. They hate him with a burning hatred and I will show you.

Dr. Dowie has been arrested five times within a week for violating this ordinance. The law, gentlemen, provides that he could have been brought here by summons. Simply summoned, and gentlemen, Dr. Dowie would have come. He would have had to come. But what did they do? They sent officers down there and arrested him. That shows the malice, the hatred, the spite that moves this prosecution. This shows their method of warfare. This shows what people, good men, will do when they are animated by hate and spite and malice. No doubt these men's homes are very dear to them, I don't doubt it at all, and when something is down there they don't like, every feeling of hatred is aroused. No difference how unreasonable it is, it is something he doesn't like, and this shows the malice of these people.

Now, returning to that part as to whether these Homes are nuisances or not. That is one of the determining questions. Whether these Homes are nuisances. The law is if you take into a residence neighborhood something that makes life absolutely unbearable like blowing smoke into a house or coal dust or making a great noise, that is a nuisance. If Dr. Dowie had something there keeping a noise going all night, then people might complain. Mr. Riggs would feel like punishing him and Mr. Courtright would wish he had a chance to get at him with an umbrella. That is the way these gentlemen would feel. But these Homes are not nuisances at all, nor is there anything, and I defy counsel to show me any decision in the State of Illinois that shows these Homes to be hospitals. (Reads section of case in No. 44 Illinois Reports, Page 81.)

These facts apply to this case. The counsel for the city has no right to think these Homes a nuisance without respect to the facts and manner in which they are conducted. If they were endangering the lives of these gentlemen, of Mr. Shepherd and Mr. Bennett and their families, then there would be some sense in this, but the evidence is that they are not endangering anybody's life. (No contagious diseases are received there.) I don't think there is any danger of Mr. Courtright catching cancer if he behaves himself like a good citizen as I believe he is. Cancer, rheumatism nervous prostration are not left there to be contracted by the citizens there. The only danger is that Mr. Courtright will get himself into such a fit of passion that he will have apoplexy.

Now gentlemen let us review this case. The City of Chicago has no authority to pass this ordinance concerning hospitals. It has no power to declare that to be a nuisance. It is not in fact a nuisance. You will see it in the Lake View case, and in the case of the picnic grounds. They cannot make something to be a nuisance which is not a nuisance. They cannot prevent a man from carrying on a regular and legitimate business which don't hurt other people. There is a limit to the power of the City Council. There is a limit and you are to be the judge whether these are reasonable and valid.

In the next place, these Homes are not nuisances. They are conducted in the very best manner in which a home could be conducted. That was shown you by their own witnesses. They are properly conducted.

Then taking up the other matter of the ordinance that ordinance is for another reason unreasonable and invalid. The State of Ill. cannot compel you to take medicine. That ordinance requires you whenever you are sick to place yourself under the care of a physician. If you were Mrs. Casey would you want anything more to do with doctors? Would you? If you had through some agency been healed of cancer, would you want to go back to the people who could not cure you and said there was no hope for you? I think not. I think you wouldn't wish to have anything more to do with them. These things are matters of our own. If

you don't believe that doctors are the proper thing, you are not obliged to go to them. You can't make a man take medicine. These things are matters for our own pleasure and if the Court should decide that this ordinance is reasonable and valid, it would be an encroachment upon your liberty and the liberty of every one of us, because if the City Council can declare this valid, it can make you take medicine and make you do the things required in that ordinance. If you did not do this you would be a nuisance and my friend Bennett could take you for a drive in the patrol wagon. He could do it. They all would do it. This law infringes upon the liberty of every one here. They haven't got any right to keep crippled people from walking on the streets in the City of Chicago. If you were crippled and had to be wheeled around in a wheel chair, if you had to go on crutches and you firmly believed this teaching would make you strong and well, wouldn't you feel that you had a right to go down there past Mr. Riggs' house? Wouldn't you have that right? That's just exactly what he's complaining about.

Now there's one other matter. We have closed the legal part of the case and the evidence of the case, but there's one other matter that I wish to discuss. Counsel attempted to show that Dr. Dowie was making money down there. Making too much money. Bought one hundred thousand dollars worth of property that he had paid \$2000 upon and that he had a printing press down there and other valuable property. I hope it is not emulation. I hope that doesn't hurt him because Dr. Dowie is acquiring property. Suppose Dr. Dowie were getting rich. But that is not so. He is not getting rich. He holds all that he has for the benefit of suffering people about him. This property was given to him in trust. He is only the trustee of it. Its his business to protect it. It is his business to see that the people who come to him get the benefit of it. All the money that he gets is used to carry on the work. Well, does any man begrudge Dr. Dowie his wife and children what they eat and wear? That's all he's getting out of it. The rest is held in trust. And about this land, his plans are all published there in his papers. There is not a statement that he does hold this property in trust for his own purposes. Why should he not have this property? If people come there and are healed and are blessed. If people come there and are taught lessons of life, that make them better in this life and the life to come, why shouldn't he have this property? If people are willing to give it, why should they not give it? Why should these gentlemen object?

Gentlemen of the Jury, as I have stated, you are the judges of the law and the evidence. You have sworn to try this case according to law and evidence as you will understand it. There are vital interests involved here. This is the question of vital importance to the fifty or sixty people here and people who are coming here constantly from all over the country and receiving the blessing that people receive who come there. It is of vital interest to the whole country, because if these things are true, and you know from the evidence before the court they are true, what are you going to do with this law and this evidence? Will you give it careful consideration? Will you consider it with reference to the law as I have shown it to you and as the counsel may show it to you. I have shown you there must be some feeling down there against the doctor. These people don't want him there. Its the feeling of malice and hate, the fire of hell burning right down there among exemplary citizens. I don't mean Goodkind and Kehoe. I mean those gentlemen. I mean Mr. Shepherd and Mr. Courtright and Mr. Riggs and Mr. Bennett and the rest of these people. Mr. Goodkind went down there and found there some of the milk in the same place where there was some washing. Some butter exposed to vitiated air. He never went into any of the healing rooms. They didn't do that.

Now gentlemen, Dr. Dowie, as he has testified on the stand, does not wish to stay there always. He wishes to stay there until next May. But that hasn't anything to do with it

if he wished to stay there always, he would have a right to do so provided anyone would rent him the premises. He has a perfect right to do it. Just as much right to do it as I have. Gentlemen I doubt very much if any of you were laboring men and wished to go over there and were able to pay rent, and your wife didn't dress up and have ribbons on the baby carriage, Mr. Shepherd and Mr. Riggs would turn up their nose at you and Mr. Yuille, that elegantly dressed man over there, got something to do with the railroad and that's another trust, if you went down there and happened to go out in your shirt sleeves or wore a flannel shirt, if you didn't look like one of them, they would begin to look at you and would make it so disagreeable for you, if they didn't resort to the patrol wagon, they would get you out of the way somehow. This is an aristocratic and fashionable neighborhood down there. They have testified so on the stand. Don't think it is quite so much so since the Doctor came down there doing good and being a blessing to suffering humanity. Dr. Dowie pays no attention to fashion. He has no time for it. His time is too much taken up with teaching lessons of life to even give one thought to whether a man was dressed in the latest cut, or whether his crutches are properly polished. He takes them all there and if the reports be true, he keeps the crutches and braces there and sends the people away happy. Is that the kind of work they are going to stop? More particularly when it's against the law, when it's against the evidence, when it's against common sense, when it is actuated by malice and hate. If a private citizen were to come in and file a bill against Dr. Dowie to restrain him, the court would laugh him out and require him to pay heavy costs. Mr. Bennet could file a bill. Why didn't he do it? He is a good fighter. They know they couldn't do it. The only thing that they expect to do is to ride the Doctor around in a patrol wagon. They think if they can arrest the Doctor and keep arresting him that it will vex him so that he will have to go away. They don't expect you to decide in their favor. They don't expect anything of that kind. They are merely here because they have got to back up the bluff. That's all they are here for. Gentlemen I thank you for the care you have given this evidence and the patience with which you have listened to me.

MR. TATGE ADDRESSED THE JURY AS FOLLOWS:

If the Court please, and Gentlemen of the Jury I will be very brief in my address to you. I do not intend to make a speech to the gallery or to these poor deluded people of Dr. Dowie's. I am going to confine myself to the law and evidence in this case, and am going to make my address to you, Gentlemen of the Jury. The facts in the case are as clear as they can be in any case I have ever tried. There is no denial of the fact that Dr. Dowie has no permit. There is no denial of the fact that he is conducting an institution or rather three institutions there for the care of the people diseased either in body or in mind, principally in mind I am afraid. The City of Chicago brought this prosecution not out of hatred for that man. I don't stand here to persecute Dr. Dowie, I have not the least bit of malice in my heart against him, but I have the utmost contempt for a man who is taking the money of these poor deluded people and doing them no good. I have the utmost contempt for a man who is practicing the biggest swindle that was ever perpetrated in the history of the United States. When I cast my minds eye back over this evidence and look at it what it is, I wonder whether I am standing here in the City of Chicago in the nineteenth century or somewhere in darkest Asia from the things that have occurred here to-day. I cannot realize how this man can sink so low as that. Our friend Stubblefield has the audacity to compare that man with our Lord and Saviour Jesus Christ. Compare him rather with the opposite of that man. Did you ever hear of the Lord Jesus Christ charging \$10 each person per week for board? Did you ever hear of our Lord Jesus Christ paying \$110,000 for real estate? Did you ever hear of him putting 12,000 dollars into a printing press? But he says it is in trust. It is not in trust. He de-

clares that he bought the property in his own name. He is going to sell bonds at \$20 each. Everything is going to be on a grand scale out there for the benefit of humanity. He

The City of Chicago has a right to pass this kind of an ordinance. I wish to read to you the laws of the State of Illinois. Brother Stubblefield is always a little behind the times. He hasn't got over the election yet. He couldn't see the purpose on the paper filed. "Published by authority of the City Council" and he has not read far enough when he says the only section referring to it is Section 77. It is right Mr. Stubblefield that refers to hospital founded by the City of Chicago. Section 78 says:—(Reads Sec. 78)

Gentlemen of the jury under that, the City or Council of Chicago has ample power to compel hospitals to take out a permit. What is the object of compelling these hospitals to take out a permit? To keep them under the city's supervision and to see that sick people are being properly treated and that sanitary conditions are complied with; that proper precautions are taken against possible swindles and that no fake is practiced upon the people. That is the object of this law. It is one in which it has ample power, and it would not seem right for you, gentlemen of the jury, to say in view of this, that the City Council had no such right. They did not complain of any part of the ordinance except Section 7. You will take this ordinance along with you.

Gentlemen there is not one thing in that definition that differs from the definition given by the City Council itself here. It is for the reception and care temporary or continuous of the sick, but says Mr. Stubblefield, you gentlemen of the jury cannot convict under this ordinance, because if you had a sick child in your own home, you would be liable under this ordinance. That does not mean that gentlemen. It means people who make a business of it. That is not what the City of Chicago wants you to do. Too many sick people will be imposed upon. Too many sick people will not get the proper care. That ordinance does not mean that you cannot receive a sick man that happened to be in your house. But this man has advertised his business throughout the entire world. He has sent his LEAVES OF HEALING throughout the whole world getting people to try to be cured by him. That poor little boy from Canada. I pity him. Those people are deluded. That boy only thought he was better, and it may be the case that for a few weeks, he has become so imbued with that idea that a temporary improvement may take place. Gentlemen, you saw that boy ought to have been in bed. He has his brace on just the same. [This was false, as his brace is hanging on the walls of the Tabernacle, and the young man is well and goes about freely.] And that poor woman who was cured of nineteen cancers. She testified that she was cured. She was honest in that. She was deluded and that man there can laugh at that; that man there can "smile and smile and be a villain still." The smiling villain that he is, taking money from these poor people at \$10 per week and then claiming he is doing a good work. The highest fine provided by the law is only \$100. I only wish it was \$100,000; not because I hate that man, but because I have consummate disrespect for him, because I believe he is stealing from these poor people and taking their money from them. If I had my way, I would put him in the deepest dungeon and keep him there. Gentlemen I ask you to impose upon him the highest penalty. [Hisses from almost the entire audience in the crowded court room.] Do not mind the hisses of the poor deluded creatures who are going to his hospitals and have been imposed upon. You are sworn to try this case according to the law and the evidence. If you believe this man is conducting a place for the reception and care of sick persons and he has not a permit from the city to do so, and if you are of my opinion, and I have no doubt you must be, the highest fine provided for in the ordinance is a very low one. I thank you gentlemen for your attention.

Jury retired and returned after an hour's consideration bringing a verdict of "Guilty." Fined \$50 and costs.

MAP

SHOWING LOCATION OF ZION, AND MEANS OF RAILWAY TRANSPORTATION.

We publish on page 560 a sketch map prepared by Mr. B. J. Ashley, our Engineer, of the location of ZION, and the means of transportation.

It will be seen that the tracks of the Chicago and Rock Island Railway run through our little city.

It is also near to the Illinois Central, the Chicago and Grand Trunk, the Calumet Belt Line, and the Chicago Central, the last of which has connections with the Baltimore and Ohio, and the Great Northern. All these lines have depots at Blue Island, two and a half miles from our southeastern boundary, and there is little doubt that several of these lines will run to ZION, because of the large passenger traffic which is to be procured.

We have at present to Zion Tabernacles and the Homes a traffic of about ten thousand fares per week, and when we get to ZION it will not be long, God willing, before it is fifty thousand fares weekly. It is probable that the people who come to the present Tabernacles spend on car fares an average of about \$600 per week, which is equal to \$31,200 per annum. That sum is the interest at 5 per cent on \$624,000. When it is remembered that thousands have been kept away from our present location, especially on the Lord's Day in consequence of the lack of room to contain them, and the many hindrances which our present limited accommodations impose, it will be seen that the prospects apart from the settlement, as we expect, of several thousands of families in ZION, are from a railway point of view very brilliant.

We believe that competition will reduce fares very considerably, and that the other lines will get as near ZION as possible. Nor can we doubt that the assurances of the Chicago & Rock Island which already runs through the ground will be fulfilled, for it is to their interest, and that is about the only argument that a railway corporation understands.

If we suppose the increase of traffic to be only three times as much as at present, and add the freight to be earned by the railways in bringing materials for the building up of ZION, it is probable that the revenues of railways from ZION will be about \$1,500,000, per annum, an interest at 5 per cent on a sum of \$3,000,000. These figures show that we have a right to expect low rates and competing transportation to ZION. The time of the journey from the center of the city is about fifty minutes now, and with Express Trains it can be reduced to less than 45 minutes. The ZION EXPRESS will soon we trust be a railway feature in suburban traffic.

Whilst, as will be seen, ZION is outside of the limits of the city, it is close to it, and our friends whose business compels them to go to Chicago every day will find that they can do so with even more ease than by living in many parts of the West and North sides, and even of the South side. In addition to this are all the great advantages of living outside of the city.

To those who are acquainted with the city and its transportation facilities, there will be only one opinion, and that is that ZION is situated where it can be easily reached from all parts of the city, and is in every respect a most desirable location from a city point of view.

For the convenience also of our friends coming from all points outside the city it is most favorably located, and in many cases it will not be necessary to enter the heart of Chicago at all. Coming from Canada and the East on the Grand Trunk, etc. our friends will be able to transfer at Blue Island, 2½ miles distant, and also from the South on the Illinois Central, etc. The Rock Island Depot, is in the very heart of the business section of Chicago, on Van Buren street, and it is easily reached by transfer coaches from every other Railway Depot in the city.

The question of location, and rapid transit facilities is of the first importance in connection with the selection of a site, and a careful study of the map will convince our friends that we have succeeded in securing such a site for ZION.

MEMORIAL TO THE MAYOR OF CHICAGO.

THE FOLLOWING MEMORIAL WAS UNANIMOUSLY ADOPTED IN ZION TABERNACLE ON SUNDAY,
JUNE 23RD, 1895, BY MORE THAN 800 PEOPLE AND ORDERED PRESENTED TO
MAYOR GEORGE B. SWIFT.

TO THE HONORABLE GEORGE B. SWIFT,

MAYOR OF CHICAGO:

The Petition of the undersigned residents and citizens of Chicago sheweth:—

FIRST. That your petitioners are informed that a certain memorial has been addressed to your honor by certain residents of Woodlawn, setting forth that the three Divine Healing Homes established and conducted by the Rev. John Alexander Dowie, in Edgerton Avenue and 62nd Street, are hospitals within the meaning of an ordinance passed by the city council on January 28th, last. And also making grave personal charges against said Rev. John Alexander Dowie, in form as follows:

His methods and treatment compel the lame and deformed to abandon the use of all medicinal devices previously used for their assistance, thereby causing them, in many instances, evident intense suffering. Consumptives in the last stages are forced out into the most inclement weather to attend "divine" services, resulting in premature death. The violently insane, as well as the ordinary demented individuals, are harbored. None are denied admission provided they bring the necessary funds. Frequent deaths have occurred and the bodies of the victims have been surreptitiously removed from the premises after nightfall.

In conducting the printing establishment at 6100 Stony Island Avenue Dowie is maintaining a nuisance in a residence neighborhood, operating the plant at all hours of the night and on Sundays. This fact that Sunday operation is permitted robs the business of its religious tone and classes it where it belongs—as one of the mediums for increasing his ill-gotten gains.

We feel justified in making the statement that not a single person has been cured or benefited through his agency, and can point to numerous cases where poor, ignorant people have been mulcted of their money and then turned from his institution helpless and hopeless.

SECOND. Your petitioners respectfully desire to inform your honor that these statements are wholly false in substance and in fact. And your petitioners desire to make the following direct answers to these false allegations; namely:—

The Rev. John Alexander Dowie's "methods of treatment" do not compel anyone "to abandon the use of either medicine or surgery thereby causing intense suffering;" but on the contrary such abandonment with other co-operating causes, are productive of freedom from pain, and of a large number of healings. Consumptives are never "forced out to attend services." "Violently insane" persons are never received into the Homes; and even those who are feeble-minded are very rarely received; and then only in company with parents or guardians. And never in any case are persons afflicted with contagious diseases admitted. Many others are refused admission even though they "bring the necessary funds;" for admission is dependent upon many other conditions; and many persons who are willing to pay large sums are often refused admission because they do not fulfil these conditions. It is false as alleged that "frequent deaths have occurred and the bodies of the victims have been surreptitiously removed from the premises after nightfall;" the facts being that during more than two years, in these Divine Healing Homes, although thousands have passed through them, only five deaths have occurred; and that there have not been any deaths for five months; and only one in eight months. That these deaths have been properly reported and certified to by legally qualified medical practitioners. The bodies being buried, in all cases, by the friends of the deceased, and in strict accordance with the law. The percentage of deaths in these Homes, during two years, has been less than three per thousand. When it is remembered that many of those in the Divine Healing Homes have already exhausted, as a rule, every medical and surgical means of help, and are considered incurable, this death-rate is phenomenally low, and far below the ordinary death-rate of the City of Chicago; whilst in comparison with hospitals it is incomparably low. It is false, as alleged, that the printing establishment at 6100 Stony Island Avenue, conducted by the Rev. John Alexander Dowie is maintaining a nuisance in a residence neighborhood; or, that "the plant is operated at all hours of the night and on Sundays." The business of Zion Publishing House is quietly conducted. The engine makes exceedingly little noise. It is seldom worked at night, and excepting upon a few occasions has not been worked beyond midnight on Saturday. The closing allegation, that "not a single person has been cured or benefited through the agency of the Rev. John Alexander Dowie," and that there are "numerous cases where poor, ignorant people have been mulcted of their money and then turned from his institution helpless and hopeless," is a most malicious and wicked, and false assertion. Many of the signers of this petition to your honor have been benefited or cured through the Rev. John Alexander Dowie's agency. And it frequently happens that more than 150 persons are present at the Monthly Praise and Testimony Meetings in Zion Tabernacle, prepared to testify to their healing. These facts have been widely published in a paper conducted by the Rev. John Alexander Dowie, LEAVES OF HEALING, not one single testimony in which has ever been, to the knowledge of your petitioners, successfully challenged. The allegation that persons are mulcted of their money and then turned from his institution helpless and hopeless," is an allegation which these memorialists have had an opportunity recently of proving, in a certain police court proceedings; but which they have never attempted to substantiate by any one person's testimony; and it is most manifestly and maliciously a false invention.

THIRD. That your petitioners have observed that prosecutions have been instituted against the said Rev. John Alexander Dowie by the City Health Department, for alleged violation of an hospital ordinance passed during your predecessor's administration, which contains the following extraordinary definition; said definition having been publicly stated to have been made for the purpose of destroying the Divine Healing Homes, conducted by the Rev. John Alexander Dowie; namely the Seventh Section of said ordinance:—

SEC. 7 For the purposes of this ordinance a hospital is hereby defined to mean any place used for the reception or care, temporary or continuous, of the sick, injured or dependent including women awaiting confinement, or used for the treatment of mental or physical disease or bodily injury.

That your petitioners desire to call your attention to the fact that said definition, as the words "any place" imply would make many thousands of homes in this city hospitals; and that in as much as that boarding houses and hotels are constantly receiving and caring for large numbers of sick persons; many doctors being attached to the latter, it would follow that every such place is violating the law, and ought to make an application for a permit under that ordinance. Should the Rev. John Alexander Dowie close his Homes at this present time, the inmates thereof would immediately seek admission into boarding houses and hotels in the neighborhood of Zion Tabernacle, for the most part; all of which places would be just as much hospitals as are the Divine Healing Homes at this time.

FOURTH. That your petitioners have observed that Mr. Tatge, the Assistant City Attorney has been prosecuting the Rev. John Alexander Dowie in a most bitter and shameless manner, causing his arrests upon repeated warrants, charging him with the same offense, and undertaking, also, to prosecute the cases of private citizens who have caused the Rev. John Alexander Dowie to be arrested no less than seven times during the past week, under Forty-six (46) several warrants; which had been issued, and which the law required of him in each case, to pay an advance of One Dollar (1); and to execute a bond of Two Hundred Dollars (\$200), the sum of the bonds aggregating Nine Thousand Two Hundred Dollars (\$9200). Should it occur that appeals were taken in each of these cases instituted, the costs of these appeals, would amount to about Five Hundred Fifty Dollars (\$550). Such arrests being accompanied by every indignity possible; said Rev. John Alexander Dowie being compelled to go to the Hyde Park Police Station in the Police patrol wagon, and the Police ambulance. Your petitioners are also informed that said Rev. John Alexander Dowie, when brought to court, has been searched like a common thief, and imprisoned in damp cells, awaiting the convenience of local judges to accept bonds. That it is the opinion of your petitioners that such actions are disgraceful to the City of Chicago, and to the American nation, since there could be no justification for such proceedings. Your petitioners are also informed that the Rev. John Alexander Dowie has been repeatedly compelled to leave the sick with whom he was praying and that he has been subjected to very great loss, inconvenience, and annoyance through these malicious proceedings.

FIFTH. That your petitioners therefore pray your honor to stay all further proceedings upon the part of the City Health Department and police, pending the decision in a superior court of the validity of the ordinance, and of the still unsettled question as to whether the said Rev. John Alexander Dowie has violated the same, even if it were held to be valid. Unless your honor takes immediate action Dr. Dowie will be irreparably damaged and the usefulness of his Homes totally destroyed.

SIXTH. That your petitioners make this appeal to your sense of justice and fair dealing; and trust that there will be immediate relief granted from these persecutions to the fullest extent of your power.

And your petitioners will ever pray.

TO HIS HONOR THE MAYOR,
GEORGE B. SWIFT, ESQ.,
CITY HALL, CHICAGO.

MINUTES.

At the close of the afternoon meeting, on Sunday, June 23rd, inst., at Zion Tabernacle, corner of 61st and Stony Island Avenue, a special meeting of citizens of Chicago was called to take such action as seemed proper to prevent, if possible, any further unjust persecution of the Rev. John Alexander Dowie, in the way of false arrests and oft repeated prosecutions by the city authorities of Chicago, which has recently been enacted. A conservative estimate placed the number of persons present at about eight hundred, (800).

On the motion of Major Thomas Wanless, of Englewood; Mr. W. H. H. Pierce, of Hyde Park, was called to the chair, and Mr. Burton J. Ashley, of Tracy, was elected secretary.

The chairman briefly stated the object of the meeting, and then called upon the secretary to read a memorial which was proposed to be adopted; and which was amended as follows:—

Upon the motion of Mr. Marsh the reading on page Four (4) of the proposed memorial was changed to say: "That the Rev. John Alexander Dowie had been arrested no less than seven times during the past week, under Forty-six (46) several warrants; which had been issued, and which the law requires of him in each case, to pay an advance fee of One Dollar (\$1); and to execute a bond of Two Hundred Dollars (\$200). The sum of the Bonds aggregating Nine Thousand Two Hundred Dollars. Should it occur that appeals were taken in each of these cases instituted, the costs of these appeals, would amount to about Five Hundred Fifty Dollars (\$550).

This amendment was carried by a unanimous vote.

Upon motion of A. W. Campbell, M. D., Physician and Surgeon, corner of Van Buren and Sangamon Streets, the memorial was made to state that under no circumstances were persons afflicted with contagious diseases received into the Homes of Dr. Dowie.

Unanimously carried.

On motion of Mr. David Cowan, seconded by many persons in the audience, the memorial as amended, was adopted by a standing vote, without a dissentient voice.

By motion of Mr. Marsh, seconded by Dr. Campbell, a committee of three was appointed by the chair to present said memorial to His Honor, the Mayor of the City of Chicago. The motion also included that the chairman and secretary of the meeting be declared included as ex-officio of said committee. The committee so chosen, is as follows:—

W. H. H. Pierce, Hyde Park,
Burton J. Ashley, Chicago Opera House,
Dr. A. W. Campbell, Van Buren & Sangamon,
Major Thomas Wanless, Englewood,
David Cowan, Chicago Stock Exch. Bldg.

Meeting adjourned.

W. H. H. PIERCE, *Chairman*,
BURTON J. ASHLEY, *Secretary*.

ZION.

“LET US GO UP TO ZION UNTO THE LORD OUR GOD.”

AT LAST.

After many years of missionary journeyings, the Lord has permitted us to take the first steps toward the establishment of a great and glorious Stronghold for the work which He has given us to do on this earth.

Five hundred and fifty-two acres of land have been purchased, pending approval of title deeds, and we now announce the fact publicly, and give an outline of our proposals as to how we hope to use and pay for this lovely tract of land.

But first, let us give the location and a brief description of the site. It is situated about 18 miles from the center of the City, and is outside of its southern boundary. It is within two and one-half miles of Blue Island, in a south-westerly direction, on the Chicago and Rock Island Railway. It has been long known as the Cool property, and the gentlemen from whom we purchase it were born upon it. Its situation is very beautiful, and it is most admirably adapted both for our Institutions, and for the settlement around us of some thousands of our friends. Its lowest level is 37 feet above Lake Michigan and its highest 81 feet. It slopes gradually down in all directions, and can be easily and perfectly drained, all heavy rains must flow down from it in all directions into still lower lands between it and Blue Island. Its drainage will be into the Little Calumet River. A lovely belt of forest runs through it for more than half a mile, and it has beautiful natural parks and a plentiful supply of spring water under the Hill of Zion, sufficient to supply a town of several thousands. There are within less than three miles four lines of Railway, the Grand Trunk, the Chicago Central, the Belt Line, and the Illinois Central. The Chicago and Rock Island intersects it slightly at its south-eastern boundary, giving us over 16 acres of land for business purposes on the south side of the Railway, and runs along our southern boundary for a considerable distance.

How do we hope to use this large piece of land?

We hope to lay out two Reserves of not less than 20 acres each on the highest ground, within easy reach of the Railway. On one of these we shall, God willing, erect our various Institutions, and radiate all the little city from that point, and we shall give the other Reserve for the use of the people.

The first of these Reserves will be called Shiloh Park, and the other Sharon Grove.

On Shiloh Park we shall erect, if the Lord permit

- (1) ZION TEMPLE, to hold about 10,000 persons.
- (2) DIVINE HEALING HOMES, arranged around an inner garden and park to be called Beulah Gardens.
- (3) ZION COLLEGE, a series of schools from the kindergarten to the university preparatory school.
- (4) ZION PRINTING AND PUBLISHING HOUSE.
- (5) ZION REFECTORY, for the refreshment of the multitude expected from Chicago and other places.
- (6) HOMES FOR YOUNG MEN, YOUNG WOMEN, AND FOR ORPHANS.
- (7) ZION LIBRARY.

On Sharon Grove there are now two Springs of Water and we propose to make an artificial Lake and Swimming Baths at the lower end, whilst the entire Reserve will be laid out for pleasant walks, drives, and used for open air assemblies in fine weather, with suitable grounds for cricket, ball, tennis, etc. We hope to make this a most attractive feature of Zion as a delightful gathering place for its citizens especially, and for all visitors. We wish to make it one of the features which will help to make Zion so pleasant for the young that there will be no temptation to seek pleasures elsewhere. We shall discountenance all matches with outside players of any game, the games being strictly for recreation and enjoyment and not for heart-burning strife and vain glory. A good Band will be encouraged to play in suitable weather such music as will help to cultivate stirring conceptions of the divinest praise and noblest things. This Grove will be the center of the open air social life of the city, where the busy workers of every kind will meet each other in friendly and easy companionship, and where the young especially will be invited to make it their playground. We shall hope that the entire atmosphere will be one of peaceful rest as well as active enjoyment. It will be largely what the citizens make it. The Park can be made “a thing of beauty,” and there is no reason why its memories should not be “a joy forever.”

From Shiloh Park and Sharon Grove the whole of the little city will be laid out in such a way as to make them the central point of interest and attraction, the expectation being that only those who desire to live Christian lives will seek their homes in Zion.

No intoxicating liquors, medicines, tobacco, pork, or anything injurious or offensive will be allowed to be sold upon the ground, and the land will be sold only on condition that it be not used for any such purpose at any time.

Provision will be made by us for a plentiful supply of water for drainage, for sidewalks, and for electric and gas lighting, and possibly for internal electric conveyance. The first three of these services will be provided for as quickly as the sale of bonds and of lots will warrant, and the latter will be left to be arranged for by the people when they meet to carry out their duties as citizens.

Manufactories of certain undesirable kinds will not be permitted within the present limits, except of such necessities as may be required for the comfort of the people; but it is and will be our purpose to encourage the establishment of Co-operative Stores for Family Supplies, Co-operative Industries, and Savings Bank and Building Societies. Thrift will be encouraged and aided in every possible way, and it is to be hoped that, at no distant time, such Institutions may be established.

We do not propose to make any mystery about our financial plans. After full and prayerful consideration, and, having taken counsel with gentlemen learned in the law and business men of long experience, we have settled upon the principal details as to how we propose to pay for and improve and settle this

beautiful Zion which God is giving us as a dwelling place whilst carrying forward our service for Him on earth, a preparation, as we believe, for the Zion above.

We have purchased the land for the low price of \$200 per acre.

This is a matter of great surprise to many, as land in the same neighborhood of far inferior quality and less suitable for dwellings has sold for from \$500 to \$900 per acre, without any improvements. We ourselves thought of purchasing a similar tract at \$550 per acre in the same neighborhood. We feel sure that we have made an excellent bargain.

We propose to raise by Bonds the sum of \$500,000, which we propose to use, if our friends entrust us with their means, in the following manner:

Land	\$ 110,000
Drainage, Water, Sidewalks etc.	140,000
Zion Temple, Homes, etc.	250,000
	\$500,000

We shall make the Bonds of \$20 each.

Bonds will be received in payment for land at par, at any time within two years.

Bonds will bear interest at 6 per cent, payable every six months.

Bonds will run for ten years, or be taken up at any time at our option.

Bonds will be secured upon everything that we possess, or shall possess, in Zion or elsewhere, until they are taken up.

Every cent spent upon the land, and every lot purchased will only strengthen the already splendid security of those who purchase bonds.

And now, will our thousands of friends throughout the country BE IMMEDIATELY PRACTICAL and come to our assistance in carrying this matter through.

Consider this matter prayerfully at once and send us an IMMEDIATE TOKEN of your INTEREST in GOD'S WORK here, by at once remitting to us the sum to purchase AT LEAST ONE BOND, that is TWENTY DOLLARS.

Let those who desire to use their Lord's money in His own work, and who can afford to do so, remove some of their investments in worldly bonds and entrust us in His Name with some of His own money. Send as quickly as possible all you can.

It would be a great joy to us to pay for all the land within the year, although we have five years to pay it in. It would be a greater joy still for us to have the Temple and the Homes, etc., all fully prepared within the same time. It would be the means of the salvation and healing of multitudes for us to have our Temple built quickly.

THE announcement of our having secured so desirable a location for our little city has given great satisfaction to a wide circle of friends, and we thank all for their kind congratulations.

But will they please to remember that, next to the assurance of faithful prayer on the part of faithful people, the immediate need is Cash. We have to pay \$20,000 on the 12th of August on Land Purchase Account, and we do not want to let the season slip away without making a beginning on the Central buildings in Beulah Park. We shall first of all set about the House of the Lord, and hope to get in the foundations, and begin to raise the walls of Zion Temple before winter.

The Divine Healing Homes, etc will follow, just as quickly as the Lord's Stewards send us their portion.

We hope that our friends will clearly understand that the Bonds which we shall give for, their money, in the case of loans made to us for this work, will bear interest at 6 per cent, and will be secured upon all unsold land, and all the properties of every kind that we acquire in Zion. They are also transferable at par value at any time within two years for the purchase of lots, unless the land should all have been taken up before that time, which is a certainty in the opinion of many.

Indeed there is a feeling that there is not land enough to "go round."

We shall retire Bonds as land is sold, thus preserving the full security of the remainder, and indeed increasing it, for every lot sold will add to the security of the bonds, by increasing the value of the remaining lots.

CHRISTIAN READER WILL YOU HELP?

Then help immediately, and to the fullest extent of your power.

We expect to sell many lots quickly, and many are now eager to purchase. Some of our people have already taken up Bonds in advance of their preparation, and some have deposited money for the purchase of lots. Those who are here will do their part; but it must be remembered that the majority of our people are workingmen, and the winter has been severe, and money is scarce. Let distant friends who see from afar the fight we have to fight for God in Chicago, and who believe that He is with us, help at once.

We shall have low fares and rapid transit from all parts of Chicago and will be able to take the multitudes out to Zion even more quickly than they get to our present location, there being so many choices of routes.

We want to get the Temple under way quickly.

WHO WILL GIVE A LARGE SUM AT ONCE FOR TO HELP US BUILD IT?

We pray God to make you answer who can.

WHO WILL SEND A DOLLAR EACH MONTH TO HELP US BUILD IT?

Nearly all can answer that. Don't delay. Do it to-day.

We are toiling away in great happiness, and without weariness. We close this article with the rays of the rising sun streaming in at our windows.

May it be an emblem of the response coming to us from all the lands where these LEAVES OF HEALING go with their message from God.

Chicago is the destined metropolis of this nation, as to population, in all probability within twenty years, or even less. It is a great international center also and there is a great opportunity for our Zion.

In subsequent articles under this heading we shall explain some of our plans as to missionary work from Zion by means of Seventies in Chicago, etc. Meanwhile we close, asking prayer for this important undertaking for our Lord, and for sin-stricken and disease-smitten multitudes for whose Salvation and Healing He died, rose again, and ever lives.

"Except the Lord build the House,
They labour in vain that build it,
Except the Lord keep the city,
The Watchman watcheth but in vain."

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BY THE REV. JOHN ALEX. DOWIE

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.....CONDUCTED BY.....

THE REV. JOHN ALEX. DOWIE AND MRS. DOWIE.

Meetings will be continued in
ZION TABERNACLE No. 2,
6104 Stony Island Avenue, opposite Jackson Park,

DURING THE MONTH OF JULY

LORD'S DAYS: 10:45 A. M., 2:45 P. M. and 7:45 P. M.

TUESDAYS: 2:45 P. M.

THURSDAYS: (CHILDREN'S DAY) 2:30 P. M.

FRIDAYS: 2:45 P. M.

SPECIAL NOTICE.

ON LORD'S DAY JULY 7TH,

DR. DOWIE will deliver an Address at 2:45 P. M. on

"HE IS ALTOGETHER LOVELY;"

...OR...

"THE BEAUTY, GLORY AND POWER OF JESUS."

THE ORDINANCE OF THE LORD'S SUPPER will be administered at the close of the afternoon address. All believers are welcome without reference to denominational distinctions.

There are no charges of any kind made. Free-will offerings only are received. All persons who desire to see Dr. Dowie for healing must apply for tickets to the Rev. Dr. Speicher at the close of the Lord's Day services.

DIVINE HEALING HOMES

Conducted by The Rev. John Alex. Dowie and Mrs. Dowie
HOME No. 1,

(Where Doctor and Mrs. Dowie personally reside) is situated at 6020 Edgerton Avenue, close to the 60th Street Station of the Illinois Central Railway.

HOME No. 2,

Is situated at 253 E. 62nd St., next door to the Tabernacle.

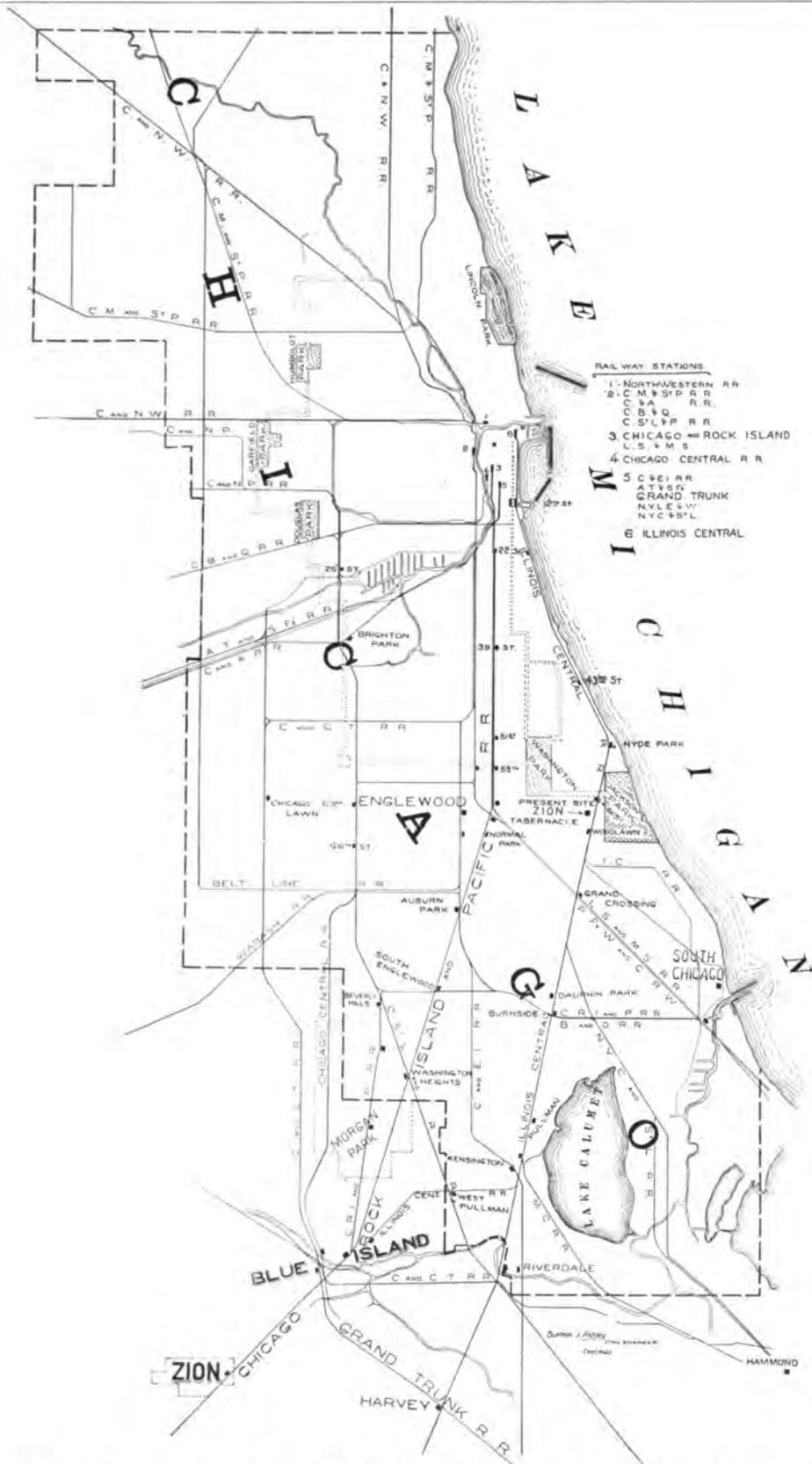
HOME No. 3,

Is situated at 6034 Edgerton Avenue, three doors south of Home No. 1.

Personal application by intending guests must be made at Home No. 3 to the Steward of the Homes.

Letters must be addressed to Dr. Dowie.

Terms will be forwarded on application.



Map of Chicago, showing the location of Zion, and means of railway transportation.

(See page 602.)

He sendeth His word



and healeth them.

LEAVES OF HEALING

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.

VOL. 1. No. 39. NEW SERIES.

CHICAGO, JULY 5, 1895.

PRICE FIVE CENTS.



CAPTURED FROM THE ENEMY.

of the Crutches, Braces, Boots, Plaster Casts, Etc. once worn by the sufferers whom God delivered, with a set of Safe-blower's Original Revolver of a burglar, (now
Digitized by Google which dying persons (now healed) were brought to Zion Tabernacle, in some cases hundreds of miles

DOCTORS AND DEVILS AGAINST DIVINE HEALING HOMES.

TRIAL OF THE REV. JOHN ALEX. DOWIE ON FALSE CHARGES OF VIOLATING THE HOSPITAL ORDINANCE.
SECOND TRIAL.

CITY OF CHICAGO, Plaintiff,
vs. Justice Court, Hyde Park.
JOHN ALEX. DOWIE, Defendant. June 25th, 1895.
Conducting Hospital Without License.

Present: Judge A. R. Porter.

Present: Messrs. Tatge and Thompson, Attorneys for Plaintiff.

Present: Messrs. Stubblefield and Dowie for Defendant.

Attorneys for Defense called for trial by jury. Jury was impaneled and after much examination on both sides, was accepted.

Mr. Tatge in his opening address to the jury said: Gentlemen of the jury, the case for which you have been accepted as jurors, is as I have already explained to you, the prosecution on the part of the city of Chicago against John Alexander Dowie for maintaining a hospital in the corporate limits of Chicago without having a permit therefor. I wish in this opening statement, simply to call your attention to what is the issue, what you are trying here, and make you a plain statement as to what we wish and intend to prove, what we believe our witnesses will swear to. I tell you this that you may be able to come to a more intelligent decision and to see more clearly the value of the evidence that is introduced. Now the law is in this respect, to this effect, that we need not prove that Mr. Dowie has no license. That is negative. If Mr. Dowie claims to have a license, he must prove that he has one. It is something that is peculiarly within his knowledge, so that when we prove that he is maintaining and conducting a hospital, and that hospital is maintained and conducted in the corporate limits of Chicago, our case is complete, and Gentlemen of Jury, that is the issue; that is the question we are to determine. Whether the institutions that Dr. Dowie runs here on Edgerton Avenue and on 62nd Street are hospitals. If they are, that ordinance says that he shall be fined no less than fifty dollars, nor more than one hundred dollars, unless he can prove that he is running them by permission of the city of Chicago. The question before you is not what means Dr. Dowie employs in his hospitals. You are not here to determine whether he is giving medicine or whether he is not. You are not here to determine whether his is electrical treatment, or whether he cures people by means of massage treatment. You are simply here to determine whether the institutions he is running are hospitals or whether any one of them is an hospital, and if you find that it is a hospital, such as the ordinance says is an hospital, such as a doctor will tell you, such as you know is a hospital then Gentlemen of the Jury, it will be your duty to convict him. That is what we will ask you to do. This is the question. Is Dr. Dowie maintaining and conducting a hospital within the limits of the City of Chicago without a permit to do so?

MR. STUBBLEFIELD IN ADDRESSING THE JURY SAID:

Gentlemen of the Jury, in presenting this case to you, and before presenting it to you, we wish to call your attention to our position, and to have you bear that in mind all the time you are considering the evidence. It will appear to you from the evidence that will be introduced here upon both parts that Dr. Dowie came to this city in the year 1893; that he is a minister of the gospel; that as a part of the teaching in his ministry, he teaches that people may be healed by prayer to God and faith in such prayers for healing. He teaches that that is what the Bible says about it. He teaches people to rely upon such Bible teaching, and it will be shown to you that hundreds have come from all over the country to get the benefit of that teaching. Those who are sick and afflicted,

and those who are not sick and afflicted. This is a new doctrine and when they come here, they come to certain Homes that the Doctor has instituted there.

When he first came to the city he had only his own home with his own wife and children and domestics. That soon overflowed, and to accommodate the people who came to be treated and who came to receive the blessing that came through his ministry, this home had to be enlarged, so that at the present time, there are three Homes where people are received, who come from all parts of the United States and other countries. These people leave and tell their friends of the miraculous cures, and hundreds have come to these Homes. Hundreds have been blessed by this teaching. Hundreds have been healed from incurable diseases at these Homes.

It will appear to you that on the 28th of January of the present year, an ordinance was passed prohibiting the maintenance of hospitals in the city of Chicago without a permit therefor. It will be shown to you that in that ordinance preventing the maintenance of hospitals, that in order to obtain a permit to a hospital, it is necessary to have a physician duly qualified under the laws of the State of Illinois who will be professionally responsible for the medical treatment of persons in the hospitals referred to in the ordinance. It will appear to you from Dr. Dowie's teaching, that it would be impossible for him to have a physician. It will appear from the evidence and from the definition and from what you know of hospitals, that Dr. Dowie is not maintaining any hospital; that the Homes he maintains there are only extensions of his own private home. They are maintained there for the reception of guests who come there to be prayed with; who come there to be healed, and who also come there to receive the teaching; this teaching which is unusual in this day, but which many of you, I am sure, know to have been the teaching and custom and practice of apostolic times.

It will appear to you further, Gentlemen, that many have come, as I have stated from, different parts of this country, from Canada and from other countries to be guests for the purposes that I have stated. Some of them have been cripples; some of them blind; some have been deaf and the presence of such persons upon the street, the sight of such persons has inflamed these men; has inflamed their feelings and their passions, and so they have formed themselves into what they call a Vigilance Committee, and are waging relentless war upon the Homes. They have induced the city of Chicago to prosecute the man who is doing this work. Already three cases have been tried and I will say that not the care and attention was given to the jurymen as has been exercised in this case. There has been a trial and there has been imposed upon Dr. Dowie, in three cases, a fine each of fifty dollars, and these cases were appealed and are still pending upon appeal to the Criminal Court of Cook County. These things I state to you in order that you may know the issue there to be tried. That is to say, the position is that there is no hospital. That Dr. Dowie is by no means conducting and maintaining an hospital, but is pursuing his duties as a minister of the gospel. If he is maintaining an hospital, there is a suit pending in the court, and a suit pending in court is sufficient defence to the suit that is now brought and which you are trying. After the evidence has been taken, Dr. Dowie himself will address you on his own behalf. He then will speak to you and I trust you will give him the attention that his remarks will merit.

Mr. Tatge, attorney for plaintiff, offered in evidence the City Ordinance. This was objected to by Mr. Stubblefield, but objection was overruled and paper offered in evidence.

The first witness for the Complainant was George W. Riggs who testified that he lived at 225, E. 61st Street; that he had been in the place on 62nd street, and held conversation with a man whom the said Defendant claimed to have been healed. He saw no medicine or surgical treatment of any kind; only several sick people. Cross-examined by Mr. Stubblefield at great length.

The next witness was Mr. Courtright who testified that he objected to the blind, lame, and halt, walking up and down the street. He had never been in any of the Homes and did not know of his own knowledge anything about them.

CROSS EXAMINATION BY MR. STUBBLEFIELD.

John Alex. Dowie, sworn on behalf of plaintiff testified as follows:—

Mr. Tatge handing a letter to Dr. Dowie asks:—

Q. Is that your signature, Mr. Dowie?

A. Yes.

Q. Did you dictate that letter?

A. I did.

Q. I desire to offer that letter in evidence.

The letter is offered in evidence and read by Mr. Tatge.

Q. Dr. Dowie has there been any change in the management of these homes since this letter was written?

A. None whatever.

CROSS EXAMINATION BY MR. STUBBLEFIELD.

Q. Doctor, you wrote this letter did you?

A. I dictated it to my stenographer.

Q. Is it true as set forth in this letter that these Divine Healing Homes have been established for the purpose of receiving the sick people of God who are seeking Him for healing in the name of Jesus and the power of the Holy Spirit.

A. It is.

Q. Were they established for those who are receiving instruction in God's way of healing as set forth in the Holy scriptures?

A. They are.

Q. Are they hospitals in any sense of the word?

A. They are not hospitals in any sense of the word.

Q. Is it true that no medicine is used there?

A. It is true that no medicine is used.

Q. Is any treatment given?

A. There is no treatment of any kind.

Q. Are any nurses provided?

A. No.

Q. Are the inmates of that Home treated as your private guests?

A. Exactly so.

Q. How many tables have you to eat at in that Home?

A. There is one long table in a room about forty or more feet long and then when that is filled to overflowing as sometimes is the case, and is the case I think at present, there is a second dining room behind, at which as many guests as required sit. In the first dining room, Mrs. Dowie sits at one end and I sit at the other.

Q. Is it true that you meet the guests of the three homes, gather them together and pray with them?

A. It is.

Q. Do you lay hands on the sick?

A. I do.

Q. Do you pray with them?

A. I do.

Q. Well, what are the results?

A. They are healed in large numbers.

Q. Is there anything done in these homes but such as may be done by any Christian minister in the homes of his people or by any Christians in their own homes without the presence of a minister?

A. Not anything whatever.

Q. You say here that God has abundantly vindicated your right to establish such homes and you will contend that they are not hospitals. How has God abundantly vindicated your right to establish such homes.

A. Take for instance Miss Sadie Cody who was carried from this very police station in the police ambulance from 53rd St. Her uncle, Dr. David, of State St. accompanied her and her sister and she was brought to Divine Healing Homes, first to No. 3 and then to No. 1. She had been for a long time lying on a bed and in an ambulance was carried to the home. Three of the vertebrae of the spine were completely gone. They were completely diseased.

Q. How do you know they were diseased?

A. I saw them in the presence of Mrs. Dowie and her sister, and Dr. David testified to the same effect. She was unable to stand. One leg was short. She came to these homes. God answered my prayers. She arose. Her leg was lengthened. She is in perfect health walking about and has testified on many occasions in the presence of thousands of people. That's one. Take another that is in the home now. A boy named Clyde Thompson, brought up from the Indianapolis Institute. They said he would die. His father of Forest City, Ia. his mother and two other children came with him. It was very clear that he was going to die. Mrs. Dowie didn't care to take him in because I was in Washington. He now is perfectly healed of his disease.

Q. I will ask you if you know of any institutions in which people have been healed by the prayers of others than yourself?

A. Many sir, multitudes.

Q. Where?

A. In all parts of the world. Through the agency of those who are co-operating with me. Through the agency of others whom I do not know personally. I know personally many hundreds who have been healed through other persons agency. I am only one of many engaged in this work. There are homes of this kind in every large city.

Q. Dr. Dowie, you decline to take out a permit for hospitals. Why do you do that?

A. Because the homes are not hospitals in any sense of the word.

Q. What are they?

A. They are simply extensions of my own home. I was compelled to take in guests by the fact that they came to me in great numbers.

Q. Are they compelled to board in the homes?

A. There are hundreds in the boarding houses and hotels around there.

Q. Well, why do you not take out a permit?

Objection. Sustained.

Q. What do you teach with respect to doctors and drugs?

A. I teach with respect to doctors and drugs, first, that neither in the Old Testament Scriptures, nor in the New Testament Scriptures from the beginning to the end is there one case in which God has instructed His people to go to doctors and take drugs, but the contrary, that God has said, "I am the Lord that healeth thee," "I am the Lord, I change not," in the Old Testament, in the New, Christ said He came to heal and He is the same yesterday to-day and forever, and that the Bible commands the people of God to go to God for healing and speaks of doctors and drugs in terms of contempt saying, "They are all physicians of no value, and saying of one who had been healed that she had spent all her living upon physicians and was nothing better but rather worse.

The second is because Christ has commanded his disciples so to speak and teach and so to pray, and the third one is that my experience has been that thousands and tens of thousands have been healed. I am a close observer and for many years have been engaged in this ministry. I have laid hands during twenty years upon hundreds of thousands and during the last year I have prayed with the sick seventy eight thousand times. Being a member of Edinburg University, and permitted as honorary chaplain to visit the infirmary and the clinical classes and exercises, I have found that the greatest physicians have no confidence in medicine or surgery. They stated openly that medicine was a failure and there is no such thing as

the science of medicine. I have collected and published in LEAVES OF HEALING the statement of over sixty of the most prominent doctors to the effect that medicine is not a science and that medicine and surgery are not effectual in healing the sick. Such prominent men in this country as Dr. Oliver Wendell Holmes, who stated that it would be better for the United States if all the drugs were poured into Massachusetts Bay, but it would be worse for the fishes.

Q. Could you conscientiously take or receive in these Homes a physician to be responsible for medical or surgical treatment of your guests?

Objection. Sustained.

Q. You say here something about a lying press. What do you mean by a lying press?

A. For instance, I will begin at the back end. I will show you what the Dispatch and Inter Ocean of yesterday said. The Inter Ocean said that public opinion was coming my way, and the whole of the services of Sabbath Day were calmly and quietly conducted. That is the Inter Ocean.

Q. Was that true?

A. It was true. The Dispatch says that the most horrible scenes were enacted—

Objection.

The next witness, Mr. Yuille, testified that he lived at 240, E. 61st St.; that he had never been in the Homes. Had passed by there, but did not know much about it.

This closed the evidence for complainant.

Mrs. Sheldrake, Frank W. Cotton and Mr. J. J. Carpenter were witnesses for the defense and all testified that the Homes were not hospitals. Cross examined by Mr. Tatge.

In the opening address to the jury, Mr. Tatge, attorney for the complainant made the following remarks:—

If the Court please and Gentlemen of the Jury.

When we set out in the trial of this case, I promised you gentlemen, that we should prove that the defendant was maintaining and conducting a hospital within the city limits of Chicago without a permit. There is not one of you who can say that we have not done all that we promised. We take no other testimony than that of the defendant himself that he is maintaining a hospital. What is an hospital? A hospital Gentlemen of the Jury, is defined by the ordinance as a place for the reception and care of invalids or disabled persons. It is not necessary that medicine should be given, and to show you that it is not necessary that medicine should be given, I will mention the hospital for the insane at Kankakee. They are simply there and they are cared for. No medicine is administered to them. There is no medicine that can help a poor man who has lost his mind. The hospital at Elgin is the same kind of a place. The institutions conducted by Dr. Dowie are of the same nature and when the City Council of the City of Chicago said a hospital is a place for the reception and care of diseased and disabled persons, it said no more than what the standard dictionaries of the world say a hospital is. It does not matter whether he is an Allopath or Homeopath. It does not matter whether he simply prays with them, lays his hand upon them and places his hands on the afflicted parts. It is a treatment. It is a care for them. It is an attempt to cure them of their diseases.

Now Gentlemen of the Jury, has the City of Chicago exceeded its authority in any way? The City of Chicago, partly for the purpose of receiving revenue and partly for the purpose of getting control of various kinds of employments and businesses, has enacted certain laws for licensing certain kinds of businesses, as a saloon man has to pay a license for the purpose of conducting his business. That is a place where revenue is to be taken. A real estate broker, if he is engaged in business takes out a license. A peddler on the street, before he can sell any of his goods has to take out a license. In his case, the City of Chicago, for the purpose of looking after the interests and welfare of the citizens has provided that no man shall conduct a hospital without a license. Why? Because the City of Chicago wants to keep control of them.

It wants to see that the proper care has been taken for the comfort of the people. It wants to see that these poor people, the poor sick of the city are properly cared for; that they have clean rooms and clean beds and clean food to eat. It wants to see that these poor people are not imposed upon. It is not simply a matter of \$10. It is certainly not for the purpose of harassing anybody. Why, here is this man whose witnesses testify that they are taking \$700 a week from the guests who come there. They claim \$8 to \$10 a week is no more than the ordinary charge. You all know that is not so. The man who is steward of the Homes to whom they all make application, swears that the great majority of people stay there only one week and they have to pay that week's board in advance. Why do they stay only one week? Because they find that in that one week, their money has been thrown away, and they leave and Dr. Dowie knows the same, yet he keeps on maintaining that hospital, and taking the money from these poor people; people who actually hope and believe that they are going to be benefitted. After the stay of one week they give it up and go away. You all know how hopeful a sick man is that he will eventually recover. Take especially the case of a consumptive. He never believes he is going to die. He always thinks he is going to get well again, and Doctor Dowie bolsters up that belief and for a day or two they are better and seem better for a week or two. But what is the result afterwards? The same old story. He dies. Dr. Dowie didn't help him any. Dr. Dowie says the man didn't have any faith.

Gentlemen, there was a case here who was supposed to have been healed of spinal disease. Dr. Dowie claims that by Divine power this man was healed on account of his prayers; that he had been sick in bed, was carried to the meeting house and actually walked back. What was the testimony of the witness? The testimony of the witness was that the next day that man was flat on his back again. Do you believe in the face of such testimony that that man's story is true? That the Lord heals on account of his prayers. Do you believe he is such a holy man that he can do more than other people can? Do you believe that our Lord and Saviour ever cured a man in the evening and the next day he was flat on his back? He says our Lord and Saviour did the same. Gentlemen it is a shame that he should refer to that. Gentlemen, our Lord and Saviour did not make cures of that kind. Did our Lord and Saviour get people to board with him and charge them \$10 a week in advance? Did our Lord and Saviour make a gradual cure. When the Lord and Saviour saved a man and cured him it was a cure, and he was not flat on his back the next day.

Gentlemen of the jury, I want to show you that this man is nothing more than a humbug; that he is misleading the people; that he is teaching these people that which he must know is not true. I cannot account for it in any other way. He is not a religious fanatic. He is a man who knows that he is obtaining the money of these people under false pretenses.

He knows that he cannot do any more for these people than you or I. His prayers are of no more effect than those of any other person, yet he invites people to come there to his homes and asks them to pay for it. You know it must be a source of great revenue for that man, and he is in the business for the money there is in it. I have no doubt about it. Gentlemen of the Jury, you can have none.

Now as to the animus of this prosecution. It has been sought to be proven that there was a conspiracy. There is not one of the witnesses on the stand that I knew before this trial with the exception of George W. Riggs with whom I was so slightly acquainted that he did not recognise me when I first saw him. I didn't know these men before. I have no hatred against this man. You saw the witnesses upon the stand. They were not bitter against him. They simply came to tell the truth. They simply came to tell you what the carrying's on were. But this is the man who has the bitterness in his soul. He undoubtedly will show you what kind

of stuff he is made of before he is through. He is not the man he pretends to be. He is a bulldozer and a humbug and the evidence shows it.

Now Gentlemen, the fine you can impose upon this man is a light one. The ordinance says it shall not be less than fifty dollars, nor more than 100 dollars. I wish the punishment could be greater. I say that deliberately, not because I have any hatred against that man, but because I have contempt for him, because I think he should be punished severely for taking the money from these poor, deluded people under false pretense that he can cure them of their diseases. I hope you will not take long. No one would be better gratified if I found that the verdict had reached the limit. I thank you for the kind attention you have given me.

Address of Dr Dowie, made to the Jury of his trial, on Tuesday, June 25, '95.

“May it please the Court, Gentlemen of the Jury:—

I am not a counsel learned in the law; nor am I accustomed to address jurors; I have never been put upon my trial. I am forty eight years of age, and I have never been put upon my trial before the jury in my life. I therefore ask the kindly consideration, both of the court and of the jury, because of my unfamiliarity with court proceedings. I shall endeavor to confine myself strictly to those matters upon which I have a right to speak. But Gentlemen of the Jury, before I enter at all upon the four points, namely; the ordinance itself, (which has been placed in evidence) my letter to the Health Commissioner, Dr. Arthur Reynolds, (I am glad to see the new Health Commissioner upon the bench). When I have dealt with these two points, I have yet other two points; the evidence of the prosecution, and the evidence of the defense. But gentlemen, before I enter upon this, I will call your attention to the bitterness and animus of the City Attorney. It has been displayed, upon a former occasion, in language so intensely bitter, that in all my experience in many lands, I have never heard any gentlemen, supposed to represent the dignity of a great city, and invested with the responsibility of so important an office as city prosecutor, who should give the kindly consideration to the other side, and impute any motives that could not be proved in evidence. I say the bitterness with which that gentleman, if I may call him a gentleman, addressed the jury on a former occasion, is likely to be excelled to-night; from the fact that in his opening address to you he has already characterized me by such names as these; a humbug; a man who is in this business for the money, a man who makes statements which he knows is not true, a man that takes money under false pretenses. Gentlemen, it is remarkable, and you will mark it, that there has not been one single person, who has passed through these Homes. In the last two years, put upon the witness-stand to make one single charge against me. The city attorney with all the resources of the city, with the power of the police force and the detective force, has not been enabled, searching far and near, to put upon the witness-stand, one single person to complain of their treatment in any of the three Homes, or to say that I ever took any money from them under false pretense. Gentlemen, you will have a display, at the close of my argument, which will be manifestly in line with the opening address of the city, which is simply this, ‘I have no case, let me abuse the other side.’ But I will not waste any words with this person who is strutting for a while around the stage, a creature of a day, a legal mercenary, paid for what he says. Not merely paid by the city, but paid for what he says; and he must do his master's bidding. His master is not the master whom I serve. Not the master for whom I have given my life. He and I stand upon opposite sides. His master he knows, and you will know before he gets through.

But I want to review the evidence. And the first action of the city attorney was to place in evidence the ordinance itself. I am thankful that was done. The next evidence was my letter to the Commissioner of Health. On these two points I wish to speak. First of all permit me to address my-

self to the ordinance itself. In connection with this ordinance there is a little history which I may be permitted to give. It is publicly known, and doubtless to you, intelligent gentlemen of the jury, that in the beginning of this year an attack was made, not upon the Divine Healing Homes, but upon myself. I was arrested in the darkness of the night, and taken by four police officers before Justice Prindiville, upon the baseless charge of obtaining money by false pretenses.

The State Board of Health, (which means the doctors, for they are all doctors.) The State Board of Health made that charge. But what was the effect of it. It was dismissed at the request of the attorney of the State Board of Health, without his ever daring to attempt to bring it before the court. On two other charges I was summoned, or rather my wife and myself, on the charge of violating the medical practice act. And the issue, as defined by the Judge was ‘Does Dr. Dowie practice medicine without a license.’ It was so preposterous a position, there being evidence that I not only did not practice medicine with or without a license, but that I was so intensely opposed to medicine, that when the judge gave the decision against me I walked up to the judgment-seat and said to him, ‘Judge it is a monstrous and unjust decision, and I will appeal it at once, and I will never take any notice of it.’ And I defied the State Board of Health to prosecute the appeal. Gentlemen of the Jury, they never attempted to prosecute the appeal. But the doctors failing, for it is the doctors of Chicago that are behind this, and that have made my poor silly neighbors, who are in number altogether not more than twenty; because that part of Chicago, if you know the locality, as I dare say you do, as you are local residents, you will know that on the eastern side of the Illinois Central Railroad tracks, from 63rd St. to 57th St., there is not a single house on the whole of Stoney Island Avenue, excepting Tabernacle No. 2. with the offices beneath it, at the corner of 61st St. and Stoney Island Avenue. And as for the other residents, I rent property amounting in all to 425 feet frontage altogether I think, seven buildings. And there are not, I am exaggerating it when I say thirty buildings in the entire neighborhood. Now the number of persons that are opposed to me are exceedingly limited; and they have been over and over again on the witness-stand, and none of them can say that I have ever done them any wrong, or that I have been any other than a peaceful resident. But now let me examine this ordinance, which is entitled. ‘An ordinance concerning hospitals in the City of Chicago.’ First of all let me say I cheerfully admit the right of the City of Chicago to pass such ordinance. More, I entirely agree with this ordinance, except in the seventh section; and I have not one single word of criticism to offer concerning the inspection of hospitals; because hospitals need to be inspected. Medical gentlemen who deal in deadly poison, to whom your wives and friends are entrusted, medical gentlemen who can put patients under strong narcotics or anesthetics, and then proceed to cut off limbs, and make serious operations, removing parts without the patient knowing anything at all about it, these gentlemen need watching. Any one who knows anything at all about the subject will admit that these gentlemen need watching. There are doctors who are my very dear personal friends. There are doctors of medicine and surgery whom I have known. I was educated at Edinburgh among them, at the University in that city; and had the honor of counting many of them as my personal friends. There are doctors, and there are surgeons of the highest Christian character that stand high. But gentlemen, presently I will give you something of their opinion concerning both medicine and surgery. But as a distinguished doctor in this city, at the Sunset Club, recently said, when the question was being discussed before that club as to whether medicine was a science, ‘Medicine is not a science; and as for the doctors of Chicago, they are divisible into three classes. The first class are liars, the second class are damned liars, and the third class are experts, and they are the biggest liars of all.’

This is a statement made openly at the Sunset Club by a physician in this city. And when it is remembered that a few weeks before, in the case of Dr. Cronin, a number of 'Experts' stood upon the witness stand, and when the body of Dr. Cronin had been examined, and it was found that there were cuts upon his head, and his body had been dragged out of the sewer, there were expert doctors in this city, who upon the witness-stand swore that in their belief the deceased that died from kidney disease, I will leave it to you as to whether Dr. Bellfield's definition was not correct; and whether such gentlemen as these do not need to be very closely watched. But let us look at the ordinance. I wish to say that the first six sections of the ordinance are all right. I have not one word to say against them. Places that are really hospitals should have a permit. I most cordially agree; and if the Divine Healing Homes were hospitals, then they should have permits to be conducted as hospitals too. But gentlemen what are the facts. Every one of the six sections of this ordinance indicate that the hospitals of Chicago are to be controlled by a chief physician, surgeon, or such persons. And these persons are named as giving medical and surgical treatment. For instance in the second section:—

SEC. 2 It shall be the duty of the said Commissioner of Health, upon the presentation of said application, to make or cause to be made, strict inquiry into the facts set out in such application, and if upon such inquiry he shall find that such hospitals is or is intended to be so constructed as to afford proper accommodations for the care of the persons received or proposed to be received therein; and that the chief physician or surgeon or intended chief physician or surgeon attendant thereat gives or is under agreement to give such attendance thereat as does or will render him responsible, professionally, for the medical or surgical treatment given or to be given to any and all persons thereat; and that such chief physician or surgeon is regularly authorized to act as such under the laws of the state of Illinois; and upon payment of said Commissioner of Health of a permit fee of ten dollars, he shall issue a permit in the name of the city of Chicago to such applicant, to open, conduct, manage or maintain a hospital at the place or in the manner and for the purpose in such application mentioned, which said permit shall cease and be inoperative on the 31st day of December next following the issue thereof.

You will therefore see that the whole of the first six sections of this ordinance apply to hospitals which are to be conducted by gentlemen who are licensed by the State of Illinois as legally qualified medical practitioners. Gentlemen I thoroughly agree that such hospitals should be under supervision. But the point I have ventured to differ most respectfully with the late Commissioner of Health is this. And let me say here I have not completed my history of how the ordinance came into existence. After all the cases by the State Board of Health completely failed, the then Commissioner of Health got this ordinance passed on January 28th, 1895; and due publication was made on February 9th. But it was pigeon-holed from February 9th until May 9th. For three entire months this new ordinance was pigeon-holed. Mark you it is a new ordinance. It is well-known, and has been openly stated that the ordinance was introduced for the express purpose of giving a definition to the word hospital, which would reach the Divine Healing Homes.

Now Gentlemen of the Jury I call your attention to the seventh section of the ordinance. I call your very earnest attention; and it is all I have to complain of in the ordinance.

SEC. 7. For the purpose of this ordinance a hospital is hereby defined to mean any place used for the reception or care, temporary or continuous, of the sick, injured or dependent including women waiting confinement, or used for the treatment of mental or physical disease or bodily injury.

Gentlemen, the City of Chicago has attempted to give to a word a definition of a hospital which is entirely inconsistent with legislation upon the question of hospitals either in this city, this state, or any city or state in the United States, or in any part of the united kingdom of the British Empire. There is no such definition of the word hospital in any legislation on hospitals, as this definition. Please to follow me in this line of thought; every hotel in this city is a hospital, for there is not one single hotel in this city, which does not have large numbers of sick persons within its walls, and more than that there, are resident physicians in such hotels as the 'Auditorium' the 'Great Northern,' and lesser hotels throughout the city, where physicians take up there residence for the express purpose of treating, medically and surgically, the

guests who are in the hotels, and who come there for the purpose of being so treated. Gentlemen, I wish you to notice the effect of this ordinance. What is the effect for instance upon the Divine Healing Homes. There are no charges that the Divine Healing Homes are not in a perfectly sanitary condition. And I have welcomed and will continue to welcome the inspectors of the Board of Health. And when Dr. Washburn waited upon me on Saturday last, I had great pleasure in telling my Home steward to take the doctor from the basement to the garret, and then send him to my office. And after Dr. Washburn had inspected the Home, he said to me, 'I have not one single bit of criticism to impose upon your Homes. They are perfect from a sanitary point of view.' Nor did the city attempt to show otherwise. Moreover my Homes are simply an extension of my own private home; and it came about in this way. When I became located, for I had been traveling ever since I set my foot upon American soil, in June 1888, when I arrived from Australia where I had been conducting Divine Healing Missions all throughout the length and breadth of that great Australian country, or rather nearly the entire country for a part of the western part of that country is very scarcely inhabited, but in its principal cities, and throughout New Zealand, and establishing this work throughout the Islands of the Sea, pouring out my strength, my time and talent as water I say gentlemen when I arrived I did not want to locate finally, and as yet I am a British citizen, you cannot be otherwise than kindly to a stranger within your gates. However the city council and the people of Edgerton Ave., have resorted to means of the most cruel nature, for instead of these gentlemen proceeding by summons, as they could have done, they have proceeded by warrants, until forty-seven warrants have been issued; and it has often been 1 o'clock at night before I could find a judge who could accept bonds, and get to my home; so that I have thirty-seven bondsmen among my people constantly waiting, and probably when I have finished I shall find from one to thirty-seven warrants awaiting me. And these warrants are merely for spectacular purposes; for they have not only been served upon me and I have been arrested, but I have been put into a patrol wagon and ridden through the street with the clanging of bells, and have been put into the ambulance wagon, and have been locked up in cells with urine upon the floor, and with water in some of the holes in the floor, where most foul odors arose from an open sewer, into which water was constantly running. And all these indignities have been put upon me in order to make me relinquish my leases, and go from these places where I have been a peaceful resident for two years. They cannot even say that I have not. They can bring no one to complain against me that have ever been in the Homes. The city machinery has been used and certain doctors behind them by these citizens so that Saturday night I was served with seven warrants. And through the courtesy of the Judge I discovered that thirty warrants had been issued with the intention of being served upon me on Sunday, thus breaking up the three services on that day. I was able to anticipate that by giving bonds for between seven and eight thousand dollars and accept service, or my whole service would have been broken up on Sunday and three thousand worshippers of the Sabbath Day would have been interfered with.

Gentlemen, I want to point out to you that the animus of of this prosecution is intense, and that the city and the police officers have been used to carry out the private spleen of a few disgruntled citizens who complain because a few sick persons pass their door. But is it not a thing to be thought of with gratitude, that there are citizens who have been carried in there (and the police officers here have taken them in the ambulance) and have walked out. If that evidence was required and would be permitted, there are fully one hundred and fifty who have been healed through my agency, in this court to-day and they are here largely now.

Now gentlemen, I want to point out to you what the

effect would be, both upon your homes and upon all places where there are sick persons, if these Homes were closed. Suppose I yielded to this bitter, unmerited persecution. Supposing that I yielded to it. Suppose I closed these Homes holding from seventy to one hundred people who come from all parts of the United States, from Canada, and sometimes from South America. They are from all classes in the country. There are the poor, and I did not want to give evidence about it, but there are poor who never pay anything. But it is right to say it now. The great mass to whom I minister never enter these Homes. I pray with more than a thousand sick people in the Tabernacle every week and neither in the Homes or the Tabernacle have I ever asked one single cent or made a single charge. The poor have been helped in thousands. Gentlemen, suppose to-night I close my Homes. Suppose I went to those who are my guests and said, I can no longer bear this persecution. It takes up my time, it interferes with me in every possible way, because let me tell you, I have been hunted with these warrants morning, noon and night, until, as I said, thirty-seven were issued in one day, notwithstanding the fact that a verdict had been given here last week upon which we paid the money for the appeal, and appealed to the superior court. These gentlemen are not satisfied with this. They do not want to await the result of the superior court. They know that will be quashed, that seventh section, and Gentlemen, I want to tell you to-night, that you are the judges of the law and of the evidence. You can bring in a verdict of not guilty. I will show you how?

If I were to close my homes to-night, where would these guests go? They would immediately be distributed among the boarding houses and hotels in the city, where there are already a large number of sick persons and everyone of these would be a hospital within the meaning of this ordinance. It lies with you to decide whether they are or not. The city has been tricked into this thing and given a definition that is not true. Look at the definition in the Standard Dictionary. The only definition is the medical definition and here it is: "Hospital. First, medical, an institution for the reception, care and medical treatment of the sick, and also the building used for that purpose." This says a hospital is a place used for the medical and surgical treatment of the sick. It has been proved to-day over and over again that in the Divine Healing Homes there is neither medical nor surgical treatment. Nothing more nor less than private boarding houses established by myself for the convenience of those who have been sent to this city for treatment. The other day there came to this city (and you probably all read of it) a lady from Washington for treatment in a private hospital, and from that private hospital she has disappeared so completely that they have been searching the city for her and cannot find her in this great city, and I will challenge the city attorney to disapprove this statement that thousands upon thousands of persons have had such confidence in me personally that they entrust their wives and daughters to my care in these Homes, where they live under my roof. They are cared for in a Godly and proper manner, and large numbers of them recover. My Homes are not hospitals. If they were, I could at once place one of my colleagues, the Rev. Dr. Speicher, a qualified medical practitioner under the laws of the State of Iowa, in charge and we could apply for a permit, but I am going to show you it would not be granted and that is another thing. If I were to take that course, it would not be granted for this reason. That there is a state law which says a hospital must have the consent of the persons living within a certain distance and I have got some of these gentle neighbors too close to me to get any such permission.

Gentlemen, I want to point out to you this. If these guests who are in our Homes now go into boarding houses and hotels, these boarding houses and hotels are just as much hospitals within the meaning of the city ordinance as our Homes are to-night. Every hotel-keeper, under this ordinance ought to be prosecuted for having a hospital without a license

for the care, temporary or continuous of the sick. Every man's own private home is a hospital within the meaning of this ordinance. Gentlemen, I think it may be further construed. Every private citizen who has one or more persons in his home is guilty, by this ordinance, of keeping a hospital, for the statement is made that for the purposes of this ordinance a hospital is hereby declared to mean any place used for the reception and care of the sick. Any place. The medical men of Chicago want to get this power over the people so that every place must be called an hospital and must be placed under their care.

Now Gentlemen, the next thing is the letter written to Dr. Reynolds. What did that letter state? That letter stated that which the city attorney did not attempt to dispute. He put the letter in as evidence. It is very proper to refer to that letter, and in that letter, it is stated (I think beyond all possibility of question) that vast numbers have been healed and these Homes are private homes just as much as your private homes.

Now Gentlemen as to the testimony of the neighbors, I am not willing, I never have been willing, to aggravate the conditions around me. I know not why, but it was said of One with Whom I am incomparable, I cannot be compared for one moment with Him who is my Master, but I say with Him, "They hated me without cause." Gentlemen, I am a frank speaker. When I see a man defiling himself with tobacco, I tell him of it, and I sometimes call them stink-pots and they are. I tell them of the filthiness of the nicotine poison which creates cancer, paralysis and every kind of disease, and I am so thankful that thousands have given up the bad habit. I do not think my attorney has yet, but I hope to make him. I am very glad to say that many can stand me saying that without prosecuting me. I am a very plain speaker. I speak regarding public evils. I speak regarding evils of the city. I tell men to get free from sin. My principal theme is not healing. It is salvation. Repentance toward God and faith in our Lord Jesus Christ. I care more for the salvation of the sinner than for the healing of the sick, but I thank God for the healing of the sick, because it has saved useful lives. Take the case of a lady from Clinton, Ky., the cousin of President Lincoln. Brought to Home No. 1 on a stretcher. My attorney here knows about that and he will admit it. She was his preceptress, and because he himself went down to Clinton and advised her to come up here. She was carried in and in a few days walked out well. She returned to her duties and not long ago I received a letter from her from Rome—

(Mr. Tatge objects to this as it has nothing to do with the question at issue. Objection sustained.)

Dr. Dowie continuing says:—

I am going upon the fact stated in this letter that there have been large numbers healed. Anyway it is so and many other things. The city attorney has been careful to exclude all evidence of this kind and the ruling has been against us every time. You can all see through that.

A memorial with eight hundred signatures was placed before the mayor on Monday last, but Gentlemen of the Jury, I do not rest upon the testimony for me. Their witnesses have proved that no medical or surgical treatment of any kind is employed, but the sick are received there, prayed with in the way that the Lord commands and the results follow.

Now before I bring my remarks to a close, I want to say a few words concerning the statements made by the city attorney. There is an attempt made to say that the hospital for the insane at Kankakee is a Home just as much as ours, because there is no medical treatment. Gentlemen that is simply not true. The medical hospital at Kankakee and elsewhere and in every insane asylum in this state and in this city are under the care of regularly qualified physicians who treat the patients for ailments of the mind as well as for ailments of the body.

I also wish to say that the remark made by the city attor-

ney on the statement of my home steward who said that the greater majority stayed for a week is not true. The home steward did not mean you to imagine for a moment that there were not a large number who stayed there a much longer time, because I think it would be found upon examination that at least two fifths of the guests not only remain from three, four to five weeks, but Gentlemen of the Jury, I am very glad to be able to say that large numbers do leave within a week because they are healed and leave within a week. Some of them have been healed within the day in many many cases. The statement has been made by the attorney for the city that the Lord did not heal gradually at all. The attorney for the city does not know very much law, but he knows less gospel. The attorney for the city is entirely insufficiently acquainted with the gospel to talk about it. I will remind you of one case. The blind man at Bethsaida. Our Lord and Saviour laid hands upon him and he was healed imperfectly, because the record says that he saw men as trees walking. They were so distorted that they looked like trees. Then it says in the gospel that some time after, we do not know just when, the Lord saw that man and laid hands upon him and he saw every man clearly. I wish it were that all were healed instantaneously and perfectly and permanently. Many are, many are not. Because of the teaching and prejudice of the time in which we live. Because of the doctors and drugs and surgeons who have the people so completely in their hands and a drug store at every corner.

The attorney for the city has said that I am a bull-dozer and a humbug and that I will show my terrible temper before I cease my address. Gentlemen, it is very easy for a man to stand here with all the power of the city behind him and say those things until the outraged citizens rise in force and sweep him from his position. Gentlemen, it is easy for this man to say so, but the fact that I minister every week, which is a fact, to nearly five thousand persons, and that ministry has continually gone on for years in this city shows that there are thousands upon thousands who are of a different opinion and who know me better. Gentlemen, I do not want to blow my own trumpet or speak my own praise. "Let another praise thee it is written, "and not thy own lips." It is not for me to say anything in praise of myself personally, but I will not close my address to you without stating a few things. I have shown you how the homes are conducted and what the whole matter rests on. We want to get to the very marrow of the matter. I do not need any books, I do not need any notes to tell you what I am now going to tell you. Gentlemen in my evidence I said I was a minister of the gospel of Jesus Christ, Our Lord. I was ordained to that ministry down in South Australia in 1872. I have held the Collegiate charge of the Congregational denomination in the great city of Sydney. I have taken my part in great public affairs. I was leader of the social reform party for five years. Gentlemen, I am not an adventurer. Gentlemen, I have poured out my talent and my life like water, because I love my Lord. I love His gospel. I love the great wide world for whom He died. I love my enemies to-night. I do not want to curse them, although I have said several times that they have lied and I said it from my platform when they said in their memorial to the mayor that bodies were carried out at night when the fact is that with thousands passing through our Homes there have only been five deaths in two years, making less than two per thousand.

Gentlemen, I want to say here to-night, and I want to put before you the position that I occupy in this matter. It will matter nothing to me, but be a great lessening of my work. I have a correspondence, being President of the International Divine Healing Association with branches all over the country. I have the care of the Tabernacle and all these Homes and pray with, on an average, fifteen hundred persons per week. The only charge that is made is for board and room accommodation for the persons who desire to come to the Homes and when you know how these Homes are cared

for and the expenses of them, you will not think that the charge is too large. It is less than that which is much inferior in hotels.

Gentlemen, I want to set before you what I require, what I preach, and how I live within these Homes. Gentlemen, it is a question that has to be determined. Somebody has to suffer to settle it as to whether the medical faculty has a right to have the whole country shackled by law and tied hand and foot forever as this ordinance would do; which would make every boarding house and hotel and every private house a place where a qualified physician would be compelled to be there to give treatment. Gentlemen, medicine is not a science. I teach that. The Homeopath says, *Similia similibus curantur*. Like cures like. The Allopath says, *Contraria contrariis curantur*. The opposite cures. There is no harmony in medical science. I have in the LEAVES OF HEALING collected the opinions of the greatest physicians of this and other countries and they all agree that medicine is not a science. Patients from the hospitals have come, given up to die, and have been healed. Gentlemen I teach that medicine is not a science and that people have a right to go to Him who made them for healing. Gentlemen, if that watch were broken and could not keep time, would you take it to a blacksmith or to a butcher? No, you would take it to a watchmaker. To whom then, shall I take my body when it is sick. Shall I not take it to Him who saves my spirit and who can heal the body. Shall I not take it to Him who says he took your infirmities and bore your sicknesses? Shall I not take it to Him, who, when He preached in the synagogue at Capernaum, said, "The spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; He hath sent me to heal the broken hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." And He established Divine Healing as a part of the Gospel and throughout the whole of His ministry where ever He came, the sick went to Him and as the apostle Peter says, "How God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good and healing all that were oppressed of the devil, for God was with him." And the apostolic power was the same as Christ, and as they went doing good and praying with the sick, and they were healed, and our Lord Jesus Christ declared that that gospel of salvation and of healing for spirit, soul and body should be an everlasting one. Gentlemen this was lost at the time of the Reformation. Luther restored the gospel of salvation, but men are now being raised up all over this earth to preach the gospel of salvation and healing through faith in Jesus Christ. And there's another thing that I teach. I teach that Jesus Christ is the same in Chicago to-day as He was in Jerusalem nineteen centuries ago and that when men give up their sins and turn to Him and ask Him in His mercy to heal them, He does it and there are thousands in this city and land who are witnesses to that fact.

But gentlemen, if these Homes are to be closed, or by decision of a superior court which can act only if you will give a verdict, who can only consider this. Gentlemen you can sweep this out of court. You can say this is persecution not prosecution. You can say they have passed an ordinance which ought to have been vetoed by the mayor only he did not know who was tricking him. Sometimes the mayor does not see these things. But I want to say this. You can veto that ordinance and say to the city prosecution, You gentlemen ought no longer to be counted as citizens who frame an ordinance which makes every private home, every boarding house and every hotel a hospital. Gentlemen I want to put a parallel. Suppose that we were not in Chicago but that this was Constantinople in Turkey. Suppose that an American missionary and his wife had gone to the city of Constantinople to preach the gospel of Jesus Christ. Suppose that American Missionary and his wife in connection with preaching the gospel of salvation, had preached that Christ was the Healer.

Suppose that they had established in Constantinople, Divine Healing Homes and a Tabernacle where the poor were more largely cared for than the rich which is the case here, for I see more poor people every week than I see rich, and they get the same attention and without any charge at all in the Tabernacle. Gentlemen, suppose that in Turkey that Missionary was arrested; suppose that he was, by an ordinance of the Sultan's, told that he was no longer to pray in his homes with people in the name of Jesus, but he was to get a doctor there who had been qualified as a doctor by the Sultan or his government. Suppose that he did not do it. Suppose that instead of their treating him kindly, they proceed to arrest him, serving as many as thirty-seven warrants a day upon him and putting him in a cell, riding him in the patrol wagon and ambulance and treating him with every indignity possible and continued to do that. Gentlemen of the Jury, how long would it be before the state department at Washington told the Sultan that that man should be liberated and not treated in that manner. There are things that can be done in Chicago that America or the British nations would not tolerate in Turkey.

Now I have reserved a few minutes for my closing appeal. Gentlemen of the Jury, I have said at the beginning of my address, that I never stood before a jury of citizens to give an account of myself in my life before. This prosecution is so bitter that if there could have been one single stain against my name and character it would have been produced here. It would be better perhaps for others to say what I am going to say, but I must say it. I have conducted this mission all the way through at a loss so great that often times, again and again, I have spent my last cent and I now have not a single thing in the world except the money I have put into these Homes and into the printing press and into these institutions connected with this Tabernacle. The balance of my bank account if I were to pay every claim against the work, to-morrow would be written down to nothing. I am known as a business man who pays his debts and there is no one to stand up and say that I do not.

Now Gentlemen, it remains for you to say whether you are going to take a step to-night by your verdict to hinder the civil and religious liberty of the American people. There is not one single city of large size in the United States where there are not Divine Healing Homes. The Divine Healing Homes exist in New York, in Brooklyn, in Buffalo, in Boston, in Philadelphia. They are conducted in this city by others. They are conducted throughout the whole United Kingdom and there is not a single attempt by law to close them, but since they see that so many thousands have been coming to the Tabernacle and getting healed, these doctors have raised the cry, like Demetrius of old in Ephesus, "Our craft is in danger to be set at nought," and so the State Board of Health, composed of doctors of the city, passed this ordinance. The prosecution began from the board of administration. It was instituted as the last dying kick of the Democratic ass. It was the dying kick. Dr. Reynolds kept that in his pigeon hole from Jan. 28th until May 9th and did not issue the warrant until the day before he left office. I do not blame the present administration of the board of health.

Gentlemen, I do not intend to make any appeal to your pity or passions, and I will simply close by saying that you will consider the evidence calmly and as the Judge will inform you when he closes that you are to judge of the law as well as to judge of the facts. You can judge as to whether they had any right to call the Divine Healing Homes hospitals, and as to whether they had any right to say that of all homes. If you by your verdict find me Not Guilty, that will compel them to withdraw the hospital ordinance and confine it entirely to the care of hospitals where medical and surgical means are employed.

Gentlemen, upon me, there will be no loss if these Homes were closed. There is not only this. If this same principle were sustained in other parts of the country, and this were

granted to be the law throughout the country, all ministers who pray with the sick could be prosecuted and all fathers who do so in their own homes could be prosecuted.

Gentlemen, I venture to say that you will by your decision to-night, find me Not Guilty and that you will, therefore, quash by that verdict, the 7th section of that ordinance, and say that the City Council had no right to define the word hospital as meaning any place for the reception and care, temporary or continuous of the sick, and Gentlemen, whatever your verdict will be, I will continue to do my duty, for I have learned that my duty is not to man.

"I live for those that love me,
For those that hold me true,
For the heaven that smiles above me
And waits my coming too.
For the wrongs that need resistance,
For the future in the distance,
And the good that I can do."

I am living for that every day. God is my judge and I believe you will say so when you render your verdict.

In the closing address to the Jury, Mr. Thompson, attorney for plaintiff made the following remarks:—

Gentlemen of the Jury, we have had a very pleasing address from the doctor. He has said something here to-night that you have not heard in evidence. I want to state here and to tell you this, that if I thought, or my chief thought that this prosecution would interfere with civil or religious liberty or any individual in the world, I would not be here, nor would he. We have been up in the clouds, now let us get down to work. We are a law abiding community. We are governed by law. We are compelled to obey the law. The doctor says he has no objection to the first six sections of this ordinance. As long as he does not object to them, he should come within their meaning. These sections provide and say that any person conducting a building known as a hospital, cannot do so without a certain thing following. He must make an application to the Commissioner of Health and the Commissioner will examine the case and then he gives the permit if he finds he can do so. The sixth section says that if a person conducts a hospital without first getting this permit, he is amenable to the law and he must pay a fine of not less than fifty dollars, or more than one hundred.

Dr. Dowie says that he is acting under the orders of the Lord Jesus Christ. We all agree with him. Every time we say 1895 we say in the year of Our Lord, and it seems to me from what I know of the Scriptures that when Christ was upon earth if He was anything, He was a law abiding citizen. He says He came to fulfil the law. Stories are told of Him in which it shows that He was particularly careful to do always as the law compelled Him to do. You remember the story of the leper, who came to Him and said, "Master, if Thou wilt, Thou canst make me clean." The Lord said, "I will, be thou clean." Then he told him to go home; not to go and publish it, but to go to the priest and pay his dues. Another instance. They came to a strange land and the disciples came to Him and asked would they have to pay tribute and he told them to bring up a fish and he would get the coin to pay the tribute. He said "Render unto Caesar the things which are Caesar's and unto God the things that are God's." Render unto the city of Chicago its dues and there's no fifty dollar fine hanging over you. The doctor has brought here a dictionary and he gives you a definition of what a hospital means. Webster defines it as a building in which the sick are received and treated, a public or private institution founded for the reception and care of diseased people either at their own expense or by charity, more often by charity in whole or in part. The City of Chicago has told you what an hospital is. In reading the sections, Dr. Dowie always left out the word treatment. It is an insult to your intelligence gentlemen, to have you believe that a man who keeps a hotel has some sick people there is keeping a hospital. The doctor goes on and calls attention to one particular

thing. Dr. Dowie is put upon the stand as our witness. He identifies the letter which was sent. He should have been put upon the stand on his own behalf and stood the test of cross examination. All that he testified to upon the stand and all that he has said did not come from any living witness and you are not permitted to take any notice of it. You are not here upon a matter of sympathy. You are here as American citizens. You swore before Almighty God that you would try this case, not by sympathy, not by pity, but by the law and evidence. That law was introduced and this was the law that you have given your oath to carry out. I want you to look at the evidence closely just as it is there. These four witnesses were here. Who could be called upon but the people who live near. It may be a great thing for Dr. Dowie to appear before an audience like this. This is a petty action for debt. This man is brought to this because he defies the law. He tells you that he is a British citizen. He tells you he has been here since '88. He knows our procedure in this city. Why don't he become one if the ordinance don't suit him? Why does he stand aside and find fault. The council unanimously passed this because it was needed. As I told you before, this is law. Now is that a hospital? If you will read this ordinance through and take it in there you will see that the instruments are not to be inspected. The medicines and drugs are not to be inspected. The only intention of this ordinance is that the sanitary condition of buildings used for hospital purposes where the diseased and sick congregate shall be open to inspection. This was not got up for revenue. The only object of that was for no other purpose in the world than to give the City of Chicago the right to prevent people being imposed upon.

Now all the talk of the Doctor against the profession is not allowed, because that is not the object. There was not a particle of evidence, nor was there any necessity to say anything about it. The question before you is, "Is this a hospital? Has this man a permit?" If he has a permit he can go out of this room clear. To-morrow go down to the Health Commissioner and get a permit. He claims he would have to have a doctor there. He has one there now. He has to have one. He says there have been five deaths within the last twenty months. It is necessary that a physician should certify to these deaths?

At the close of Mr. Thompson's plea the jury retired, and after three hours was dismissed because of disagreement, the jury standing according to the statement of one juror, seven for acquittal and five against. This necessitated a re-trial which was begun the next morning and continued as seen below.

CITY OF CHICAGO,
Plaintiff. | Justice Court, Hyde Park.
vs. | June 27th, 1895.
JOHN ALEX. DOWIE, |
Defendant. |
Conducting Hospital Without A License.

Present: Justice A. R. Porter.

Present: Mr. Thompson, Attorney for Plaintiff.

Present: Messrs. Stubblefield and Dowie, for Defendant.

At the opening of the case Mr. Stubblefield submitted, in a lengthy argument, a motion that it be dismissed by the Court, on the following grounds:

FIRST. That the alleged offense of opening, maintaining, and conducting a hospital without a permit has already been tried before the Court, the case decided against the Defendant, and an appeal taken.

SECOND. That in consequence of these facts it was not competent for the complainants to continue cases of the same nature, in as much as the ordinance did not constitute each separate day a separate offense.

Mr. Stubblefield brought forward many authorities to prove his contentions, and made a very long and able argument.

Mr. Thompson, Assistant City Attorney, endeavored to controvert Mr. Stubblefield's position, but Mr. Stubblefield's position so impressed the Court that the judge felt it his duty to postpone that case, and all other cases pending, until Wednesday, July 3rd.

Court adjourned.

GOD'S WAY OF HEALING. BY THE EDITOR.

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

Jesus said, "*I am* the Way, the Truth and the Life," and He has ever been revealed to His people in all the ages by the Covenant Name, Jehovah-rophi, or "*I am* the Lord that Healeth thee." (John 14:6 and Exodus 15:26).

The Lord Jesus Christ is still the Healer.

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

Divine Healing rests on Christ's Atonement.

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

Disease can never be God's Will.

It is the Devil's work, consequent upon Sin, and it is impossible for the work of the Devil ever to be the Will of God.

Christ came to "destroy the works of the Devil," and when He was here on earth He "healed every sickness and every disease," and all these diseases are expressly declared to have been the "oppression of the Devil." (1 John 3:8, Matthew 4:23 and Acts 10:38).

The Gifts of Healing are Permanent.

It is expressly declared that the "Gifts and 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 and 1 Cor. 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 Zion Tabernacle, 251 E. 62nd St., near Jackson Park, Chicago, 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 Publishing House, 6100 Stony Island Ave., Chicago.

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

You are heartily invited to attend and hear for yourself.

MAP

SHOWING LOCATION OF ZION, AND MEANS OF RAILWAY TRANSPORTATION.

We publish on page 560 a sketch map prepared by Mr. B. J. Ashley our Engineer, of the location of ZION, and the means of transportation.

It will be seen that the tracks of the Chicago and Rock Island Railway run through our little city.

It is also near to the Illinois Central, the Chicago and Grand Trunk, the Calumet Belt Line, and the Chicago Central, the last of which has connections with the Baltimore and Ohio, and the Great Northern. All these lines have depots at Blue Island, two and a half miles from our southeastern boundary, and there is little doubt that several of these lines will run to ZION, because of the large passenger traffic which is to be procured.

We have at present to Zion Tabernacles and the Homes a traffic of about ten thousand fares per week, and when we get to ZION it will not be long, God willing, before it is fifty thousand fares weekly. It is probable that the people who come to the present Tabernacles spend on car fares an average of about \$600 per week, which is equal to \$31,200 per annum. That sum is the interest at 5 per cent on \$624,000. When it is remembered that thousands have been kept away from our present location, especially on the Lord's Day in consequence of the lack of room to contain them, and the many hindrances which our present limited accommodations impose, it will be seen that the prospects apart from the settlement, as we expect, of several thousands of families in ZION, are from a railway point of view very brilliant.

We believe that competition will reduce fares very considerably, and that the other lines will get as near ZION as possible. Nor can we doubt that the assurances of the Chicago & Rock Island which already runs through the ground will be fulfilled, for it is to their interest, and that is about the only argument that a railway corporation understands.

If we suppose the increase of traffic to be only three times as much as at present, and add the freight to be earned by the railways in bringing materials for the building up of ZION, it is probable that the revenues of railways from ZION will be about \$150,000, per annum, an interest at 5 per cent on a sum of \$3,000,000. These figures show that we have a right to expect low rates and competing transportation to ZION. The time of the journey from the center of the city is about fifty minutes now, and with Express Trains it can be reduced to less than 45 minutes. The ZION EXPRESS will soon we trust be a railway feature in suburban traffic.

Whilst, as will be seen, ZION is outside of the limits of the city, it is close to it, and our friends whose business compels them to go to Chicago every day will find that they can do so with even more ease than by living in many parts of the West and North sides, and even of the South side. In addition to this are all the great advantages of living outside of the city.

To those who are acquainted with the city and its transportation facilities, there will be only one opinion, and that is that ZION is situated where it can be easily reached from all parts of the city, and is in every respect a most desirable location from a city point of view.

For the convenience also of our friends coming from all points outside the city it is most favorably located, and in many cases it will not be necessary to enter the heart of Chicago at all. Coming from Canada and the East on the Grand Trunk, etc. our friends will be able to transfer at Blue Island, 2½ miles distant, and also from the South on the Illinois Central, etc. The Rock Island Depot, is in the very heart of the business section of Chicago, on Van Buren street, and it is easily reached by transfer coaches from every other Railway Depot in the city.

The question of location, and rapid transit facilities is of the first importance in connection with the selection of a site, and a careful study of the map will convince our friends that we have succeeded in securing such a site for ZION

Gottes Weg der Heilung.

Vom Redakteur.

Gottes Weg der Heilung ist eine Person und kein Ding.

Jesus sagte: „Ich bin der Weg, die Wahrheit und das Leben,“ und Er rief stets Seinem Volke geoffenbart in all den Jahren durch des Betr. ges. Name, Jephovah-rophi, oder „Ich bin der Herr, der Dich geheilt hat.“ (Johannes 14: 6 und zweites Buch Moses 15: 26).

Der Herr Jesus Christus ist stets der Heiler.

Er kann sich nicht ändern, denn „Er war derselbe gestern, ist es heute und ewig,“ und Er ist stets bei uns, denn Er sagt: „Siehe, ich bin stets bei Euch, selbst bis zum Ende der Welt.“ (Hebräer 13: 8 und Matthäi 28: 20). Weil Er unveränderlich ist, und weil er anwesend ist im Geiste gerade so als wie im Fleisch, deshalb ist er der Heiler Seines Volkes.

Göttliche Heilung ruht auf Christi's Veröhnung.

Es wurde von Ihm prophezeit: „Sicherlich hat Er unseren Kummer ertragen (Hebräer, Krankheiten) und unseren Schmerz empfunden, und durch Seine Streifen werden wir geheilt,“ und es wird ausdrücklich erklärt, daß dieses in Seinem Dienst der Heilung vollzogen wurde, welcher stets fortgeführt wird. (Jsaiah 53: 4, 5 und Matthäi 8: 17).

Krankheit kann niemals Gottes Wille sein.

Es ist des Teufels Arbeit, folgend auf Sünde, und es ist für die Arbeit des Teufels unmöglich, jemals der Wille Gottes zu sein.

Christus kam, um „die Arbeiten des Teufels zu zerstören,“ und als Er hier auf Erden war, „heilte Er jede Unpäßlichkeit und jede Krankheit,“ und alle diese Krankheiten sind ausdrücklich für die „Unterdrückung des Teufels“ erklärt worden. (1 Johannes 3: 8, Matthäi 4: 23 und Apostelgeschichte 10: 38).

Die Gaben der Heilung sind fortdauernd.

Es wird ausdrücklich erklärt, daß die „Gaben und der Beruf Gottes ohne Neue sind,“ und die Gaben der Heilung sind unter den Gaben des Geistes zur Kirche zu finden. (Römer 11: 29 und 1 Cor. 12: 8-11).

Es giebt vier Arten göttlicher Heilung.

Die erste Art ist das direkte Glaubensgebet; die zweite ist das vermittelnde Gebet von zwei oder mehr Personen; die dritte ist die Salbung des Aeltesten mit dem Oel, und die vierte Art ist das Handauflegen Derjenigen, welcher geheilt, und welcher Gott vorbereitet und zu jenem Dienst berufen hat. (Matthäi 8: 5-13, Matthäi 18: 19, Jacob 5: 14, 15, Marcus 13: 1).

Göttliche Heilung wird von teuflischen Betrügnern bekämpft.

Unter diesen befinden sich Christen Science (fälschlich so genannt), Geist-Heilung, Spiritualismus, Entzündungs-Evangelismus u. s. w. (1 Timotheus 6: 20, 21, 1 Timotheus 4: 1, 2, Jsaiah 51: 22, 23).

Tausende sind durch den Glauben an Jesus geheilt worden.

Schreiber dieses sind Tausende von Fälle bekannt und er hat persönlich seine Hand gelegt auf Tausende von Personen. Vollständige Auskunft kann man erhalten in den Versammlungen, welche im Zion Tabernakel, No. 251 Ost 62. Str., nahe dem Jackson-Park, Chicago, abgehalten werden, sowie aus vielen Pamphlets, welche die Erfahrung von Vielen in deren eigenen Worten enthalten, die in diesem und anderen Ländern geheilt worden sind. Diese Pamphlets werden von dem Zion Publishing House, No. 6100 Stony Island Ave., Chicago, herausgegeben.

„Glauben kommt durch das Hören und Hören kommt durch das Wort Gottes.“

Sie sind herzlich eingeladen, vorzusprechen und sich selbst davon zu überzeugen.

LEAVES OF HEALING.

REV. JOHN ALEX. DOWIE, Editor.

PUBLISHED WEEKLY AT } ZION PUBLISHING HOUSE,
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THE MANAGER OF ZION PUBLISHING HOUSE,
6100 Stony Island Ave., Chicago

CHICAGO, ILLINOIS, JULY 5, 1895.

EDITORIAL NOTES.

"AND the REDEEMER shall come to ZION."

"ARISE, shine: for thy Light is come, and the Glory of the Lord is risen upon Thee"

WE do not have time to write the Letter to our friends in this and all lands which has been a feature of the paper for the last few weeks, but hope to continue the diary form of events in our next issue.

WE are kept in perfect peace in the midst of ever increasing trials and toils, and we thank our many friends in all parts of America and elsewhere who are watching and praying for us.

"WONDERFUL" was the only exclamation which could come from our lips as we heard the stories of the hundreds who gave testimony at the Praise and Testimony meetings of last Lord's Day. It was the greatest day we have seen in the work, as regards testimony, in Chicago. About three hundred spoke at the three meetings, and the afternoon meeting continued from 3 to 7 o'clock, four hours, mostly occupied with continuous testimony to the Saving, Healing and Cleansing Power of God through faith in Jesus. "HIS NAME shall be called WONDERFUL."

ZION Tabernacle, No. 2 was taxed to its utmost capacity, and large numbers went away, unable to get seats, at the afternoon meeting. The people were full of the "Joy of the Lord," and that is our "Strength." The devil cannot make us sad: for we are in the Kingdom of God, and that is "Righteousness and Peace and Joy in the Holy Ghost." The other kingdom is Crookedness, and Unrest and Misery in the devil. Our enemies are there and are getting their fill of it.

FOILED at every turn in their attempt to destroy us through the operation of their absurd and impractical Hospital Ordinance, framed especially to entrap us as our readers know, they have practically seen the folly of their Police Court proceedings, and have discontinued the arrests and the "free rides in Patrol Wagon and Ambulance," after having made themselves the scorn and hissing of the whole community, except a few vile persons of their own description.

THEY have now appealed to Judge Payn of the Superior Court for an Injunction to at once close the Divine Healing Homes, and possibly Zion Tabernacle and Zion Publishing

House. They have filed a bill which is full of falsehoods, and we are now preparing an answer, and having a large number of affidavits filed in support of it.

These will have to be put in by next Wednesday morning, and the case will be tried on Thursday. For the first time we are enabled to put in the facts as to healings, our enemies having put in the whole of the present series of the LEAVES OF HEALING and branded it as full of impostures and false testimonies. This gives us the opportunity of putting in affidavits of those who have been healed, and these are being prepared.

PERSONS at a distance can go before a Notary Public in their own towns or cities, and can make declarations as to their healing, and quote their testimony as it appears in the LEAVES, or give it if it is not there, and send in those affidavits to ourselves as quickly as possible. We think the case will probably occupy more than one day, and we may be able to put in additional testimony as the trial proceeds.

FRIENDS desiring to do this will, therefore, please attend to the matter at once. Those who are in the city can go during next Monday and Tuesday or Wednesday to Mr. Arnott Stubblefield our solicitor, of the firm of Thornton & Chancellor, Major Block, Corner of LaSalle and Madison Streets, Chicago, and their statements will at once be taken down by expert stenographers.

WE are glad of this opportunity of piling up the facts under oath in such a way that they cannot be gainsayed. We shall, God willing, print the entire set of affidavits, as well as the proceedings in our LEAVES OF HEALING.

GOD is making History, through our humble agency in this matter, and establishing the facts of this ministry in a way our enemies did not expect when they began this series of attacks. Truly the devil is a fool, and a father of them, as well as a liar, and the father of them. Fools and liars abound in Chicago, and they are quite numerous elsewhere.

HYDE Park Police Court proceedings against us have been hanging fire for some time, but the *forty seven warrants* are giving their authors much trouble, and there are *forty four cases* yet to be tried there. We propose to take a day for each case. The next case is set for Tuesday next, and we expect it will take all day, and that we will be about ready to address the Jury about 7:30 P. M. on that day, if they proceed. We shall have a Jury of Twelve in each case, and propose to fight it out all summer and fall on this line, if they are willing to do so. There is no escape for them, except by withdrawing the cases.

THE work goes on, and the Homes are well filled. All is quiet in Zion Tabernacle and its associated institutions. The fight is far from them in the Courts of Law, and friends do not need to fear coming, nor do they. All the lies in the Chicago papers about trouble here are false. The "peace of God" is here, and the "trouble" is all on the other side. We do not omit a single service, and are enabled to see much of the sick personally, and to conduct many meetings each week. Our helpers are also helping splendidly, and our "watchers" are watching day and night continually, to the great disgust of our adversaries, who are amazed that we can get such a service for love which they could not buy with all their money.

OUR readers will kindly overlook probable errors in this issue. We have been unable to give time to read even the report of our own speech to the Jury. It is difficult to attend to the paper at present.

NEXT Lord's Day will be our monthly celebration of the ordinance of the Lord's Supper, and we are expecting "Times of Refreshing" from the presence of the Lord. Let all who can, be there.

"BRETHEREN PLAY FOR US."

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THE REV. JOHN ALEX. DOWIE AND MRS. DOWIE.

Meetings will be continued in

ZION TABERNACLE No. 2,

6104 Stony Island Avenue, opposite Jackson Park,

DURING THE MONTH OF JULY

LORD'S DAYS: 10:45 A. M., 2:45 P. M. and 7:45 P. M.

TUESDAYS: 2:45 P. M.

THURSDAYS: (CHILDREN'S DAY) 2:30 P. M.

FRIDAYS: 2:45 P. M.

SPECIAL NOTICE.

ON LORD'S DAY JULY 7TH,

DR. DOWIE will deliver an Address at 2:45 P. M. on

"HE IS ALTOGETHER LOVELY;"

...OR...

"THE BEAUTY, GLORY AND POWER OF JESUS."

THE ORDINANCE OF THE LORD'S SUPPER will be administered at the close of the afternoon address. All believers are welcome without reference to denominational distinctions.

There are no charges of any kind made. Free-will offerings only are received. All persons who desire to see Dr. Dowie for healing must apply for tickets to the Rev. Dr. Speicher at the close of the Lord's Day services.

DIVINE HEALING HOMES

Conducted by The Rev. John Alex. Dowie and Mrs. Dowie
HOME No. 1,

(Where Doctor and Mrs. Dowie personally reside) is situated at 6020 Edgerton Avenue, close to the 60th Street Station of the Illinois Central Railway.

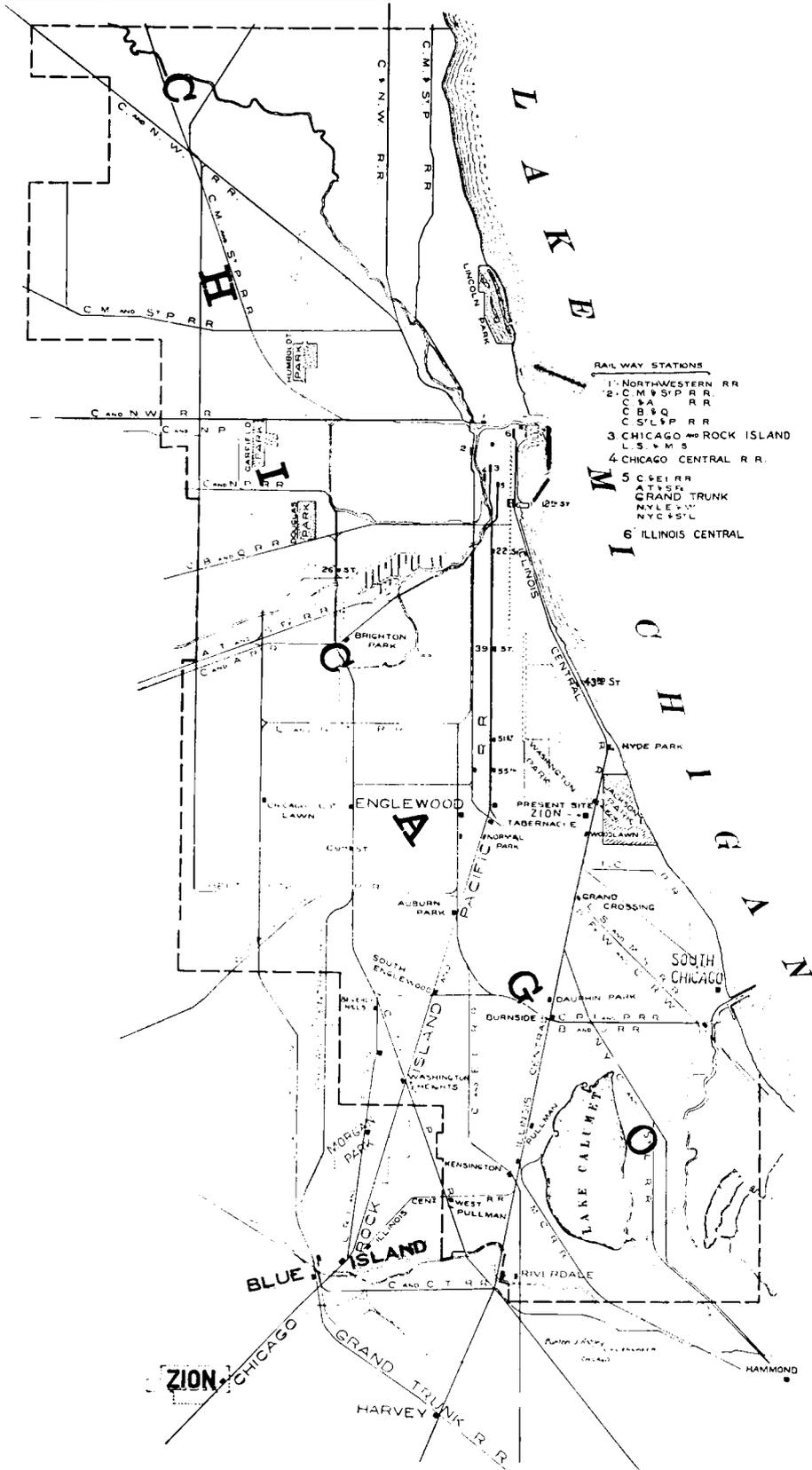
HOME No. 2,
Is situated at 253 E. 62nd St., next door to the Tabernacle.

HOME No. 3,
Is situated at 6034 Edgerton Avenue, three doors south of Home No. 1.

Personal application by intending guests must be made at Home No. 3 to the Steward of the Homes.

Letters must be addressed to Dr. Dowie.

Terms will be forwarded on application.



Map of Chicago, showing the location of Zion, and means of railway transportation.

He sendeth His word

and healeth them.

PATIENCE

LEAVES OF HEALING

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.

VOL. 1. NO. 40. NEW SERIES.

CHICAGO, JULY 12, 1895.

PRICE FIVE CENTS.

A LETTER TO THE FRIENDS OF ZION TABERNACLE.

Jesus said, "Heaven and earth shall pass away; but My word shall not pass away."

Resting in Him, and trusting His word we are going forward, with undaunted courage, and with the utmost confidence in the final result, which cannot be other than Victory for God.

Our enemies are redoubling all their attacks, but have failed to hurt us as yet, notwithstanding all their efforts.

Our time does not permit in this brief letter of a detailed account of the present position, some later remarks on which will be found in our Editorial Notes. But we have on Tuesday, 9th, just been engaged for a whole day in the Hyde Park Police Court, from 8 A. M. until 12 midnight. It was one of the forty-seven cases. At 5:30 Wednesday morning, the jury, which had been out all night, came into Court with the statement that it was impossible for them to agree to a verdict. They were, therefore, dismissed, and a new trial, for the second time in



succession will follow. Forty-four cases are on the docket of the Court against us, and it does not seem as if the prosecution were making very rapid progress. God used us in our address to the jury which was listened to with breathless interest by a crowded courtroom.

To-day we have a far more important case in hand, having to appear in the Superior Court of Cook County, before Judge Payne, to answer an application for an Injunction by our enemies, in which they demand an immediate closure of the Homes. We shall write further of this in the Editorial Notes on page 638.

We are well prepared for the attack, by the grace of God, and diligent attention to His business. Trusting that unceasing prayers are being made by you to God on our behalf, I am,

Faithfully yours in
Jesus,

John Alex. Dowie

THE EDITOR AND HIS FAMILY.

PRaise AND TESTIMONY MEETINGS.
HELD IN ZION TABERNACLE, No. 2
LORD'S DAY JUNE 30, 1895.

LARGE crowds were in attendance at all the meetings. Fully 3000 people assembled during the day and listened with eager attentiveness to the wonderful story of the hundreds who had been healed through faith in Jesus.

Meeting was opened by singing Gospel Hymn No. 4 "Praise Him." The 91st Psalm was then read in concert. After which the song, "All hail the power of Jesus' name" was sung.

Dr. Dowie then spoke concerning the events of the week, and matters in general pertaining to the work of the Divine Healing Mission.

A pipe and some tobacco lying on the table, surrendered by a former member of the "Stink-pot" army, necessitated some attention; and Dr. Dowie gave a little speech praising the deserters of that army; and advised the still "old veterans" to join the deserters' ranks.

Prayer was then offered by Dr. J. G. Speicher, followed by the Rev. Mr. Ellis, of Portland, Oregon; after which Dr. Dowie presented the petitions for prayer to the Heavenly Father.

The announcements were then made. After which the invocation was offered by Dr. Dowie.

"Grant, Oh Father in Heaven that the words of our mouths, and the meditations of our hearts may be acceptable in thy sight, for the sake of Jesus; and that these testimonies may go forth to be a great blessing In His Name."

Dr. Dowie:—"We have a few children here this morning and so we will hear the testimonies of the little children first and then of some of the older ones.

What is your name?"

A. Rena Schriver.

Dr. Dowie:—"Where do you live?"

A. 7316 Lexington Ave.

Dr. Dowie:—"Now tell what was the matter with you."

A. "I was deaf, and had sore eyes."

Dr. Dowie:—"How long were you deaf?"

A. "I cannot remember."

Dr. Dowie:—"How long was she deaf?"

Mrs. Schriver:—"Since she was four years old, and she is now twelve."

Dr. Dowie:—"For eight years then she was deaf?"

Mrs. Schriver:—"Yes; I could not send her to school since she was nine years old. I had to keep her in a dark room.

Dr. Dowie:—"Was she brought here?"

Mrs. Schriver:—"Yes sir. Dr. Dowie prayed with her three times. And ever since she has been doing well, and she can see good, and can hear; and lately did some work for her teacher, by lamp-light."

Dr. Dowie:—"She can go to school and hear what the teacher says; and she was nearly blind?"

Mrs. Schriver:—"Yes Sir."

Dr. Dowie:—"She hadn't much use of the eyes?"

Mrs. Schriver:—"Oh no."

Dr. Dowie:—"What do you say to that?"

Mrs. Schriver:—"We give thanks to God."

Dr. Dowie:—"What doctors did you have?"

Mrs. Schriver:—"None but an Indian doctor; and he said we should never put anything in the ears."

Dr. Dowie:—"That doctor had some sense. Had more sense than some Chicago doctors."

Dr. Dowie:—"Did she give her heart to Jesus?"

Mrs. Schriver:—"Yes sir."

Dr. Dowie:—"Has it brought you closer to God?"

Mrs. Schriver:—"Yes sir."

Dr. Dowie:—"Here is a baby I want to show you. I think it is a prize baby. Mrs. Deist of 1943 90th St., will tell the story."

MRS. DEIST'S TESTIMONY.

"This child was born sick; and we never expected to raise this child. But eight months ago we found Jesus as our family physician; and I brought the baby here to Dr. Dowie, and the baby was healed at once. The way this baby was afflicted is very strange. She would eat very hearty; but what she ate gave her no strength, on the contrary she got more weak. And she would be very sore all the time. She was twenty-two month's old when I brought her here; and she could not stand up before. The next morning after I brought her here I could notice that firmness in the front of the feet. I cried for joy. I knew she was healed. I knew there was a difference. The child gave up eating so hearty; but what it would eat would give it strength. Before I came here with the child, I could never lift the child up by the arms, for fear that I should lift the arms off, and let the child behind. Now it was eight months ago when the child was brought here. Now she is wise and strong and healthy. I praise God that I ever found that wonderful doctrine. My brother is a doctor—

Dr. Dowie:—"And he couldn't do anything for it?"

Mrs. Deist:—"No sir; I told him about it, and he said, 'Of course it is a miracle.' But he don't want to admit that it is the Lord's doing. He thinks it is some kind of magnetism. Let us pray for them."

Dr. Dowie:—"The trouble is these doctors don't want to admit it."

MRS. KUDSK'S TESTIMONY. TWO CHILDREN HEALED.

Dr. Dowie:—"What is your address?"

Mrs. K.:—"465 W 14th Street."

Mrs. K.:—"This little girl got struck on the neck, a year ago last October by a little boy at school. He struck her with his fist. She had large lumps on the neck. I let it go for two or three days, until she cried with the pain in the neck. I then took her to a doctor, and he told me it was enlargement of the glands. He advised painting her with iodine; and so I had to paint her neck with iodine every day. She could not stand it, and I then let it go until the following January; then I took her to another doctor. He said it was tonsillitis. It was soon the size of a hen's egg, and pained her severely. Then I took her to a North Side physician, and he advised poulticing it. Then we poulticed her for nine weeks. But she suffered so she could not stand it to have the poultice on. Her flesh was raw. On the 13th of September I took her to the doctor, and he opened the lump, and pressed about three cupfuls of matter and blood out. But it soon kept getting larger, and other lumps came out. Then the first lump turned blue. I took her to the doctor; and he said it was all right, to leave her go. On the 13th of October I took her to Professor Moccasin, and he told me to have her operated on immediately. And he told me to go home and prepare the towels, and boil some water, and have it ready on Sunday morning, on the 14th of October, and he would operate on the large lumps. He called it Tubercular Consumption. But I would not consent to have the operation performed. I brought her to Dr. Dowie. (I thank Bro. Hamilton for bringing me here.) And had her prayed for once; and on leaving the Tabernacle she clutched her neck, and said, "See, mamma, it is all gone." I looked and it was all gone. Now there is no lump there whatever, and it doesn't pain her. I give God all the glory, and thank Dr. and Mrs. Dowie for their teaching.

Dr. Dowie:—"There are the horrible marks of the operation."

Mrs. Kudsk:—"Yes, they could not sew her up after the operation. This little girl (bringing forward another little girl) had scarlet fever and a horrible cough. She coughed all winter, and I doctored her all winter for the cough. She is five years old. The doctors said it was a sort of a bronchial cough. They did not do her a particle of good. I had her prayed for once and she never coughed once since I brought her here. I thank God for the teaching.

Dr. Dowie:—"Will this lady's husband stand up and say if this is true?"

Mr. Kudsk, (rising in the audience) "That is true, doctor."

Dr. Dowie—"And what have you been healed of?"

Mr. Kudsk:—"Well I have been healed of tobacco and whiskey."

Dr. Dowie:—"You were a stink-pot then."

MRS. HAMILTON 380 HENRY STREET.

"When I brought this little girl here she was dying; and that is about as bad as you would want it. That was about three months ago. We sent in a request for prayer. She was then very sick with bronchial croup. She has never had the croup since she has been prayed for. Her temperature was 104; and all that night we did not think she could possibly live until morning, so that we could send a request for prayer down. We prayed but it did not seem as if our prayer was answered. So Miss Robinson, who got a wonderful healing, and we had her come out the first thing in the morning. And when she left the little thing had not been able to hold her head up, and had not eaten anything for a couple of days, and you could hear her breathe the length of the house. About the time that Dr. Dowie prayed, about half-past ten o'clock in the morning, she instantly raised up and asked for a piece of bread; and asked me if I would dress her. I did so; and that instant she was as well as she is now. She ate a hearty dinner of corn-beef and cabbage. And when the lady who brought the request for prayer down here, came back, she opened the door for her and let her in."

Dr. Dowie:—"Mr. Hamilton, I know, will confirm in a word."

Mr. Hamilton:—(rising in the audience) "Yes sir."

Dr. Dowie:—"You have been healed, too?"

Mr. Hamilton:—"Yes sir."

Dr. Dowie:—"What of?"

Mr. Hamilton:—"Well——, I had a complication of diseases. I was a very hard drinker, and used considerable tobacco. Mostly drinking. Thank God, I know God now. I am healed spiritually as well as bodily."

Dr. Dowie:—"That is true, I know. Praise God."

"Now here is a very remarkable case. When we first saw him it seemed to us as if his eyes were entirely beyond help."

CHRONIC INFLAMMATION OF THE EYES.

MRS. SCHNEIDER 5032 ABERDEEN STREET, CITY.

Dr. Dowie:—"What is the child's name?"

Mrs. S.:—"Freddie Schneider."

Mrs. S.:—"My child took sore eyes five years ago. I went to the druggist right away, and got what they said was good for sore eyes. We used that for three or four weeks, and then I went to the dispensary on 25th and Dearborn streets. I doctored there some weeks, and it seemed that the eyes got a little better. But after a while something came out of the right eye. It was a red lump; and I tried to put it back into the eye, and I could not get it back. When it was time to go to the dispensary again, I showed the red lump to the doctor, and I said 'What is this coming out of the eye?' He put something in the eye, and I went home. The following month it was dreadful to look at."

Dr. Dowie:—"A fleshy protuberance of a red character?"

Mrs. Schneider:—"Yes sir. I then had him for about two weeks, and doctored with warm water; but it got worse and bigger. When somebody would come in and ask how is your boy, I would lift the rag, and let them look at the eyes; because I could not. It seemed as if my heart would break. And he used to be irritable, and the child really prayed for himself. I then took him to Dr. Velker; and the doctor says, 'You ought to have brought him here sooner.' I told him we had been doctoring at the dispensary. He told us that with the one eye he could do nothing, unless it was cut out. And with the other eye he didn't want to give any hope. My husband is here, and he can state that he said the child will probably be blind. I would not let him cut the eye out, and then

they sent me to the hospital; and I was at the hospital over six weeks. The child was already blind in one eye, and this swelling hung out. They cut it open, and it grew shut in about two days; and after the second cutting, it grew shut in three days. And then it seemed we couldn't see any difference."

Dr. Dowie:—"What doctor attended him there?"

Mrs. Schneider:—"Dr. Velker at the German Hospital, and had his office at the Masonic Temple. And when I was there about two weeks, I went to see the doctor in his office. Another swelling came out on the other eye. The first swelling had been there since March, and in June I went to the hospital, and the 16th of June I came out of the hospital. But the doctor said, 'Don't fear, this will be all right.' And I said to my husband, 'Yes, its all right for the doctor, he don't have the child when he is blind.' Then we had a woman who prayed for the child, and it seemed that the swelling went out. And by and by this swelling moved in again. And then we took him to a doctor, because we saw her prayers were,—well they were nonsense. And then we took him to Dr. Coppins of Morgan Park; and he claimed that he had cured so many cases of the eyes, and said if we would give him a trial we would see that the child would walk by himself and could see. We gave him a trial of four months, and he come to the house every second or third day. And when the four months were up we could see no difference. I prayed but it seemed that my prayers were not answered by God. And then I had heard of Dr. Dowie last summer already, but I thought it was a humbug; and I said 'I will never have Dr. Dowie, either God is going to do this, or the doctors will.' But on the 20th of March I brought the child here; and Dr. Dowie prayed with it that one time; and when I got home that night the swellings started running; for I knew when this was out what had been in the swelling, it would go away again. And Dr. Dowie told me I must leave the medicine away. So I left the eye medicine away. I used to put the child down on the floor, and kneel on him and put this medicine in the eye several times a day. And we gave him cod liver oil. And when I came down here the second time Dr. Dowie asked me if I had given up the medicine. I said, 'Yes'; although I lied, for I had been giving him the cod-liver oil. But I made up my mind not to use it again; and so when I got home my husband said, for fear you will use it again, I will pour the medicine into the sink, and throw the bottles away.' And he did so. When I came down again Dr. Dowie asked me to set the child down again; and I did so, and he looked at him closely and he said 'I can see nothing of it.' It was all gone, and the matter does not run only when the eye-lid is closed tightly. The eye-lid is thick yet, but it is getting thinner and well right straight along. The people used to look at him when I brought him down here first, and say, 'Oh the poor child;' and then they would turn their heads. They are surprised at the way he looks now. The castoria we gave him used to cost seventy cents a week. But I have not given him any since the doctor prayed with him."

Dr. Dowie:—"Was it Pitcher's Castoria, 'Children cry for it?'"

Mrs. Schneider:—"I guess they cry after they get it. I never give him any more of it."

Dr. Dowie:—"Can he walk about by himself?"

Mrs. Schneider:—"Yes sir."

Dr. Dowie:—"Can he see something?"

Mrs. Schneider:—"Yes sir."

Dr. Dowie:—(Holding a quarter in his hand.) "What is this?"

Freddie Schneider:—"A penny."

Dr. Dowie:—"I want to say that it was one of the phenomenal cases. The child was so horribly foul and diseased that I thought it was almost impossible for the child to ever see. Now the child has a thick eye-lid; but the disease is completely killed. A little time and the child will be all right."

Dr. Dowie:—"Where is the father?"

Mrs. Schneider:—"Down there."

Dr. Dowie:—(Addressing the father in the audience) "Is this all true?"

Mr. Schneider:—(Rising in the audience) "Yes sir."

Dr. Dowie:—"Every bit?"

Mr. Schneider:—"Yes sir."

Dr. Dowie:—"What did Dr. Velker say about this child?"

Mr. Schneider:—"He said he would get him all right."

Dr. Dowie:—"You do not understand, did not Dr. Velker say that the child would probably be blind?"

Mr. Schneider:—"Yes."

Dr. Dowie:—"Did he tell you the child's case was hopeless?"

Mr. Schneider:—"Yes sir."

WILLIE ESSER'S HEALING.

Dr. Dowie:—"Well here is Willie Esser. He was brought to us and was healed. He had crutches and a brace, and was hopelessly sick for six and half years. And now he is all right, running around the streets."

HEALED OF WEAK EYES.

Urilla Bryan, 5003 Halsted street, Chicago:—"I was sick with typhoid fever and pneumonia; and had weak eyes, and wore glasses for one year and five months. The doctors said I never could be without glasses. I came here on the 27th of December. It was Children's Day. It was so cold that they thought the children would not come. Mrs. Dowie prayed with the children and I was instantly healed."

Dr. Dowie:—"Are you perfectly well?"

Miss Bryan:—"Yes sir."

Dr. Dowie:—"Can you see at school?"

Miss Bryan:—"Yes sir."

Dr. Dowie:—"Do you sit in the backpart of the room at school?"

Miss Bryan:—"Yes sir; in the back-seat."

A gentleman in the back part of the Tabernacle then held up the fingers of his hand, and Miss Bryan counted them as he held them up. "One; two, three, four, none."

Dr. Dowie:—"That is right. Now you can see perfectly?"

Miss Bryan:—"Yes sir."

Dr. Dowie:—"Do you thank God?"

Miss Bryan:—"Yes sir."

HEALED OF SORE THROAT.

Earl Van Zandt, 1014 54th Court., Chicago:—"I was healed of a very sore throat. Mr. Dowie prayed for me and I was instantly healed. I had very large lumps in my right tonsil."

Dr. Dowie:—"And they all went away?"

Earl Zandt:—"Yes sir."

Dr. Dowie:—"And what do you say. Do you give thanks to God?"

Earl Zandt:—"Yes sir."

Dr. Dowie:—"Are you his little servant?"

Earl Zandt:—"Yes sir."

Dr. Dowie:—"All who believe that the Lord Jesus Christ is the healer of his people to-day as well as nineteen centuries ago, rise to your feet."

Nearly the whole congregation stood.

The congregation then sang the Doxology.

AFTERNOON MEETING.

Dr. Dowie:—"We will begin our meeting with our favorite marching song: No. 151. 'We're marching to Zion.'"

The 35th chapter of Isaiah was then recited in concert by all the congregation.

Dr. Dowie:—"We have this morning had a very interesting meeting; in which a number of children gave testimony that was exceedingly interesting, and I know very helpful. Some of the healings we listened to this morning were of a very extraordinary character. But this afternoon we have a very large number upon the platform who are here to testify to their healing through faith in Jesus.

"In the 43rd chapter of Isaiah, vered these words. The 8th verse. I want you to listen to God's words concerning such an assembly as this. 'Bring forth the blind people that have eyes, and the deaf that have ears. Let all the nations be gathered together, and let the people be assembled; who among them can declare this, and show us former things? Let them bring forth their witnesses, that they may be justified: Ye are my witnesses saith the Lord, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I, even I, am the Lord; and beside me there is no saviour. I have declared, and have saved, and I have shewed, when there was no strange god among you; therefore ye are my witnesses, saith the Lord, that I am God. Yea, before the day was I am He; and there is none that can deliver out of my hand; I will work, and who shall let it?' One may well ask that question to-day, 'I will work, and who shall turn it back?' It is impossible for us to conceive of any man being able to turn back God's work. One might as well say to the tide, 'Go back.'

Divine Healing is not going back, but if you do not go back you will be drowned. It is no use attempting to drive back God's work. It is rising; and the time has come for the restoration of all things, for the fulfilment of this prophecy. And we are living in a city where all the nations of the earth especially of the western part are assembled by their representatives. It is said there are not more than 300,000 persons in the City of Chicago, who were born upon American soil. If that is the case, then one million and a quarter of the inhabitants of Chicago have been born upon Foreign soil. One million people gathered from every land beneath the sun. And so we have upon this platform Germans. Stand up Germans. Stand up Scotch, Irish, Hollanders, English, Swedes, Norwegian. Stand up Americans (There were many more Americans than any other nationality.) I am glad to see so many Americans. I am thankful to see the nations assembled together. Now it is right to bring forth the blind that have eyes, and the deaf that have ears. I will have a little girl that was blind for the first witness. Some wicked persons have said, from malicious and very wicked hearts, that I placed people upon this platform to testify whom I have paid. Just count how much I would have to pay for all these. Mrs. Dowling did I ever pay you anything?"

Mrs. Dowling:—"No sir. And a cent of my money the Dr. has never handled, for my husband has been out of work, and we have been too poor to give him anything. We have had a hard time."

Dr. Dowie:—"Now Mrs. Dowling, you may tell the story of the healing of your children."

THE BLIND SEE. STORY OF MARY DOWLING.

Mrs. Dowling:—"Dear friends in Jesus, I have been born and raised a Roman Catholic. And I had been taught to believe that God afflicted his people with disease, and that there was no hope of help but from doctors.

I praise the Lord for the spiritual blessings I have received. And I know that Christ is the healer of the body also. This little girl was blind from the time she was a year and a half old. She was taken sick with the measles which left her with sore eyes. We had gone to Wisconsin on a visit. I took her to Dr. Staack there. He doctored with her for six months. At the end of the six months he said there was no hope for her unless she could go to the Eye and Ear Infirmary, and be placed in the doctors care there. He thought maybe she might be benefited, but he was rather doubtful. So I talked to my husband and told him what the doctor said. He brought the whole family to Chicago. A Mr. Marshall, a friend of ours was acquainted with the head of the institution. And so he wrote a letter to the doctor at the head of the institution, and asked if anything possibly could be done for the child, to do it. And he said if we were not able to foot the bill, he would do it. I took her there, and left her in the doctor's care for six months. At the end of six months they

said there was nothing to be done for her unless they took the pupil of the eye out, and put in an artificial eye. I thought that was pretty hard to have done; and so I said, "No doctor I will not have anything of the kind done." He said "You can take the child away, but you will be sorry." Well I started for home, and on the streets I met a lady who asked me what was the matter, for I had been crying, and I told her; and she told me to take the child to a doctor on Clark street. I brought her to this doctor; and of course, like other doctors he said he could help her in a little while. But finally it got so you could not see the pupil of the eye at all. So he gave me a little bottle of medicine; and said he would advise me if I could buy the medicine to buy a bottle for a dollar, and use it at home. If it had been five dollars I suppose I would have bought it. I used the medicine at home; and kept on using it, and it dried up the covering, only left it thicker. And then the other eye started the same way. So I continued with them up until the end of last November. And the right eye got over all right. The left eye was so bad that it would not run any more. It was completely gone. The child got so she could not raise her head. Then we took her to Dr. Bently of Washington Street. He said there was no use of his trying to do anything for the child; but that we should take her to a good oculist. Well we did, and he said he would see, and thought in a little while she would be all right. He kept on treating her for six months, and there was no sight yet. The left eye was as bad as ever, and the right eye running all the time. She could see to get around, but just merely. Then we moved to 53rd Street, that was on the 3rd of July. A lady living next door called to know what was the matter with the child. I told her what the doctors had said. And she said if you will take her to Dr. Dowie she will be healed. I told her that I had heard of him but that I had lost track of where he was. She told me where he was, and said, "If you will let me, I will take her down there next Thursday, it is Children's day." She brought her on Children's Day; and Dr. Dowie prayed with her. Before that night to look at a bright light would cause her eyes to run water. We had to let her eat in a dark corner, and she could not come near the table because of the light. That night she was sitting at the table when her papa came in, and he told me to take her away from the table because the light would hurt her eyes. But she said, "No papa, see I can look at the strong light." Ever since that she has been running around and playing, and is doing very nicely."

Dr. Dowie:—"She was totally blind in one eye?"

Mrs. D.:—"For six and a half years."

Dr. Dowie:—"She was blind also in the other eye?"

Mrs. D.:—"For eight months."

Dr. Dowie:—"She was healed by the laying on of hands, through faith in the name of Jesus, and she now goes to school and can read?"

Mrs. D.:—"Yes sir."

Dr. Dowie:—"I am going to see whether she can read."

Dr. Dowie then found the 24th verse of the 9th chapter of St. John, and asking the girl to read it to the audience; which she did. "Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner."

Dr. Dowie then read the same verse again to the audience; reading it thus:—"Then again called they the man that was blind, and said unto him, Give God the praise: we know that Dr. Dowie is a fraud."

The 25th verse was also read:—"He answered and said, Whether he is a sinner or no, I know not: one thing I know that, whereas I was blind, now I see."

Dr. Dowie:—"What about this child?"

GOD HEALS ANOTHER CHILD OF HEART DISEASE.

Mrs. Dowling:—"Mabel Dowling. She was healed of heart and lung trouble. And this child (setting forth another child) was healed of croup."

Dr. Dowie:—"What have you been healed of?"

Mrs. D.:—"I have been healed of internal trouble, nervous prostration, and irritation of the spine."

Dr. Dowie:—"Now we have such a large number witnesses here that I hardly know where to begin. Mr. E. B. Jordan stand where you are."

TESTIMONY OF E. B. JORDAN, ONTARIO, CAL.

"I praise the Lord Jesus that I found Him as my Saviour many years ago; and soon after Dr. Dowie had his meeting in Los Angeles, I found Him as the healer of my trouble, kidney disease, so that I was thoroughly healed and as well as a little child. And I have been healed a good many times since. I started two weeks ago to-night to spend a month or so attending Dr. Dowie's meetings. I love the dear man, although I never saw him before. And I must say that I believe that the work of Divine Healing is spreading faster in California than it is in Chicago. We have learned that Jesus is the Healer of His people. I was so impressed with that fact this forenoon that I wish we were all children, because they nearly all receive instantaneous healing. It takes us a long while to be children again so that the Lord Jesus can do His work in us. When Dr. Dowie was in Los Angeles, there were a good many healed in a moment's time. Mrs. Fortner was one of them; she was healed of internal hemorrhage. I heard her testimony from her own lips. Again not having learned the lesson of faith, she said she was disobedient to God and did not work for Him, and so she fell back after two years of health. And when questioned in regard to her faith she said, "I do not know anything about healing. I have not learned the lesson as I ought to have. I believe I was healed by the faith of Dr. Dowie, not my own." A few weeks ago I was visiting in the home of the husband, who is an unconverted man, and I asked him about it; and he said, "I don't know Dr. Dowie nor anything about him. But I know this as no other man can know it, that my wife was instantly healed of two cancers and internal trouble, and remained so for two years. Then I believe she was disobedient, and did not do her duty, therefore her healing did not continue." So I am glad to-day to stand here and say this, We are beginning to get hold of the blessed Lord Jesus Christ as the great Physician. That is what has brought about opening the Homes and the Tabernacle that you might be taught to know the Great Healer. It is a precious lesson; that which touches soul and body.

Dr. Dowie:—"I will ask you Mr. Jordan, if you know of large numbers who have been healed, who retain their healing?"

Mr. J.:—"Yes I will say this that the larger part of those who are healed without the lessons are those who have the severe struggle."

Dr. Dowie:—"I want to ask you simply this question. Do you know of very large numbers who have retained their healing?"

Mr. J.:—"Very large."

Dr. Dowie:—"Have you met with, and heard the testimony of those who have retained their healing?"

Mr. J.:—"I know of many, many hundreds."

Dr. Dowie:—"I differ with Mrs. Fortner that she received her healing through my faith alone; because I believe that at the moment of prayer of that remarkable healing, that she was faithful for that moment. But she fell back because she did not continue steadfast. And I will tell you how she went back. She went back to doctors and medicine. Mr. Jordan, is that the way?"

Mr. Jordan:—"Yes sir."

Dr. Dowie:—"Now we have large numbers who have been healed of cancer. And I will ask Mrs. Casey to speak. Not to speak too long, but sufficiently so to tell her story."

MRS. CASEY, 5741 EMERALD AVENUE.

"I have been saved and blessed in this mission. And I have been healed of nineteen cancers in this mission. The best physicians and surgeons had given me three months to live. I heard of Dr. Dowie's teachings about a year ago.

And I came over and heard his lectures. I was able to come to the meetings about a month before I went into the healing room. Dr. Dowie prayed with me. I suffered terribly, God knows. Until twelve o'clock that night I suffered much. Then the pain left me. Now I do not know what a pain is. I had a cancer in my left breast, and eighteen in my left arm. They are all gone."

Dr. Dowie:—"Will you kindly tell the people what doctors diagnosed them as cancers?"

Mrs. Casey:—"Drs. Lee, Murphy, Jeffers, DeWolf, Mixer, and a Chinese doctor at Crown Point all said they were cancers."

Dr. Dowie:—"Will Mrs. Casey's father and friends, who are in this meeting, stand to their feet?"

CONFIRMATION BY MRS. CASEY'S FATHER.

Dr. Dowie:—"Mr. Sullivan, do you know that this statement of your daughter is perfectly true?"

Mr. Sullivan:—"Yes sir."

TETSIMONY OF MRS. FLORENCE JONES, 543 W. 56TH STREET: "I have been wonderfully healed and blessed through faith in Jesus. I suffered with cancer for about five years. The doctor pronounced it tumour at first, I asked him particularly to tell. That was Dr. Redmond of 5701 Wentworth Avenue. A month and a half ago I was examined by a doctor who wanted me to have it cut. But I never had it cut out. I went home and told my husband I had made up my mind what to do, and I told him I was coming to have Dr. Dowie pray for me. But he wanted me to have it cut out. I said I would not have it cut out."

Dr. Dowie:—"Your husband was after you to have you get cut up."

Mrs. Jones:—"Yes sir; no one was for me but one lady. It was on the last Sunday that the meetings were held in Tabernacle No. 1 that I came down here. I got a ticket that day to go into the prayer room on Tuesday. So I came here on Tuesday. I had a large lump."

Dr. Dowie:—"Very large?"

Mrs. Jones:—"Very large and heavy. And I had to tie it up. And on Tuesday when I was prayed for the pain all left."

Dr. Dowie:—"What day was it I prayed for you?"

Mrs. Jones:—"On the 21st day of May. And on Friday at half past one o'clock I came down again. That night I went to bed praying. I felt so much better. In the night I thought I should die. It looked as if it would spread and take the who'e breast. My husband begged me to have it cut. I told him I would not. He sent Dr. Coppins in to me. But I would not have anything to do with him. And soon it got better, and my breast was healed in less than five days after that."

Dr. Dowie:—"Is it perfectly well now?"

Mrs. Jones:—"There is not a bit of it there. My baby was wonderfully healed. I prayed for him alone, and in less time than a day he was healed."

Dr. Dowie:—"The Lord has perfectly healed you?"

Mrs. Jones:—"Yes sir."

Dr. Dowie:—"Now I want the different people who have been healed of deafness to rise on this platform."

Quite a number arose.

HEALING OF 40 YEARS DEAFNESS.

Mr. David Cowan, Attorney, 601 Stock Exchange Building, 110 La Salle street Chicago:—"I had been deaf in my right ear for over forty years. My uncle Dr. William Cowan, who was a very eminent doctor, said that I would certainly lose my hearing. But just before we came down here to build this tabernacle, down at the Grand Army Hall, I got my hearing at once. I did not know at the time, but the next morning my wife was sitting at one side of the parlor, and I was at the other, and she was reading the bible; and I looked over and she happened to catch my eye, and I said "Ma I hear you." She said, I thought there was something up." That was the first real knowledge of my healing.

HEALING OF MRS. COWAN. DISLOCATED ANKLE.

My wife was going down-stairs one day and she missed her footing, and fell down quite a number of steps. Her right leg was in a terrible condition. The ankle was out of its place, but very little use of it. I had to take her to bed. I sent for Dr. Dowie; and he came the next day in the evening. He laid hands upon that leg, which was black and blue from the top of the calf to the sole of the foot. And he laid his hands upon the ankle, and it went into its place. He asked the Lord to heal them. He then asked her to raise up and stamp her foot; and then asked her if she had any pain. She said "No." "Well", he said, "Let's take a walk." So the two went into the parlor and talked a little for some fifteen or twenty minutes. Then he asked her again if she had any pain. She said no. Then he said, "We'll take another walk." Then they walked from the parlor into the kitchen, and she has been walking on it ever since. Just the day before Thanksgiving she had been out upon the sidewalk, and she fell; and in trying to take care of herself in the fall she sprained her wrist. I was very busy at the time. But after some days I brought her down here. Dr. Dowie took my wife's hand in his, and asked the Lord to heal it. And then she could move it. It was healed.

MR. COWAN'S SON HEALED OF ABSCESS OF KIDNEY.

My son was down in Jackson, Michigan, and was taken sick and came home. And the family physician was brought in the home. A consultation of three doctors was had over him, and they cut open his right kidney and something like a teacupful of matter was taken out. We soon after sent for Dr. Dowie. He asked my son questions concerning his faith in Christ. After some little conversation he prayed for him. My own son and daughter were there too, and all the family in that house were disbelievers. They were all put out of the room; and he prayed with my son, and laid hands on him. And after he prayed he asked him to take a long breath; and he did so. And he did so again. So he prayed for him again and told him to do the same thing. And the pain was entirely gone. He is now in California. He is a railroad man; healthy and well."

Dr. Dowie:—"I want to show you the young man whose child was burned to death by a gasoline explosion. And while tearing the clothes off the child he received severe wounds. Was burnt on the face, neck, hands, arms, and some of the fingers burnt almost to a crisp.

HANDS BURNT BY GASOLINE.

August Fuhr, 355 W. Chicago Avenue, Chicago:—"As long as I live I will thank God for my healing. And I have good reason to do it. On the 8th day of May I came down here from the west side, with my face and hands all burned. I came to Dr. Dowie, and met him in his home, in the evening. He asked me what was the matter, and I told him all about it. He laid his hands on me, and prayed in the name of Jesus, and the good Lord took the pain away. I went home without any pain. And I never lost one night's sleep. My friends wanted me to go to a hospital. I told them I would not go. They were offended at me. Then I said to my wife, "If I go anywhere, I will go to Dr. Dowie's Homes. I came down again the next day. I went home that evening; and a number of my friends asked me what I was going to do. I told them that Dr. Dowie was praying for me, and that I was using nothing but warm water and rags. A good many laughed at my foolishness. I would not have anybody speak to me that was against him at all. My hands were so bad that they were burnt to the bones. Now I have been working with them.

Dr. Dowie:—"Have you been working with your hands?"

Mr. Fuhr:—"Yes sir."

Dr. Dowie:—"Is there any hole in them now?"

Mr. Fuhr:—"There is nothing wrong with them at all."

Dr. Dowie:—"You can use them perfectly freely?"

Mr. Fuhr:—"Yes sir."

Dr. Dowie:—"The head is all right?"

Mr. Fuhr:—"The face was healed in a few days."
 Dr. Dowie:—"And now you are quite well?"
 Mr. Fuhr:—"Yes I am."
 Dr. Dowie:—"You were a Roman Catholic?"
 Mr. Fuhr:—"Yes sir."

HEALED OF ASTHMA.

Dr. Dowie:—"Anna Wilker please rise. Do you live at 1049 Adams street?"

Miss Wilker:—"Yes sir."
 Dr. Dowie:—"Were you healed of asthma?"
 Miss Wilker:—"Yes sir."
 Dr. Dowie:—"How long were you sick?"
 Miss Wilker:—"Five years."
 Dr. Dowie:—"Will your sister please rise?"

LAME FROM BIRTH.

Otillia Wilker, 1049 Adams street, Chicago.
 Dr. Dowie:—"Were you born lame?"
 Miss Wilker:—"Yes sir."
 Dr. Dowie:—"Born so?"
 Miss Wilker:—"Yes sir."
 Dr. Dowie:—"How much short was your limb?"
 Miss Wilker:—"Five inches."
 Dr. Dowie:—"How much short is it now?"
 Miss Wilker:—"Equal to the other."
 Dr. Dowie:—"It is equal?"
 Miss Wilker:—"Yes sir. The first time that Dr. Dowie prayed with me my leg came down two inches."
 Dr. Dowie:—"And the next time?"
 Miss Wilker:—"The next time it came down the rest of the way; and now it has come down five inches, and is equal with the other."

Dr. Dowie:—"How long after I prayed with you the first time until I prayed with you the second time?"

Miss Wilker:—"Within three days."
 Dr. Dowie:—"Where is your boot?"
 Miss Wilker:—"Over there in the corner."

HEALED OF LAMENESS AND TUMOR.

Mrs. Harris, 1245 State street, Chicago.
 Dr. Dowie:—"What were you healed of?"
 Mrs. Harris:—"Lameness and tumor."

Dr. Dowie:—"Are you perfectly healed?"
 Mrs. H.:—"Yes sir."

Dr. Dowie:—"Through my agency?"
 Mrs. H.:—"Yes sir."

Dr. Dowie:—"You had been sick how long?"
 Mrs. H.:—"Three years."

LARGE TUMOR.

Miss Sternberg, 475 Claremont Ave., City.
 Dr. Dowie:—"You had a large tumor."

Miss S.:—"Yes sir."

Dr. Dowie:—"How much has it gone down? Has it gone down much?"

Miss S.:—"The whole swelling in my body has gone down seventeen or eighteen inches; and the tumor itself about seven to eight inches."

Dr. Dowie:—"Are you feeling in perfect health?"

Miss S.:—"Yes sir."

Dr. Dowie:—"Were you healed through my agency?"

Miss S.:—"Yes sir."

Dr. Dowie:—"What doctors attended you?"

Miss S.:—"Dr. Kurner of 14th Street Dr. Rhiner of Oak-ley Avenue, Dr. Fahr of Joliet; and a Christian Scientist."

HEART DISEASE.

Testimony of Mrs. Annie Heck, 6334 Honore Street City.

Dr. Dowie:—"You were healed, were you not?"

Mrs. H.:—"Yes sir."

Dr. Dowie:—"What were you healed of?"

Mrs. H.:—"Female trouble, and heart disease."

Dr. Dowie:—"Are you perfectly healed?"

Mrs. H.:—"Yes sir."

Dr. Dowie:—"What doctors attended you?"

Mrs. H.:—"A doctor at the corner of 25th and Dearborn

Street. I was also at the Wesley Hospital. I was treated by Mrs. Wilson, and Dr. Copey, also.

SICK 7½ YEARS.

Mrs. Rosa Peets, 751 N. Washtenaw Street, City.

Dr. Dowie:—"How long were you sick?"

Mrs. P.:—"For seven and a half years."

Dr. Dowie:—"Healed of internal trouble, and you wore a great many supporters?"

Mrs. P.:—"Yes sir. I was instantly healed, in the Tabernacle. Dr. Dowie did not lay his hands on me at all. I got up during the call to repentance. I arose and got the blessing."

Dr. Dowie:—"Where is your husband?"

This testimony confirmed by the husband.

Dr. Dowie:—"Do you know your wife is healed?"

Mr. Peets:—"Yes sir."

MRS. NETTIE HUBER, 462 W. 15th Street, City.

Dr. Dowie:—"What were you healed of?"

Mrs. H.:—"Internal trouble."

Dr. Dowie:—"Are you perfectly healed?"

Mrs. H.:—"Perfectly healed."

Dr. Dowie:—"How long were you sick?"

Mrs. H.:—"For six long years."

Dr. Dowie:—"What doctors attended you?"

Mrs. H.:—"Well I had different doctors. I was at the Cook County Hospital, the Homeopathic Hospital, the Presbyterian Hospital, and I had Dr. Wolfe of Taylor Street.

Dr. Dowie:—"Suffered many things of many physicians; and was nothing better but rather worse?"

Mrs. H.:—"Yes sir."

HEALED OF SPINAL TROUBLE OF 10 YEARS STANDING.

Ernest E. Harwood, 107 Best Ave., City. "When I was about seven years old I fell from a turning-pole and injured my back. I suffered very much all these years. About ten months ago I was taken very low; and I laid upon a bed of sickness hardly able to move. The doctors put a brace upon me, and a plaster of paris cast. I wore that for about three months. Two days before Christmas I came down here and Dr. Dowie prayed with me. I saw that the Lord was my healer; and I went into the Home, but I received no benefit because I was relying upon my cast, and not wholly upon God. Before I went home on Monday, Dr. Dowie said to me, 'Ernest you had better take off that cast the next time you come down. Before I came down the next time, I took the cast off, and asked the Lord to give me strength to go and hear Dr. Dowie preach. He gave me strength. The Dr. prayed with me; and from that time to this, I have been a well and sound boy. Just let me show you what I can do.' The young man then went through violent gymnastic exercises, showing the strength of his whole body,

HEALED OF LAME KNEE.

James B. Bates, 306 Claremont Avenue, Chicago.

Dr. Dowie:—"Now Mr. Bates will you just repeat your testimony for the sake of the business men that are here?"
 Mr. Bates is a ship-builder, and is a well known man. He has been in this city twenty-six years, and is a well known among insurance men and known among insurance men and known by the business men of the lake. Very briefly tell your story."

Mr. Bates:—"What I am going to say, brethren and sisters, is true. I was a great sufferer for about three years. I hurt my knee, in the first place, and got cold in it, inflammation set in. And I was about twenty months on crutches. I doctored, and did everything that anybody could possibly do. And a year ago last February I got able to walk around without crutches. Then I slipped and fell again, and bent my knee, and from that day until the ninth day of April I was on crutches. I went, a year ago last April down to Indianapolis Surgical Institute and was three months under treatment there; and they gave me a brace to wear when I came home. I think it is on the wall here. (Brace pointed out to audience.)

Continued in our next issue.

INJUNCTION PLEA.

A PLEA FOR AN INJUNCTION TO RESTRAIN THE "SEVEN FOOLISH MEN OF WOODLAWN" FROM FURTHER HARASSING THE REV. JOHN ALEX. DOWIE BY UNLAWFUL AND MALICIOUS ARRESTS.

STATE OF ILLINOIS, }
COUNTY OF COOK, } ss In the Circuit Court Thereof.

June Term, A. D. 1895.

TO THE HONORABLE JUDGES OF SAID COURT IN CHANCERY SITTING:

Your orator, John Alexander Dowie, a resident of the City of Chicago, County of Cook, and State of Illinois, respectfully represents and shows unto your honor, that he has been a resident of the City of Chicago since the month of June, A. D., Eighteen Hundred Ninety-Three.

That he is a duly ordained minister of the gospel; and engaged in discharging his duties as such minister of the gospel in the said City of Chicago. That he preaches at least four times each week at an edifice known as Zion Tabernacle Number Two (2), at the corner of Sixty-First Street and Stoney Island Avenue, in said City of Chicago.

Your orator further states that for at least nineteen years, last past, he has in addition to the gospel of salvation, taught the gospel of Divine Healing through faith in Jesus Christ alone; as the same is declared in the Holy Scriptures. And has established many associations to promote such teaching in many parts of Australasia and America. And that your orator is engaged in such teaching and ministry at said Zion Tabernacle aforesaid. And that many persons, resident in the City of Chicago, and persons who have come from almost every state in the United States of America, and from Canada, attend the meetings which he conducts at said Tabernacle.

Your orator further shows and alleges that many of the persons who come from distant places to attend such meetings, and to receive such teaching, are afflicted with different diseases and infirmities. That when they first began to come from places distant from the city, many importuned him for residence in his private home and under his roof. And in order to be near them, and to teach them, he received them into his home; until the number so received became so great that it was necessary to furnish other houses, and to conduct them, for accommodation to the persons who sought a place of residence with him. That at the present time he has under his supervision three homes; one of which is presided over by your orator and his wife; another by the Rev. Dr. J. G. Speicher and his wife; another by Frank W. Cotton and his wife. And said Homes are designated as Divine Healing Homes, Numbers One (1), Two (2), and Three (3). And are situated at 6020 Edgerton avenue, 253 Sixty-Second street, and 6034 Edgerton Avenue; all in the immediate vicinity of said Tabernacle.

Your orator further states that at the present time he accommodates in said Homes about sixty guests. That in order to further extend the teaching of Divine Healing he has established a publishing and printing house, where he publishes a weekly paper, which is entitled, LEAVES OF HEALING.

Your orator further represents that for the purpose of assisting in carrying on the work in which he is engaged, as above set forth, he has surrounded himself with a large corps of assistants and employees; amounting to the number of thirty-one.

Your orator further shows that on or about the Twenty-Eighth (28) day of January, A. D., Eighteen Hundred Ninety-Five the Common Council of the City of Chicago passed, or attempted to pass an ordinance in words and figures as follows:—(See ordinance in No. 36, p. p. 564 65.)

Your orator further shows that on or about the Thirteenth (13th) day of June, A. D., Eighteen Hundred Ninety-Five, one Zachary J. Kehoe, a detective in the employ of the City of Chicago, appeared before one A. R. Porter, Justice of the

Peace and Police Magistrate, of the City of Chicago, and charged your orator, under oath, with having violated said ordinance. Thereupon said Justice of the Peace issued a warrant for the arrest, and bringing before said Porter, of your orator. That thereupon your orator was arrested, under and by virtue of said warrant and locked up in a cell at the Hyde Park Police Station. That thereafter on the Fourteenth day of June, A. D., Eighteen Hundred Ninety-Five, one George W. Riggs appeared before the said Justice of the Peace, and complained, on oath, accusing your orator of opening, conducting, and maintaining a hospital without a permit, in violation of the Sixth (6th) Section of said ordinance. That thereupon, said Justice of the Peace issued a warrant; and your orator was on said Fourteenth (14th) day of June arrested under and by virtue of the same; and taken to said Hyde Park Police Station, and locked up in a cell. That again, late in the evening of the same day, and while your orator was in said Zion Tabernacle praying with the sick and afflicted, who had gathered for that purpose to the number of several hundred, your orator was again arrested under and by virtue of a warrant issued by A. R. Porter, Justice as aforesaid, upon the complaint under oath, of Zachary T. Kehoe, again charging your orator with violating said Sixth (6th) Section of said ordinance. That at this arrest your orator was roughly pushed into a patrol wagon; notwithstanding your orator asked to be allowed to be driven to said Police Station in his own carriage, which was standing ready to receive your orator and an officer to accompany him; and was again locked up in a cell for several hours, and was not released until midnight of that day. Upon the following day, Saturday, June Fifteenth (15th), police officers of the said City of Chicago came in the afternoon of the said day; and your orator being absent from the city upon his business, said police officers took possession of his house, and stationed themselves in a front entrance, and continued to make rude remarks concerning your orator to your orator's guests and children, remaining there for five hours, until your orator, having been apprised in his absence, of the issuance of said warrant, appeared at said Hyde Park Police Station, surrendered himself and gave bonds to Judge A. R. Porter for his appearance in court, at a time set by the said A. R. Porter.

Your orator further represents that again on Monday, the Seventeenth (17th) day of June, A. D., Eighteen Hundred Ninety-Five, police officers of the City of Chicago arrested your orator under and by virtue of another warrant issued by said A. R. Porter upon complaint and instance of George W. Riggs, made before said Porter, charging your orator with violation of said ordinance in opening, conducting and maintaining a hospital in the City of Chicago without a permit therefor; that the arrest was made in your orator's own home, 6020 Edgerton Avenue, at about half past twelve o'clock. That the officer compelled your orator to accompany him on foot to the patrol box at the corner of Sixty-First Street and Stony Island Avenue, and in response to his call the ambulance wagon from the Hyde Park Police Station appeared, and your orator was by said police officer compelled to enter said ambulance, and was taken therein to the Hyde Park Police Station, and incarcerated for several hours in a cell in which the water was standing upon the floor and constantly flowing into an open sewer; from which arose most foul and pestilential odors.

Your orator further states that on Tuesday, June Eighteenth (18th), A. D., Eighteen Hundred Ninety-Five, he was again arrested when engaged in praying with the sick, who had gathered in large numbers in Zion Tabernacle, on a warrant sworn out by George W. Riggs, before the aforesaid Judge A. R. Porter, and again taken to the Hyde Park Police station, where he gave bonds.

Your orator further states that upon Wednesday the Nineteenth (19th) day of June, A. D., Eighteen Hundred Ninety-Five, notwithstanding the fact that your orator had appeared, and had been tried under three of said charges, and

filed his bond, appealing the judgment rendered therein to the Criminal Court of Cook County, your orator was arrested at about eleven o'clock at night, and while engaged in prayer with the sick at his own home, upon warrants issued by said A. R. Porter, upon the complaints of Frank I. Bennett and George W. Riggs, each complaining on oath charging your orator with violating the ordinance set forth.

Your orator further states that as he has above set forth there are a large number of afflicted people residing within the said homes. That in the immediate vicinity of said homes are the residences of W. L. Shepherd, George W. Riggs, George A. Yuille, Frank I. Bennett, and one MaGuire, and one Courtright, who have taken offense at the presence of sick and afflicted persons using the streets and sidewalks in the vicinity, and have maliciously formed a league and conspiracy to drive your orator out from said neighborhood. And in pursuance of said conspiracy have caused the arrests above set forth, and threatened to cause arrests under warrants issued upon complaints charging the violation of said ordinance, three times daily, until your orator shall be compelled to remove from said homes.

Your orator further alleges that he has not opened, conducted, or maintained a hospital; and is not maintaining nor conducting a hospital; and does not intend to open, maintain, or conduct a hospital. That said charges are based upon the fact that he has supervision over the homes above described; and said homes are in no sense hospitals. That no persons afflicted with contagious diseases are admitted therein. That no medicine, drugs, surgical instruments or appliances of any kind, are used or permitted to be used in said homes; nor in any of them. That said homes are conducted in precisely the same manner as any other well regulated home or family.

Your orator further shows that said homes are in no sense a nuisance; and are kept with the utmost and most scrupulous care and cleanliness by an excellent staff of employees properly trained for the household duties which they perform. That no nurses are provided, and none required for the maintenance of said homes. That said homes have none of the characteristics of a hospital. And that their presence in no wise endangers the health of the neighborhood. That they are kept in a perfectly wholesome and sanitary manner; and are open to the inspection and reasonable regulations of the Commissioner of Health of the said City of Chicago, at any and all times. That your orator, and his wife and children, and the domestics in his family, and his assistants in his work, reside in these homes; and are at all times in perfect health.

Your orator further states that it is not through unreasonable pertinacity nor hardihood that he refused to apply for the permit, when invited so to do by the Commissioner of Health of the City of Chicago. But your orator states that said ordinance contains a requirement for the presence of a physician or physicians duly qualified under the laws of the state of Illinois, to be present, and professionally responsible for the medical and surgical treatment of persons in hospitals. And your orator shows that he firmly and conscientiously believes that it is unnecessary and wrong to receive the professional treatment of a physician or surgeon. That he believes and teaches, and exemplifies in his own life, and it is exemplified in the lives of those who have received this teaching, that disease and infirmities may be and are removed through faith in God alone; as he has above set forth.

Your orator further states and alleges that the arrests, and threatened arrests above set forth, are greatly encroaching upon his time and strength, and preventing him from bestowing the labor and care and attention to those who have come to be present at his meetings, and to receive his teaching, and to be prayed with by him, and to be healed by the power of God through his ministrations. That many of these persons have come long distances and that through the unreasonable persecutions set forth, are being deprived of the

benefit which they would otherwise receive from his teaching in the tabernacle and the homes.

Your orator further states that the said Shepherd, Riggs, Kehoe, Bennett, Yuille, Courtright and MaGuire, have consulted counsel, and have stated the whole case of alleged violation of said ordinance by your orator, and have been counselled and informed by said legal counsel that your orator is violating said ordinance; and that said arrests may be properly and legally made. And your orator states and alleges that the said ordinance, above set forth, is unreasonable, illegal, and void. And that when the said suits instituted against him in the name of the City of Chicago, are brought to trial before a proper tribunal, the said ordinance will be declared to be unreasonable and void. But your orator states that by reason of the fact that the said last above named persons have consulted counsel, and stated the facts to them, that they will be entitled to make pleas to any suit at law brought by him against said persons for malicious prosecutions that they have so consulted counsel, and have placed the whole matter before such counsel, and have been advised by such counsel that said arrests under said ordinance can legally and properly be made.

Your orator further states that by reason of the premises, and by reason of the fact that by no means could money compensate him for the loss of time from his duties as a minister, and as a teacher among the people who have come to him, and are coming to him to be taught and to be healed by God, through his agency; and your orator complains and brings this bill more on account of, and in the interests of the guests in his Homes, the attendants at the Tabernacle, and his employees and servants than on his own behalf.

Your orator states and charges that if he were to be driven out through such persecution, he would be deprived of the use of premises for which he is now paying more than Five Hundred Dollars (\$500) per month rent; and which he has leased for a period terminating on the Thirtieth (30th) day of April, Eighteen Hundred and Ninety-Six. That he would be deprived of the privilege of teaching the great number of people who are constantly coming to him to be taught. That he would be deprived of the facilities for receiving the great number of persons who are constantly coming from distant places, to his homes. And that the same could not be properly accommodated in any other way at the present time, except in the manner in which they are received and accommodated.

Your orator therefore states that the said arrests, and the arrests that are threatened, and which he believes will be made and executed under said ordinance, will seriously interfere and hinder him in his work. That his personal presence and leadership is absolutely necessary at this time for the carrying on of this work, and for educating others to assume leadership in said work, and to carry it on in his absence. That it has been demonstrated, and is a fact that persons may be healed in this age in the same way, and by the same power, as they were miraculously healed in apostolic times. That as he has above stated and set forth, many have been healed under his ministry, and under the ministry of others associated with him, and who have taught this doctrine.

Your orator further avers that he has throughout the whole of the past nineteen years conducted his mission of Divine Healing upon an absolutely gratuitous basis. That he has charged no fee, nor received any salary. And has been supported entirely by free-will offerings, and his own private resources. That he has given, and is ready to give all that has been, or may be given to him to the furtherance of this mission; so that the work that he is conducting is a great public benefit; and is conducted purely and wholly for the moral, spiritual, and physical good of the people of the country in which he dwells.

Your orator therefore states that by reason of the premises, irreparable injury will ensue to him, and those who have come and are coming to receive his teaching; and the con-

tinuance of his ministry, and to the work that he is now conducting; unless the said city of Chicago, its agents, officers, and attorneys be enjoined and restrained immediately from arresting and prosecuting your orator under said ordinance.

For-as-much as therefore your orator is without remedy except in a court of equity; and to the end that said City of Chicago, its officers, agents, and attorneys may be restrained and enjoined from arresting and from prosecuting your orator under any charge of violating said ordinance of the City of Chicago, enacted on the Twenty-Eighth (28th) day of January, Eighteen Hundred Ninety-Five, entitled "An Ordinance Concerning Hospitals in the City of Chicago," as long as the alleged violation consists only in conducting the Divine Healing Homes, located at 6020, and 6034 Edgerton avenue, and 253 62nd St. in the manner in which the same are now conducted. And that upon a final hearing of this cause, a decree may be herein made perpetual, enjoining and restraining the said City of Chicago from prosecuting the said above described suits, wherein the said City of Chicago is Plaintiff, and your orator is Defendant. And from making any other or further arrests under any charge for violating said ordinance, as above set forth.

May it please your honor to grant the Peoples Writ of Injunction, directed to the City of Chicago, enjoining and restraining it, the said City of Chicago, from molesting and interfering with your orator, and from making or causing to be made any other or further arrests; and from prosecuting, or causing to be prosecuted or permitting to be presented any and all suits now pending, wherein the said City of Chicago is Plaintiff, and your orator is Defendant, upon complaint charging your orator with violating an ordinance passed or attempted to be passed on the Twenty-Eighth (28th) day of January, Eighteen Hundred Ninety-Five, concerning hospitals, so long as such claimed violation consist only in conducting the three Divine Healing Homes in the manner in which they are conducted.

May it please your honor to grant the Writ of Summons directed to the Sheriff of Cook County, commanding him that he summon the City of Chicago to be and appear before this honorable court on the first day of the next ensuing term thereof; then and there to answer this bill; and for such other and further relieving of the premises that your honor may deem meet.

And your orator will ever pray.

JOHN ALEX DOWIE.

STATE OF ILLINOIS, }
COUNTY OF COOK, } ss

John Alexander Dowie, being first duly sworn; upon his oath deposes and says that he has read the foregoing bill of complaint, by him subscribed and that the same is true in substance and in fact.

JOHN ALEX DOWIE.

Subscribed and sworn to before me this twenty-first day of June, 1895.

JUSTUS CHANCELLOR.
Notary Public.

Extracts from the 12th Chapter of Daniel.

And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

And 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.

Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

But go thou thy way till the end be: for thou shalt rest and stand in thy lot at the end of the days.

Gottes Weg der Heilung.

Dem Redakteur.

Gottes Weg der Heilung ist eine Person und kein Ding.

Jesus sagte: „Ich bin der Weg, die Wahrheit und das Leben,“ und Er rade stets Seinem Volke geoffenbart in all den Jahren durch des Vert. ges Worte, Jegobah-rophi, oder „Ich bin der Herr, der Dich geheilt hat.“ (Johannus 14: 6 und zweites Buch Moses 15: 26).

Der Herr Jesus Christus ist stets der Heiler.

Er kann sich nicht ändern, denn „Er war derselbe gestern, ist es heute und ewig,“ und Er ist stets bei uns, denn Er sagt: „Siehe, ich bin stets bei Euch, selbst bis zum Ende der Welt.“ (Hebräer 13: 8 und Matthäi 28: 20). Weil Er unveränderlich ist, und weil er anwesend ist im Geiste gerade so als wie im Fleisch, deshalb ist er der Heiler Seines Volkes.

Göttliche Heilung ruht auf Christi's Veröhnung.

Es wurde von Ihm prophezeit: „Sicherlich hat Er unseren Kummer ertragen (Hebräer, Krankheiten) und unseren Schmerz empfunden, und durch Seine Streifen werden wir geheilt,“ und es wird ausdrücklich erklärt, daß dieses in Seinem Dienst der Heilung vollzogen wurde, welcher stets fortgeführt wird. (Jsaiah 53: 4, 5 und Matthäi 8: 17).

Krankheit kann niemals Gottes Wille sein.

Es ist des Teufels Arbeit, folgend auf Sünde, und es ist für die Arbeit des Teufels unmöglich, jemals der Wille Gottes zu sein.

Christus kam, um „die Arbeiten des Teufels zu zerstören,“ und als Er hier auf Erden war, „heilte Er jede Unpäßlichkeit und jede Krankheit,“ und alle diese Krankheiten sind ausdrücklich für die „Unterdrückung des Teufels“ erklärt worden. (1 Johannes 3: 8, Matthäi 4: 23 und Apostelgeschichte 10: 38).

Die Gaben der Heilung sind fortdauernd.

Es wird ausdrücklich erklärt, daß die „Gaben und der Beruf Gottes ohne Reue sind,“ und die Gaben der Heilung sind unter den Gaben des Geistes zur Kirche zu finden. (Römer 11: 29 und 1 Cor. 12: 8-11).

Es giebt vier Arten göttlicher Heilung.

Die erste Art ist das direkte Glaubensgebet; die zweite ist das vermittelnde Gebet von zwei oder mehr Personen; die dritte ist die Salbung des Aeltesten mit dem Glaubensgebet, und die vierte Art ist das Handauflegen Derjenigen, welche glauben, und welche Gott vorbereitet und zu jenem Dienst berufen hat. (Matthäi 8: 5-13, Matthäi 18: 19, Jacob 5: 14, 15, Marcus 16: 1).

Göttliche Heilung wird von teuflischen Boträgern bekämpft.

Unter diesen befinden sich Christen Science (fälschlich so genannt), Geist-Heilung, Spiritualismus, Entzündungs-Evangelismus u. s. m. (1 Timotheus 6: 20, 21, 1 Timotheus 4: 1, 2, Jsaiah 51: 22, 23).

Tausende sind durch den Glauben an Jesus geheilt worden.

Schreiber dieses sind Tausende von Fälle bekannt und er hat persönlich seine Hand gelegt auf Tausende von Personen. Vollständige Auskunft kann man erhalten in den Versammlungen, welche im Zion Tabernakel, No. 251 Ost 62. Str., nahe dem Jackson-Park, Chicago, abgehalten werden, sowie aus vielen Pamphlets, welche die Erfahrung von Vielen in deren eigenen Worten enthalten, die in England und anderen Ländern geheilt worden sind. Diese Pamphlets werden von dem Zion Publishing House, No. 6100 Stony Island Ave., Chicago, herausgegeben.

„Glauben kommt durch das Hören und Hören kommt durch das Wort Gottes.“

Sie sind herzlich eingeladen, vorzusprechen und sich selbst davon zu überzeugen.

HOW TO REACH ZION TABERNACLES AND THE DIVINE HEALING HOMES.

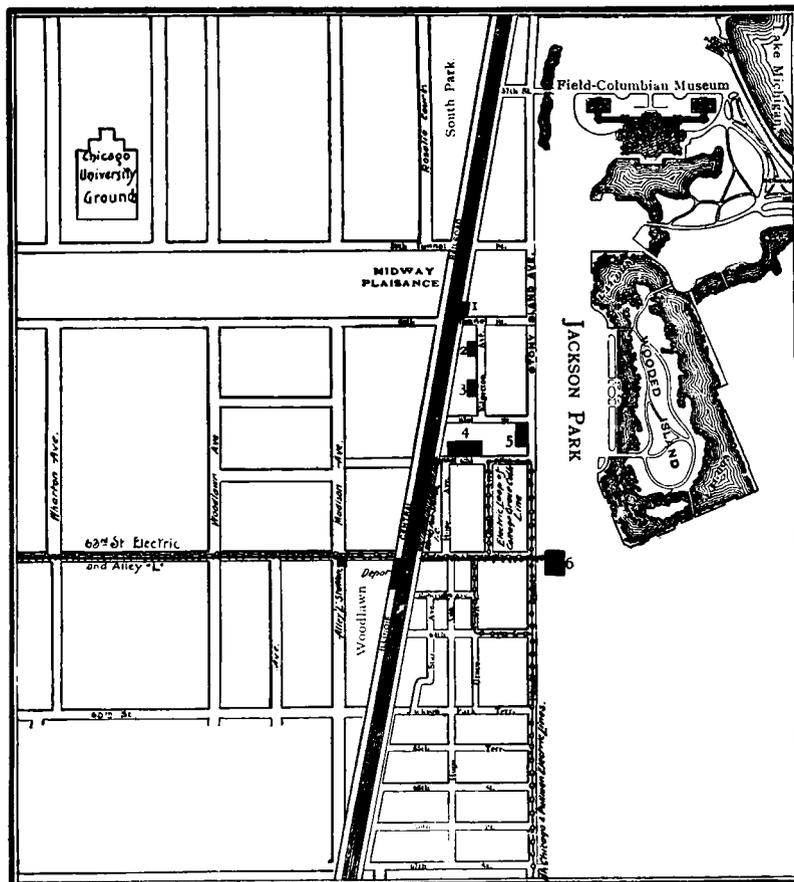
MANY of our friends from distant places find some difficulty in reaching us. Many have been misled by evil disposed persons on the railway cars, the street cars, and at the depots.

We give here a diagram of the locality of our various Institutions, which are situated, as will be seen, close to Jackson Park, the site of the recent World's Fair and the Midway Plaisance.

For those who arrive in Chicago from distant points, it is well to take a Parmelee Transfer Coach to the Illinois Central Depot at 12th Street, and take the Local Suburban Train to 60th Street, which is close to Divine Healing Home No. 1. It is well to check all baggage on the incoming trains with the

Those who desire to come out by the Cable and Electric Street Cars (fare 5 cents) can take these cars from the center of the city on either Wabash Avenue or State Street, and will transfer from the Cable to the Electric Cars at 63rd Street, going to the end of the Electric line at Stony Island Avenue, as shown on the diagram. The distance from thence to the Tabernacles is one block. The time by this route is one hour.

Those who desire to come out by the Elevated Railroad can take the Cars at the Depot in Congress Street, near State Street, and go to the end of the line at Stony Island Avenue, which is the same distance from the Tabernacles as the terminus of the Electric line. The time of journey is about 40 minutes.



1. 60th St. Depot Illinois Central Railway.
2. Divine Healing Home No. 1.
3. Divine Healing Home No. 3.
4. Zion Tabernacle No. 1. and Divine Healing Home No. 2.
5. Zion Tabernacle, No. 2, Zion Refectory, and Zion Publishing House.
6. Alley Elevated Railroad and Cable Car Line Depots.

baggage agent who comes through asking passengers if they wish their baggage checked. Simply give the agent the address as 6020 Edgerton Avenue, Chicago. Get a receipt check from the agent for the baggage, and there will be no need to fear loss.

The quickest and best route to the Homes from the center of the city is by the Illinois Central Railway. Express and Local Trains run very frequently. The Express Trains can be taken at Randolph St. or Van Buren St. Depots only. The journey takes about 15 minutes, and they run every half hour. The Suburban Trains run much more frequently and take about 26 minutes. The fare by these trains is 10 cents.

With these instructions in their hands our friends need not to ask more than a simple direction to the various places named, and it is nearly always best to ask that direction from a police officer, and not from a stranger, should an emergency arise. There are wicked persons on almost every train and street car who would take pleasure in turning our friends away from Zion Tabernacle. Police officers are not always to be trusted: for they have hindered and misdirected many. Ask as few questions as possible.

We trust that these directions will prove helpful to our friends and save them much trouble.

ZION.

“LET US GO UP TO ZION UNTO THE LORD OUR GOD.”

AT LAST.

After many years of missionary journeyings, the Lord has permitted us to take the first steps toward the establishment of a great and glorious Stronghold for the work which He has given us to do on this earth.

Five hundred and fifty-two acres of land have been purchased, pending approval of title deeds, and we now announce the fact publicly, and give an outline of our proposals as to how we hope to use and pay for this lovely tract of land.

But first, let us give the location and a brief description of the site. It is situated about 18 miles from the center of the City, and is outside of its southern boundary. It is within two and one-half miles of Blue Island, in a south-westerly direction, on the Chicago and Rock Island Railway. It has been long known as the Cool property, and the gentlemen from whom we purchase it were born upon it. Its situation is very beautiful, and it is most admirably adapted both for our Institutions, and for the settlement around us of some thousands of our friends. Its lowest level is 37 feet above Lake Michigan and its highest 81 feet. It slopes gradually down in all directions, and can be easily and perfectly drained, all heavy rains must flow down from it in all directions into still lower lands between it and Blue Island. Its drainage will be into the Little Calumet River. A lovely belt of forest runs through it for more than half a mile, and it has beautiful natural parks and a plentiful supply of spring water under the Hill of Zion, sufficient to supply a town of several thousands. There are within less than three miles four lines of Railway, the Grand Trunk, the Chicago Central, the Belt Line, and the Illinois Central. The Chicago and Rock Island intersects it slightly at its south-eastern boundary, giving us over 16 acres of land for business purposes on the south side of the Railway, and runs along our southern boundary for a considerable distance.

How do we hope to use this large piece of land?

We hope to lay out two Reserves of not less than 20 acres each on the highest ground, within easy reach of the Railway. On one of these we shall, God willing, erect our various Institutions, and radiate all the little city from that point. and we shall give the other Reserve for the use of the people.

The first of these Reserves will be called Shiloh Park, and the other Sharon Grove.

On Shiloh Park we shall erect, if the Lord permit

- (1) ZION TEMPLE, to hold about 10,000 persons.
- (2) DIVINE HEALING HOMES, arranged around an inner garden and park to be called Beulah Gardens.
- (3) ZION COLLEGE, a series of schools from the kindergarten to the university preparatory school.
- (4) ZION PRINTING AND PUBLISHING HOUSE.
- (5) ZION REFECTORY, for the refreshment of the multitude expected from Chicago and other places.
- (6) HOMES FOR YOUNG MEN, YOUNG WOMEN, AND FOR ORPHANS.
- (7) ZION LIBRARY.

On Sharon Grove there are now two Springs of Water and we propose to make an artificial Lake and Swimming Baths at the lower end, whilst the entire Reserve will be laid out for pleasant walks, drives, and used for open air assemblies in fine weather, with suitable grounds for cricket, ball, tennis, etc. We hope to make this a most attractive feature of Zion as a delightful gathering place for its citizens especially, and for all visitors. We wish to make it one of the features which will help to make Zion so pleasant for the young that there will be no temptation to seek pleasures elsewhere. We shall discountenance all *matches* with outside players of any game, the games being strictly for recreation and enjoyment and not for heart-burning strife and vain glory. A good Band will be encouraged to play in suitable weather such music as will help to cultivate stirring conceptions of the divinest praise and noblest things. This Grove will be the center of the open air social life of the city, where the busy workers of every kind will meet each other in friendly and easy companionship, and where the young especially will be invited to make it their playground. We shall hope that the entire atmosphere will be one of peaceful rest as well as active enjoyment. It will be largely what the citizens make it. The Park can be made “a thing of beauty,” and there is no reason why its memories should not be “a joy forever.”

From Shiloh Park and Sharon Grove the whole of the little city will be laid out in such a way as to make them the central point of interest and attraction, the expectation being that only those who desire to live Christian lives will seek their homes in Zion.

No intoxicating liquors, medicines, tobacco, pork, or anything injurious or offensive will be allowed to be sold upon the ground, and the land will be sold only on condition that it be not used for any such purpose at any time.

Provision will be made by us for a plentiful supply of water for drainage, for sidewalks, and for electric and gas lighting, and possibly for internal electric conveyance. The first three of these services will be provided for as quickly as the sale of bonds and of lots will warrant, and the latter will be left to be arranged for by the people when they meet to carry out their duties as citizens.

Manufactories of certain undesirable kinds will not be permitted within the present limits, except of such necessities as may be required for the comfort of the people; but it is and will be our purpose to encourage the establishment of Co-operative Stores for Family Supplies, Co-operative Industries, and Savings Bank and Building Societies. Thrift will be encouraged and aided in every possible way, and it is to be hoped that, at no distant time, such Institutions may be established.

We do not propose to make any mystery about our financial plans. After full and prayerful consideration, and, having taken counsel with gentlemen learned in the law and business men of long experience, we have settled upon the principal details as to how we propose to pay for and improve and settle this

beautiful Zion which God is giving us as a dwelling place whilst carrying forward our service for Him on earth, a preparation, as we believe, for the Zion above.

We have purchased the land for the low price of \$200 per acre.

This is a matter of great surprise to many, as land in the same neighborhood of far inferior quality and less suitable for dwellings has sold for from \$500 to \$900 per acre, without any improvements. We ourselves thought of purchasing a similar tract at \$550 per acre in the same neighborhood. We feel sure that we have made an excellent bargain.

We propose to raise by Bonds the sum of \$500,000, which we propose to use, if our friends entrust us with their means, in the following manner:

Land	\$ 110,000
Drainage, Water, Sidewalks etc..	140,000
Zion Temple, Homes, etc.	250,000
	\$500,000

We shall make the Bonds of \$20 each.

Bonds will be received in payment for land at par, at any time within two years.

Bonds will bear interest at 6 per cent, payable every six months.

Bonds will run for ten years, or be taken up at any time at our option.

Bonds will be secured upon everything that we possess, or shall possess in Zion or elsewhere, until they are taken up.

Every cent spent upon the land, and every lot purchased will only strengthen the already splendid security of those who purchase bonds.

And now, will our thousands of friends throughout the country BE IMMEDIATELY PRACTICAL and come to our assistance in carrying this matter through.

Consider this matter prayerfully at once and send us an IMMEDIATE TOKEN of your INTEREST in GOD'S WORK here, by at once remitting to us the sum to purchase AT LEAST ONE BOND, that is TWENTY DOLLARS.

Let those who desire to use their Lord's money in His own work, and who can afford to do so, remove some of their investments in worldly bonds and entrust us in His Name with some of His own money. Send as quickly as possible all you can.

It would be a great joy to us to pay for all the land within the year, although we have five years to pay it in. It would be a greater joy still for us to have the Temple and the Homes, etc., all fully prepared within the same time. It would be the means of the salvation and healing of multitudes for us to have our Temple built quickly.

THE announcement of our having secured so desirable a location for our little city has given great satisfaction to a wide circle of friends, and we thank all for their kind congratulations.

But will they please to remember that, next to the assurance of faithful prayer on the part of faithful people, the immediate need is Cash. We have to pay \$20,000 on the 12th of August on Land Purchase Account, and we do not want to let the season slip away without making a beginning on the Central buildings in Beulah Park. We shall first of all set about the House of the Lord, and hope to get in the foundations, and begin to raise the walls of Zion Temple before winter.

The Divine Healing Homes, etc will follow, just as quickly as the Lord's Stewards send us their portion.

We hope that our friends will clearly understand that the Bonds which we shall give for their money, in the case of loans made to us for this work, will bear interest at 6 per cent, and will be secured upon all unsold land, and all the properties of every kind that we acquire in Zion. They are also transferable at par value at any time within two years for the purchase of lots, unless the land should all have been taken up before that time, which is a certainty in the opinion of many.

Indeed there is a feeling that there is not land enough to "go round."

We shall retire Bonds as land is sold, thus preserving the full security of the remainder, and indeed increasing it, for every lot sold will add to the security of the bonds, by increasing the value of the remaining lots.

CHRISTIAN READER WILL YOU HELP?

Then help immediately, and to the fullest extent of your power.

We expect to sell many lots quickly, and many are now eager to purchase. Some of our people have already taken up Bonds in advance of their preparation, and some have deposited money for the purchase of lots. Those who are here will do their part; but it must be remembered that the majority of our people are workmen, and the winter has been severe, and money is scarce. Let distant friends who see from afar the fight we have to fight for God in Chicago, and who believe that He is with us, help at once.

We shall have low fares and rapid transit from all parts of Chicago and will be able to take the multitudes out to Zion even more quickly than they get to our present location, there being so many choices of routes.

We want to get the Temple under way quickly.

WHO WILL GIVE A LARGE SUM AT ONCE FOR TO HELP US BUILD IT?

We pray God to make you answer who can.

WHO WILL SEND A DOLLAR EACH MONTH TO HELP US BUILD IT?

Nearly all can answer that. Don't delay. Do it to-day. We are toiling away in great happiness, and without weariness. We close this article with the rays of the rising sun streaming in at our windows.

May it be an emblem of the response coming to us from all the lands where these LEAVES OF HEALING go with their message from God.

Chicago is the destined metropolis of this nation, as to population, in all probability within twenty years, or even less. It is a great international center also and there is a great opportunity for our Zion.

In subsequent articles under this heading we shall explain some of our plans as to missionary work from Zion by means of Seventies in Chicago, etc. Meanwhile we close, asking prayer for this important undertaking for our Lord, and for sin-stricken and disease-smitten multitudes for whose Salvation and Healing He died, rose again, and ever lives.

"Except the Lord build the House,
They labour in vain that build it,
Except the Lord keep the city,
The Watchman watcheth but in vain."

LEAVES OF HEALING.

REV. JOHN ALEX. DOWIE,

Editor.

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6100 Stony Island Ave., Chicago

CHICAGO, ILLINOIS, - - - JULY 12, 1895.

EDITORIAL NOTES.

"If ye be reproached for the Name of Christ, happy are ye; for the Spirit of Glory and of God resteth upon you."

We have the reproach, may God give us the fullness of the Spirit.

THE time is approaching when the enemies of God who are closing in around us on every side will find a display of God's power awaiting them which will surprise them.

THIS has been a week of hard fighting in the Courts, where our enemies have brought us. God has given us victory thus far, and we are assured that, no matter what may happen concerning matters now pending, God will get final victory. We shall never yield an inch of God's domain to the devil, nor allow any one to hinder us in praying for the sick as Christ commanded.

AFTER another mis-trial in Hyde Park Police Court, owing to the firmness of good men on the jury, we have had two days of trial before Judge Payne in the Superior Court of Cook County, in Chancery. Our enemies have applied to him for an Injunction to close the Divine Healing Homes and the Tabernacle. On Thursday and Friday the battle raged, and God's enemies found a fitting legal tool for their wicked work. We had the opportunity of proving on oath the fact that the work was genuine and that multitudes were healed, and we produced a cloud of witnesses, who gave the most startling details of their wonderful healing through faith in Jesus. Hour after hour was passed in the reading of the affidavits, to which the court and a large audience, paid the most earnest attention. Full reports of these proceedings are being prepared, and we shall, God willing, give the affidavits in detail. They are undisputed and indisputable. Our enemies recognise the fact that they have given us a splendid opportunity to prove the truthfulness of the facts set forth from time to time in this paper. They are maddened in consequence, and they are leaving no stone unturned to do us harm.

As illustrating the activity and variety of the persecutions to which we are now exposed, it may be interesting to our readers if we give an account of the cases and Courts in which these persecutions are now pending. One of the titles of Satan is the Adversary or Slanderer, which is the meaning of the Greek word Diabolos.

It will be seen that he is at present the plaintiff in many cases against us in this wicked city of Chicago. The following is the list at present known, but even while we write there may be further warrants or arrests on the way.

In the Criminal Court of Cook County there are two cases pending on appeal. The first is the "monstrously unjust decision" of Justice Prindiville, given on February 2nd, finding us guilty of "practising medicine without a license." We have heard nothing of this case for six months. The second is the appeal from the equally absurd decision of Justice Porter, given on June 19th, finding us guilty of "opening, conducting and maintaining an hospital without a license." It was a decision in direct defiance of evidence and law.

IN the Hyde Park Police Court there are forty-four cases pending upon the same absurd charge as that just mentioned, for which forty-four warrants for our arrest had been issued. The last two trials, in which we addressed the jury for over an hour, had no result, the jury being divided and unable to agree, on the last occasion remaining out all night. One of these cases is on the calendar for Tuesday next, 16th.

IN the Chicago Police Court we are informed by the newspapers, which are in the conspiracy, that there are three summonses issued against us for Monday, and the City Prosecutor verbally told us to the same effect yesterday, but we have not at this writing seen them. No doubt, however, they are on the way. They will be before Justice Glennon.

IN the Chancery Court the Injunction proceedings are pending before Judge Payne, and a decision is promised on Tuesday.

ANOTHER suit in Chancery is pending in the Chancery Court, August term, which has not yet been assigned to any judge, and which is practically an extension of the proceedings now before Judge Payne.

OUR readers will see from the above that Satan is doing us much honour, and giving his miserable children much labour in this hot weather. He is not permitting them to take any vacation this summer in Chicago, since he has no less than fifty-one cases against us, in at least five different Courts.

And what is it all about?

It is a very clear issue.

Christ commanded:—"Heal the sick."

Satan commands:—"Thou shalt not heal the sick."

God says:—"The prayer of faith *shall* heal the sick."

The devil says:—"There is no healing except in drugs and surgical instruments."

THERE is no question as to whom we shall obey.

There are not devils enough in Chicago to keep us from obeying God whilst we have liberty and life. We shall fight the devil in every form with our latest breath. Our digestion is good, our sleep is sweet, and we weigh 187 pounds, with a body and mind working well together. Our spirit rejoices in God, and His salvation.

PRAYERS for us, of which we are assured on every side, are good, and if a few thousand dollars were added to them they would be of more value; for we do not think God pays much attention to the prayers of those who can help and don't. The devil's servants are providing vast sums to effect our destruction. It would be pitiful to tell what God's children are not doing.

ALL the meetings go forward, and the Homes, and, God helping us, they shall go forward on their mission of mercy. We have large numbers of guests in the Homes, and several here have sent for their friends to come, and some of them have come. People who believe in Christ as their Healer are never cowards.

"BRETHREN PRAY FOR US."

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DURING THE MONTH OF JULY

LORD'S DAYS: 10:45 A. M., 2:45 P. M. and 7:45 P. M.

TUESDAYS: 2:45 P. M.

THURSDAYS: (CHILDREN'S DAY) 2:30 P. M.

FRIDAYS: 2:45 P. M.

There are no charges of any kind made. Free-will offerings only are received. All persons who desire to see Dr. Dowie for healing must apply for tickets to the Rev. Dr. Speicher at the close of the Lord's Day services.

DIVINE HEALING HOMES

Conducted by The Rev. John Alex. Dowie and Mrs. Dowie

HOME No. 1,

(Where Doctor and Mrs. Dowie personally reside) is situated at 6020 Edgerton Avenue, close to the 60th Street Station of the Illinois Central Railway.

HOME No. 2,

Is situated at 253 E. 62nd St., next door to the Tabernacle

HOME No. 3,

Is situated at 6034 Edgerton Avenue, three doors south of Home No. 1.

Personal application by intending guests must be made at Home No. 3 to the Steward of the Homes.

Letters must be addressed to Dr. Dowie.

Terms will be forwarded on application.



DIVINE HEALING HOME No. 3, 6034-36 Edgerton Avenue, Chicago.

He sendeth His word

and healeth them.

PATIENCE

LEAVES OF HEALING

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.

VOL. 1. NO. 41. NEW SERIES.

CHICAGO, JULY 17, 1895.

PRICE FIVE CENTS.

A LETTER TO THE FRIENDS OF ZION TABERNACLE

DIVINE HEALING HOME, NO. 1.
6020 EDGERTON AVE., CHICAGO.

JULY 17, 1895.

Beloved friends in this and all lands:—

"Thanks be to God, which giveth us the VICTORY through Jesus Christ our Lord."

The most important decision as yet rendered has been given in our favor. Yesterday, 16th, Judge Payne in the Superior Court of Cook County, Chancery Division, REFUSED the INJUNCTION asked for by our enemies, demanding the closing of Zion Tabernacle and the Divine Healing Homes.

The Bill filed by our enemies and the affidavits in support of it, with our answer and the supporting affidavits, and the verbatim report of the Judge's opinion, will all be given as quickly as possible in the LEAVES OF HEALING.

Our friends will see from this that the fight against us went to the root of the matter, challenged our personal integrity, the truthfulness of the testimonies in this paper, and demanded the closing of the Homes on many false charges which they could not prove, and which we disproved.

So far as the Chancery Court, therefore, is concerned our Homes and Tabernacle will continue to be used of God for the work of ministering to sin-stricken and disease-smitten humanity, and to all who are seeking to know the way of God more perfectly. The attacks have only enabled us to estab-

lish the teaching and the facts set forth in these pages.

These facts now stand upon permanent record in one of the highest Courts in Chicago, and the affidavits of the healed are undisputed, and indisputable.

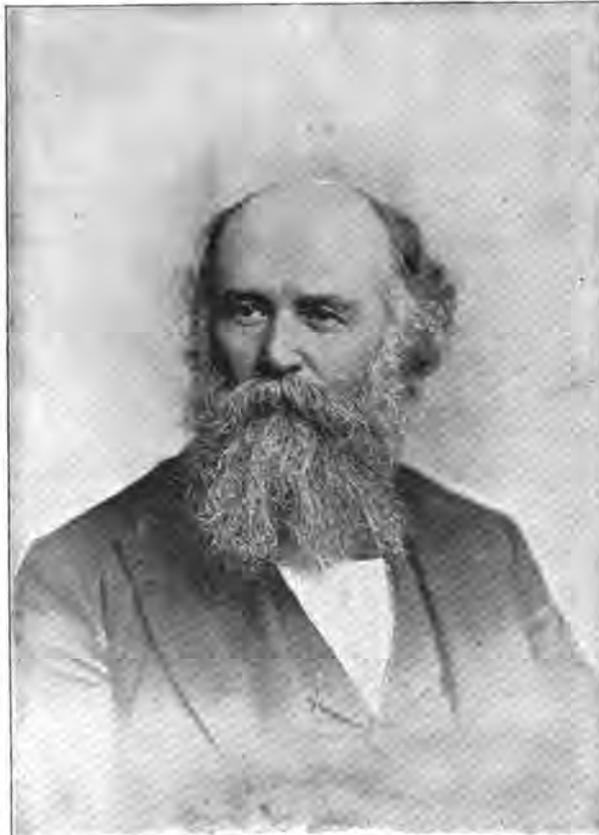
The attention given to the matter by the press, and especially by the friendly Chicago *Times-Herald*, of which mention is made in our Editorial Notes, has done much to promote the

work. God is putting our enemies to shame, and is giving us opportunities of spreading the work of which they did not dream when they took their present course.

The persecutions still continue on the part, nominally, of the city authorities, and we are still fighting scores of suits in the lower courts. With this decision, however, of the Superior Court maintaining our Homes and Tabernacle, there is no danger of our being prevented from continuing the work peaceably. They can only give annoyance by these proceedings in Police Courts under their foolish Ordinance. The City Council of Chicago are at present being investigated before the Grand Jury for the manner in which they pass Ordinances, several Aldermen are under arrest for "boodling," and yesterday a recent Ordinance was declared invalid by Judges Freeman and Payne.

We ask continued interest in your prayers.

Faithfully Yours in Jesus,



THE REV. JOHN ALEX. DOWIE.

PRAISE AND TESTIMONY MEETINGS.
HELD IN ZION TABERNACLE, No. 2,
LORD'S DAY JUNE 30, 1895.

Continued from No. 40, page 631.

HEALED OF LAME KNEE.

James B. Bates, 306 Claremont Avenue, Chicago.

Dr. Dowie:—"Now Mr. Bates will you just repeat your testimony for the sake of the business men that are here?" Mr. Bates is a ship-builder, and is a well known man. He has been in this city twenty-six years, and is well known among insurance men and by the business men of the lake. Very briefly tell your story."

Mr. Bates:—"What I am going to say, brethren and sisters, is true. I was a great sufferer for about three years. I hurt my knee, in the first place, and got cold in it, inflammation set in. And I was about twenty months on crutches. I doctored, and did everything that anybody could possibly do. And a year ago last February I got able to walk around without crutches. Then I slipped and fell again, and bent my knee, and from that day until the ninth day of April I was on crutches. I went, a year ago last April down to Indianapolis Surgical Institute and was three months under treatment there; and they gave me a brace to wear when I came home. I think it is on the wall here. (Brace pointed out to audience.) I wore that from the first of August until the 9th day of April. I could not walk a step without it. Finally I came down here, and Dr. Dowie prayed with me, and in an instant I was healed. I walked out of the prayer-room without the brace; and walked over to the elevated railway station and went home and I have been walking ever since. I hear there are some people who say I am a humbug. I can be found any day at my house. I have a character. There are some folks here that have known me for years. I see Mr. Long, whom I have known for twenty years."

Dr. Dowie.—"Mr. Long, will you stand?"

MR. LONG CONFIRMS MR. BATES' TESTIMONY.

"I have had my ships in his dock. I believe every word he says. He is an honorable man; and a perfect gentleman. An honorable business man. There is no humbug about Bates."

Mr. Bates:—"May I say a few more words, Doctor?"

Dr. Dowie:—"Certainly, you have the floor."

Mr. Bates:—"It was the fourth time that I came into the healing room that I was healed. The first or second time I came down here I met a lady who had been cured of cancer. It was Mrs. Casey, who is here now. And she asked me if I would not take off my brace. I told her I would if I got a chance. But I did not want a chance to take it off. I went into the prayer room, but did not get a blessing. But the next time I came down, I met the same lady again, and she asked me if I had taken the brace off, and I said I had not. Then she said, "Now Mr. Bates take off that brace, and I will guarantee that you will get a blessing. You will draw Dr. Dowie's attention to you more closely." So that evening I took the brace off before Dr. Dowie came into the prayer-room. When the Doctor came in I had the brace lying on the floor by my side, and I said, "Doctor, there is a brace I have taken off, and with God's help I will never put it on again." He asked me what was the matter, "Paralysis?" And I said, "Something like it." He asked me to stand up and he just took his hands that way (showing the audience the manner of using the hands during the prayer) and rubbed my limbs. And then he said, "In the name of Jesus, walk;" and I stepped right off, and have been walking ever since. And I have not felt that terrible feeling since. It used to be that there was something like a knife sticking in the joint. And now you can just see how I walk now, (stamping his feet, and walking across the platform briskly). Which foot was it?

And I thank God that through Dr. Dowie I am healed."

Dr. Dowie:—"Let all those men who were in the prayer room when Mr. Bates was healed stand up."

About fifteen stood up.

CURED OF CATARRH AND OF DEFECTIVE VIEWS OF THE GOSPEL.

Rev. A. Jones, Logansport, Ind.

Dr. Dowie:—"Have you been healed of catarrh, and defective views of the Gospel?"

Mr. Jones:—"I have been cleansed of that demon catarrh that tormented me for several years. But I want to say in addition to that that the spiritual blessing received is greater still. I have studied in this country in two theological seminaries. But I will say this (there may be theological students here to-day) I would forgo all the benefit received in the theological school for the benefits I have received under Dr. Dowie. I have visited the place where the great picture of the transfiguration is in Rome; and I felt it paid me for going to Rome to look on that picture. But I have seen the real Christ transfigured as I have never seen Him before. It is a pity that Dr. Dowie was not born sooner, or I twenty years later. In regard to preaching I will say this, I would rather have Dr. Dowie in the way of putting the great doctrine of the gospel, than all the theological teaching I ever heard. He preaches like John the Baptist who cried 'Repent.' there is a world of meaning in that word 'Repent' that I am afraid our theological colleges do not understand. They tell you to be sort of a goody-goody, and do not say much about the giving up of all that is offensive to God. I hope that soon Dr. Dowie will have a college at Zion and have it filled with students."

HEALING OF PERIOSTITIS.

Dr. Dowie:—"Mrs. Thompson please stand. Do you live at Forest City, Iowa?"

Mrs. T. "Yes sir."

Dr. Dowie:—"Is this your son by your side?"

Mrs. T. "Yes sir."

Dr. Dowie:—"Was he suffering from periostitis, and was given up to die by the doctors?"

Mrs. T. "Yes sir."

Dr. Dowie:—"By the grace of God you were able to bring him here?"

Mrs. T. "Yes sir."

Dr. Dowie:—"Your husband expected him to die?"

Mrs. T. "Yes sir."

Dr. Dowie:—"He did not know how to pray?"

Mrs. T. "No sir."

Dr. Dowie:—"We taught him?"

Mrs. T. "Yes sir."

Dr. Dowie:—"Clyde, were you taught to pray?"

Clyde Thompson:—"Yes sir, after I got to the Homes."

Dr. Dowie:—"And you were helped after I prayed with you twice?"

C. T. "Yes sir."

Dr. Dowie:—"And the dreadful disease all came to a head, and soon it broke and the matter poured out?"

C. T. "Yes sir."

Dr. Dowie:—"And the wound entirely healed over and the disease is entirely gone?"

C. T. "Yes sir."

Dr. Dowie:—"And you do love the Lord?"

C. T. "Yes sir."

Dr. Dowie:—"I know you do."

Dr. Dowie:—(Addressing the mother) "And your little girl has been healed, and is running around?"

Mrs. T. "Yes sir."

Dr. Dowie:—"Are you a better woman?"

Mrs. T. "Yes sir."

Dr. Dowie:—"Praise God for the Divine Healing Homes."

MRS. J. PADDOCK, 36 ASHLAND STREET.

Dr. Dowie:—"You live at 36 Ashland Street?"

Mrs. P. "Yes sir."

Dr. Dowie:—"When I came to this city five years ago next August, you had a very large tumor, and you were dying?"

Mrs. P. "Yes sir."

Dr. Dowie:—"I prayed for you."

Mrs. P. "Yes sir."

Dr. Dowie:—"You arose the next morning?"

Mrs. P. "Yes sir."

Dr. Dowie:—"Your large tumor passed away?"

Mrs. P. "Yes sir."

Dr. Dowie: "You were able in a few days to make a carpet, and move to another house?"

Mrs. P. "Yes. Praise God for the teaching of a full salvation and of healing. Praise His holy name."

CHRONIC THROAT TROUBLE AND PARTIAL BLINDNESS.

Testimony of Mrs. Lawn, 549 57th Street.

Dr. Dowie: "Did you lose part of your eye-sight?"

Mrs. L. "Yes sir."

Dr. Dowie: "Were you bothered with chronic throat trouble?"

Mrs. L. "For eighteen years."

Dr. Dowie: "Are you perfectly healed?"

Mrs. L. "Yes sir."

MRS. GEORGE HARKNESS, 452 35TH STREET, CITY.

Dr. Dowie:—"Were you healed of heart failure and rheumatism?"

Mrs. H:—"Yes sir."

Dr. Dowie:—"Are you perfectly healed?"

Mrs. H:—"Yes sir."

Dr. Dowie:—"How long were you sick?"

Mrs. H:—"Over thirty-three years."

Dr. Dowie:—"You came from Canada?"

Mrs. H:—"Yes sir."

Dr. Dowie:—"What doctors attended you?"

Mrs. H:—"Dr. Murphy in Canada."

Dr. Dowie:—"And you are perfectly well?"

Mrs. H:—"Yes sir."

Dr. Dowie:—"Thank God."

LENA HEISTERMANN, 5547 EMERALD AVENUE.

Dr. Dowie:—"You fell when a little child?"

L. H:—"Yes sir."

Dr. Dowie:—"You were lame in the hip?"

L. H:—"Yes sir."

Dr. Dowie:—"And you are almost healed?"

L. H:—"Pretty nearly."

JOSIE KUDSK.

Testified to being healed of heart disease and internal trouble.

FRED TRAMPISCH, 6720 ADA STREET, CITY.

Dr. Dowie:—"What were you healed of?"

F. T:—"I was healed of liver and kidney disease, and lung trouble. And I am healed of drinking, smoking and chewing."

Dr. Dowie:—"You were a 'Stink-pot' and a 'Whiskey-pot' too."

F. T:—"Yes sir."

Dr. Dowie:—"Are you perfectly healed?"

F. T:—"Yes sir."

MARY WILLIAMS, 6316 COTTAGE GROVE AVENUE

Dr. Dowie:—"You had a broken arm."

M. W:—"Yes sir."

Dr. Dowie:—"What doctors saw you?"

M. W:—"Dr. Dowie."

Dr. Dowie:—"Is it all right now?"

M. W:—"Yes sir."

MISS REBECCA ROBINSON, 274 90TH STREET.

Dr. Dowie:—"Were you healed of rheumatism?"

Miss R. R:—"Yes sir."

Dr. Dowie:—"Lung diseases?"

Miss R. R:—"Yes sir."

Dr. Dowie:—"And partial blindness?"

Miss R. R:—"Yes sir."

ANNA FLEETWOOD, 13539 BUFFALO AVENUE.

Dr. Dowie:—"Were you healed of periostitis?"

A. F:—"Yes sir."

Dr. Dowie:—"How long were you sick?"

A. F:—"Ten weeks."

Dr. Dowie: "What doctors saw you?"

A. F: "Dr. Johnson of Hammond, Indiana."

Dr. Dowie: "And the Lord healed you through my agency?"

A. F: "Yes sir."

Dr. Dowie: "Are you perfectly healed?"

A. F: "Yes sir."

EMMA GAWELL, 4426 LASALLE STREET.

Dr. Dowie: "Were you healed of rheumatism and heart disease?"

E. G: "Yes sir."

Dr. Dowie: "Are you perfectly healed?"

E. G: "Yes sir."

A. SCHMALGEMEIER, 109 BEST AVENUE.

Dr. Dowie: "You tell your own story."

Mr. S, "I was healed of rheumatism, whiskey, beer and tobacco."

JOS. SCHMERL, 935 MITCHELL AVENUE.

Dr. Dowie: "Please tell quickly what the Lord has done for you."

Mr. S: I was born and raised a Hebrew. I had been sick with tobacco for 36 years, had a rupture for 14 years. And the Lord has saved me, and I have been healed thoroughly of sickness; and I praise God for his saving and healing power. I have accepted the Lord Jesus as my Saviour I thank God for the teaching.

PAULINA VARINO, 431 CENTER AVENUE.

Dr. Dowie: "What is your name?"

Mrs. V: "Paulina Varino."

Dr. Dowie: "Where do you live?"

Mrs. V: "431 Center Avenue."

Dr. Dowie: "Are these yours?" (Holding several instruments.)

Mrs. V: "Yes sir."

Dr. Dowie: "They are mine now."

Mrs. V: "You can keep them too; I don't want them. Nine weeks ago this coming Tuesday I was very sick; and I was so nervous I could not make the fire without going back to bed again, I was sick with the grippe. On Tuesday a lady friend of mine came in to see me. And she is a very good lady friend a Christian indeed. She talked about my coming down here, and I said, "Don't talk to me." I have no more faith. I cannot pray any more.' I had been a Roman Catholic. And she said, 'Well, I will see if you don't get faith.' And she prayed for me and asked if my faith was any better. I did feel a little better. After a while I came out here. I hadn't eaten much of anything for about eight weeks. I couldn't eat, and couldn't sleep, and couldn't rest. And I was so nervous I couldn't stand. My friend came with me out here in the afternoon. My children did not know where I was coming. I came out here and the doctor was preaching Repentance. That was what touched me. I had done many things I ought not have done. But I said I will repent and do better from this day. From that moment all the nervousness and giddiness left me, all except the rupture. The rupture staid on. Then I laid the truss away; and I had to come back again. I had not been able to stand on my feet for many minutes. Now I could stand on them, and didn't have the truss on. I went out here about two weeks; and this coming Tuesday it is three weeks since I took the truss of. And I work from morning until evening. My daughter is here; and she can tell you how sick I used to be. I praise God that he has taken me back, and that he has taken my sins away. We have to come back to him and be cleansed before we can be healed.

ARCHIBALD CANN, ELMYRA, ONTARIO.

Dr. Dowie:—"Where is your brace?"

Mr. C.:—"On the wall somewhere. I have had spinal disease for five years and four months."

Dr. Dowie: "How long did you wear that brace?"

Mr. C.:—"Four years and four months. My first doctor that I had was in Elmyra, Ontario, said I would live a few years yet; but that I could not live long. Then I had a brace made for me. Afterward I went to a Minneapolis hospital. I was there one year, and had the services of the best surgeon they had in the hospital. I got better in some ways. But I did not get so I could walk without that brace. The last year I have taken no medicine at all. About two months ago I heard of this teaching here; and got the 'LEAVES OF HEALING.' And I believed that would be a blessing to me. For I had always said I did not believe I should die. I was here three days when I took that brace off. And now I can get about better than most of the people in the Homes. I am not quite as well as that young man over there who showed the strength of his arms a while ago; but if he wants me to run a foot-race I will. But I was healed on the 10th of June in my own room. I do not believe that Dr. Dowie knew that I had a brace on."

H. W. KUDSK, 465 W. 14TH STREET.

"I have been cured of stomach trouble caused by using whiskey and tobacco."

Dr. Dowie:—"You were an unbeliever?"

Mr. K.:—"Yes sir."

Dr. Dowie:—"Have you been saved in this mission?"

Mr. K.:—"I have."

Dr. Dowie:—"And your wife, too?"

Mr. K.:—"Yes sir."

Mrs. K.:—"I was a Roman Catholic before I came here."

Dr. Dowie:—"And now your husband is nicer, isn't he?"

Mrs. K.:—"Yes sir."

Dr. Dowie:—"You can kiss him now, can't you?"

Mrs. K.:—"Yes sir."

GEO. P. SCHREIVER, 7316 LEXINGTON AVE.

Dr. Dowie:—"Were you healed of smoking, polypus, and bleeding piles?"

Mr. S.:—"Yes sir."

Dr. Dowie:—"And do you give God the glory?"

Mr. S.:—"Yes sir."

R. L. SHERMAN, DENVER, COL.

"Healed of la grippe and complication of diseases."

G. W. STAHLMAN, 6448 STONY ISLAND AVE.

Dr. Dowie:—"Where is your other home?"

Mr. S.:—"In Pennsylvania."

Dr. Dowie:—"Were you healed of typhoid fever?"

Mr. S.:—"Yes sir."

Dr. Dowie:—"You were on your way to a hospital?"

Mr. S.:—"Yes sir."

Dr. Dowie:—"And I prayed for you?"

Mr. S.:—"Yes sir."

Dr. Dowie:—"The Lord made you over again?"

Mr. S.:—"Yes sir."

Dr. Dowie:—"Thank God."

ALBERT BETKE 5737 DEARBORN STREET.

Dr. Dowie:—"How many years were you sick?"

Mr. B.:—"I was sick nine years with rheumatism; chronic rheumatism."

Dr. Dowie:—"And you were prayed with only once with the laying on of the hands?"

Mr. B.:—"Last Friday."

Dr. Dowie:—"What happened?"

Mr. B.:—"I was blessed by God; and laid my crutches aside, and have been able to walk without them ever since."

Dr. Dowie:—"How do you walk without them after having them so long?"

Mr. B.:—"Just as well as I did with them."

Dr. Dowie:—"Can you stamp this foot? Now make a jump."

The young man then jumped.

HERMAN PETERSON, 6030 GREEN STREET, INFLAMMATION OF THE BOWELS.

Dr. Dowie:—"Were you dying?"

Mr. P.:—"Yes sir."

Dr. Dowie:—"Who said you were?"

Mr. P.:—"Dr. Cregg."

Dr. Dowie:—"Where does he live?"

Mr. P.:—"5900 Halsted Street."

Dr. Dowie:—"Did you send a message to me saying that you had a confession to make?"

Mr. P.:—"I did sir."

Dr. Dowie:—"Did I send Dr. Speicher to you?"

Mr. P.:—"Yes sir."

Dr. Dowie:—"And I told the Dr. that I would unite with him in prayer with Bro. H. Peterson. Did you make the confession?"

Mr. P.:—"I did."

Dr. Dowie:—"Did you get forgiveness from him, and from God?"

Mr. P.:—"I did."

Dr. Dowie:—"Did you get the healing?"

Mr. P.:—"Yes sir."

Dr. Dowie:—"Are you real well?"

Mr. P.:—"I am working."

Dr. Dowie:—"Well don't you think you are deceiving yourself?"

Mr. P.:—"No sir."

Dr. Dowie:—"Are you sure of it?"

Mr. P.:—"Yes sir."

Dr. Dowie:—"But these people on Edgerton Ave., say you are deceived. Don't you think they can fool you out of your healing?"

Mr. P.:—"No sir."

CONFIRMATION BY MR. FRANK PALMER.

Dr. Dowie:—"Mr. Palmer, 'Were you at Mr. Peterson's home when the doctors said he was dying? And did you bring Mr. Peterson's message down to me?'"

Mr. Palmer:—"I did sir."

MRS. PETERSON ALSO CONFIRMS THE CASE.

Mrs. Peterson:—"It is all true. Every word of it. The doctors had a consultation at four o'clock. And they said nothing could be done. Then Mr. Palmer came in, and asked me what I was going to do. He said I had to do something. And he said he was going to see if he couldn't get Dr. Dowie; and when he came back he had Dr. Speicher. The doctor and Dr. Speicher had a little talk; and the doctor said he would have Dr. Speicher arrested and put in jail for that."

Dr. Dowie:—"What did he say about Dr. Speicher?"

Mrs. P.:—"He said Dr. Speicher would have to go to jail for that. For just coming in and praying for him. And he said too that he would see Dr. Speicher didn't give any death certificate."

Dr. Dowie:—"I hope Dr. Speicher does have to go to jail for that."

CHAS. STEARNS, 493 W. 14TH STREET.

Dr. Dowie:—"Tell what the Lord has done for you."

Mr. S.:—"On the 14th day of January I was taken sick with rheumatism in my leg. And two of my cousins who had been cured here in this mission came to see me. And they told me about the healings that occurred here. Of course saloon-keepers don't believe in anything; and so I paid no attention to what they said. They came the second time, and brought the LEAVES OF HEALING with them. I knew there was something in their stories for I could see how improved they were. So while they were gone, I consulted my physician; and he told me it would take me a long while to get well. So when they came back the next time I said to them, 'I will repent; you write to Dr. Dowie to pray for me.' The Dr. prayed for me the next morning; and I felt something warm come over my leg, and I soon got better. I have been cured of drinking. It used to be a common thing for me to take from forty to forty-five whiskies a day. And I have also been

cured of the use of tobacco. I praise the Lord for what he has done for me."

Dr. Dowie: "Praise God for the conversion of a man who was a saloon-keeper, a policeman, a stink-pot, and a whiskey-pot."

W. F. DUNBAR, 599 W. OHIO STREET.

Dr. Dowie: "What have you been healed of?"

Mr. D: "Neuralgia in the foot, from a severe cut."

Dr. Dowie: "Since you were a boy?"

Mr. D: "Yes sir."

Dr. Dowie: "Are you well now?"

Mr. D: "Yes sir."

Dr. Dowie: "Anything else to say?"

Mr. D: "The Lord has blest me spiritually since I first heard Dr. Dowie."

W. H. HANDSIDE, 92 FAIRFIELD AVENUE.

Dr. Dowie: "Were you a stink-pot?"

Mr. H: "Yes sir. I smoked and chewed for fifteen years."

Dr. Dowie: "What else were you cured of?"

Mr. H: "Of stomach trouble and chronic headache."

Dr. Dowie: "Were you saved in this mission?"

Mr. H: "Yes sir."

J. M. COLLEY, STREATOR, ILL.

Dr. Dowie: "Have you been healed of catarrh, of head, stomach, kidney, and liver trouble?"

Mr. C: "Yes sir."

Dr. Dowie: "Do you feel quite well?"

Mr. C: "I do."

G. BANKEY, 1338 E. 71ST STREET.

Dr. Dowie: "Were you healed of chronic disease of the stomach?"

Mr. B: "Yes sir."

Dr. Dowie: "Anything else?"

Mr. B: "Well I had used liquor some, and tobacco."

Dr. Dowie: "Thank God."

MRS. WARD, FREEPORT ILL.

Dr. Dowie: "Have you been healed of a tumor, and headache?"

Mrs. W: "Yes sir."

Dr. Dowie: "How long did you have the tumor?"

Mrs. W: "From seven to ten years."

Dr. Dowie: "Who healed you?"

Mr. W: "The Lord healed me."

Dr. Dowie: "What doctors attended you?"

Mrs. W: "Dr. Buckley, and Dr. Murphy."

Dr. Dowie: "Did they give you up to die?"

Mrs. W: "Yes sir. They said I had a malignant cancerous tumor; and that I should be operated on in two weeks, or I would die."

Dr. Dowie: "You were not operated on?"

Mrs. W: "No sir."

Dr. Dowie: "Do you feel anything of it?"

Mrs. W: "No sir. I do all my own work; and work in the garden."

HENRIETTA KURRASCH, MELROSE PARK.

Dr. Dowie: "Were you healed of rheumatism and neuralgia?"

Mrs. K: "Yes sir. a couple months ago."

Dr. Dowie: "Are you perfectly healed?"

Mrs. K: "Yes sir."

MRS. J. M. COLLEY STREATOR, ILL.

Dr. Dowie: "Were you healed of constipation of many years standing, and have you had fear taken out of your heart?"

Mrs. C: "Yes sir."

Dr. Dowie: "Do you feel healthy?"

Mrs. C: "Yes sir."

MRS. N. B. YOUNG, 6644 OGLESBY AVE.

Dr. Dowie: "You were healed of spinal disease and internal disease, were you? And you are very much blessed are you?"

Mrs. Y: "Yes sir."

MRS. CALDWELL, 827 12TH ST.

Dr. Dowie: "What were you healed off?"

Mrs. C: "Internal trouble."

Dr. Dowie: "Are you perfectly well?"

Mrs. C: "Yes sir."

Dr. Dowie: "You are Mrs. Paddock's daughter?"

Mrs. C: "Yes sir."

Dr. Dowie: "Your mother was healed of a large tumor?"

Mrs. C: "Yes sir."

Dr. Dowie: "Are you quite sure of it?"

Mrs. C: "I am sure."

MRS. E. KETLER, 833 BUFFALO AVE.

Dr. Dowie: "Were you healed of tetter and a complication of diseases?"

Mrs. K: "Yes sir."

Dr. Dowie: "Are you perfectly healed?"

Mrs. K: "Yes sir. Have been healed for two years."

SARAH THOMAS, 6249 PEORIA STREET.

Testified to healing of heart disease.

KATE BLACK, 4429 STATE STREET.

Dr. Dowie: "What were you healed of?"

Miss B: "Rheumatism."

Dr. Dowie: "How long did you have it?"

Miss B: "Seven years."

Dr. Dowie: "Are you perfectly healed?"

Miss B: "Yes sir."

MRS. A. SCHMALGEMEIER 109 BEST AVE.

Dr. Dowie: "What were you healed of?"

Miss S: "Stomach trouble."

Dr. Dowie: "And are you healed?"

Miss S: "Yes sir. I had a fall when I was a little girl; and I have been bothered with it ever since."

MRS. SARAH JOHNSON, 131 53RD STREET.

Dr. Dowie: "Were you healed of stomach trouble and heart disease?"

Mrs. J: "Yes sir. I heard of Dr. Dowie a year ago last May. I had been sick over eleven years. We lived in Detroit, Michigan."

Dr. Dowie: "What doctors attended you?"

Mrs. J: "Dr. Gaily, and another doctor."

MARY ANDREWS, 6316 COTTAGE GROVE AVENUE.

Dr. Dowie: "Were you healed of lung trouble?"

M. A: "Yes sir."

Dr. Dowie: "What doctor attended you?"

M. A: "Dr. S. P. Johnson."

Dr. Dowie: "Are you perfectly healed?"

M. A: "Yes sir."

MRS. MALCOLM, 988 30TH STREET.

Dr. Dowie: "Were you sick for five years with an abscess in the side?"

Mrs. M: "Yes sir."

Dr. Dowie: "You had a good many doctors?"

Mrs. M: "A great many of them."

Dr. Dowie: "You were not helped until the Lord healed you?"

Mrs. Malcolm sent the LEAVES OF HEALING to a friend in the Orkney Islands, and her friends there sent them to their friends in Chicago, and that brought those friends down here."

MRS. A. JONES, LOGANSPOUT, IND.

Dr. Dowie: "Were you healed, Mrs. Jones?"

Mrs. J: "A little more than a year ago. I was healed of internal trouble that I had suffered from many years. I thank and praise God. I have known him as my Saviour since a child."

MRS. IDA PETERSON, 6030 GREEN STREET.

Dr. Dowie: "Were you healed of rupture?"

Mrs. P: "Yes sir."

Dr. Dowie: "Thank God."

Mrs. P: "I got greatly blessed, and am almost healed."

CARRIE COLMAN, 4754 ARMOUR AVENUE.

Dr. Dowie: "What were you healed of?"

C. C: "Catarrh and heart trouble."

Dr. Dowie: "Are you perfectly healed?"

C. C.: "Yes sir."

MRS. MINNIE DEIST, 1943 90TH STREET:—Healed of disease which she had for twenty-two years. Also that her child was healed.

WILLIE HAMILTON, 360 14TH PLACE.

Dr. Dowie: "What is your business, Mr. Hamilton?"

Mr. H.: "I am a blacksmith. I have been healed of using liquor and tobacco. I gave them up, and repented of my sins and I got healed in body and spirit; and I thank Dr. Dowie and Mrs. Dowie for their teaching.

MRS. C. W. POST, 355 WEBSTER STREET.

Dr. Dowie: "Were you healed of piles?"

Mrs. P.: "Yes sir, of twenty years standing."

Dr. Dowie: "How long ago were you healed?"

Mrs. P.: "About three months."

BERTHA FREDERICK, FARIBAULT, MINNESOTA, testified to healing of heart disease, head and back ache; from which she had suffered from the time of her birth. Testifying that she is now perfectly well.

MRS. TRAMPISCH testified to partial healing of lagrippe.

MRS. SYKES, 18 W. RICE STREET, testified to healing of rheumatism.

MR. D. R. PHELPS testified that he had been cured of the use of tobacco, after having used it for twenty years. That he had been cured one year ago last April; and had never wanted it since.

MRS. M. J. HANDISIDE, 92 FAIRFIELD AVENUE, testified to healing of rupture and paralysis.

In order that all that was on the platform might have a chance to testify Dr. Dowie then asked all who had not had a chance to testify to their healing to stand to their feet. Dr. Dowie then asked them this question "Do you declare before the Lord that you were healed?" A large number did so; and Dr. Dowie asked them to speak out one right after the other the name of the diseases of which they had been cured. The following are the diseases mentioned:—Rheumatism. Hernia. Chronic headache, Malaria, and stomach cramps and headaches. Catarrh, chewing and smoking tobacco and drinking. Internal trouble. Imperfect eye-sight. Stomach trouble. 'Stink-pot' for forty years. Nervous prostration. Partial paralysis. Stomach and heart trouble. Brights disease. Imperfect eye-sight and general bad health. Dislocated shoulder. Dropsy. Constipation. Lagrippe. Ulceration of the stomach. Stomach and heart trouble. Pneumonia. Lameness of fifteen years. Hemorrhages. Sciatic rheumatism. Tobacco, whiskey and stomach trouble. Nervous prostration. Tobacco, heart trouble and drinking and stomach trouble. Kidney disease. Diptheria. Use of tobacco and selling tobacco and drinking. Impure blood. Cancer in the throat. Liver trouble. Rheumatism and neuralgia. Rupture. Broken arm. Internal trouble. Complication. Rheumatism and heart trouble. Stomach and internal trouble. Heart disease. Dysentery.

MISS RUTH KEILEY, 7012 S. CHICAGO AVENUE, healed of hemorrhage of the kidneys.

MRS. MARSH, 4851 COTTAGE GROVE AVENUE.

Mrs. Marsh testified to healing of several diseases. That she had been treated by many physicians. Had finally given them all up, and had been healed by the Lord in body, soul and spirit. That she had been a Roman Catholic, and had bowed to all the altars, prayed to all the saints and virgins in the Catholic Church. And while she said she had respect for the saints and the virgins, she did not now pray to them. That she had been perfectly healed and is now doing her own work. Her testimony was then confirmed by her husband.

MRS. LOUISA FUHR, 355 W. CHICAGO AVENUE.

Dr. Dowie: "Has the Lord saved you?"

Mrs. F.: "Yes sir."

Dr. Dowie: "Has he healed your husband?"

Mrs. F.: "Yes, Dr."

Dr. Dowie: "And has he healed you?"

Mrs. F.: "Yes sir."

LAURA LAURENSTEIN, 726 W. DIVISION STREET, healed of water in the lung and urinary trouble.

MRS. J. M. CANARY, 1041 70TH COURT, testified to healing of nervous prostration, and heart disease. And that her children had been healed of scarlet fever and diptheria sore throat.

MRS. E. BURNS testified to healing of asthma.

MRS. AKERS, 7141 LANGLEY AVENUE, testified to healing of inflammatory rheumatism, heart disease, and that she had learned how to pray.

TESTIMONY OF JAMES A. NICHOLS, HARVEY, ILL.

"I was brought into Tabernacle No. 1 the 7th day of August last. It will be eleven months next Sabbath. I was suffering from nine diseases. For one I had paralysis. I had no use of either foot. I could not raise or move my right arm without lifting it with my left hand. I had not been able to dress or undress for three years. I was also cured of dropsy. I was almost blind in one eye. Almost totally blind. That was restored; and I have had no pain in it since. I suffered a great deal with pain in my right lung. The doctors said my right lung was gone. But I will leave that to you to decide by the time I am through talking to you. It does not pain me, and does not trouble me, at all. I had spinal irritation. Sometimes I was almost insane. I was very uneasy. I have been healed of that. I have no symptoms of it. Many times they thought I could not live from one moment to another. I have been growing stronger. I also had rheumatism for thirty years. I have not been entirely cured of that; but I have been greatly relieved; and I have come back to stay now for a little while that I may go home free from suffering. I thank God for what he has done for me. And I thank God to-day that I can stand here and tell you that I praise God that Dr. Dowie and his wife ever came to Chicago; and that I ever found the Lord Jesus as my Saviour and Healer, and by the grace of God the remainder of my days will be spent in His service. I wish for strength to live and do His work. May we look to God for healing just as we look for salvation. We want to take hold of Him, and believe that what He says He will do.

Dr. Dowie: "Mr. Nichols, how were you brought to Tabernacle No. 1.

Mr. N.: "In a wheel-chair. And I went out wheeling my chair."

Mr. Nichols' testimony was confirmed by a comrade of the late war, who had helped to bring Mr. Nichols to the Tabernacle.

THE CASE FULLY MADE.

Mr. Smith, Madison Wis. "I would like to say that as a lawyer I think you have made your case."

Dr. Dowie: "Mr. Smith, you are a lawyer of some standing. You have been a lawyer in Madison Wisconsin since '88. Do you say, as a counsel learned in the law that this verdict is perfect in its way?"

Mr. Smith: "Yes sir. No amount of evidence could make it stronger."

Dr. Dowie: "Now I am going to address the jury. And I look upon this congregation as the jury. All who believe that these people are honest witnesses, and that they have been healed through faith in Jesus, stand to your feet."

(As far as could be seen the whole congregation arose.)

Dr. Dowie: "Those of the contrary opinion raise their hands. (Not one hand raised.)"

MRS. DOWIE'S TALK.

Mrs. Dowie then made a few remarks, in substance as follows:—

"We have been made very happy this afternoon in listening to these testimonies. We rejoice with this people that this catalogue of sin and disease and suffering that they have been giving has been removed; and they who were sick are now well, and are rejoicing. Instead of sorrow and sighing they are filled with joy and gladness. It is striking to find the

variety of things the people have been healed of. It is an easy thing for flippant and ignorant people to say, 'Oh they are just people that have nervous diseases.' And as Mr. Tatge, the public persecutor said, 'These people suffer mostly from mental disease, and they are just duped. But you have heard of the bodily diseases these people have been healed of. People who have had malignant tumors, cancers, stomach trouble, internal troubles, those who were lame and walked on crutches, those who had short limbs, and every other sickness and other disease, are on this platform and at this meeting; and they testify to their healing. People who have been healed five years are on this platform; and have been telling you they are as well now as they were at that time. There is no doubt about this matter. It is not a matter of conjecture. It is a matter of testimony that has been tested. For the last fifteen years we have carried the gospel of saving health throughout this and other lands; and God has confirmed his Word, and signs have followed. We have not touched a drop of medicine in our Homes for eighteen years. We have been married eighteen years and have not used a drop of medicine in that time. And God has taken care of us. And we have been able to take care of the sick. We have had on an average three meetings a day; and God has all the time blessed us. He has sent us to preach deliverance to the captives. This morning we listened to the mothers telling what their children had suffered. And they told you how they were lead to come here; and how God had healed these little ones. Oh we want you to come to Jesus. Bring all your sins and your sufferings to the loving Saviour; because he is here to-day, and doing as he did nineteen hundred years ago.

Dr. Speicher then made a few remarks, in substance as follows:—

"Dear friends I do not think it is necessary for me to add anything this afternoon to strengthen this case. You have heard the testimonies of many people with regard to their healing; but I may be permitted to say just a word as one who knows what it is to treat people medically for the healing of their body. It is perfectly safe to trust in the Lord Jesus Christ. After practicing medicine for ten years, and after having given it up, and using no medicine for two years, and having been healed of cancer for one year, I know it is perfectly safe to trust in Jesus. I believe it is right for people, no matter what their diseases are, to repent of their sins and go to the Lord Jesus Christ for their healing. Even though they may be on their death-bed. They may be dying, and there is no human means at hand, we feel it is right to cite them to God. Here is the proof. What more do you need. I cite you to the Lord Jesus Christ for healing; and I know that he will heal you.

Dr. Dowie then made a few concluding remarks, in substance as follows:—

"Unto Thy Name, oh Lord, do we give thanks. I want to give glory to Him to whom the power belongs; and to say with all my heart to-day, that I take no glory, that I claim no power, that I lay these trophies and these testimonies at the feet of my Lord and say, 'Thine oh Lord is the kingdom, and the power and the glory forever. But this I do; I thank God to-day for the loving hearts which have been prompted to pour out their hearts to me. Now let us pray that these testimonies may go forth in the LEAVES OF HEALING, and otherwise, to earth's remotest points, and the harbinger of hope and health to the suffering world; that they may know that the seamless dress of the Christ is by all those who bend beneath a weight of sin. That they may touch him in life's weary way, and be made whole again."

Benediction.

EVENING MEETING.

Meeting opened by singing Hymn No. 96, after which Dr. Speicher read the 16th chapter of St. Mark, and after a few comments upon the commission given by Jesus, and the

promises made by Him to His disciples, he called upon those who had been healed through faith in Jesus and the laying on of hands, to prove that Jesus Christ is the same, yesterday, to-day and forever.

MR. W. B. HAWKINSON, 21 SAMUEL STREET, CHICAGO.

I wish to say that I never have been a stink-pot, never used tobacco or drank whisky or anything of that kind, but I have wandered away from Christ and gone in sinful paths many times as most of men are likely to do; but I always seemed to hear a still small voice as if Jesus was calling me back, and I thank God that I ever heard the name of Zion Tabernacle, for here is where I found that deep love and my heart was satisfied; and I don't want any better place to die, if I was going to die and leave this world and go to the next, than in Zion Tabernacle. Many people have found light and health here who were on the brink of the dark river, and I expect to get full health and strength. I have already received a great deal of spiritual blessing in this place. I still have a little disease clinging to me but I expect the Lord to free me from it all.

MRS. CAPES, PONTIAC, ILL., said:—"I want to tell what the Lord has done for me. He strengthened me greatly last week in the Home, since I gave myself entirely up to Him as my Savior and Healer.

A HEBREW SAVED AND HEALED.

JOSEPH SCHMERL, 935 MITCHELL AVE. CHICAGO, said:—"My friends I stand before you to give a full testimony of myself and of the Lord's doings for me. I came here a Hebrew. I was born fifty years ago. On the 9th of last November I was converted. Now Hebrew children never let the name Lord Jesus Christ enter their minds. They know nothing of Him. So you may know how much I knew of the Savior. I did not know anything. After I grew older I became an infidel. I did not acknowledge the good doings of our Rabbis. I had seen so much wrong doing among those who called themselves priests and shepherds. When I was a boy of 15 I commenced to smoke and defile my body. I did not know any better. It was the same with the rich and poor, with kings and servants. I did not know any better I had no other teaching. Fourteen years ago I got a rupture in my right side about three inches, and three years ago a rupture on my left side. In May of last year my voice began to fail me. There became a dry parching in my throat and when I commenced and halloed my goods for some hours it got so that I could hardly speak; and my eyesight commenced to fail me. I had a great many doctors in my time and they did me no good, and I did not want to be crippled up; and when that dry parching commenced I thought I was going to be a burden to my children and I did not want that. I did not care to have a doctor.

In the month of October last year my wife came down to hear Dr. Dowie. She has been a good Christian for about five years. When she came back she said I had better go down and see Dr. Dowie that he would heal me of my troubles, she told me that he prayed for the sick. "You tell me to go down and hear that man when you know I deny the Christians' God? You get me down there? How dare I? She kept at me a whole month and I put it off until the 3rd of November. She wanted me to go, and I told her I would be very busy to-morrow and for her to go out and get me a ticket for Friday the 9th of November. And sure enough she did. On Friday morning I filled my pockets with cigars and brought my pipe, came out to enjoy the day, and I wanted to see what the Lord would do for such a sinner as I. I knew my god, it was that pipe hanging there on the wall. The pipe was the first thing when I got up in the morning and the last thing before I went to sleep. Many times I fell asleep at night and the pipe would fall out of my mouth. So you can imagine what a slave I was to the pipe.

When I came in the morning the janitor said I came too early. The meeting was not until the afternoon. I said I would sit down in the Tabernacle until the meeting. I sat

down by the stove and lit my pipe. I did belong to the Hebrew church for 20 years, but I did not believe in God. Just think what a scoundrel I was to belong to church and not believe in God; but I did not pray and I lost faith in God. I smoked for a time in the Tabernacle, but when the ladies come in I had respect for them and put my pipe away. Mrs. Dowie came at three o'clock and commenced the meeting. She looked in my face and she saw plainly what was written there. She did not want to commence on me first, so she commenced on the women. Said some ladies come here with their medicines in their pockets and expect the Lord to heal them. And then she said some men come here with their pockets full of tobacco. Then I thought Mrs. Dowie had second sight and could see the pipe and tobacco in my pocket. But she could smell it. I knew how she could now after I am free from it, so I knew how she knew I was full of tobacco. I had been using it so long and so incessantly I must have stunk fearful. She preached to me about an hour and a half repentance. After she commenced hitting me so hard I could not look up in her face any more. I felt that sin, and felt that God wanted to drive that bad out of me. I just looked down, could not look up any more, for I thought she was going to point me out as the man she was talking about. When I left there I was like a criminal who had just left a judge or jury. But I wanted to see that wonderful man that could bring people to God so that He can heal them. I came a sinner and went away a bigger sinner. I knew from that day it was a sin to defile my body as I had been doing and I kept at it until the 15th of November, six more days. Sunday morning I came and Dr. Dowie preached to me and called me dirty names, and I thought if he had been out of the prayer room I would have had a fist fight with him. He called me a dirty stinkpot; but I had to take it in the Tabernacle. I knew I was one though. I took a ticket that day and went home, and I had smoked my last cigar. I said to my wife the next day when I was coming to the healing room "I'll not smoke today, I am going to see Dr. Dowie. I was more careful in the sight of Dr. Dowie than in the sight of the Lord. When I came I went in the healing room to see Dr. Dowie. He came along by me and he smelled the tobacco and he wanted us to swear off. The first thought was I cannot. I have been using it for 35 years. I could use 40 cigars a day. I had another habit. I was a gambler. I did not drink much, that is I did not get down in the gutter; but I could on a bet drink 40 glasses of beer. I could if I wanted to drink 40 glasses. But I thought it all over and I swore off. Just as soon as we vowed to leave these things off the doctor prayed for us. I remember how when he had laid hands on me how the warm blood went through me, and these habits went out of me, and the failing eyesight left me. I was a Hebrew still, but with the understanding I was to belong to the Lord.

Nine o'clock I came home and found my family at the table with their evening work and studies. I went along the table the first thing and picked up the pipes. I had all kinds of them together. A smoker you know must have every kind of pipe in existence. My wife looked at me and thought I was crazy. Thought I had only gone three times to the Tabernacle and was crazy already. When I picked them up there was one small pipe I said to my wife we will clean that one up and I will carry it for I want to see if the devil has the power over me or whether the Lord is conqueror. But the desire for tobacco was gone, and I could not bear the smell of it, and then I knew why Mrs. Dowie could smell me, and knew I had that tobacco; I came here for further teaching and since the 21st of last December I have been converted and have changed my religion from that of a Jew to a Christian, and the same evening that Dr. Dowie prayed for me after I was a Christian, the same feeling that first went through me was experienced again, and the rupture on the one side was healed and the other nearly so. I went away from the Tabernacle without a truss. The rupture would

always stick out without it and I walked a long distance; and when I got down to Mitchell Ave., I jumped from the car, and all that came out at the left side was a small protrusion about the size of a hickory nut.

I praise God, he is my Healer and Cleanser and Keeper, and I thank Mrs. and Dr. Dowie for their teaching, and that through their work and influence so many families have found happy homes. Now God put gladness in my heart and I never used to know what that was. And I know what it is to be a good Christian and a bad Jew. I was a Jew in my face, but now I am a Jew in my face and a Christian in my heart. I have given myself up to Jesus entirely. I want to die with His name on my lips, and I praise God for everything He has done for me."

Dr. Speicher: "How much do you get paid for all that Mr. Schmerl?"

"I don't get paid anything."

"How much did it cost you to get that healing?"

"It cost me no more than the car fare, and what I cared to throw into the basket."

"How much did those habits cost you?"

"A good deal."

"Some people think you paid for all this."

"There is not money enough in the country to get me to tell a lie, or to buy that gladness in my heart."

"I think Bro. Schmerl these people believe you."

He defies any man to disprove a word he says, and will give the names of the doctors who made his trusses, and now he is healed.

"Dear friends, is it not worth everything to see what we saw here this afternoon of the many in this room who had been healed. To know of the Lord who is willing to take away these appetites forever and at the same time take away all manner of diseases."

MR. J. M. COLLEY, STREATOR, ILL.

"I wish to add to my testimony of this afternoon something with regard to healing of liver and kidney trouble. There were times when I could not rest sitting or standing, and would lay awake at night and lose sleep, and for months could hardly eat anything. I can sleep anywhere day or night. And another thing, I believe I was born with an appetite for liquor and now I just detest it, and it nearly makes me sick to pass where it is sold and drank. And another thing, I was often sick with headaches, I was so sick sometimes I hardly knew what I was doing. Lately they do not trouble me. I had a touch of one of them lately, but I had been up all night losing sleep is what caused it."

G. CLASSON, 5301 COTTAGE GROVE AVENUE.

"I praise the Lord to-night for cleansing my spirit, soul and body. He healed me from rheumatism, and I praise Him. He cured me from selling tobacco, and I burned my stock."

E. B. JORDAN, NORTH ONTARIO, CAL.

"I was glad to be here to-day, and I believe it has been one of the most profitable days in my life. I have been wanting for years to sit under Dr. Dowie's teaching, and it did me good to hear those testimonies to-day. I was converted 43 years ago in Fulton county, this state, under the teaching of Mrs. Haney, and I have never backslid. While I have never used tobacco or whiskey, I have found many errors and faults in myself.

With regard to disease and sickness, I think about 12 years ago kidney disease came upon me, while speaking in Rochester, Minn. Life became a burden to me, that tired and wearied languid feeling, could not rest day or night, and I would have been in my grave ere this without doubt if I had not found the Lord Jesus as my healer. Soon after Dr. Dowie's teaching in California, I became interested in Christ not only as my Savior, but as my Healer. I was anointed and prayed with for healing and it soon came after that and I am well of that kidney trouble. Since that I had a burning fever and called in a man and he prayed with me and I was per-

fectly well. I nearly broke my leg at one time and was prayed with and made well. This last winter I had the "grip" and I had been telling our friends and people I would not take medicine, that the Lord was my healer; and it seemed like it was going to be a good test for the third day there was a good deal of fever coming on, and I said "Now Lord this is enough." I said "Praise the Lord, this is the devil bringing this on me and I will trust in Christ my Healer," and in a few seconds I was perfectly well.

That night I went to a prayer meeting and told them how I was healed at once. I had heard so much of Dr. Dowie's teaching. had been taking his LEAVES OF HEALING and knew a good many that had been healed on the Pacific Coast to whom I had carried the LEAVES OF HEALING and prayed with them. They had been reading and posting themselves on Christ as the Healer.

So I say I am glad I came here to spend a month or two in the Homes and learn the teaching of Dr. Dowie. I feel better and I praise God and feel like giving glory to the Lord Jesus forever. And another thing, I am so glad that Dr. Dowie and his wife have opened these Homes and people can come from all over the world and be more perfectly taught healing. Many people have been healed on the Pacific coast who were not perfectly taught, they were not educated to take the Lord Jesus by faith as their Healer, and when sickness comes upon them they go back to medicine; but with the teaching received in the Homes it is educating them to be firmly established, and more than that spreading the glorious gospel all over the states, because they get healed in the Homes and go to their homes fully established in this way. That is the best of the whole thing. It is not simply the work down in Chicago, but it is spreading like wild fire all over the country.

I saw an audience not over four weeks ago which was asked "how many of you are in favor of taking the Lord Jesus as your Healer," and nearly every one of the audience, not less than one thousand persons arose. And just to think when Dr. Dowie first came to Los Angeles there were not more than three hundred. Glory to God for such a salvation to suffering humanity, that saves even unto the uttermost. Glory to God.

Dr. Speicher: I am glad to hear, as Bro. Jordan says, that this work is not merely a Chicago affair. Dr. Dowie claims no monopoly. We are glad that the little work started on the Pacific coast is spreading, and other men are carrying it along until nearly the whole world is hearing about it.

Closing prayer and invocation by Dr. Speicher: "Our Father in heaven we thank thee for this day's blessing, we thank thee for thy presence, we thank thee for the manifestation of the Holy Spirit, for saving men from sickness and disease and from their sins, and that many are being brought from the darkness into the light, and we thank thee there is hope for those for whom the physicians say there is no hope. We thank thee that in the name of thy dear Son there is hope for all, and we pray that all these seeking ones may be brought to the feet of the Savior and that their cry going up may be heard and answered by Thee Our Father.

And now may the grace of our Lord Jesus Christ, the blessing of God, and the communion of the Holy Spirit rest and abide with you all now and forever. Amen.

"And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in darkness, and thy obscurity be as the noon day: and the Lord shall guide thee continually, and satisfy thy soul in dry places, and make strong thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

"What shall I render unto the Lord for all His benefits toward me? I will take the cup of salvation and call upon the name of the Lord."

Gottes Weg der Heilung.

Dem Redakteur.

Gottes Weg der Heilung ist eine Person und kein Ding.

Jesus sagte: „Ich bin der Weg, die Wahrheit und das Leben,“ und Er wurde stets Seinem Volke geoffenbart in all den Jahren durch des Vertrages Name, Jehovah-rophi, oder „Ich bin der Herr, der Dich geheilt hat.“ (Johannes 14: 6 und zweites Buch Moses 15: 26).

Der Herr Jesus Christus ist stets der Heiler.

Er kann sich nicht ändern, denn „Er war derselbe gestern, ist es heute und ewig,“ und Er ist stets bei uns, denn Er sagt: „Siehe, ich bin stets bei Euch, selbst bis zum Ende der Welt.“ (Hebräer 13: 8 und Matthäi 28: 20). Weil Er unveränderlich ist, und weil er anwesend ist im Geiste gerade so als wie im Fleisch, deshalb ist er der Heiler Seines Volkes.

Göttliche Heilung ruht auf Christi's Versöhnung.

Es wurde von Ihm prophezeit: „Sicherlich hat Er unseren Kummer ertragen (Hebräer, Krankheiten) und unseren Schmerz empfunden, und durch Seine Streifen werden wir geheilt,“ und es wird ausdrücklich erklärt, daß dieses in Seinem Dienst der Heilung vollzogen wurde, welcher stets fortgeführt wird. (Jsaiah 53: 4, 5 und Matthäi 8: 17).

Krankheit kann niemals Gottes Wille sein.

Es ist des Teufels Arbeit, folgend auf Sünde, und es ist für die Arbeit des Teufels unmöglich, jemals der Wille Gottes zu sein.

Christus kam, um „die Arbeiten des Teufels zu zerstören,“ und als Er hier auf Erden war, „heilte Er jede Unpäßlichkeit und jede Krankheit,“ und alle diese Krankheiten sind ausdrücklich für die „Unterdrückung des Teufels“ erklärt worden. (1 Johannes 3: 8, Matthäi 4: 23 und Apostelgeschichte 10: 38).

Die Gaben der Heilung sind fortdauernd.

Es wird ausdrücklich erklärt, daß die „Gaben und der Beruf Gottes ohne Neue sind,“ und die Gaben der Heilung sind unter den neun Gaben des Geistes zur Kirche zu finden. (Römer 11: 29 und 1 Cor. 12: 8-11).

Es giebt vier Arten göttlicher Heilung.

Die erste Art ist das direkte Glaubensgebet; die zweite ist das vermittelnde Gebet von zwei oder mehr Personen; die dritte ist die Salbung des Aeltesten mit dem Glaubensgebet, und die vierte Art ist das Handauflegen Derjenigen, welche glauben und welche Gott vorbereitet und zu jenem Dienst berufen hat. (Matthäi 8: 5-13, Matthäi 18: 19, Jacob 5: 14, 15, Marcus 16: 18).

Göttliche Heilung wird von teuflischen Betrügnern bekämpft.

Unter diesen befinden sich Christian Science (fälschlich so genannt), Geist-Heilung, Spiritualismus, Entzündungs-Evangelismus, u. s. w. (1 Timotheus 6: 20, 21, 1 Timotheus 4: 1, 2, Jsaiah 51: 22, 23).

Tausende sind durch den Glauben an Jesus geheilt worden.

Schreiber Dieses sind Tausende von Fälle bekannt und er hat persönlich seine Hand gelegt auf Tausende von Personen. Vollständige Auskunft kann man erhalten in den Versammlungen, welche im Zion Tabernakel, No. 251 Ost 62. Str., nahe dem Jackson-Parc, Chicago, abgehalten werden, sowie aus vielen Pamphlets, welche die Erfahrung von Vielen in deren eigenen Worten enthalten, die in diesem und anderen Ländern geheilt worden sind. Diese Pamphlets werden von dem Zion Publishing House, No. 4100 Stony Island Ave., Chicago, herausgegeben.

„Glauben kommt durch das Hören und Hören kommt durch das Wort Gottes.“

Sie sind herzlich eingeladen, vorzusprechen und sich selbst davon zu überzeugen.

ZION.

“LET US GO UP TO ZION UNTO THE LORD OUR GOD.”

AT LAST.

After many years of missionary journeyings, the Lord has permitted us to take the first steps toward the establishment of a great and glorious Stronghold for the work which He has given us to do on this earth.

Five hundred and fifty-two acres of land have been purchased, pending approval of title deeds, and we now announce the fact publicly, and give an outline of our proposals as to how we hope to use and pay for this lovely tract of land.

But first, let us give the location and a brief description of the site. It is situated about 18 miles from the center of the City, and is outside of its southern boundary. It is within two and one-half miles of Blue Island, in a south-westerly direction, on the Chicago and Rock Island Railway. It has been long known as the Cool property, and the gentlemen from whom we purchase it were born upon it. Its situation is very beautiful, and it is most admirably adapted both for our Institutions, and for the settlement around us of some thousands of our friends. Its lowest level is 37 feet above Lake Michigan and its highest 81 feet. It slopes gradually down in all directions, and can be easily and perfectly drained, all heavy rains must flow down from it in all directions into still lower lands between it and Blue Island. Its drainage will be into the Little Calumet River. A lovely belt of forest runs through it for more than half a mile, and it has beautiful natural parks and a plentiful supply of spring water under the Hill of Zion, sufficient to supply a town of several thousands. There are within less than three miles four lines of Railway, the Grand Trunk, the Chicago Central, the Belt Line, and the Illinois Central. The Chicago and Rock Island intersects it slightly at its south-eastern boundary, giving us over 16 acres of land for business purposes on the south side of the Railway, and runs along our southern boundary for a considerable distance.

How do we hope to use this large piece of land?

We hope to lay out two Reserves of not less than 20 acres each on the highest ground, within easy reach of the Railway. On one of these we shall, God willing, erect our various Institutions, and radiate all the little city from that point, and we shall give the other Reserve for the use of the people.

The first of these Reserves will be called Shiloh Park, and the other Sharon Grove.

On Shiloh Park we shall erect, if the Lord permit

- (1) ZION TEMPLE, to hold about 10,000 persons.
- (2) DIVINE HEALING HOMES, arranged around an inner garden and park to be called Beulah Gardens.
- (3) ZION COLLEGE, a series of schools from the kindergarten to the university preparatory school.
- (4) ZION PRINTING AND PUBLISHING HOUSE.
- (5) ZION REFECTORY, for the refreshment of the multitude expected from Chicago and other places.
- (6) HOMES FOR YOUNG MEN, YOUNG WOMEN, AND FOR ORPHANS.
- (7) ZION LIBRARY.

On Sharon Grove there are now two Springs of Water and we propose to make an artificial Lake and Swimming Baths at the lower end, whilst the entire Reserve will be laid out for pleasant walks, drives, and used for open air assemblies in fine weather, with suitable grounds for cricket, ball, tennis, etc. We hope to make this a most attractive feature of Zion as a delightful gathering place for its citizens especially, and for all visitors. We wish to make it one of the features which will help to make Zion so pleasant for the young that there will be no temptation to seek pleasures elsewhere. We shall discountenance all *matches* with outside players of any game, the games being strictly for recreation and enjoyment and not for heart-burning strife and vain glory. A good Band will be encouraged to play in suitable weather such music as will help to cultivate stirring conceptions of the divinest praise and noblest things. This Grove will be the center of the open air social life of the city, where the busy workers of every kind will meet each other in friendly and easy companionship, and where the young especially will be invited to make it their playground. We shall hope that the entire atmosphere will be one of peaceful rest as well as active enjoyment. It will be largely what the citizens make it. The Park can be made “a thing of beauty,” and there is no reason why its memories should not be “a joy forever.”

From Shiloh Park and Sharon Grove the whole of the little city will be laid out in such a way as to make them the central point of interest and attraction, the expectation being that only those who desire to live Christian lives will seek their homes in Zion.

No intoxicating liquors, medicines, tobacco, pork, or anything injurious or offensive will be allowed to be sold upon the ground, and the land will be sold only on condition that it be not used for any such purpose at any time.

Provision will be made by us for a plentiful supply of water for drainage, for sidewalks, and for electric and gas lighting, and possibly for internal electric conveyance. The first three of these services will be provided for as quickly as the sale of bonds and of lots will warrant, and the latter will be left to be arranged for by the people when they meet to carry out their duties as citizens.

Manufactories of certain undesirable kinds will not be permitted within the present limits, except of such necessities as may be required for the comfort of the people; but it is and will be our purpose to encourage the establishment of Co-operative Stores for Family Supplies, Co-operative Industries, and Savings Bank and Building Societies. Thrift will be encouraged and aided in every possible way, and it is to be hoped that, at no distant time, such Institutions may be established.

We do not propose to make any mystery about our financial plans. After full and prayerful consideration, and, having taken counsel with gentlemen learned in the law and business men of long experience, we have settled upon the principal details as to how we propose to pay for and improve and settle this

beautiful Zion which God is giving us as a dwelling place whilst carrying forward our service for Him on earth, a preparation, as we believe, for the Zion above.

We have purchased the land for the low price of \$200 per acre.

This is a matter of great surprise to many, as land in the same neighborhood of far inferior quality and less suitable for dwellings has sold for from \$500 to \$900 per acre, without any improvements. We ourselves thought of purchasing a similar tract at \$550 per acre in the same neighborhood. We feel sure that we have made an excellent bargain.

We propose to raise by Bonds the sum of \$500,000, which we propose to use, if our friends entrust us with their means, in the following manner:

Land	\$ 110,000
Drainage, Water, Sidewalks etc.	140,000
Zion Temple, Homes, etc.	250,000
	\$500,000

We shall make the Bonds of \$20 each.

Bonds will be received in payment for land at par, at any time within two years.

Bonds will bear interest at 6 per cent, payable every six months.

Bonds will run for ten years, or be taken up at any time at our option.

Bonds will be secured upon everything that we possess, or shall possess, in Zion or elsewhere, until they are taken up.

Every cent spent upon the land, and every lot purchased will only strengthen the already splendid security of those who purchase bonds.

And now, will our thousands of friends throughout the country BE IMMEDIATELY PRACTICAL and come to our assistance in carrying this matter through.

Consider this matter prayerfully at once and send us an IMMEDIATE TOKEN of your INTEREST in GOD'S WORK here, by at once remitting to us the sum to purchase AT LEAST ONE BOND, that is TWENTY DOLLARS.

Let those who desire to use their Lord's money in His own work, and who can afford to do so, remove some of their investments in worldly bonds and entrust us in His Name with some of His own money. Send as quickly as possible all you can.

It would be a great joy to us to pay for all the land within the year, although we have five years to pay it in. It would be a greater joy still for us to have the Temple and the Homes, etc., all fully prepared within the same time. It would be the means of the salvation and healing of multitudes for us to have our Temple built quickly.

THE announcement of our having secured so desirable a location for our little city has given great satisfaction to a wide circle of friends, and we thank all for their kind congratulations.

But will they please to remember that, next to the assurance of faithful prayer on the part of faithful people, the immediate need is Cash. We have to pay \$20,000 on the 12th of August on Land Purchase Account, and we do not want to let the season slip away without making a beginning on the Central buildings in Beulah Park. We shall first of all set about the House of the Lord, and hope to get in the foundations, and begin to raise the walls of Zion Temple before winter.

The Divine Healing Homes, etc will follow, just as quickly as the Lord's Stewards send us their portion.

WE hope that our friends will clearly understand that the Bonds which we shall give for their money, in the case of loans made to us for this work, will bear interest at 6 per cent, and will be secured upon all unsold land, and all the properties of every kind that we acquire in Zion. They are also transferable at par value at any time within two years for the purchase of lots, unless the land should all have been taken up before that time, which is a certainty in the opinion of many.

Indeed there is a feeling that there is not land enough to "go round."

WE shall retire Bonds as land is sold, thus preserving the full security of the remainder, and indeed increasing it, for every lot sold will add to the security of the bonds, by increasing the value of the remaining lots.

CHRISTIAN READER WILL YOU HELP?

Then help immediately, and to the fullest extent of your power.

WE expect to sell many lots quickly, and many are now eager to purchase. Some of our people have already taken up Bonds in advance of their preparation, and some have deposited money for the purchase of lots. Those who are here will do their part; but it must be remembered that the majority of our people are workmen, and the winter has been severe, and money is scarce. Let distant friends who see from afar the fight we have to fight for God in Chicago, and who believe that He is with us, help at once.

WE shall have low fares and rapid transit from all parts of Chicago and will be able to take the multitudes out to Zion even more quickly than they get to our present location, there being so many choices of routes.

We want to get the Temple under way quickly.

WHO WILL GIVE A LARGE SUM AT ONCE FOR TO HELP US BUILD IT?

We pray God to make you answer who can.

WHO WILL SEND A DOLLAR EACH MONTH TO HELP US BUILD IT?

Nearly all can answer that. Don't delay. Do it to-day.

WE are toiling away in great happiness, and without weariness. We close this article with the rays of the rising sun streaming in at our windows.

MAY it be an emblem of the response coming to us from all the lands where these LEAVES OF HEALING go with their message from God.

Chicago is the destined metropolis of this nation, as to population, in all probability within twenty years, or even less. It is a great international center also and there is a great opportunity for our Zion.

In subsequent articles under this heading we shall explain some of our plans as to missionary work from Zion by means of Seventies in Chicago, etc. Meanwhile we close, asking prayer for this important undertaking for our Lord, and for sin-stricken and disease-smitten multitudes for whose Salvation and Healing He died, rose again, and ever lives.

"Except the Lord build the House,
They labour in vain that build it,
Except the Lord keep the city,
The Watchman watcheth but in vain."

LEAVES OF HEALING.

REV. JOHN ALEX. DOWIE, Editor.

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CHICAGO, ILLINOIS, JULY 17, 1895.

EDITORIAL NOTES.

"THE Time is fulfilled."

"THE Kingdom of God is at hand."

"REPENT ye, and believe the Gospel."

In these three lines is contained the summary of Christ's Preaching, as contained in Mark 1:15.

No better summary of the Preaching needed for to-day can be given. We have no need for a New Gospel.

ONE of the largest daily papers in Chicago, probably the largest, and certainly the best, in all respects, the *Chicago Times-Herald*, came out with a six column article upon our work, in its issue of Monday, 15th, which we hope to reprint in an early issue of the LEAVES.

IT has created a considerable sensation in the city, and the entire issue was sold out before twelve o'clock, so that a second edition had to be printed early in the afternoon.

MORE than one hundred cases of healing, with the names and addresses of the persons healed, and a short statement of their cases, are given and a general account of the whole work, and of the present series of attacks upon it. Many of the affidavits of the healed, made before Judge Payne are quoted, and the statements of our enemies are also given. Some of these are exceedingly suggestive, and show the real nature of the opposition. It is hatred of Christ and of His claims, and rejection of His work, in the face of overwhelming proofs.

THIS is especially clear in the statements of a Jew named Greenebaum, who is, we understand, one of the so-called "reformed," Jews, who reject the historical accuracy of the Old Testament, saying, as he does, "I know there are statements in the Bible of wonderful results of prayer. These are legends, Biblical legends, and like all legends, must not be taken literally."

How sad! But is it sadder than the condition of multitudes of so-called Christians, who in effect consider the New Testament answers to prayer to be legendary also? The

professed Christian neighbors of Mr. Greenebaum are even more bitter against "the prayer of faith that saves the sick" than their Jewish associate in this persecution.

SOME of the remarks of our adversaries as quoted by the special reporter of the *Times-Herald* are the best proof of their malignity. They simply declare that the solemn testimony of hundreds of persons, some of them well-known professional and business men, as to their healing, are absolute falsehoods; but they do not dare to bring, and never have throughout the whole of these proceedings, a single person to prove their slanderous assertions.

THE real issue is at last getting clearly before the public, namely, "Are the healings genuine, and are they Divine?"

MR. GREENEBAUM, before referred to, says, very suggestively, "Either Dr. Dowie is right or he is wrong. If Dr. Dowie is right, then, in my opinion, we are pretty near the time of the millenium and we stand a fair show without any great delay, of establishing the Kingdom of God upon earth."

TRUE, oh thou persecutor of the Christ, and of His servant, His Gospel is the Gospel of the Kingdom of God, and the Time is fulfilled: for "the Time of the Restitution of all things, which God hath promised by the mouth of all His holy prophets since the world began," is nearer than many suppose, if indeed it has not in a measure begun.

THIS Jewish mind sees clearly the result of our ministry will be the establishment of the truth of the claims of Christ, and hasten the Coming of the King. The Churches are asleep to the importance of the situation, but the devil is wide awake and he is showing the enemies of the Cross the importance of crushing this work.

WE are sure that all our friends will feel that the cause of truth has been greatly advanced by the action of Mr. Kohlsaas, the editor in chief and proprietor of the *Times-Herald*. He has only recently purchased both these papers which had just been consolidated by the late Mr. James Scott. He has invested over a million dollars in doing so. His publicly avowed aim has been set forth to make the paper an Independent Paper, "with a conscience," and devoted to everything that is best calculated to promote the welfare of the city. Amidst many difficulties he is steadily pursuing his purpose, and we trust that our readers who take a Chicago daily will remember that we are heartily in favor of the *Times-Herald*, which is we believe the best, the most honest, and the cleanest paper in the city.

SOME of the vile sheets of the city are suggesting that we have paid for the article to which we refer; but it is scarcely necessary to say that there is not a single word of truth in the insinuation. It is an act of which neither we nor Mr. Kohlsaas are capable, but it is one of which these sheets are constantly guilty: for we have, as stated in these columns, been offered the columns of papers which are now bitterly opposing us, if we would only pay them their price. The article was entirely Mr. Kohlsaas's own motion, and has the hearty approval, we are informed, of the responsible head of his staff, and was written in an entirely impartial spirit by a gentleman of cultivation and high capacity, a graduate of Yale, whose instructions were to present things as he found them.

IT is intended to follow this special issue of LEAVES OF HEALING with another on the ordinary day of publication, Friday 19th, containing many important matters, and the result of the Injunction proceedings before Judge Payne.

"BRETHREN, PRAY FOR US."

DIVINE HEALING HOME

(See Illustration page 656)

THE Divine Healing Home of which we present a view to our readers on page 656 is personally conducted by the Rev. John Alex. Dowie and Mrs. Dowie.

It is situated in a quiet avenue within a block of Jackson Park, where the World's Fair was recently held, and is close to Midway Plaisance. It is only a few hundred feet distant from the Sixtieth Street Station of the Illinois Central Railway. The central part of the city of Chicago, seven miles distant, is reached by express trains in fifteen minutes. The terminus of the Sixty-first Street Electric cars connecting with the Wabash Avenue and State Street cable lines, is only one block west. The Sixty-third Street electric cars come within two blocks and the Elevated Railway is three blocks south on Stony Island Avenue and Sixty-third Street. Beautiful walks and drives in the parks and by the lake shore drive and pleasant boating in steam launches on the lagoons of Jackson Park are accessible. The location is one of the most convenient and pleasant in the city.

The Home is neither a hospital nor a hotel but just what its name implies, "a home." The President and his family make it their private home and all its inmates are treated as his private guests. Services of praise, prayer and teaching of the Word of God are held twice daily in a large assembly room and private interviews are given as often as possible. In addition to these services, Dr. Dowie usually meets the guests several times in each week for special healing services. No charges are made for his personal ministrations and the rates are only for table board and room accommodation. These rates can be procured on application.

The guests in Divine Healing Home No. 2, which is close to the Tabernacle on East Sixty-second Street, are also invited to all the privileges of the principal Home. It is only two blocks distant from the principal Home.

The Home has been established for the purpose of receiving.

First. The sick children of God who are seeking Him alone for the healing in the name of Jesus and through the power of the Holy Spirit; and

Second. Those who are receiving instruction in God's way of healing as set forth in the Holy Scriptures.

It is desired that those who wish to come should arrange in advance with the President for their reception as sometimes there is not room enough to receive all applicants.

God has very abundantly blessed the Home, which, in the opinion of all who have entered it, is beautifully furnished and adapted for the purpose for which it has been established. It was opened upon the first of May last and has been almost continuously filled, frequently to overflowing, ever since; so much so, that the house next to the Tabernacle has had to be refurnished and is now also at this writing quite full of guests. The furnishing of the Homes are almost entirely new and have cost in all nearly \$8,000 which the Lord has graciously provided to the uttermost farthing.

It may interest friends at a distance to explain that the group in front of the Home consists, first, of Dr. Dowie and his wife, who are seated. Their son and daughter stand immediately behind them in the center and the Rev. S.

J. Harrison, Dr. Dowie's assistant and Manager of the Publishing House, Mr. D. C. Alton, Financial Secretary, Mr. J. J. Carpenter, Private Secretary, and Mr. Chas. Canode, Foreman of the printing office, complete the central group of eight persons. To the right of these are Mr. and Mrs. Cotton, Janitor of the Tabernacle, and Matron of Home No. 2, with housemaids, laundress, cooks and janitor of Divine Healing Home. On the left of the center group are a number of the guests who happened at that time to be in the Home. The first three ladies are from Florida, Illinois and Wisconsin, and as the group is further examined we see persons from Iowa, Kentucky, Canada, Colorado and other parts of America. It is a fair representation of the gatherings in the Home, of those who have come from all parts to seek the Lord for healing. It would not become us to speak in terms of praise of the management and the attractiveness of the Home, further than to say that we have known of none who have not come into it with pleasure and left it with reluctance, expressing their gratitude and desire to again come under its roof. It has been a great joy to us to have been honored by the Lord in establishing so pleasant a retreat for his suffering children.

The experience now being gained by Doctor and Mrs. Dowie in the management of these Homes will be of great value to them in the establishment of more permanent institutions in connection with the work in Chicago and elsewhere. Already it is evident that larger facilities would bring increased blessings and a Home of two hundred and fifty rooms (we have at present about seventy in the two Homes) could be easily filled. The boarding houses in the neighborhood have had large numbers of guests who have been unable to find accommodation in the Divine Healing Home, as many as one hundred have been known to take rooms in the vicinity.

The Morning Talks and the special seasons of prayer are seasons of continuous interest and the many testimonies of those of the guests who have been healed in the Homes and in the Prayer Room of the Tabernacle add much to the enjoyment of the guests.

As we write these words we look once more at the picture and think of the joy connected with many of these cases. The first lady in it, Mrs. Benham, of Crescent City, Fla., who was sick for many years and had not been able to go up stairs in her own home nor go to church once in six years, is now enabled to attend to all the meetings in the Tabernacle, in the Home and to have her room on the third floor of the building.

The second lady in the group, Mrs. John Hayden, of Dixon, Ill., was blind and now sees, was unable to walk, suffering from *locomotor ataxia*, and was instantaneously and perfectly healed in the Home. The lady next to her, Mrs. Maggie Parsons, of Madison, Wis., was also perfectly healed as she testifies, after many years of suffering; and the dear little girl, Ethel Foley, of Chicago, standing upon the garden seat in the center, whose right leg had a large tumor, and was paralyzed, is now perfectly healed and able to run about without crutch or brace. Similar stories might be told of others in the group.

Rejoicing in what has already been wrought by God within these walls, we send forth this little picture on its mission, praying that God may raise up still larger and more suitable buildings for His sick ones and enable us to be more useful in this portion of His service.

AN EPISCOPALIAN MINISTER ON DIVINE HEALING.

The following appears in "The Pulpit of the Cross" published in Kingston, N. Y., in its issue of May. It is written by the Rev. Lewis T. Wattson, one of its editors, and shows how our work for Christ has impressed a disinterested and honest enquirer whom we have never seen; but who investigated for himself. We rejoice that our brother is with us in this matter. The letter is written in answer to an enquiry concerning a sermon on Divine Healing which appeared in the N. Y. Herald.

THE REPLY.

DEAR FRIEND:

I am always glad to discuss with those, who are interested sufficiently, the subject of Divine Healing and it thus gives me pleasure to reply to your letter. Yet I must be cautious how I express myself lest I tread too presumptuously on holy ground. My mind and heart both long ago rebelled against the popular theory that miracles of healing were confined to the Apostolic Age and that in this modern day of scientific invention, Jesus must not be expected to fulfill the promise given to His disciples: "These signs shall follow them that believe. In My Name shall they cast out devils * * they shall lay hands on the sick and they shall recover." The common explanation that Christ worked miracles through his Apostles only to convince unbelievers of the truth of the Gospel and that when Christianity was firmly established "the gifts of healing" spoken of by S. Paul (1 Cor. xii) were withdrawn from the Church does not satisfy the devout student of either Holy Scripture or history. Jesus gave a perpetual commission to His Apostles and promised: "Lo, I am with you always, even unto the end of the world." In bestowing all authority upon them He makes no distinction as to duration between gifts of healing and the power of forgiving sins. He does not give the slightest hint that the Apostles alone were to heal the sick, while their successors to the end of time were to go on forgiving or retaining sins. Moreover as an actual historical fact miracles of healing have been performed by holy men of faith in all ages of the Church. We have no less a witness than the great Athanasius to the wonderful works of healing performed by S. Anthony of Egypt, S. Bernard, S. Martin of Tours, and a host of other illustrious saints of the olden time are alleged to have healed the sick and I see no reason why we should not accept the testimony of their biographers. Dr. Gordon, of Boston, in this book on "The Ministry of Healing" has collected a long array of wonderful instances of healing in modern times which are quite authentic enough to demolish the assertion: "Miracles no longer happen." When I preached the sermon, quoted in the *New York Herald*, to which your letter refers, I had in mind the miracles of healing wrought in the name of Jesus by the Rev. John Alexander Dowie, a Scotch minister, now residing in Chicago. The records of Divine Healing, published week after week, in the LEAVES OF HEALING, in a paper edited by Mr. Dowie, read like a chapter out of the New Testament. The testimonies therein contained, it being granted that they are true, belonging beyond all question to the sphere of the miraculous and can be accounted for on no other hypothesis. When eyes totally blind are made to see, ears totally deaf hear, cancers and tumors disappear at a touch, twisted and paralyzed limbs are made straight and perfectly whole in an instant of time, medical science is baffled for an explanation and reason itself cries out: "Truly these are miracles." Yet just such wonderful healings as I have mentioned are constantly resulting from the labors and prayers of Mr. Dowie. I have followed his career carefully for six or seven years, have conversed with eye witnesses, corresponded with those who have been healed and have no doubt in my own mind that the testimonies in LEAVES OF HEALING are true.

Belief in our Lord's power to heal is far more wide spread, and actual cases of Divine Healing are much more numerous

than people generally imagine. The Christians who find in Christ health for their bodies, as well as salvation for their souls, are legion, and I know of not a few, who through faith in Jesus have been healed most wonderfully.

That the words of S. James concerning the Anointing of the Sick imply *bodily healing* just as much as *spiritual blessing* I have no doubt. Those who seek to revive the Sacrament of Unction in the Anglican Communion will, I firmly believe, miss the true purpose of its institution, if they employ it as a passport to eternity rather than as a means whereby the sick are to be restored to health. The perverted notion as to its use so common among Roman Catholics, largely explains why bodily healing rarely follows its administration by Roman priests, and on the other hand the simple faith of a peasant girl, like Dorothea Trudel, has made the same sacrament, though irregularly administered, effectual to a miraculous degree in the healing of the sick.

As to a personal faith in our Blessed Lord *for body* as well as soul it seems to my poor understanding most natural, most reasonable, most scriptural. If "Christ is all and in all" and it is no more I that live, but "Christ that liveth in me," surely I may count on Him to make my body instinct with supernatural life and health through mystical union with His Body. When Satan suggested to Jesus after His forty day fast that He should turn stones into bread, our Lord's reply was: "Man shall not live by bread only, but by every word that proceedeth out of the mouth of God." As our representative He is here—we take it, enunciating a truth to be laid hold of by all the children of God, viz., that our physical being is henceforth to live, not by bread only, but by the living Word of the Father, *i. e.*, by Jesus Himself, who has united our flesh to His Godhead forever; "for in Him," says S. Paul, "dwelleth all the fullness of the Godhead *bodily*, and ye are complete in Him, which is the Head of all principality and power." It is a most glorious truth set forth in the Scriptures that not only hereafter but even now in this mortal life, Jesus, the New Head of the race, by the Holy Ghost, sanctifies our Spirit (1 Thess. v. 23.) illuminates the understanding (S. Mark xiii: 11; S. James I: 5.) and quickens the body (Romans viii: 11; Phil. iv: 13.)

Praying that you and all of us, who are God's redeemed children, may ever more and more apprehend by faith that Jesus is "the Living Bread, Which came down from Heaven" (S. John vi: 51.) and in every time of need draw from Him all-sufficient strength for spirit, soul and body, I am yours in the oneness of Christ and His Church,

LEWIS T. WATTSON.

SMOKING AND CHEWING.

SELECTED BY ELIZA F. M'GAUGHEY.

Key of C, $\frac{3}{4}$ time. Sing to the old tune of "Sowing the Seed by the Daylight Fair," etc.

"Smoking the weed by the daylight fair,
Smoking the weed by the noonday glare,
Smoking the weed by the fading light,
Smoking the weed in the solemn night,—
Oh! what shall the harvest be?
Oh! what shall the harvest be?—CHO.

Sowing the seed of a poisoned brain,
Sowing and reaping both palsy and pain,
Forging the chains of your slavery,—
Sure, ah! sure will the harvest be?
Sure, ah! sure will the harvest be!

Smoking in faces of ladies fair,
Poisoning all the ambient air,
In coaches and cars where ladies ride,
The room of the sick and the home of the bride,—
Oh! what shall the harvest be?
Oh! what shall the harvest be?—CHO.

Chewing the weed by the morning light,
Chewing all day and far into the night,
Defiling all places,—the high and the low,—
The stairway, the carpet, the beautiful snow,—
Oh! what shall the harvest be?
Oh! what shall the harvest be?—CHO.

—From the *Gospel Messenger*, May 21st 1905

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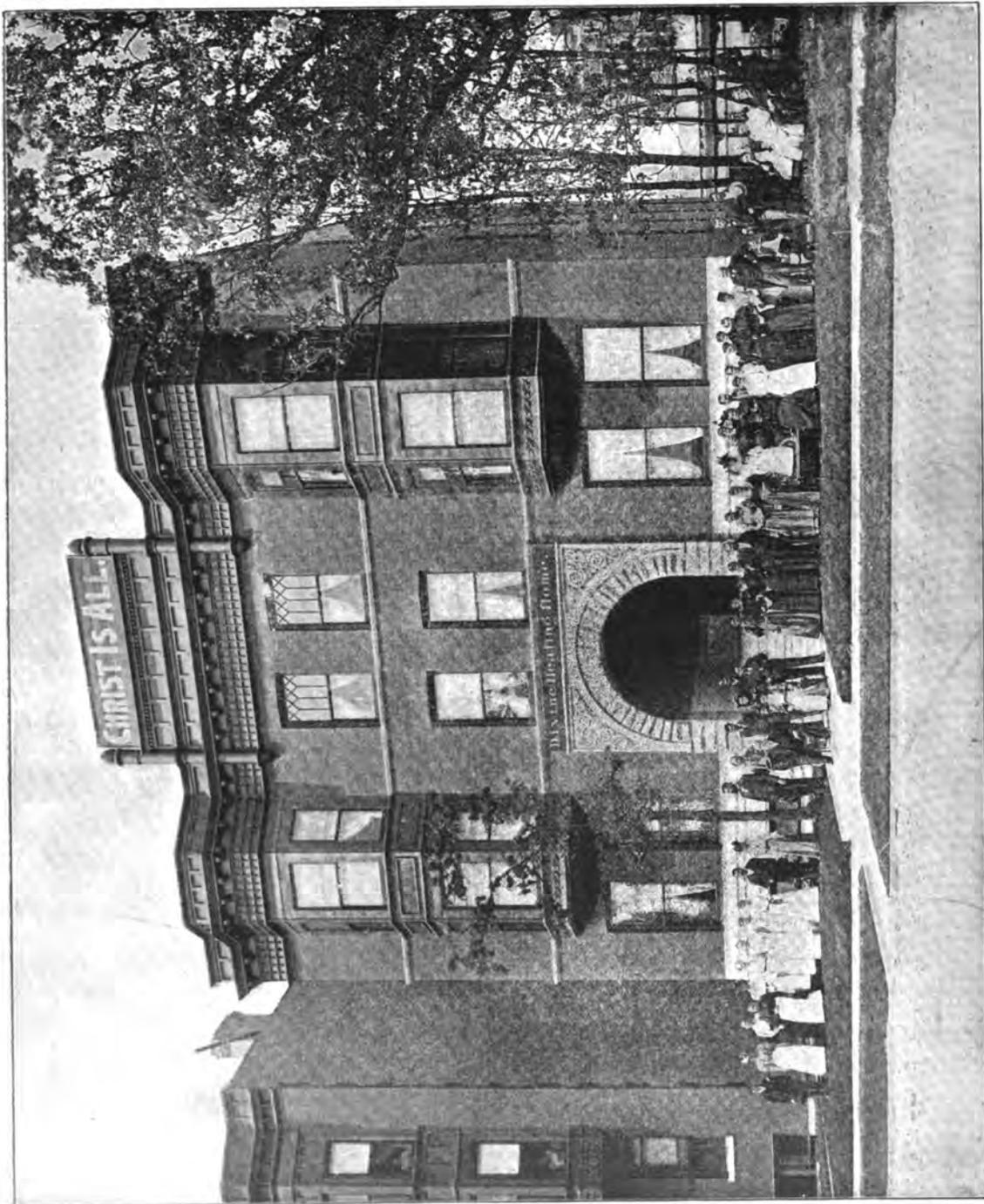
HOME No. 3,

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Letters must be addressed to Dr. Dowie.

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He sendeth His word



and healeth them.

LEAVES OF HEALING

I am the Lord that healeth thee.

And the leaves of the tree were for the healing of the nations.

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EDITED BY THE REV. JOHN ALEX. DOWIE.

VOLUME I. NUMBER 42. (New Series.)

CHICAGO, JULY 19, 1895.

PRICE FIVE CENTS.



THE TIMES-HERALD AND DIVINE HEALING MISSION IN CHICAGO.

[The following article occupies six columns in the *Chicago Times-Herald* of Monday, July 14th. It was written at the special direction of Mr. H. H. Kohlsaas, the Editor-in-Chief, and of Mr. McAuliffe, the Managing Editor, by a very able member of the staff of that paper, Mr. H. Lowrie. It has created in the city, and throughout the country, a very profound impression. Vile sheets in Chicago have falsely alleged that it was simply a costly advertisement for which we had paid a large sum of money. These insinuations only proved the character of the papers which made them. They judged the *Times-Herald* and its proprietor by their own standard, and showed how capable they were of such a dishonorable action. Mr. Kohlsaas recently paid One Million Dollars for this great paper, which had been consolidated by the late Mr. James Scott as the principal Democratic organ of Chicago. When Mr. Kohlsaas assumed the proprietorship he declared "the policy of the *Times-Herald* under its new ownership will be that of an earnest, patriotic American newspaper. It will be *wholly independent of party ties*, striving for that which is best for the nation, heedless of the dictates of mere partisanship." and in a very noble leading article on the following day, which we do not happen to have at hand, the purpose of the proprietor and editor-in-chief was very fully and manfully set forth, as the establishment of "a paper with a conscience." We believe that promise is being fulfilled, just as rapidly as is possible, and that the *Times-Herald* will inaugurate a new era in American daily newspaper journalism, if it continues to be led in the path on which it has so grandly started. It was simply in performance of his general promise, and without any previous personal communication with ourselves, who were personally unknown to Mr. Kohlsaas, that he set on foot prolonged and careful enquiries by various special reporters, and the result was, at last, the publication of the article subjoined. There was not a single daily paper in Chicago which had not joined in the "ring" against us, and this action of the *Times-Herald* was taken in the teeth of all the prejudices excited by the vilest calumnies, and as a simple matter of duty. We think it due to our readers to make known these facts, and to ask those who take a Chicago paper to take the *Times-Herald*, believing as we do, that it is in every sense the best of all the Chicago dailies, and we do this, not merely as an act of gratitude for this act of kindness to our work for the Lord, but because it has been our opinion from the beginning of the new management. When the *Inter-Ocean* was controlled by Mr. Kohlsaas last year it was friendly to us, but since then it has become one of the foremost of our traducers. Let us hope that the present proprietor of the *Times-Herald*, who is still comparatively young will be long spared to carry forward what he believes to be his God-given work, and that prosperity of every kind may attend his efforts.]

CURING BY FAITH.

Dowie's Claims Which Judge Payne Will Pass Upon.

UNIQUE POINTS IN LAW.

Is the So-Called Divine Healer a Real Miracle Worker?

AFFIDAVITS BY HIS PATIENTS.

MANY PERSONS TAKE OATH THAT PRAYER HAS REMOVED ALL MANNER OF ILLS—OBJECTION OF NEIGHBORS.

Judge John Barton Payne has been called to decide whether John Alexander Dowie is a mountebank or divinely appointed apostle. He has under advisement an opinion on a proposition contended by one side that the very claims of the preacher are preposterous enough to brand him as an imposter; by the other that the power which cleansed the lepers, healed the centurion's servant and cooled the fever of Peter's wife's mother on the mountain side in the land of Zabulon and Nephthalim, is as potent and active now as 1,864 years ago.

This controversy has come to issue by reason of the wide reputation of Mr. Dowie's work. It was started because the score of psalm singing people who first came to his home have grown to a multitude. It is prosecuted by the families on Edgerton Avenue, who insist that the neighborhood has become the mecca of the lame, the halt and the blind, to the detriment of their peace of mind. It will be fought to the last appeal, lest the little wooden tabernacle repeat the scenes wherein all Syria brought to the foot of the Galilean hill all that were taken of divers diseases and torments and those possessed of devils.

SPREAD OF DOWIE'S FAME.

It is the fame of the institution and its leader which have heightened the offense in the minds of his adversaries. He has become the recognized head of the cult believing in the theory of Divine healing. His fame—good, bad and indifferent—has become as wide as the continent, and wider. His claims of teaching the way to cures as wonderful as the miracles until this morning his guests from a distance number nearly a hundred and his daily meetings have no limits in the size of the audiences, save the walls of the church. Beginning with one house, he now has three, and, whether his doctrine is honest or dishonest, the fact is evident that his following is doubling with each year. One tabernacle led to two, one press to a publishing house, one paper to a series, and already there are promised pilgrimages to Zion as devout as those to Quebec.

This has all happened since the day the painters labeled his sanctuary in a way to attract the eyes of the visitors to the world's fair. It was found there was no statute under which Mr. Dowie might be prosecuted. He claimed only to conduct a church, to preach his own orthodoxy, to interpret the Bible. This was his right, he claimed, under the constitution. He made his defenses on this line until the council passed an ordinance that all hospitals must be licensed. He read the act but refused to be disturbed. He denied that his institutions were hospitals; urged the dictionary as proof. He told the authorities he had no physicians, no nurses, no medicines, no wards, no patients. His building, he insisted, was his home; the people therein his guests.

PAYNE'S UNIQUE POSITION.

It is this strange combination of facts which has made

Judge Payne a modern Pilate in the estimation of his associates on the bench. He is not to decide a question in ordinary law, but to determine the possibility of the absolute power of faith and prayer over human ailments. One party to the suit has scores upon scores of instances in which it is claimed all manner of afflictions have been cured by faithful supplication and the laying on of hands; the other avers that each and every instance is one of delusion, a case of hysteria or a statement for hire. During all this contention there have been brought to light some of the strangest claims and assertions ever related since the days of the gospel of Matthew.

John A. Dowie is a round man with a small eye and a will power which is described in every word and act. He never tells of the beginning of his work without a vigorous denial that any credit is due his own efforts. He claims for himself no results from his practice of laying on hands, except that the formality was part of the divine plan as a ceremony. He repeatedly explains that he heals only when he has been able to convince people that their faith is to be the salve and that his offices end the moment the blind are in condition to see or the lame to walk or the deaf to hear. It is with superlative vehemence he denies any results are his own workings—desiring only the credit of influencing the unfortunate into a state of mind to make it possible for the visitation of the power which startled the apostles.

DOWIE'S INSPIRATION.

This conviction that all verses in holy writ are not acrostics or enigmas and mean exactly what they say came to him as a Congregational pastor in Sydney, Australia. There was raging in that city a dire plague. His congregation was in the heart of the scourge and within a few weeks he had seen the clods drop in the graves of forty of his flock. Physicians, he says, were helpless.

It was in the very severity of the conflict, in Mr. Dowie's story, that drove him to desperation. He asserts that he heard the triumphant mockery of the fiends in his ears as he prayed in the homes of the widows and orphans. He recites that once he was sitting in his study in a fit of abject desperation. He slipped from his chair to his knees and begged in the wildest fervor for a deliverer for his people. There then came, as in a vision, he says, the words from the text declaring the Nazarene the healer of all diseases.

It may not be true, but Mr. Dowie declared from that moment there was not a single fatal case in his congregation. He arose from his knees, went directly with a messenger to a neighbor's house and during the afternoon prayed to their feet from the sick bed three little girls consigned to death by physicians. They walked in health within the week, and Mr. Dowie now wears a golden monogram the children gave him as a token. He confesses that he was amazed, but amazement has grown into conviction with him.

He says the power he received at the first instance has never deserted him. His claims embrace 18,000 instances of equal peculiarity.

The next step in Mr. Dowie's theology was to convince himself that his prayers had no limit in effectiveness this side of actual creation. He learned to reason to his own satisfaction that it was no harder for prayer to cool a fever than to change a limb from its halt to health or to give the palsied arm its natural cunning. He went through Australia preaching and teaching, and then came to California to continue the spreading of his doctrine. He prospered, willing purses opening in return for his offices, and to aid his fame in making the circuit of the world he moved his healing rooms and homes to the gate of the exposition.

Miraculous as was his experience with an epidemic, as exploited by his own words, his professed work in Chicago far surpasses it in the region of the mysterious. He bases his right to live among the people of Edgerton avenue upon the character of his accomplishments. He defies his enemies to prove that the cures effected in the little back room of the tabernacle are not genuine in each detail, and scoffs at the

sensitiveness of neighbors who are shocked at the sight of "godly people seeking their God for healing." He calls it unrighteous persecution, the meantime resolving not to move out of town lest he waive one point in his contention that divine healing is a part of the plan of the universe.

CURED BY PRAYER.

He makes defense on the truthfulness of his works. He cites as a first miracle the result of his prayer for Sadie Cody. She swears that by some mysterious power her left leg was lengthened three inches, and she was enabled to walk without a limp. Her relatives verify her story.

Miss Cody was carried into the home on a stretcher, taken from the train a helpless, doomed woman. The people of her Indiana town told her she would die among strangers. She came to the tabernacle in her extremity. She asserts that all the physicians in the town had pronounced her marked for the grave, and swears before a notary that Dr. C. A. David, in State street, had declared her beyond the assistance of medical science. Conviction that she was to be instantly healed, reads the affidavit, came the moment she became a resident member of the singing, praying band. She so told Mr. Dowie, but he sent her to a room to spend a season with her Bible. Others were sent to bolster her faith. Prayer lasted two days, and then the preacher concluded the time had come for the laying on of hands. Miss Cody was carried to the healing-room and placed upon a sofa. Mr. Dowie listened to her confession of faith and then prayed; so did Miss Cody. Mr. Dowie concluded his ministration by a command to "arise and walk in the name of the Lord." Miss Cody describes in her affidavit that she felt within her some terrific force. She struggled, and, arising, stood upon her feet. She walked across the room, the first time she had stood without assistance in a year. Within eight weeks, she says, she left the home a well woman. She came to Chicago from Morris, Ill., to bear witness to the genuineness of the cures of Mr. Dowie.

SCHOONOVER'S STATEMENT ATTACKED.

William Schoonover is a merchant in Argus, Ind. The miracle which he says was worked upon him consisted in the immediate restoration of the power of his legs. Dowie's neighbors in Edgerton avenue insist that he made his affidavit for pay, and charge that the demonstration was a hippodrome. He alleges he was carried from a secondary home to the healing-room in the main building one evening. He arose at the conclusion of the first prayer from the lips of the preacher and "was then and there able to and did rise up without any assistance at the command of John Alexander Dowie to walk in the name of the Lord."

George W. Riggs, whose house is across the way, witnessed this so-called miracle. He hoots at its genuineness, declaring that the procession of singing people which followed Schoonover were dupes and parties to a scheme to make an impression on the neighborhood to the end that hostilities might end. Others in the opposition claim that Schoonover was paid to be leading actor in the drama.

Mrs. Margaret C. Stafford and Miss Black, who live at 481 Ogden avenue, have been listed by Mr. Dowie's opposition as people who have fared ill at his hands. They were forced to bring suit in court to get payment on a note for money loaned. This transaction cost them time and worry and money, and upon that score it was insisted they would decry the asylum and repudiate the tabernacle. But they both uphold Dowie and his methods.

[With reference to this note, a few words must suffice. It was given for money loaned to the Mission. The persons named here are well known to have been healed of deadly diseases through our agency, and they were inmates of our home for several years, for which no room or board money was ever paid. It was understood that the money was given as a voluntary act of gratitude to the Mission for as long as it might be required; but, as we did not intend to remain in Chicago at that time for more than three years, a note was drawn for that period.

Before it became due, it was found necessary to disassoci-

ate these persons from the work, and Mrs. Stafford then, apparently in revenge, sold the note to a person for one dollar, a note calling for nearly \$3,000, a "most suspicious circumstance" as Judge Haney said in open Court. However, we were by law compelled to pay the same, although we alleged and still believe that there was a conspiracy, and that she never sold the note in reality for "one dollar" to G. W. Cole, or any other person, notwithstanding the assertions of herself and of her attorney to the contrary. We believe that she simply parted with it for the purpose of avoiding her just debts to ourselves for years of care in our home, not to speak of the fact that, as she has publicly testified, she was raised up by our agency from a dying bed in Oakland, Cal., when life was despaired of. We paid every cent of the note and interest, and are happier in having done so than those persons can be who successfully conspired to legally rob us, as we believe. The matter is fully known to our people here, and we have their hearty and unanimous sympathy, publicly given in the Tabernacle. They also helped us to pay the unjust claim. Had it not been for this public reference to the matter we would not have named it; but it is our duty to explain it here and now. Even these departed friends have, however, to affirm the fact that Christ is the Healer, and that we have been so used to them. We are content to leave the matter with God, and to abide by the truth of what we have written here. J. A. D.]

Mrs John Hayden was brought from Dixon by her husband to be treated for blindness. One eye was completely darkened and the other less than half useful. Mr. Dowie opened both, according to the cloud of witnesses. It is recorded under oath of the members of the congregation that with the falling of the scales there also came a visitation which stripped the body of locomotor ataxia. The chapter dealing with her case recites that she was carried into the healing-room by her husband and her maid. People who saw her believed she was truthful in claiming to be helpless, and they profess to have been startled to see her walking from the room within a few moments. She had prayed in her faith, the muscular affliction passed in an instant and the eye gradually received the light.

THE CASE OF MRS. YOUNG.

Mrs. Amanda Young has contributed a cushion and a set of braces to the galaxy of trophies which Mr. Dowie produces as evidence of the success of his practice. They are nailed to the wall of the sanctuary behind his pulpit, forming a part of the series of festoons which completely hides the plaster in this end. She refers to these implements discarded as proof that the prayers were powerful in her cause. She lives at 6640 Oglesby avenue, and insists the neighbors knew full well she was helpless four years. The cushion was for her back and the braces for her spine. Physicians, says Mrs. Young in her enthusiasm, advised an operation to save her life. She refused to submit. She conceived divine healing as a last resort and sat a hopeful listener to Mr. Dowie in the tabernacle. The appointed moment came. All the surgical appliances were removed and she has no doubt her good health and ability to come from a confirmed invalid to a strong woman was due, entirely to prayer.

Mr. Dowie has also affidavits from his pew holders to help him prove to doubters that it is not essential that he be at the side of the afflicted. Thomas Wanless, of 6400 Dickey street, has contributed several pages for the court on this point. Having learned of the modern wonders in the tabernacle from the lips of Mr. Dowie, he proceeded to have all his family and relatives brought to the understanding. Clifford Kilpatrick, of Dickinson County, Iowa, is his first convert. He is a brother-in-law. He was down with heart disease—so low all business had been abandoned. He came to the Edgerton avenue Mecca to "learn the teaching." There was one season of prayer with the ministration of the hands, and both the patient and his advocate swear he went back to his farm without an ailment. Mr. Dowie continued to pray for him across two states and Mr. Kilpatrick writes he has be-

come as a man who has discovered the fountain of perpetual youth. His affidavit has no vouchers.

SON AND WIFE ALSO CURED.

This agreement so elated Mr. Wanless that he tried the same methods in the case of his son and wife. The one had serious stomach inflammation, the other fever. His document continues: "He was in a serious and critical condition, so that the affiant went to said Dowie and asked said Dowie to pray for the healing of the said son, which he did and immediately thereafter affiant returned to his home and found that in the meantime his son had entirely recovered and was asking for something to eat and did eat a reasonably hearty meal, and that since that day he has never been sick a day.

"And affiant further states that his wife, Minnie C. Wanless was seriously ill with the fever; that he sent word requesting Dr. Dowie to pray for her in the afternoon at 7 o'clock she was instantaneously healed and arose from her bed and helped to get supper. And affiant further states that at the time this prayer was offered for her healing, Dr. Dowie was about four miles distant from the said Minnie Wanless." And the same claims are made at the monthly meetings of those who insist they have been divinely blessed.

Dr. Sanger Brown has had opportunity to know exactly all the details leading to one of the most remarkable claims which ever came out of Zion. It is the instance of Annie Schaeffer. Her declarations, which have been widely spread by the preacher, are to the effect that Drs. McGraw, Oxner, Sanger Brown, Turk, Tinning and Ryan had attended her. She says she was as helpless as a babe, unable to move her arms, hands, legs or feet without dislocating the joints. Cook County Hospital doctors gave her strychnine hypodermically for seven months. She was pronounced incurable.

Dr. Brown, in the remarkable affidavit of the woman, took her before the association of physicians—some sixty in number—who united in a verdict. Miss Schaeffer had "idiopathic muscular atrophy," which is the scientific name for the trouble the girl, in simplicity, describes. She returned to the home of Mrs. Buchanan, 682 West Van Buren street. There her attention was called to the divine healing institution. She begged to be driven there. She met Mr. Dowie in the tabernacle. He asked the condition of her faith. She replied she believed in prayer. This was accepted as a symptom pointing to a healing. The preacher prayed and from that moment Miss Schaeffer has not known sickness or pain. This is what she swears to on a Bible.

Dr. Brown says that Miss Schaeffer suffered one of the most serious attacks of hysteria he has ever witnessed. He describes her as a hard working woman whose nervous system had been shattered by long work and overwork, whose mind was full of all conceivable imaginings. She was taken to the home for six weeks, and the absolute rest and good care brought her from the misconception of her physical condition. Miss Schaeffer insists her diagnosis was right, and maintains she accurately remembers the verdict of the doctors. The complete health she now enjoys she attributes to the faith in prayer, while the physicians are convinced she was cured in her mind, ridden of the hysteria and in this way has come to be a strong woman in the home of Mrs. Canary, in Seventieth court, and a faithful member of the cloud of witnesses at Zion.

JAMES B. BATES' LEG MADE GOOD.

James B. Bates is regarded by the congregation as one of the most remarkable members of the sect. His belief is a conviction as positive to himself as is the facts of his life that the prayers of Mr. Dowie and himself have made a worthless leg into a good one. He is the senior member of the South Branch shipyard. Mr. Bates has lived in Chicago twenty-six years, and is amazed that people accept his word in business transactions and doubt the story of his cure. It is this: His foot was drawn up and made helpless. During the affliction he fell down and did not walk for more than a year. Physicians put the member into a plaster cast, sent him about the country in an attempt to get relief. This search was fruitless.

"Rev. John Alexander Dowie taught the efficacy of prayer, and in my desperation I resolved to listen to his explanation of the Biblical promises," said Mr. Bates. "I went several times to the meetings and finally concluded I was ready for test. I went into the healing-room, thinking it was a farce. This doubt made the cure impossible and when I came out I was disappointed. My only hope was to try again. I secured tickets for two more seasons of prayer with Dr. Dowie, and at each session my faith was increasing. This fact I announced at my home and there was great joy.

"There finally came the moment which seemed to be the time for the answer to the prayer. I reached to my foot and took away the splints and steel. The Doctor came by me and I lifted up my voice that he pray that the helps should never be used again. I told him I could not take a step. He laid his hands upon my head and prayed and then said: 'In the Name of Jesus, stand up.' And I stood up. He then laid hands upon my leg and rubbed it from my knee down and continued to pray for me, and then and there I felt the warm blood running through my veins. Then he said: 'Now walk, in the Name of Jesus.' I stepped without pain and walked to the platform to bear witness. In three seconds I was walking about the room and when the services were over left the place without assistance and climbed the steps to take the elevated train home. This is my statement under oath, and I affirm that there has never been trouble in my walking since the day my prayer was answered."

His crutches are also shown in the collection of trophies.

HENRY GREENBAUM IN REPLY.

Henry Greenbaum, who lives in the midst of the homes, has no confidence in the stories or affidavits of the people who have lived in Zion. He insists the assembly of unfortunates has made life very miserable in the locality, but, aside from this objection, reasons the claims of the congregation are preposterous, illogical, barbarous and menacing to the science of the day. "Either Dr. Dowie is right or he is wrong," he argues. "If Dr. Dowie is right, then, in my opinion, we are pretty near the time of the millennium, and we stand a fair show, without any great delay, of establishing God's Kingdom upon earth. If all these sick persons can be cured by faith and prayer, what is the use of having any medical colleges? What is the use of having any drug stores? According to Dr. Dowie, it is sinful to take any medicine at all. There would be no need of the medical profession.

"More than that. If ailments of the body can be cured by faith it is logical to say that any deficiency in morals or intellect can be cured by the same divine dispensation. There would be no need for the Civic Federation to clean the streets down town by manual labor. All we would have to do is to pray for a nice gushing rain every night between 2 and 4 o'clock in the morning, when it doesn't interfere with anybody in that part of the city, where the streets are paved, and all the dirt will be flushed into the sewers. We will come down every morning and behold a perfectly clean city. I claim that this is logical. Dr. Dowie may not claim that, but I tell you that if ailments of the body can be cured by prayer, then any sort of ailments can be cured. What puzzles me is why it should be necessary for those who are sick to come here, long distances, from other parts of the country, in order to have Dr. Dowie cure them. Why could they not be cured at home?

"Now then, as I understand it, all that is necessary is to have faith. If this proposition is correct, then we are all wrong, and all our human efforts have been in the wrong direction. Instead of following up scientific research we should simply have built up faith as a cure for all ills of every kind. If these things can be accomplished by faith, everything can be accomplished by the same agency. That being the case, in my opinion, we should have no need of newspapers. When we go to bed at night we will simply pray to the Lord to put us in possession of all the news by the time we awake and in the mysterious ways of providence when we wake up the next morning we will know everything that is going on

"We won't need any railroads to conduct us from Chicago to New York. All we need is to pray and have faith when we go to bed and we will in some way be removed and find ourselves in New York City. It is true that everybody don't agree upon the efficacy of prayer in this way. It is said that General Lee always prayed for success on the evening preceding a battle. The rebellion did not succeed, notwithstanding.

COMPLETING A CANAL BY PRAYER.

"I know there are statements in the Bible of wonderful results of prayer. These are legends, Biblical legends, and like all legends must not be taken literally. The Jews have prayed for 1800 years for a return to Palestine and the rebuilding of the temple and it did not avail them. True it is that they addressed their petitions to the God of Israel and did not appeal to the Lord Jesus. I hold that if faith and prayer will accomplish what Dr. Dowie claims it will, then instead of paying out \$160,000,000 per year for pensions, all that would be necessary is to give the veteran soldiers one month's pension and by the agency of prayer all of them could spend all the money they pleased as long as they live and the amount of cash in their pockets would always remain the same. We would not have to spend \$30,000,000 to build the canal. All we would have to do is to have faith in Jesus and pray fervently to give us that ditch by divine agency, and behold it would be completed within twenty-four hours.

"I do not know anything about the history of any one specific case, but I do know that there are a whole lot of foolish people in the world who do a great many foolish things."

Lila Carley laughs at the logic of Mr. Greenbaum and only asks him to listen to the pathetic speech of her little daughter as evidence of fact against a theory. It is impossible to make any member of the family at 140 Peoria street doubt for a moment that sister Cora came out of a life of deafness as the result of earnest prayer and simple faith. The history of the case is not word-of-mouth or neighborhood gossip, nor even the tale of a child. It is in the archives of Judge Payne's court.

Fever tore out the drums of her ears. It is sworn that doctors planned all manner of operations. Mrs. Carley feared the result. She sought, according to the record, Mr. Dowie and the tabernacle. She listened to his teachings. He prayed five times for the afflicted, and at the conclusion of the fifth appeal Cora's ears were opened. The child was cured of all complications without a stay at the homes. Her afflictions have never returned, and the candor of the mother in the recital bears conviction that the case is certainly a mystery, with no proof that the outcome was not the result of faith in some supernatural power.

Willie Esser, a romping youngster from 5205 Armour avenue, complains with boyish enthusiasm because he lost three years of play. This was while his left leg was paralyzed and his shoulder humped by a crutch. This is the testimony, true or perjured, and signed by both mother and son:

"Alexander Dowie prayed with me in Jesus' Name, laid hands upon the leg and gently pulled it down, and at that time all pain departed, and the leg was lengthened, so that he could easily stand upon it and walk up and down the floor without a crutch or brace or boot. He went away, leaving his braces and crutches and shoe in the room, and has never suffered any more pain from the disease since that time. Both legs are the same length, though he limps slightly at the present time, apparently more through force of habit than from any defect or any disease remaining; that the left leg is still smaller in size than the other, but is gradually gaining in size, and if it continues as it has, will grow to be as large as the other one."

CHILD RESCUED FROM BLINDNESS.

Judge Smith, who is conducting the side of the prosecution of the neighbors to prove the divine healing institutions hospitals or nuisances, lifted his eyes in amazement at the claims of Mrs. Margaret Dowling. She insisted in court, as she does out, that the prayers in the Zion tabernacle were as

wonderful as the clay from Mount Olive. She pathetically tells that her baby lost the use of an eye when 1½ years old. The other began to fail, and the physicians insisted that the tot was to become totally blind. Mrs. Dowling relates she was nearly crazed with grief. A year ago this week she heard of the fame of Zion Tabernacle from the lips of a convert.

Mrs. Dowling sat with her grief during several sermons. The preacher proclaimed his conviction. She became convinced. It was her last hope. She went to the healing room at the conclusion, with several others. She had her child. The company kneeled. Dr. Dowie passed among the suppliants. He prayed with the blind girl. He touched her lids, and be the mother's word true, she saw instantly. She went home in a delirium of joy and for the first time in ten months she sat in her chair at the supper table. The cataract began to disappear, and last week came with her mother to make additional oath that the healing was complete and exactly as outlined.

Sunstroke and paralysis drove Rev. William O. Dinius to the tabernacle from North Harvey. He was stricken during a trip in Georgia, and in this instance the word of one preacher corroborates the word of the leader of Zion. His faith was like a mountain when he went and thus his season of study was shortened. He went directly to the sacred room and at the conclusion of the ceremony was healed without a trace of his afflictions. This case also caused Judge Smith to listen intently, along with the crowd which packed the judicial chamber. It was passed by the prosecuting neighbors as one more instance of pitiful delusion, or testimony from a man whose interests in the case did not appear in public.

Minnie Diest told the court her brother, who is a surgeon, said she would never gain the use of her left leg without an elaborate and painful operation. She replied she preferred death, but in her extremity decided to try the faith and divine healing theory. She came from Dauphin Park to Edgerton avenue. She had been an infidel. There was nothing in religious matters to interest her. Mr. Dowie's sincerity of purpose won her belief. She believed his teaching was the truth, and in a little meeting at the conclusion of the service she asked his prayer. "Health came instantly," is her own expression. "I was able to walk, to bend the knee, the first time in twenty-two years."

FUHR'S BURNS HEALED.

August Fuhr rushed into the first home with the flesh of his hands and face burned to a crisp by boiling water. He refused medicine or salve, but came from 335 West Chicago avenue to be healed by faith. Dr. Dowie received him at once, and from that moment the smarting ceased, and within a week the bloches were hidden by absolute recovery. He brings friends to prove his sworn description, and from the lips of many mouths seeks to establish he is not hysterical nor a dupe. His case is enforced by the experiences of hundreds in all manners of ailments, and within recent days the following witnesses have been added to the great congregation of believers in divine healing:

WYMAN, ALBION, 1495 Fulton street, Chicago, son of C. E. Wyman, attorney, Unity Building, Chicago. Healed of hereditary consumption in its last stages; certified to by Professor W. M. W. Davidson, professor of physiology in the National Homeopathic Medical College of Chicago; office, 1333 W. Lake street.

GOURLEY, FLORENCE, 5725 LaSalle street, Chicago. Healed of hip disease. Could not walk for four years.

PARSONS, MRS MAGGIE E., 1014 Spaight street, Madison, Wisconsin. Healed of five years' severe uterine disease, etc., when in a hopeless condition. Full account appears in the Wisconsin State Journal of Aug. 29, 1894.

CLARK, MRS. DR., physician, of Kansas City. Healed of diabetes.

PALM, R. F., 588 W. Harrison street, Chicago. Healed of cancer in the face.

MAXWELL, MRS ANNA C., Sparland, Ill. Healed of hemorrhage and tumor.

LARNER, MRS L. L., 916 Lake Avenue, South Chicago, wife of Dr. L. J. Larner and daughter of Dr. C. E. Willing. Healed when at the point of death, suffering from fever and convulsions.

BARTHOLOMEW, THEO. C., 248 East Fifty-five street. Healed of disease of the stomach, possibly cancer. Wife healed of diphtheria, etc.

BARR, MRS MINA, 11234 Indiana avenue, Roseland, Ill. Healed of tuberculous consumption.

MILNER, MRS., Sycamore, Ill. Healed of granulated eyelids, etc.

AMES, MRS. N. L., 4862 Washington avenue, Chicago. Healed of cancer and sixteen years' sickness.

KEELY, MISS RUTH, 605 Sixty-fifth street. Healed of hemorrhage of the kidneys, etc.

NINZ, OTTO, 893 North Lincoln street, city. Healed of rheumatism, hernia, kidney and liver disease, and tobacco habit.

WHITE, JOHN, 1146 Forty-eighth street. Healed of tobacco habit of thirty-five years.

COWAN, DAVID, lawyer, 667 Bloomingdale road and 110 LaSalle street. Healed of deafness in right ear of over forty years, piles, etc.; his son Archibald also healed in Jackson, Mich., when dying, and his wife healed of various infirmities.

NICHOLS, JAMES A., Harvey, Ill., P. O. Box 223. Healed of many diseases, including heart disease, lung disease, spinal irritation, iritis and paralysis.

KING, MRS., 1265 Center street, Oakland, Cal. Healed of cancer in the tongue.

LOHMAN, MISS MAY, 5936 Union avenue, Chicago. Healed of paralysis in right leg from knee down; leg lengthened an inch and a half to an equality with the other.

HICKS, MISS AMANDA M., late principal of the Clinton College, Clinton, Ky. Instantaneously healed of internal cancers, tumors, etc., having been carried 400 miles on a bed in intense agony; now on a tour in Europe. This lady is a cousin of the late President Lincoln.

WASHBURN, MISS, Rensselaer, Ind. Healed of affection of the eyes of eleven years' standing.

CLAVADATSCHER, MRS. K., Sauk City, Wis. Healed instantaneously of cancer of the stomach when dying, through the prayer of faith offered in Chicago. This case is given in detail, pages 202-204, LEAVES OF HEALING; and a German account of it is there given written by Rev. John Deitrich, pastor of the church of which Mrs. Clavadatscher is a member.

KARSCH, LINDA, Frankfort Station, Will County, Ill. Restoration of hearing, after nine years' total deafness, and healing of Bright's disease of the kidneys. Also partial restoration of her sisters, Olive and Etta, totally deaf and dumb from birth.

ESTES, INA, Plainwell, Mich. Restoration and lengthening of limb paralyzed for five years.

WATERBURY, MISS MARIA, Polo, Ill. Healed of broken wrist. Confirmed by Dr. Leslie Beard, of same town.

MILLER, GEORGE EDWARD, Galena, Ill. Healing of twelve years of total deafness.

DIEST, MRS. CHARLES, 1943 Ninetieth street, Dauphin Park. Healed of twenty-two years' severe hip joint disease, imperfect sight, etc.

PETERSON, F. W., 5731 Carpenter street, Chicago. Healed of blood poisoning. A rusty nail penetrating the right foot nearly two inches.

WERY, MRS., 1016 Algrove avenue, city. Healed of fourteen years kidney and bladder diseases.

HUDSON, MRS. MOLLIE, 446 Sixty-third street, city. Healed of twenty-five years' deafness in one ear.

BLAICH, KATIE, 4429 State street, city. Healed of seven years' rheumatism.

MARKLEY, MISS LYDIA, 2329 North Thirteenth street, Philadelphia, Pa. Healed of partial paralysis from infancy and lengthening of the leg three and a quarter inches.

HARWOOD, EARNEST E., 108 Best avenue, city. Healed of seven years' spinal disease.

BEHUCKE, GUSTAV, 1338 East Seventy-first street. Healed of eleven years' chronic disease of stomach.

MURDOCK, JOHN, 64 Greenwood street. Healed of the effect of scalding of steam in the eyes.

KELLER, MISS ALMA, Spring Green, Wis. Healed of hip disease from infancy and leg lengthened by three and a half inches.

DOWLING, MARY, 953 Fifty-third street. Healed of total blindness in left eye of six and a half years and of eight months' blindness in the right eye.

ROZENSKI, ENGLEBERT, 580 Jane street, city. A deaf-mute for twenty-five years, partially restored to hearing and speech.

MCCULLY, JESSE H., Cable, Ohio. Healed of lifelong infirmities.

DAVIS, CHARLES O., Polo, Ill. Healed of paralysis from infancy.

PAINTER, MRS. J., 1048 West Second street, Los Angeles, Cal. Healed of eighteen years' rupture.

SCHMERL, JOSEPH, 935 Mitchell street. Healed of rupture of fourteen years.

HAACKER, MISS MINNIE, Dundee, Ill. Healed of tuberculosis of the legs after eleven years' suffering.

WILL, MRS ERNESTINE, 106 Lake street, Oak Park, Ill. Healed of dropsy.

VICTORSON, MRS., 529 Fifty-sixth place, city. Healed of scrofula and partial blindness.

ANDERSON, MISS, 215 Seventy-third street, city. Healed of scrofula.

DAVIS, MRS. SARAH A., Kingston, Ill. Healed of tumor and other painful diseases.

SCHAFFER, MISS ANNA, 609 West Van Buren street, city. Carried from her dying bed in Cook County Hospital, cot No. 2, ward No. 24, and instantly healed in Zion Tabernacle, after her case was abandoned by all doctors. Full record in LEAVES OF HEALING, pages 465 to 467.

BYRENS, URILLA, 5003 South Halsted street, city. Healed of disease of the eyes.

ROBBINS, MISS EDNA, 91 Best avenue. Instantaneously healed of severe sickness.

RECTOR, MISS LILLIE, 516 Sedgwick street. Healed of hip disease.
 VEDDER, MISS BELLE, Green street, North Harvey, Ill. Healed of heart disease
 LAW, MISS FANNIE, Clifton, Cincinnati, Ohio. Instantaneously healed of spinal disease.
 CREUTZER, MR., 29 South Schroeder street, Baltimore, Md. Healed of heart disease.
 SCHMALGEMEIER, AUGUST, 109 Best avenue. Healed of rheumatism and tobacco habit.
 THOMAS, MRS. SARAH, 6247 Peoria street. Healed of heart disease.
 GIBSON, MISS MARY, Mason, Ill. Healed of nervous prostration.
 BENNET, LOUISA, 306 Sixty-second street. Healed of swelling in knee.
 MARSH, MRS., 4153 Cottage Grove avenue. Healed of catarrh.
 HOEFT, CLARA, 784 Milwaukee avenue. Healed of partial paralysis of the leg; leg lengthened by two inches and foot lengthened by one inch.
 BENDA, CARLOTTA, Brighton, Park, Ill. Hearing and speech restored after twelve years' deafness and dumbness.
 STEVENS, MISS LOTTA, Clinton, Iowa. Healed of hip disease.
 MONROE, FRANK, Mansfield, Ohio. Healed of locomotor ataxia.
 FUHR, AUGUST, 355 West Chicago avenue. Healed of severe burns in hands and face at the time his little child burned to death by a gasoline explosion.
 DOBSON, MISS LILLIAN, Bloomington, Ill. Healed of hip disease of seven years and leg lengthened by over three inches.
 BICHEL, MRS., 763 West Chicago avenue. Healed of cancer in the throat.
 DINIUS, REV. W. O., North Harvey, Ill. Healed of the effect of sunstroke.
 SGHLON, CLARA, 2992 West Indiana street, Moreland. Healed of disease of legs of two years and three months.
 LOWRIE, MRS., 549 Fifty-seventh street. Healed of chronic catarrh.
 YOUNG, MRS. W. B., 6640 Oglesby avenue. Healed of chronic internal disease of eighteen years.
 VARINO, MRS., 431 Center avenue, city. Healed of rheumatism and la grippe.
 PEETZ, MRS. ROSA, 751 North Washtenaw avenue. Healed of seven years' internal disease.
 BECHTEL, MISS JOY., Goshen, Ind. Healed of rupture of six years.
 MARTIN MRS. G. C., 1032 Western avenue. Healed of hernia in its worst form of nearly eighteen years.
 QUEEN, MISS MARGARET, Orchard, Ontario, Canada. Healed of large tumor, when living in Oak Park, Ill.
 HARRIS, MRS., 1245 State street. Healed of lameness and tumor.
 JONES, MRS. FLORENCE, 543 West Fifty-sixth street, city. Healed of cancer of five years.
 STERNBERG, MISS ROSE, 475 Claremont avenue. Healed of tumor
 HECK, MRS. ANNIE, 6334 Monore street. Healed of heart disease.
 ESSER WILLIE, 9 years old, son of Mrs. Bertha Esser, 5205 Armour avenue, Chicago. Healed of paralyzed leg.
 CARLEY, CORA, 9 years old, daughter of Lila Carle, 6140 Peoria street, Chicago. Healed of total deafness.
 BATES, JAMES B., 306 Claremont avenue, Chicago. Cured of lameness caused by cramp in left leg.
 BOLLE, MARY, 2554 Cottage Grove avenue, Chicago. Healed of headaches and dyspepsia.
 CLARK, MARY, 8825 Buffalo avenue, South Chicago. Healed of erysipelas.
 CASEY, MARY, 5141 Emerald avenue, Chicago. Healed of cancer.
 HANDYSIDE, M. J., 92 Fairfield avenue, Chicago. Healed of rupture, internal trouble, and paralysis of right side.
 HUBER, NETTIE, 462 West Fifteenth street, Chicago. Healed of internal troubles.
 HAMILTON, MRS. JENNIE, 3547 Fifth avenue, Chicago. Healed of chronic diarrhea.
 KUSSMAUL, CLARA, 487 Fifteenth street, city. Healed of an abscess.
 LOWRIE, IDA. W., 6344 Champlain avenue, Chicago. Healed of cancer in left breast.
 LEONARD, E. B., 3410 Rhodes avenue, Chicago. Healed of chronic stomach trouble.
 MALCOLM, MAGGIE 909, Thirty-eighth street, Chicago. Healed of abscess on side.
 MERRIFIELD, MRS. H. E., 6247 Oglesby avenue, Chicago. Healed of neuralgia in head and stomach.
 PADDOCK, JENNIE, 36 Ashland street, Chicago. Healed of tumor.
 YOUNG, MRS. AMANDA, 6630 Oglesby avenue, Chicago. Healed of disease of spinal membrane.
 ALTEN, DAVID C., 2522 Prairie avenue, Chicago. Healed of nervous prostration and brain irritation.
 SCHOONOVER, WILLIAM. Healed of spinal irritation.
 CODY, SADIE, Rensselaer, Ind. Healed of spinal disease.
 DOWLING, MARGARET, 938 West Fifty-third street, Chicago. Eye-sight restored.
 DEIST, MINNIE, 1943 Ninetieth street, Chicago. Healed of hip joint disease.
 HAWKINSON, AUGUSTA, 21 Samuel street, Chicago. Healed of consumption.

HARKNESS, ISABEL, 452 Thirty-fifth street, Chicago. Healed of sciatic rheumatism and heart disease.
 KEETLER, EMMA, 8933 Buffalo avenue, Chicago. Healed of salt rheum.
 MUIRHEAD, ROBERT, 42 May street, Lakeview, Chicago. Healed of dyspepsia, indigestion and headaches.
 PEASE, LAURA, A., 1093 Winona street, Argyle Park, Chicago. Healed of acute inflammatory rheumatism and heart trouble.
 POST, J. C., 525 Sheffield avenue, Chicago. Healed of paralysis.
 SIMONS, W. A., 5631 State street, Chicago. Healed of sunstroke and affection of the mind.
 STERN, CHARLES, F., 483 West Fourteenth street, Chicago. Healed of rheumatic gout.
 TRAMPICH, FRED, F., 6720 Ada street, Chicago. Healed of lung trouble and kidney and liver disease.

It is insisted by the neighbors that the cases reported of strange healings are not truthfully made. This, however, has not been proven in court, the issue being most vigorously prosecuted upon the claim that the institutions are hospitals, and a detriment to the property as a residence district. Leo. J. Maguire, the complaining witness, has Frank I. Bennett, Geo. W. Riggs and the other residents of the neighborhood in the case with him. They have watched the homes, and in the justice courts have come as city witnesses in some forty cases, charging the offense of conducting a hospital without a license on each since Mr. Dowie refused to recognize the right of the city to class the tabernacle and the homes in the hospital category.

George W. Riggs declares the entire scheme and all the claims of the settlement as unreasonable, and the words of deluded people. He has insisted the tabernacle shall be moved, the processions and concourses of the deformed and helpless having completely destroyed his home surroundings and those of all the residents in the vicinity. "His own words and the absurd declarations of his people prove he is running a hospital. He is violating the laws of the city, and is a shrewd deceiver. I have offered to deed him five acres of ground, provided he will move, but he refuses to budge."

Dr. Dowie insists he is persecuted; that his family is maligned and his children abused; that he is compelled to employ watchmen to guard his big property. The neighbors deny part and maintain the rest is deserved, and the word of those who profess healings by prayer is contradicted by the statements of those who experimented and were not benefited. Dr. Dowie claims those cases failed because the subjects lacked faith, and from this mass of conflicting stories Judge Payne has promised to find to-morrow morning a decision for Arnott Stubblefield, the attorney for Zion.

ZION.

O ZION, afflicted with wave upon wave,
 Whom no man can comfort, whom no man can save;
 By darkness surrounded, by terrors dismayed,
 In toiling and rowing, thy strength is decayed.
 Loud roaring, the billows may nigh overwhelm,
 But skilful's the Pilot who stands at the helm;
 His wisdom conducts thee, His power thee defends,
 In safety and quiet thy warfare He ends,
 O fearful! O faithless! in mercy He cries,
 My promise, My truth; are they light in thine eyes?
 Still, still I am with thee,—My promise shall stand,—
 Through tossing and tempest I'll bring thee to land.
 Forget thee I will not, I cannot; thy name
 Engraved on My heart must for ever remain;
 On the palms of My hands I cannot but see
 The wounds I received when suffering for thee.
 Then trust Me, and fear not; thy life is secure;
 My wisdom is perfect, supreme is My power;
 In love I correct thee thy soul to refine,
 And make thee at length in My likeness to shine
 The foolish, the fearful, the weak are My care,
 The helpless, the hopeless, I hear their sad prayer;
 From all their afflictions My glory shall spring,
 The deeper their sorrows, the louder they'll sing.

LEAVES OF HEALING.

REV. JOHN ALEX. DOWIE, *Editor.*

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CHICAGO, ILLINOIS, JULY 19, 1895.

EDITORIAL NOTES.

"PEACE, Peace, to him that is afar off, and to him that is near, saith the Lord; and I will heal him."

"THERE is no peace, saith my God, to the wicked."

"BUT the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt."

WE are realising every day the contrasts presented by these words.

THE work of God goes forward, creating Divine Peace within the heart, the home, and all the life, of those are seeking to follow Christ fully, and they are being healed gloriously.

BUT the work of the devil goes on vigorously in the hearts of those who are fully set to do evil, and the mire and the dirt of their filthiness and falsehood are being cast up on every side. The stench of the utter corruption of evil men and women is poisoning all the city.

WE have sometimes thought of what even one short week can show of these two sides to life in Chicago, the Divine and the Diabolical, even within our own knowledge, and how incredible the story on both sides would seem to many readers who know so little of the realities of the conflict between Heaven and Hell.

THE pencil of a Hogarth and the pen of a Dante could not describe the Inferno of Chicago life, not merely in the vice and misery of the slums, but, that which is more deadly, in the utter abandonment to wickedness of many whose education and social and professional position would make the story of their vices and crimes seem incredible.

THE City is polluted at its springs, and nothing but the Gospel as Christ and the Apostles preached it, and the lives of Christians as the early Christians lived them, can save the Christianity of the Churches as represented by the majority of its leaders and professors, from becoming a very cess-pit of all the abominations, the very heart-centre of all the iniquities.

SECRET societies undermine the Churches and the Courts of justice, the City council and the newspapers, until the question is not asked, "What is right?" but, "What is required of me by the secret obligation?" We know whereof we speak.

THINGS are done in secret that it is a shame to speak of, and yet almost a crime to conceal. It would be wholly so, were it possible by revealing facts to bring about reforms. But the very persons who would be affected most by these revelations are those who prate most loudly of reform and who are doing the work of filthy demons under the guise of professed purity.

BUT to reveal these things in public would, in many cases, simply be to set the scoundrels on their guard, and to give them opportunities of revenge upon those who have exposed their doings, a revenge that would not stick in many cases at murder. Again and again in these years of our ministry in this city, we have had to interfere to save women and helpless children from the hands of those to whom it would be impossible to use the word "man;" for there is not a drop of manliness in their villainous hearts. There is no class who are more guilty than the licensed poisoners and surgical butchers, who are now fighting Divine Healing and God's servant to the death. We have many of them in the hollow of our hand, as regards their evil practices, and they know it, and are determined, if it be possible, to destroy us.

BUT, doctors and surgeons are not the only persons inspired by devils, yea possessed by devils, who are fighting us, and are fattening in their iniquity upon the crimes and vices which they are paid by the people to suppress. Judges, police, juries, and lawyers are all in this "swim," and the "generation of vipers" who for the most part compose the permanent staff of the daily press, are the effective supporters of every form of sin, and never more so than when they are pretending to expose and procure the punishment of it. They are simply crying out in every page of their vile sheets, "Buy me off! Buy me off!" They have established a "reign of terror," and business men are afraid to serve on juries and find honest verdicts, for they know that the various "gangs" of every class will probably have some interest in protecting the criminal, and will revenge his punishment.

THE machinery of Law is devised to promote Lawlessness and the greatest of the criminals are the law-makers and law-administrators. These persons make laws to fit their evil purposes, and place tools in office to execute them. Sometimes these laws are called Ordinances, such as those for which aldermen have been recently arrested, and sometimes they are Acts of legislature. The Grand Jury is powerless, even where it is honest, for they can only hand over the punishment to participators in the "gang" rule which obtains in every department. Such is the present state of matters in this city, that there is no place which may be held to be absolutely beyond suspicion, for there is no place where the "gang" of some evil clique or another does not penetrate. A nod, a whisper, a "sign of distress" peculiar to the secret society interested, reveals the thing required, sometimes even of the judge on the bench.

WE are closely watching events, and the time will come, if the Lord will, when we shall take some part in dealing with matters which it were now dangerous to others who are innocent to speak of. Men in high places ought to remember that they have wives, and that these wives have consciences that cannot always be silenced: for they are learning to look at things from the Divine stand-point, as did Pilate's wife, when she wrote to her contemptible coward of a husband on the Judgment Seat, "Have thou nothing to do with that Just Man: for I have suffered many things this day in a dream because of Him."

We do not hesitate to say to these Pilates, Beware!

PILATE'S fears were greater than his sense of right, and there are many Pilates in Chicago to-day.

BUT it never pays to crucify Christ. The vile Roman Judge, and the viler Jewish Priests, with the assistance of the voluptuous Herod, stand on the pages of History damned by their crime, and so will all who "crucify Christ afresh, and put Him to an open shame" to-day. Every Servant of the Christ is a Member of His Body, and those who "crucify" the members will have to deal with the Head.

IT is about time to pray for Judgment from the High Court of Heaven upon these villains who curse this city. Mercy is lost upon them. The sufferers from their crimes have need to be considered, as well as these criminals.

"Have all the workers of iniquity no knowledge?
Who eat up My people as they eat bread,
And call not upon the Lord."

ELIJAH found prayer worked both ways. God heard and answered when he prayed that it might not rain. There was no rain for three and a half years. After Israel returned to God at Carmel, he prayed again that it might rain. And it rained, and the terrible drought and famine was ended.

WE need to learn how to pray both ways. There is nothing which puts evil men more in fear than when good men pray against them.

"There were they in great fear.
For God is in the generation of the righteous.
Ye put to shame the counsel of the poor,
But the Lord is his refuge."

WE are feeling that the time is fast approaching for us to pray for Divine Vengeance upon those who are keeping back the sin-stricken and the disease-smitten multitudes from the healing streams, by their diabolical lies, and their cruel persecutions. When we begin we shall expect to see "*the signs follow.*" There is a place where it is impossible for God to stand these liars and thieves much longer.

They pervert truth and rob the poor and suffering, they dishonor God and they defile His glorious Name and work. There are armies in Heaven, and the Chariots sometimes sweep down low enough to put in a few strokes in the battle for God on Earth. We have read of these things, and it may be about time for us to see some of them. We have seen a little of them more than once.

"OH that the Salvation of Israel were come out of Zion."

God's Salvation saves. It saves His people from their sins, and sicknesses, and it saves them from the Devil and his children, by sweeping them away before the hosts of heaven, into the depths of hell. It was thus that Satan fell, and all his host.

And Satan and his host have no business here: for "the Earth is the Lord's," and is not at the disposal of infamous packs of hell-hounds.

INDEED, we may boldly say, we have begun to pray for Vengeance and Deliverance from on High, and God has begun to answer.

WE have very little hope of being able to do much in Courts of Law in defense of the right, and do not doubt that we shall probably come to the place where Courts of Law will have to be defied.

Then the battle will begin in a form that it has not yet assumed.

We shall be glad to be spared this duty; but, when the time comes, if it should come, we shall not shrink from following Christ and the Apostles.

LET it not be forgotten that Christ was a law-breaker. He broke the Devil's law, and was put to death for doing

so, and the Apostles did the same and went to prison and to death in obeying God rather than men.

THE Constitution of the United States owes its existence to men who defied bad laws, and an oppressive government.

The preservation of that constitution may only be possible by disobeying laws which violate it, and judges who dishonor it.

GOD'S Law and Christ's Gospel are above all human laws. Woe to him who says that he serves the Christ and yet puts man first, and God afterward.

THERE are good judges in Chicago, as well as bad, and there are also, like angels' visits, few and far between, other good people in authority as police, jurymen, etc. There are even good doctors, up to their light and knowledge, and some good scribes also such as may be found in the *Times-Herald* in the person of Mr. Kohlsaet and others there. But, when all is said that can be said for these, and we say it gratefully for all, yet their numbers are few, and the Devil's Own are a majority of the regiment.

CHICAGO is a grand battle ground, and there is "plenty of good fighting" as General Grant used to say, "all along the line" for the man that is enlisted for the war.

BUT the Christian warrior must here, as everywhere, put on "the whole armour of God," and learn to use "the sword of the Spirit, which is the Word of God." He must also learn how to march in good order, and co-operate with his fellow soldiers, and learn to distinguish between "him that serveth God and him that serveth him not."

THERE is an intense joy in all this present Campaign, albeit that we have to fight day and night in this very hot weather, and the enemy "keeps us on the jump" much of the time. We would like a rest, but like fighting better, when we know that the results will be the permanent liberation of multitudes of God's children now in the bondage of spiritual and physical misery. Appomattox comes, but Five Forks has to be fought out first. The death blow has to be given to much of the foolish legislation of the state and of the lying teachings of the false churches, ere the slaves of disease and drugs and surgical butchers can go free. God means Salvation and Healing for all who believe, and, when the State says "Nay, but we alone will license all the healers and will punish all who do not have our license," and the Churches hypocritically say "Amen," it is time to tell both that they have sinned, and to thunder God's message in their ears. That message is that "Christ is all," that He is Healer as well as Saviour, that He is still supreme in heaven and on earth, and that His Gospel is one of "Saving-Health" to all nations.

That message also contains the Warning uttered concerning Him by Moses, listen oh ye degenerate Jews who speak of miracles as "legends:"—"I will raise up a prophet from among their brethren, like unto thee, and will put My Words into His Mouth and He shall speak unto them all that I shall command Him. And it shall come to pass, that whosoever will not hearken to My Words which he shall speak in My Name, I will require it of him." Legislatures, Judges, Councils, and private citizens are not excepted. All must listen and all must obey. No man dare interfere with a Christian's obedience to Christ, except upon eternal peril, no matter who may have voted him into power or place. God does not consider votes, and the voice of the people is often the voice of the devil, more often that than anything else, as all history shows.

"HE IS LORD OF ALL."

WE do not propose to forget it for a moment.

ALL goes quietly in the Homes and the Tabernacles.

"BRETHREN, PRAY FOR US."

Original from

NEW YORK PUBLIC LIBRARY

THE INTER OCEAN'S ATTACK ON ZION.

EVEN before the streets of the city are laid out, the attack upon ZION has begun.

We were about to go to press with this issue of our LEAVES when our attention was called to an article in the Chicago *Inter Ocean* of this date. It occupies over a column of the first page of the paper, and in large letters is headed,

"HE WILL CALL IT ZION."

Under this heading are no less than four subordinate heads which read thus,

DOWIE THE FAITH CURER PLANNING TO BUILD A CITY.

SITE IS SELECTED.

DIVINE HEALING COLONY TO BE LODGED NEAR BLUE ISLAND.

OUTLINES OF A NOVEL SCHEME FOR WHICH THE FAKIR IS SOLICITING FUNDS.

After this display of fireworks there comes the attack which is divided into two parts.

The first is an attempt to cast suspicion upon our motives in founding ZION, and garbled quotations are given from the articles in our last two issues, which are reprinted in this.

The admission is made that our plans are good, for the writer asserts that "a cool million of dollars will accrue, at the most conservative estimate, if his impudent scheme comes to fruition." This far exceeds our estimate, and we only hope that the *Inter Ocean* is correct for we have long asked God to give us large resources for His work, our constant delight and practice being to spend all we can get, in that service, as all our friends know.

But it is grossly inconsistent with this estimate as to our probable profit, for the *Inter Ocean* to suggest that we may be planning a scheme of robbery from "gullible people."

Both of these propositions cannot be maintained.

It cannot be that we have made a good investment in this land, and that we are likely to bring it out all right, and yet, at the same time that we are planning a robbery.

There is no insinuation that the land is not valuable, and can easily sell for good prices. In fact the *Inter Ocean* values it even more highly than we have done.

It estimates that we "can sell ten lots to the acre." We have only estimated nine lots to the acre.

It estimates that we can sell lots for "from \$500 to \$1,000 apiece." We have estimated that we will sell them at about \$300 to \$400 on the average, and we intend to offer them to our bond-holders at \$250 and upward.

It is clearly evident to all thinking people that the *Inter Ocean* has started to boom the land, although it does not so intend. But, it is impossible for the land to be so valuable and yet for us to plan a robbery.

The great trouble with the *Inter Ocean* seems to be that we personally handle the profits. This does not suit our enemies, and, therefore, they invent a story of a meeting in the following words:

At one of Dr. Dowie's meetings when he was elaborating his plans as a sort of feeler, it was suggested that trustees should be appointed. Dowie became filled with righteous indignation. No, sir, no! The Lord could take care of his own affairs. So the entire management of the proposed gigantic land speculation will be in the hands of Dowie. Dowie will handle the funds and be accountable only to Dowie, and as for the Lord taking care of his own, Dowie's name is the only one on the land deeds.

None of our readers will be surprised to know that this little imaginary scene never took place; but one which was quite the contrary. Before ever a site was selected this question was mooted by ourselves at the time of the appointment of an Advisory Committee, and it was unanimously decided that the whole matter should be left in our hands, and that all profits accruing should be at our disposal as God should give

us grace and wisdom. There was not, and there never has been, a single, dissentient voice on that point. If any one has objected it was some outside person who is not in any way associated with us.

Our proposals are so good and business like that our enemies are very much afraid they will succeed, and the estimate they have put upon the land, shows that we are contemplating no wrong, and are guilty of no "swindling." Their design is simply to frighten our friends, and add to the number of our enemies, hoping to spoil our plans for ZION.

In this design the Press of Chicago cannot succeed.

They cried "Wolf" before. The people were tricked then and they know it now.

It is not so easy to trick the people again; for there are too many who know the truth. Our own Press is an antidote. Our LEAVES OF HEALING are the bitterest kind of medicine to our enemies.

The second part of the attack is contained in the following which we give without omitting a word:—

Efforts to Drive Out the Faker,

The residents of Woodlawn are co-operating to drive Dowie and his ill-smelling brood from the neighborhood. A memorial, with 130 names attached thereto, has been presented to the mayor, and the city authorities are investigating Dowie and his practices. The memorial contains the following succinct arraignment of the man and his methods:

His methods and treatment compel the lame and deformed to abandon the use of all medicinal devices previously used for their assistance thereby causing them, in many instances, evident intense suffering. Consumptives in the last stages are forced out into the most inclement weather to attend "divine" services, resulting in premature death. The violently insane, as well as the ordinary demented individuals, are harbored. None are denied admission provided they bring the necessary funds. Frequent deaths have occurred and the bodies of the victims have been surreptitiously removed from the premises after nightfall.

In conducting the printing establishment at No. 6100 Stony Island avenue Dowie is maintaining a nuisance in a residence neighborhood, operating the plant at all hours of the night and on Sundays. This fact that Sunday operation is permitted robs the business of its religious tone and classes it where it belongs—as one of the mediums for increasing his ill-gotten gains.

We feel justified in making the statement that not a single person has been cured or benefited through his agency, and can point to numerous cases where poor, ignorant people have been mulcted of their money and then turned from his institution helpless and hopeless.

Our readers who know the facts concerning our work can easily see how much truth there is in this alleged memorial to the Mayor of Chicago by the last sentence. It is a mass of falsehoods from beginning to end. We at once sat down and wrote the following letter to the Mayor, which will be a sufficient reply to all our friends.

7th June, 1895.

THE HON. MR. SWIFT,
Mayor of Chicago,

Dear Sir:—In a long article on the first page of the *Inter Ocean* of this date there appears a scurrilous attack upon myself, entitled, "He will call it Zion."

The article closes with alleged quotations from a memorial to yourself, making, if the extracts are genuine, many false charges and statements.

Permit me to ask you to favor me with a copy of the petition.

If you desire I would be glad to have an interview with reference to this matter. It concerns not only myself but thousands of respectable citizens who attend my ministry every week in Zion Tabernacle, and have done so for two years. If I, or anyone in connection with this work have committed any breach of law, that law is open to the injured. If my neighbors are injured, let them prosecute me by all means, and let the law punish me. But if these charges are the malicious inventions of irreligious, irreverent, and reckless men whose hatred of God and His work has been intensified by the ignominious failure of their previous attacks, then it is

clear that their statements are simply born of the devil.

The *Inter Ocean's* attack is false upon its face; for the proposals concerning our projected Zion are fair and open, and there is no place for fraud and no object in doing wrong. Even according to their own estimate it is likely to be profitable, and will enable me *after retiring every bond* to realize a large sum. Is that a *crime* in Chicago? Suppose that I did not use the money rightfully as in the sight of God, does that make the gaining of money a crime? My friends who will invest, and who are investing, in Zion are better able to judge of my character and the use I am likely to make of any money with which God may entrust me. My enemies are not likely to help me, and, therefore, are not endangered in any way.

As the last paragraph quoted from the alleged "memorial to the mayor" states that "not a single person has been cured or benefitted through his agency," I do myself the honor to send you Nos. 1 to 33 of the present series of LEAVES OF HEALING in which the fullest details of hundreds upon hundreds of healings are given. And that work goes on continuously. These are facts. Now let my enemies who say they "can point to numerous cases where poor ignorant people have been mulcted of their money and then turned from his institution helpless" give the names and details of such cases. They know that the assertion is a vile fabrication. I challenge them to prove a single case. My ministry is wholly gratuitous, and no charges of any kind are made for my services. The charge made in the Divine Healing Homes is simply for board and room accommodation, and averages not more than ten dollars per week, for which sum full value is given. The number in the three Homes does not exceed one hundred guests. But we also see in Zion Tabernacle *over one thousand sick persons every week*, and neither these nor any of the guests are required to pay a single cent for my services, whether they are healed or not healed. As a matter of fact, thousands of these have been too poor to give any money, having been effectually "mulcted" by doctors, druggists and surgeons. Many have gratefully given free-will offerings, according to their means, and are heartily co-operating with me in the "Extension of the Kingdom of God," a fact which greatly embitters my enemies who belong very manifestly to the opposite kingdom, as their words and works prove.

Kindly excuse my trespass upon your attention but I felt it my duty at once to write to you, since you are the chief magistrate of this city, and evil disposed persons were apparently endeavoring to mislead you by statements opposed to truth and facts. I am,

Respectfully yours,

JOHN ALEX. DOWIE.

And here we rest the case for the present.

We have no manner of doubt that Zion has been given a splendid Boom by this attack, and any further attacks will have exactly the same result. There is not a single friend who will not be strengthened thereby, and even our enemies can read between the lines and see that one of the best real estate purchases ever made in Chicago was effected when we purchased this site, and that it will be a good investment for all who take lots, and enable us to do much in the Extension of the Kingdom of God.

Let our "enemy write a book" after this fashion, and we shall be glad. Let our friends pray for us, and for the work.

MAP

SHOWING LOCATION OF ZION, AND MEANS OF RAILWAY TRANSPORTATION.

We publish on page 560 a sketch map prepared by Mr. B. J. Ashley our Engineer, of the location of ZION, and the means of transportation.

It will be seen that the tracks of the Chicago and Rock Island Railway run through our little city.

It is also near to the Illinois Central, the Chicago and Grand Trunk, the Calumet Belt Line, and the Chicago Central, the last of which has connections with the Baltimore and Ohio, and the Great Northern. All these lines have depots at Blue Island, two and a half miles from our southeastern boundary, and there is little doubt that several of these lines will run to ZION, because of the large passenger traffic which is to be procured.

We have at present to Zion Tabernacles and the Homes a traffic of about ten thousand fares per week, and when we get to ZION it will not be long, God willing, before it is fifty thousand fares weekly. It is probable that the people who come to the present Tabernacles spend on car fares an average of about \$600 per week, which is equal to \$31,200 per annum. That sum is the interest at 5 per cent on \$624,000. When it is remembered that thousands have been kept away from our present location, especially on the Lord's Day in consequence of the lack of room to contain them, and the many hindrances which our present limited accommodations impose, it will be seen that the prospects apart from the settlement, as we expect, of several thousands of families in ZION, are from a railway point of view very brilliant.

We believe that competition will reduce fares very considerably, and that the other lines will get as near ZION as possible. Nor can we doubt that the assurances of the Chicago & Rock Island which already runs through the ground will be fulfilled, for it is to their interest, and that is about the only argument that a railway corporation understands.

If we suppose the increase of traffic to be only three times as much as at present, and add the freight to be earned by the railways in bringing materials for the building up of ZION, it is probable that the revenues of railways from ZION will be about \$150,000, per annum, an interest at 5 per cent on a sum of \$3,000,000. These figures show that we have a right to expect low rates and competing transportation to ZION. The time of the journey from the center of the city is about fifty minutes now, and with Express Trains it can be reduced to less than 45 minutes. The ZION EXPRESS will soon we trust be a railway feature in suburban traffic.

Whilst, as will be seen, ZION is outside of the limits of the city, it is close to it, and our friends whose business compels them to go to Chicago every day will find that they can do so with even more ease than by living in many parts of the West and North sides, and even of the South side. In addition to this are all the great advantages of living outside of the city.

To those who are acquainted with the city and its transportation facilities, there will be only one opinion, and that is that ZION is situated where it can be easily reached from all parts of the city, and is in every respect a most desirable location from a city point of view.

For the convenience also of our friends coming from all points outside the city it is most favorably located, and in many cases it will not be necessary to enter the heart of Chicago at all. Coming from Canada and the East on the Grand Trunk, etc. our friends will be able to transfer at Blue Island, 2½ miles distant, and also from the South on the Illinois Central, etc. The Rock Island Depot, is in the very heart of the business section of Chicago, on Van Buren street, and it is easily reached by transfer coaches from every other Railway Depot in the city.

The question of location, and rapid transit facilities is of the first importance in connection with the selection of a site, and a careful study of the map will convince our friends that we have succeeded in securing such a site for ZION.

ZION.

“LET US GO UP TO ZION UNTO THE LORD OUR GOD.”

AT LAST. After many years of missionary journeyings, the Lord has permitted us to take the first steps toward the establishment of a great and glorious Stronghold for the work which He has given us to do on this earth.

Five hundred and fifty-two acres of land have been purchased, pending approval of title deeds, and we now announce the fact publicly, and give an outline of our proposals as to how we hope to use and pay for this lovely tract of land.

But first, let us give the location and a brief description of the site. It is situated about 18 miles from the center of the City, and is outside of its southern boundary. It is within two and one-half miles of Blue Island, in a south-westerly direction, on the Chicago and Rock Island Railway. It has been long known as the Cool property, and the gentlemen from whom we purchase it were born upon it. Its situation is very beautiful, and it is most admirably adapted both for our Institutions, and for the settlement around us of some thousands of our friends. Its lowest level is 37 feet above Lake Michigan and its highest 81 feet. It slopes gradually down in all directions, and can be easily and perfectly drained, all heavy rains must flow down from it in all directions into still lower lands between it and Blue Island. Its drainage will be into the Little Calumet River. A lovely belt of forest runs through it for more than half a mile, and it has beautiful natural parks and a plentiful supply of spring water under the Hill of Zion, sufficient to supply a town of several thousands. There are within less than three miles four lines of Railway, the Grand Trunk, the Chicago Central, the Belt Line, and the Illinois Central. The Chicago and Rock Island intersects it slightly at its south-eastern boundary, giving us over 16 acres of land for business purposes on the south side of the Railway, and runs along our southern boundary for a considerable distance.

How do we hope to use this large piece of land?

We hope to lay out two Reserves of not less than 20 acres each on the highest ground, within easy reach of the Railway. On one of these we shall, God willing, erect our various Institutions, and radiate all the little city from that point, and we shall give the other Reserve for the use of the people.

The first of these Reserves will be called Shiloh Park, and the other Sharon Grove.

On Shiloh Park we shall erect, if the Lord permit

- (1) ZION TEMPLE, to hold about 10,000 persons.
- (2) DIVINE HEALING HOMES, arranged around an inner garden and park to be called Beulah Gardens.
- (3) ZION COLLEGE, a series of schools from the kindergarten to the university preparatory school.
- (4) ZION PRINTING AND PUBLISHING HOUSE.
- (5) ZION REFECTORY, for the refreshment of the multitude expected from Chicago and other places.
- (6) HOMES FOR YOUNG MEN, YOUNG WOMEN, AND FOR ORPHANS.
- (7) ZION LIBRARY.

On Sharon Grove there are now two Springs of Water and we propose to make an artificial Lake and Swimming Baths at the lower end, whilst the entire Reserve will be laid out for pleasant walks, drives, and used for open air assemblies in fine weather, with suitable grounds for cricket, ball, tennis, etc. We hope to make this a most attractive feature of Zion as a delightful gathering place for its citizens especially, and for all visitors. We wish to make it one of the features which will help to make Zion so pleasant for the young that there will be no temptation to seek pleasures elsewhere. We shall discountenance all matches with outside players of any game, the games being strictly for recreation and enjoyment and not for heart-burning strife and vain glory. A good Band will be encouraged to play in suitable weather such music as will help to cultivate stirring conceptions of the divinest praise and noblest things. This Grove will be the center of the open air social life of the city, where the busy workers of every kind will meet each other in friendly and easy companionship, and where the young especially will be invited to make it their playground. We shall hope that the entire atmosphere will be one of peaceful rest as well as active enjoyment. It will be largely what the citizens make it. The Park can be made “a thing of beauty,” and there is no reason why its memories should not be “a joy forever.”

From Shiloh Park and Sharon Grove the whole of the little city will be laid out in such a way as to make them the central point of interest and attraction, the expectation being that only those who desire to live Christian lives will seek their homes in Zion.

No intoxicating liquors, medicines, tobacco, pork, or anything injurious or offensive will be allowed to be sold upon the ground, and the land will be sold only on condition that it be not used for any such purpose at any time.

Provision will be made by us for a plentiful supply of water for drainage, for sidewalks, and for electric and gas lighting, and possibly for internal electric conveyance. The first three of these services will be provided for as quickly as the sale of bonds and of lots will warrant, and the latter will be left to be arranged for by the people when they meet to carry out their duties as citizens.

Manufactories of certain undesirable kinds will not be permitted within the present limits, except of such necessities as may be required for the comfort of the people; but it is and will be our purpose to encourage the establishment of Co-operative Stores for Family Supplies, Co-operative Industries, and Savings Bank and Building Societies. Thrift will be encouraged and aided in every possible way, and it is to be hoped that, at no distant time, such Institutions may be established.

We do not propose to make any mystery about our financial plans. After full and prayerful consideration, and, having taken counsel with gentlemen learned in the law and business men of long experience, we have settled upon the principal details as to how we propose to pay for and improve and settle this

LEAVES OF HEALING.

beautiful Zion which God is giving us as a dwelling place whilst carrying forward our service for Him on earth, a preparation, as we believe, for the Zion above.

We have purchased the land for the low price of \$200 per acre.

This is a matter of great surprise to many, as land in the same neighborhood of far inferior quality and less suitable for dwellings has sold for from \$500 to \$900 per acre, without any improvements. We ourselves thought of purchasing a similar tract at \$550 per acre in the same neighborhood. We feel sure that we have made an excellent bargain.

We propose to raise by Bonds the sum of \$500,000, which we propose to use, if our friends entrust us with their means, in the following manner:

Land	\$ 110,000
Drainage, Water, Sidewalks etc. . .	140,000
Zion Temple, Homes, etc.	250,000
	\$500,000

We shall make the Bonds of \$20 each.

Bonds will be received in payment for land at par, at any time within two years.

Bonds will bear interest at 6 per cent, payable every six months.

Bonds will run for ten years, or be taken up at any time at our option.

Bonds will be secured upon everything that we possess, or shall possess, in Zion or elsewhere, until they are taken up.

Every cent spent upon the land, and every lot purchased will only strengthen the already splendid security of those who purchase bonds.

And now, will our thousands of friends throughout the country be IMMEDIATELY PRACTICAL and come to our assistance in carrying this matter through.

Consider this matter prayerfully at once and send us an IMMEDIATE TOKEN of your INTEREST in GOD'S WORK here, by at once remitting to us the sum to purchase AT LEAST ONE BOND, that is TWENTY DOLLARS.

Let those who desire to use their Lord's money in His own work, and who can afford to do so, remove some of their investments in worldly bonds and entrust us in His Name with some of His own money. Send as quickly as possible all you can.

It would be a great joy to us to pay for all the land within the year, although we have five years to pay it in. It would be a greater joy still for us to have the Temple and the Homes, etc., all fully prepared within the same time. It would be the means of the salvation and healing of multitudes for us to have our Temple built quickly.

THE announcement of our having secured so desirable a location for our little city has given great satisfaction to a wide circle of friends, and we thank all for their kind congratulations.

But will they please to remember that, next to the assurance of faithful prayer on the part of faithful people, the immediate need is Cash. We have to pay \$20,000 on the 12th of August on Land Purchase Account, and we do not want to let the season slip away without making a beginning on the Central buildings in Beulah Park. We shall first of all set about the House of the Lord, and hope to get in the foundations, and begin to raise the walls of Zion Temple before winter.

The Divine Healing Homes, etc will follow, just as quickly as the Lord's Stewards send us their portion.

WE hope that our friends will clearly understand that the Bonds which we shall give for their money, in the case of loans made to us for this work, will bear interest at 6 per cent, and will be secured upon all unsold land, and all the properties of every kind that we acquire in Zion. They are also transferable at par value at any time within two years for the purchase of lots, unless the land should all have been taken up before that time, which is a certainty in the opinion of many.

Indeed there is a feeling that there is not land enough to "go round."

WE shall retire Bonds as land is sold, thus preserving the full security of the remainder, and indeed increasing it, for every lot sold will add to the security of the bonds, by increasing the value of the remaining lots.

CHRISTIAN READER WILL YOU HELP?

Then help immediately, and to the fullest extent of your power.

We expect to sell many lots quickly, and many are now eager to purchase. Some of our people have already taken up Bonds in advance of their preparation, and some have deposited money for the purchase of lots. Those who are here will do their part; but it must be remembered that the majority of our people are workmen, and the winter has been severe, and money is scarce. Let distant friends who see from afar the fight we have to fight for God in Chicago, and who believe that He is with us, help at once.

We shall have low fares and rapid transit from all parts of Chicago and will be able to take the multitudes out to Zion even more quickly than they get to our present location, there being so many choices of routes.

We want to get the Temple under way quickly.

WHO WILL GIVE A LARGE SUM AT ONCE FOR TO HELP US
BUILD IT?

We pray God to make you answer who can.

WHO WILL SEND A DOLLAR EACH MONTH TO HELP US
BUILD IT?

Nearly all can answer that. Don't delay. Do it to-day.

We are toiling away in great happiness, and without weariness. We close this article with the rays of the rising sun streaming in at our windows.

May it be an emblem of the response coming to us from all the lands where these LEAVES OF HEALING go with their message from God.

Chicago is the destined metropolis of this nation, as to population, in all probability within twenty years, or even less. It is a great international center also and there is a great opportunity for our Zion.

In subsequent articles under this heading we shall explain some of our plans as to missionary work from Zion by means of Seventies in Chicago, etc. Meanwhile we close, asking prayer for this important undertaking for our Lord, and for sin-stricken and disease-smitten multitudes for whose Salvation and Healing He died, rose again, and ever lives.

" Except the Lord build the House,
They labour in vain that build it,
Except the Lord keep the city,
The Watchman watcheth but in vain."

HOW TO REACH ZION HEADQUARTERS AND ZION TABERNACLE.

The Lord has graciously given us for the headquarters of Zion in Chicago, the building formerly known as the Hotel Imperial, S. E. cor. Michigan Ave., and 12th St. The trains running into Park Row Central Station of the Illinois Central leave passengers one block east of Zion, on 12th St.

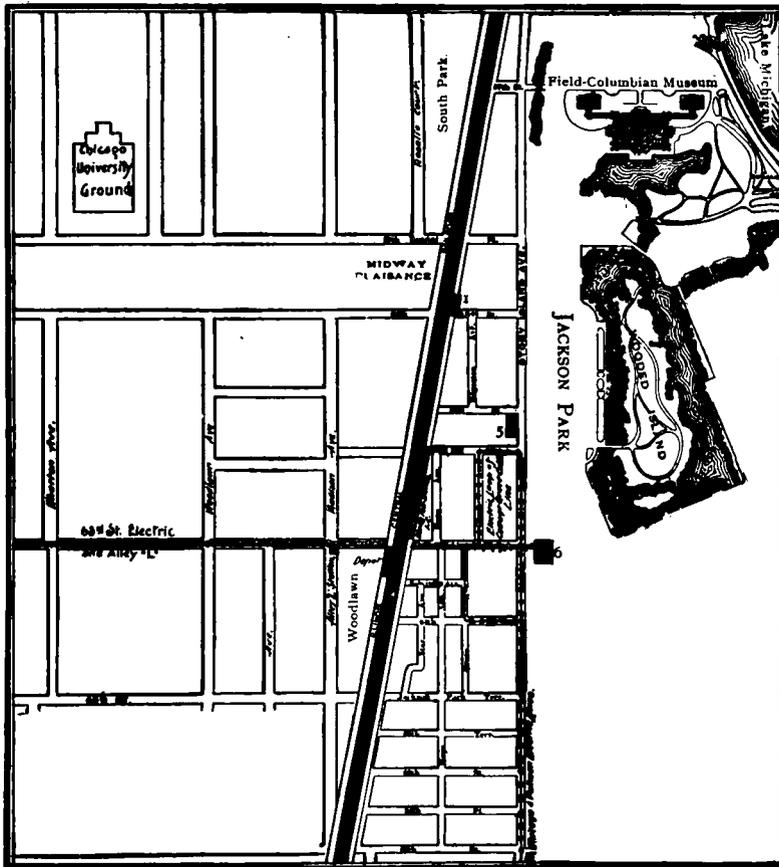
For those who arrive in Chicago from distant points, it is well to take a Parmalee Transfer Coach to ZION, Michigan Avenue and Twelfth Street.

It is well to check all baggage *on the incoming trains* with the baggage agent who comes through asking passengers if they wish their baggage checked. Simply give the agent the address as ZION Michigan Ave. and 12th St., Chicago. Get a receipt check from the agent for the baggage, and there will be no need to fear loss.

The Suburban Trains run much more frequently and take about 26 minutes. The fare by these trains is 10 cents.

Those who desire to come out by the Cable and Electric Street Cars (fare 5 cents) can take these cars from the center of the city either on Wabash Avenue or State Street, and will transfer from the Cable to the Electric Cars at 63rd Street, going to the end of the Electric line at Stony Island Avenue, as shown on the diagram. The distance from thence to Zion Tabernacle is one block. The time by this route is one hour.

Those who desire to come out by the Elevated Railroad can take the Cars at the Depot in Congress Street, near State Street, and go to the end of the line at Stony Island Avenue, which is the same distance from Zion Tabernacle as the terminus of the Electric line. The time of the journey is about 40



1. 60th Street Depot Illinois Central Railway.
5. Zion Tabernacle No. 2, Zion Refectory, and Zion Publishing House.
6. Alley Elevated Railroad and Cable Car Line Depots.

The Cottage Grove and Wabash Ave. line of Cable cars run one block west of Zion, the Alley "L" one and a half and the State St. line two, so it is easy of access.

We give here a diagram of the locality of Zion Tabernacle No. 2, which is situated, as will be seen, close to Jackson Park, the site of the recent World's Fair and the Midway Plaisance.

The quickest and best route to Zion Tabernacle from the center of the city is by the Illinois Central Railway. Express and Local Trains run very frequently. The Express Trains can be taken at Randolph St. or VanBuren St. Depots only. The journey takes about 15 minutes, and they run every half

minutes, fare 5 cents. Trains run every four minutes.

With these instructions in their hands our friends need not to ask more than a simple direction to the various places named, and it is nearly always best to ask that direction from a police officer, and not from a stranger, should an emergency arise. There are wicked persons on almost every train and street car who would take pleasure in turning our friends away from Zion Tabernacle. Police officers are not always to be trusted: for they have hindered and misdirected many. Ask as few questions as possible.

We trust that these directions will prove helpful to our friends and save them much trouble.

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....CONDUCTED BY....

THE REV. JOHN ALEX. DOWIE AND MRS. DOWIE.

Meetings will be continued in

ZION TABERNACLE No. 2,

6104 Stony Island Avenue, opposite Jackson Park,

DURING THE MONTH OF JULY

LORD'S DAYS: 10:45 A. M., 2:45 P. M. and 7:45 P. M.

TUESDAYS: 2:45 P. M.

THURSDAYS: (CHILDREN'S DAY) 2:30 P. M.

FRIDAYS: 2:45 P. M.

SPECIAL NOTICE.

THREE PRAISE AND TESTIMONY MEETINGS Will be held in the TABERNACLE on LORD'S DAY, JULY 28th, at 10:45, 2:45 and 7:45 P. M., when many who have been saved and healed through faith in Jesus will testify. "All manner of sickness, and all manner of diseases" will be represented. The crutches, braces, trusses, boots, plaster casts, cots, etc., represented in the picture, "Captured from the Enemy," will be exhibited above the platform.

THE MORNING MEETING will be given to TESTIMONIES OF CHILDREN AND YOUNG PEOPLE.

Those who desire to testify will assemble in the Healing Room and meet with Dr. Dowie, half an hour before each meeting.

There are no charges of any kind made. Free-will offerings only are received. All persons who desire to see Dr. Dowie for healing must apply for tickets to the Rev. Dr. Speicher at the close of the Lord's Day services.

DIVINE HEALING HOMES

Conducted by The Rev. John Alex. Dowie and Mrs. Dowie
HOME No. 1,

(Where Doctor and Mrs. Dowie personally reside) is situated at 6020 Edgerton Avenue, close to the 60th Street Station of the Illinois Central Railway.

HOME No. 2,

Is situated at 253 E. 62nd St., next door to the Tabernacle.

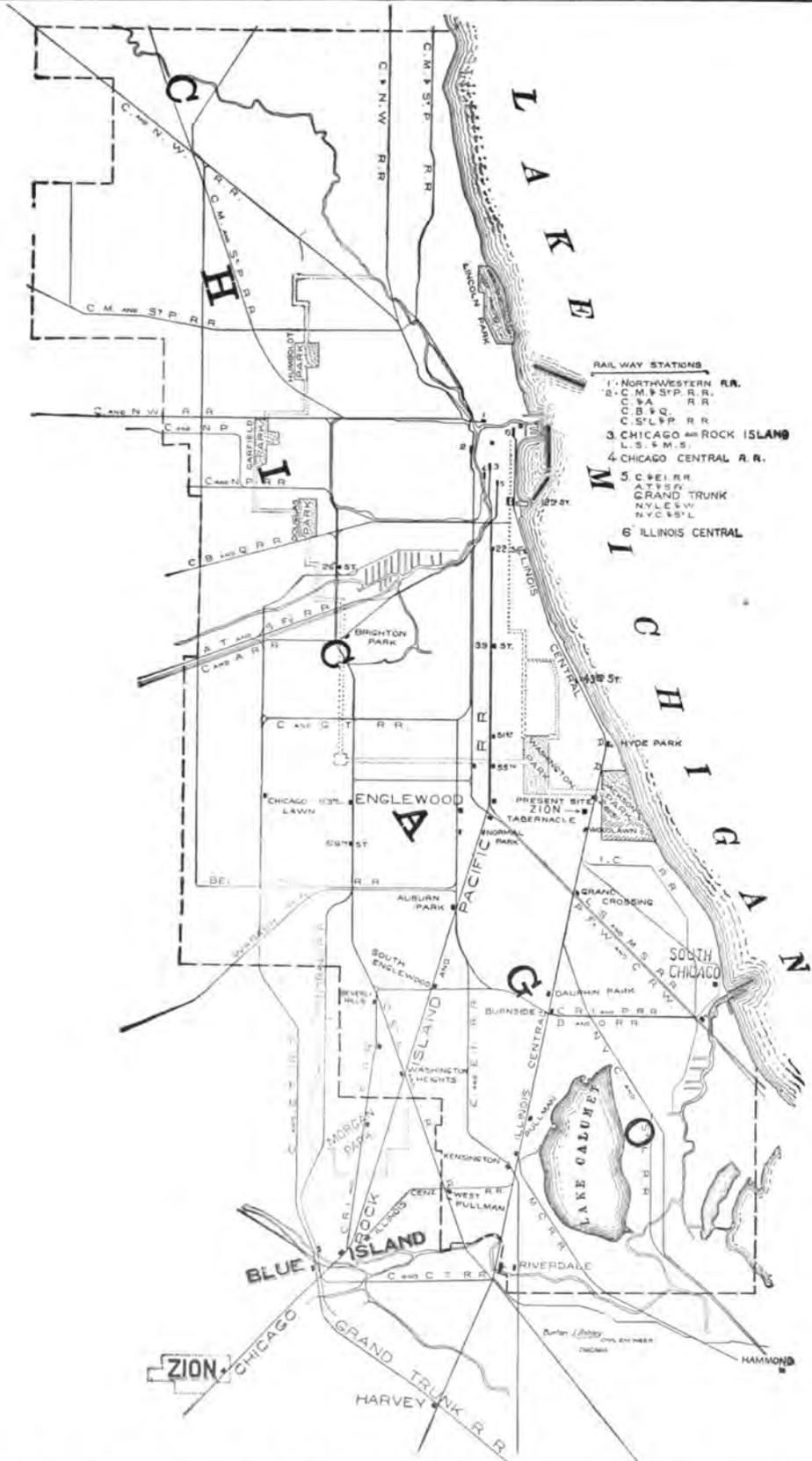
HOME No. 3,

Is situated at 6034 Edgerton Avenue, three doors south of Home No. 1.

Personal application by intending guests must be made at Home No. 3 to the Steward of the Homes.

Letters must be addressed to Dr. Dowie.

Terms will be forwarded on application.



Map of Chicago, showing the location of Zion, and means of railway transportation.

He sendeth His word



and healeth them.

LEAVES OF HEALING

I am
the Lord that healeth thee.

And the leaves of the tree
were for the healing
of the nations.

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EDITED BY THE REV. JOHN ALEX. DOWIE.

VOL. 1. NO. 43. NEW SERIES.

CHICAGO, JULY 26, 1895.

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LEAVES OF HEALING.

REV. JOHN ALEX. DOWIE, - - - Editor.

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THE MANAGER OF ZION PUBLISHING HOUSE,

6100 Stony Island Ave., Chicago

CHICAGO, ILLINOIS, - - - JULY 26, 1895.

A LETTER TO THE FRIENDS OF ZION TABERNACLE.

DIVINE HEALING HOME, No. 1.

6020 EDGERTON AVE., CHICAGO.

JULY 26, 1895.

Beloved Friends in this and all lands:—

It has been reserved for Chicago to show her shame before all the world, as the one city in the United States of America where a minister of the gospel of Jesus Christ, against whom there was no criminal charge, was arrested twice on the Sabbath Day, in the presence of large congregations, whilst conducting Divine Service.

This fact will show our friends, far and near, to what desperate straits our enemies have been reduced, and to what an extent the city of Chicago is prepared to use the machinery of the law to please the vile persecutors who are behind these persecutions.

Excepting one vile sheet, the *Dispatch*, there is not a single one of our enemies in the press of this city which has not been compelled, more or less reluctantly, to admit the illegality and disgraceful character of the proceedings. All the waters of Lake Michigan can never efface the stain.

The facts have been given at great length by the daily papers, but with many errors of detail, and with many additions from the imagination of the Chicago Press Liar, a distinct genus of the Liar species. It seems to be absolutely impossible for these persons to give truthful reports concerning even what their eyes have seen, or their ears heard, and it is probable that in the morning at least, there were none of the reporters present, and that they made up their reports from the lips of our enemies, as they have frequently done before.

Briefly put, for we have no time for more, the facts are as follows:

Shortly after the morning service commenced in Zion Tabernacle No. 2, the assistant janitor came upon the platform, and informed me in a whisper that there was an officer of police present with a warrant for my arrest, which he wished me to leave the platform to be served with.

I told the janitor that I would on no account leave the platform, and that he must ask the officer to wait until after service. He told me that he and others had asked the officer to wait, but that he said his instructions were imperative to make an immediate arrest, and to remove me to Hyde Park Police Station. I then told him to tell the officer that I

would proceed with the service whatever might be the result. I then proceeded to offer the prayer which was the next act in our ordinary course, presenting many thanks-givings from the healed and many petitions for prayer from distant places, some even in England, Ireland, Canada and Australia. At the close I referred to the fact that our worship was threatened with violation by the police, and asked that grace and wisdom might be given to all that nothing should be done or said by us other than that which God could approve.

Immediately I had concluded, the officer, Bagnell, left his seat at the rear of the Tabernacle and advanced up the south aisle to the platform. As he did so many rose, but at my request immediately resumed their seats. He continued to advance without any interruption and in perfect silence, and then came up to me on the platform, and informed me that he had two warrants for my arrest. I then told him to read them to me before all the people, and asked the large audience of over one thousand to be perfectly silent whilst he did so. He then read both the warrants which were issued by Justice Richardson of the Harrison Police Court, fully seven miles distant from the Tabernacle. The warrants were issued by the city of Chicago upon the complaint of George W. Riggs that I had, on June 26th opened, maintained, and conducted two hospitals in violation of the Hospital ordinance passed on January 28th last. This is the absurd charge upon which all those warrants for arrest are issued. I publicly asked the officer to wait until the conclusion of the service, and he replied that his orders were imperative to immediately arrest me and take me to Hyde Park Police Office. There was very much emotion by this time in the audience and many women were weeping, whilst strong men in hundreds were only kept still by my earnest request for perfect order. I then spoke a few words to the people, asking them to keep their seats and to continue the service, which I handed over to my devoted wife, who completed it to the satisfaction of all.

Meanwhile I proceeded with two bondsmen, or rather a bonds-woman and bonds-man, for a lady of considerable property in the city earnestly sought for the honor of going upon my bonds. When we reached Hyde Park in our carriage, there was, as I expected, no judge to be found there, neither would the Police there, nor at Woodlawn, with whom we communicated by telephone, allow me to go in search of the nearest justice. Captain Shippey, of Woodlawn, insisted over the telephone that I should go before Justice Richardson, whose residence was miles away. Accordingly, after sending the lady back to Divine Healing Home No. 1, where she is a guest, we proceeded in search of that "justice," although the name represents in my judgment the opposite of his character. We found him absent, and had to wait for more than two hours, all attempts to get another justice to accept bonds failing, although we found one, Justice Underwood, within two doors.

At last we found "justice" Richardson, who very reluctantly accepted bonds, and at the same time told me a deliberate lie and one which cost another scene in the Tabernacle and further wasted hours in searching for this miserable "justice" in the afternoon. It was this. I asked him whether he had not issued another warrant for my arrest, which had not yet been served upon me. He said that he had not. I told him that, if he had, I was there to offer bonds and to accept service, and said that this had been accepted by Justice A. R. Porter on a previous occasion when thirty-seven warrants had been issued by him. He said distinctly, "There are no more that I know of," when all the time there was another which had been issued by him at the time he had issued the other two, namely on Saturday morning. So this "justice" was in the plot apparently to create another scene in the Tabernacle and further disgrace the city of Chicago.

When I returned to the Tabernacle after 3 o'clock, I found that my people were very much disposed to take strong measures should another arrest be attempted during the afternoon service. I called some of these together and sent messages

to others, saying that there must be no attempt to resist the serving of any warrant, or my removal by an officer. I pointed out that in the event of this being done there would doubtless be many armed police present, and that they would proceed to use their revolvers, and kill myself or some others, under the pretense that their lives were in danger, and that this was, probably, just what some of them were looking for. I also said that on other and higher grounds it was wrong to resist these mere tools of the law, most of whom were ashamed of the dirty work given them to do by the city prosecutor, and the "boodle" Council behind him.

Mrs. Dowie had already begun the service when I ascended the platform, and took it up from the point where she had left it. Feeling doubtful as to whether there would not be another arrest I prepared my people for the possibility, and told them there must not be any demonstrations whatever against the Police, nor any attempt to interfere with my removal. I had scarcely concluded my remarks when I saw an officer in plain clothes advancing towards the platform, and presently he came up. The people behaved splendidly, although amongst the 1,500 present there were hundreds of strong men, some of whom had fought throughout the war for their country, who were finding it difficult to control themselves. But God gave them all the needed grace. There were a few exclamations, but these at once stopped at my request, and amidst complete silence officer Enright read his warrant, which was to the same effect as the two in the morning and issued by the City and the same "justice," at the complaint of the same person, Geo. W. Riggs, who is one of the seven foolish men of Woodlawn whom the devil uses as his tools to persecute us. I then asked the officer publicly as to whether he would not wait until after I had finished service. He said that his orders were to immediately take me to the Hyde Park Police office. I asked him how he was going to carry them out, if I should call upon the many hundreds of men in the building to prevent him, and as to whether he would use force in that event. He said that he would, for his orders were imperative, and he put his hands behind him, no doubt to get a quick hold of his revolver, for he afterwards told me that he was armed. I then told him that no one would interfere with him, that I would not leave the platform without force was used, but that I would not require him to use much force, only enough to prove afterwards that I had submitted to force. At the same time I warned him that his conduct was distinctly illegal, and that he might have to answer for it. He then advanced, and took me slightly by my coat sleeve, saying, "You are my prisoner. Come." At my request he then stepped aside for a minute or so, and I addressed the people again.

I asked them to remember that the eyes of the whole nation were upon us, that the eye of God was upon us, and that we must not do anything which would give occasion to the enemy to say that we were violators of the law, although I said that there was no doubt the action was contrary to the law. Nevertheless I said it was my desire to avoid all possible danger to life by going peaceably with the officer, and that I hoped no one would leave the building, or go to the windows to look out, after I left, assuring them that I would be properly accompanied. My noble wife then took the conduct of the service at my request, and carried it through.

The people, many of whom were weeping bitterly, again behaved nobly, and I left the building without any demonstration from the assembly, "one of the largest congregations in the city," as the Evening Journal called it the next day. We again found, after a long drive, that "justice" Richardson was again absent and this time Justice Underwood accepted our bonds, and we returned after weary hours to our Tabernacle in the evening, and, for the first time in the day, were able to conduct an entire service.

These are the simple facts.

Is there any comment needful?

[Continued on page 686.]

AFFIDAVITS OF THE HEALED.

MADE BEFORE THE HIGH COURT OF CHANCERY OF COOK COUNTY, JUDGE JOHN B. PAYNE PRESIDING, IN THE COURT HOUSE, CHICAGO, ON JULY 16th, 1895.

The Affidavits which appear in the following pages are some of those which were presented at the trial before Judge Payne, on July 16th 1895, when our adversaries moved the Court to grant a temporary Injunction, closing the Tabernacles and the Homes.

That Injunction, after three days trial, was refused as our readers know.

An opportunity was given to us, for the first time, of putting scores of the healings upon record in the Chancery Court, the truthfulness of the LEAVES OF HEALING accounts of the healings having been attacked by our adversaries in their Bill of Complaint.

This is, probably, the first time that Divine Healing has been demonstrated in this manner, and for this opportunity we have to thank our adversaries. Not one of these affidavits has been impugned, either by our opponents, or by their allies in the Chicago press. We shall continue them in our next issue, until they are all printed. They are a permanent record of our Ministry in this city.

As long as the Archives of the Court shall be preserved these affidavits will be found upon its files. It was evident that the reading of them by our attorney impressed the judge, and the ill concealed fears and hatred of the opposing counsel could not be covered by the sneering laugh which occasionally broke from his lips. But there was no sneer on the lips of any other persons, except the few enemies of God and of this work present. As the reading went on hour after hour it was evident that incredulity and surprise were giving way to genuine interest, and the fact was being steadily established under oath, in a Superior Court of Law, that Jesus Christ is the same Healer in wicked Chicago in this present day as in wicked Jerusalem and Capernaum nineteen centuries ago.

Here are the testimonies of the blind who have received sight, of the deaf who hear, of the lame who walk, and of all manner of sicknesses and disease being healed in His Name. It is not enough for the adversaries of Christ and of this work wrought in His Name, and in the Power of the Holy Spirit, in accordance with the will of God the Father, that there shall be a sneering cry of "fools," "dupes," etc. These are the cool statements under oath of persons of all conditions in society. Business men, lawyers, doctors, workmen, honest Christian men and women of all occupations well-nigh. Who has the right to declare them false? Even our enemies will not dare to enter upon the proof that they are. If they are false, every one who has sworn to them can be punished for perjury, and our enemies know it.

Next week, we shall hope to give the bill of complaint put in by our adversaries, and our answer thereto, or as much of these as we can find room for. Our columns are full of the conflicts through which we are passing, and, as they are History, we make no apology for giving these things in detail. They will be of great value in the coming time.

May God bless these solemn testimonies to suffering millions, leading them to find Salvation and Healing and Holiuess through faith in His Eternal Son.

STATE OF ILLINOIS } In the Superior Court of
 COUNTY OF COOK. } ss. Cook County.
 Leo. J. Maguire, *et al* }
vs. }
 John Alex. Dowie. }

MARY CASEY, being first duly sworn upon her oath deposes and says, that she resides at 5141 Emerald avenue, Chicago, and is the widow of Owen Casey; that about seven years ago she discovered that she had a tumor in her body which, when she had consulted and been examined by physicians, they pronounced to be cancers; that they were so pronounced by Drs. Lee & Murphy, eminent physicians in the Venetian Building, in the city of Chicago; that she suffered with these cancers until last April, 1894, at which time the cancer in her breast had grown to be as large as her two fists, and there were many small cancers on her left arm; that her physicians recommended an operation and requested her to go to the hospital where they could see her four times a day, but she was unwilling to leave her home, and having heard of Dr. Dowie, she went to him and heard his teaching and preaching and believed that he was honest and sincere, and that what he taught is the truth. She trusted the Lord for healing, and said Dowie prayed with her, and the cancer was instantly healed, and this occurred about 7 o'clock in the afternoon in the healing room in Zion Tabernacle, that until 12 o'clock that night the pain in her breast seemed almost intolerable; that her agony was terrific, and in fact worse than she had ever known it before that time, yet she still believed that she would be healed, and at 12 o'clock that night the pain ceased, and she suffered no more inconvenience from the cancer, although it continued to be hard, growing gradually normal for eleven weeks, when it all disappeared, and this affiant states that at the present time, she is so far as she knows a perfectly healthy woman.

This affiant further states that just prior to the time that she was healed of cancer, her sister's son, George Emo, residing at 59th and State streets, in the city of Chicago, fourteen months old, was afflicted with abscess at the base of the brain, so that the bone at the back of the left ear decayed and became honeycombed. His condition became so serious that Dr. Driscoll, a physician in the vicinity of Wentworth ave., and 62nd street, gave it as his opinion and stated that he could not survive, and that there was no hope for him whatever. When in this condition, this affiant hired a carriage and took him to Rev. John Alexander Dowie, and it seemed to affiant that he would die before she could reach the said Dowie with him. That she took him to said Dowie's home, who prayed with him and he was healed instantly, and drank a cup of milk before he left; that prior to that time all the nourishment that he could receive was drop by drop, that his throat was so sore from the abscess that he could not drink, and since that time he has been a healthy child.

Affiant further states that she is acquainted with the manner in which the homes are conducted, and the conduct of the guests and of the members of the congregation at the Tabernacle, and she says that everything is carried on decently and in order.

And further this affiant saith not.

MARY CASEY, [*Signed.*]

Subscribed and sworn to before me this 8th day of July, A. D. 1895. W. H. QUINLAN, Notary Public.

STATE OF ILLINOIS } In the Superior Court of
 COUNTY OF COOK. } ss. Cook County.
 Leo. J. Maguire, *et al* }
vs. }
 John Alex. Dowie. }

NELLIE CARROLL, being first duly sworn upon her oath deposes and say, that she resides at 5914 La Salle street, and she is the aunt of Mary Casey, whose affidavit is attached

hereto, and to her personal knowledge the facts set out in the said affidavit of Mary Casey are true in every particular.

NELLIE CARROLL, [*Signed.*]

Subscribed and to sworn before me this 8th day of July, A. D. 1895.

W. H. QUINLAN, Notary Public

STATE OF ILLINOIS } In the Superior Court of
 COOK OF COUNTY. } ss. Cook County.
 Leo. J. Maguire and }
 Mary C. Thomas, }
vs. }
 John Alex. Dowie. }

MARY CLARK, being first duly sworn upon her oath deposes and says that she lived at 8825 Buffalo avenue, South Chicago that she has been a resident for the past fourteen years; that in 1892 she was taken sick with erysipelas, upon the crown of the head; that it afterwards settled on her right leg, from her knee to her ankle; that there were nine running sores upon said limb; that in August of 1893, she attended the meetings of Dr. John Alexander Dowie, held in the Tabernacle on Stony Island avenue on three different occasions; that she then went to the healing room, and there Dr. Dowie prayed for her, and placed his two hands upon her head; moved them one along each side down to her knee, and then she removed the bandages from said right limb, and said John Alexander Dowie then passed his hand over said sores, and the pain instantly ceased, and that in five weeks from that time all the said sores were entirely healed, and this affiant has never suffered any pain since that time; that prior to that time affiant had suffered continuously from the said erysipelas.

This affiant further states that she doctored with Dr. Scudder Davis of South Chicago for about six months, and never received any benefit from his treatment; that she suffered constantly, from the summer of 1892 until August 1893, when she was healed through the prayers of Dr. Dowie, and this affiant has never been sick since that time.

This affiant further states that she is a constant attendant at the meetings of Dr. Dowie held in the Tabernacle, and that they are orderly and that the guests who assemble there are perfectly orderly; that she has been there during the time that the printing press was in operation, and the noise was not sufficient to bother either those assembled in the Tabernacle, or persons who chanced to go along the street; this affiant states that the conduct of the guests upon the street and elsewhere is the conduct of ladies and gentlemen.

This affiant further states that there was no charge made against her for said healing above described, and further this affiant saith not.

MARY CLARK, [*Signed.*]

Subscribed and sworn to before me this 10th day of July A. D. 1895.

W. H. QUINLAN, Notary Public.

STATE OF ILLINOIS } In the Superior Court of
 COUNTY OF COOK. } ss. Cook County.
 Leo. P. Maguire, *et al* }
vs. }
 John Alex. Dowie. }

Robert Muirhead, being first duly sworn on oath, deposes and says, that he resides at No. 42 May street, Lake View, Chicago, and that he has been a resident of the city of Chicago for the past five years; that he suffered for four years with dyspepsia, indigestion and headaches, doctored during said four years for said troubles, but received no benefit therefrom. That about the last of November, 1894, he went to receive the teachings of John Alexander Dowie, and that on the — day of November, A. D., 1895 John Alexander Dowie laid his hands on this affiant, and this affiant was then and there

healed, and that he has never since said time suffered with dyspepsia, indigestion or headache.

This affiant further states no charge was ever made against him by the said John Alexander Dowie for said healing above referred to.

And further this affiant saith not.

ROBERT MUIRHEAD, [*Signed.*]

Subscribed and sworn to before me this 10th day of July, A. D. 1895.

W. H. QUINLAN, Notary Public.

STATE OF ILLINOIS }
 COUNTY OF COOK. } ss. In the Superior Court of
 Cook County.
 Leo. J. Maguire and }
 Mary C. Thomas, }
 vs. }
 John A. Dowie. }

JOHN A. ERWAL, being first duly sworn, upon his oath deposes and says that he resides at 94 Walton Place in the city of Chicago; that he has been a resident of the city of Chicago for ten years last past, that in the year 1893 and prior to that time, he had suffered with inflammatory rheumatism; that his hands and feet were swollen up in such a manner that he could scarcely walk, and could not walk without the assistance of canes; that he heard of John Alexander Dowie, and of his divine healing; that he went to the Mission Hall, 205, 207 Oak street in the city of Chicago, and that Dr. John Alexander Dowie prayed for him there, and he was healed within three days thereafter.

Affiant further states that in February, 1895, he was suffering from an attack of La Grippe and diptheria; that he was unable to eat or to drink anything; that he had been in bed for a week; that upon a Friday, his wife took him in a carriage to Divine Healing Tabernacle No. 1, and that there Dr. Dowie prayed with him whereupon he immediately got better, and upon the following Monday resumed his work, being at that time in a healthy, stout condition, and that he has been well ever since; that the said John Alexander Dowie made no charge whatever for the cure so rendered as aforesaid.

This affiant further states that the said Tabernacle and the meetings held therein are conducted in an orderly manner. And further affiant saith not.

JOHN ERWAL, [*Signed.*]

Subscribed and sworn to before me this 10th day of July, A. D. 1895.

W. H. QUINLAN, Notary Public.

STATE OF ILLINOIS }
 COUNTY OF COOK. } ss. In the Superior of
 Cook County.
 Leo. J. Maguire, et al }
 vs. }
 John Alex. Dowie. }

FRANK W. COTTON, being first duly sworn upon his oath deposes and says, that he resides at 253 East Sixty-second street, Chicago, Illinois, and is manager of Divine Healing Home No. 2 for Rev. John Alexander Dowie; that he is constantly visiting all of said homes; that he knows the conditions of persons who are received in the said homes, and he says that no person suffering from contagious disease of any kind has ever been received in the said homes, or any of them; that it is a rule not to receive any such person within said homes:

Affiant further states that he has read the affidavit of Morris L. Goodkind, and a copy of his report to the Commissioner of Health; that it is maliciously untrue as stated in said affidavit that said Goodkind found in said Home No. 2 a room containing soiled linen, different articles of food, viciated atmosphere, flies, vermin etc., regardless of the simplest law of cleanliness and hygiene.

Affiant further states, that it is untrue that said Goodkind found any person in said building suffering from dementia of any kind.

Affiant further states that said building is two stories, and that the accommodation by stairway is ample, in case of fire.

Affiant further states that in each of said rooms of said building there was a receptacle for sputa, which is kept constantly moist and always clean.

Affiant further states that said Home No. 2 is at least six hundred feet from the house occupied by the complainants in this case.

Affiant further states that all of said homes are kept in a thoroughly clean and hygienic condition, and that there is absolutely no danger to complainants or their neighbors from any contagious disease, or from any other cause, by reason of the manner in which said homes are conducted.

Affiant further states that while he has been connected with said homes and the work of said John Alexander Dowie at Tabernacles Nos. 1 and 2, he has known of hundreds of instances of persons suffering from diseases which physicians declared to be incurable, healed through the teachings and word conducted in said homes, and in said tabernacle.

And further this deponent saith not.

FRANK W. COTTON, [*Signed.*]

Subscribed and sworn to before me this 10th day of July, A. D., 1895.

W. H. QUINLAN, Notary Public.

STATE OF ILLINOIS }
 COUNTY OF COOK: } ss. In the Superior Court of
 Cook County.
 Leo. J. Maguire and }
 Mary C. Thomas. }
 vs. }
 John Alex. Dowie. }

M. J. HANDYSIDE, being first duly sworn, upon her oath deposes and says that she resides at 92 Fairfield avenue in the city of Chicago; that she has resided in said city for twenty-five years; that she suffered for ten years with rupture, internal trouble and paralysis of the right side; that she doctored at the Doctor Copeland Institute for six months, and that they did her no good, stating that she had catarrh of the stomach; that she was treated by Dr. Adolphus for three months, and that he pronounced her trouble paralysis; that she called upon Prof. Martin at the county hospital of Cook County, and that the said Dr. Martin informed her that she could not be cured unless operated upon; that she doctored with Dr. Hecker for three months, and that he said that he might help her but never could cure her; that last April, this affiant heard of the healings of Dr. Dowie, and determined to receive a blessing through his prayers. That she did receive said blessing from his prayers, and that she was enabled to lay aside a brace, which she had worn for eight years, and walk to and from the Tabernacle, and up and down the steps to the Elevated railway station, on her way to hear the teachings of the said John Alexander Dowie; that she is to-day well and hearty, and has gained fifteen pounds since she first began to be healed, through the prayers of the said Dr. Dowie.

Affiant further states that she was not charged anything for the said healing; that she did not reside in said Divine Healing Homes of said Dr. John Alexander Dowie, but that she went from her home to the Tabernacle, and from the Tabernacle returned to her home.

Affiant further states that the said Tabernacle and the meetings therein are conducted in an orderly manner, as much so as any other meeting of the same number of people.

Further affiant saith not.

M. J. X HANDYSIDE.

Subscribed and sworn to before me this 10th day of July, A. D. 1895.

JAMES F. TRANT, Notary Public.

STATE OF ILLINOIS } In the Superior Court
 COUNTY OF COOK } ss. of Cook County in Chancery.
 Leo J. Maguire *et al*)
vs.
 John Alex. Dowie)

Mary Bolle being first duly sworn, upon her oath says that she resides at 2554 Cottage Grove Avenue in the City of Chicago; that she is a dress maker, and has suffered from dyspepsia and weak eyes for about ten years; that she could not eat without feeling great pain.

Affiant states that in June, 1894 having heard of Dr Dowie and his preaching, and the doctrine of Divine Healing, she attended the meetings and heard him preach; that she became convinced of the truth of his teaching, and was healed without any special or personal prayer for herself; that since that time she has never suffered from any dyspepsia nor headaches, such as she suffered frequently before that time; that she has resumed her work as a dress maker, which she had been obliged to suspend before this time.

Affiant states that her testimony as given on pages 98 in LEAVES OF HEALING is true in every particular; that she is a regular attendant at the meetings and services conducted by said John Alexander Dowie at Tabernacle No. 2, and offers this affidavit in the hope that it may be of use in the prosecution of the work in which he is engaged. And further this deponent saith not.

MARY BOLLE, [*Signed.*]

Subscribed and sworn to before me this 10th day of July, A. D. 1895.

W. H. QUINLAN, Notary Public.

STATE OF ILLINOIS } In the Superior Court
 COUNTY OF COOK } ss. of Cook County.
 Leo. J. Maguire, *et al*)
vs.
 John Alex. Dowie)

Albert H. Best, being first duly sworn upon his oath, deposes and says that he is at present residing at Morgan Park, that his home is at Wilmington in the State of Pennsylvania; that he is thirty-six years of age; that four years ago last June he had been suffering from bleeding piles for twenty-two years, that he had consulted and sought assistance of physicians and surgeons who stated that he could not be cured; that his suffering was of the most agonising character, and rendered him almost helpless, that he was unable to do any work for five or six years prior to the time of his healing as hereinafter stated; that four years ago he had heard of the doctrine which John Alexander Dowie teaches of Divine Healing through his sister Margaret Hervey, who was residing at that time, and now resides at Los Angeles, in the State of California. That she had been taught by said John Alexander Dowie, and had written affiant many letters concerning said doctrine; that at length when his sufferings became intolerable and affiant was in despair of being healed, he believed that persons may now be healed by prayer and faith, did pray to God to heal him from said disease, which was instantly done, without the knowledge of said John Alexander Dowie, and without affiant's ever having seen said John Alexander Dowie, and since that time affiant has been healed of severe rheumatism and catarrh; that affiant has taken no medicine or received the services of a physician for four years; that at the present time affiant is in perfect health.

Affiant further states, that in 1893, having come to Chicago, and was a part owner and conducted the Brookdale Home, a World's Fair Hotel and that since that time he has been residing in Chicago, and having been attracted to the meetings of said Dowie, has attended them regularly ever since September, 1894. He has not attended them for the purpose of being healed of any disease, but for the same

reason that any other person attends a regular church or congregation; that he, personally, knows that the services conducted by said Dowie are accomplishing great good in the community, and that they are orderly, and that no crowds attracted by reason of said services are at any time congregated in front of the premises of the complainants, or their neighbors, and that said services in no wise disturb the residents in the neighborhood; that loud talking and laughing are discouraged and repressed in the neighborhood, and it does not, in fact, exist; that the printing press and engine in publishing house is almost noiseless in its operation, and that it runs only about two days in the week; that when it does run the noise from it is imperceptible at a distance of fifty feet from the publishing house; that meetings overhead in the Tabernacle are conducted while the press is running in perfect quiet and without disturbance from it.

Affiant further stated that he has been all through the homes conducted by said Dowie, and that they are kept in a perfectly wholesome condition; that he has never seen or known of an instance where any person became a guest in said home who was afflicted with any contagious or infectious disease; that the cuspidors in said homes are of stone china and are kept at all times perfectly clean and partly filled with water so that the sputa from any consumptive persons is not permitted to become dry nor scattered about the vicinity; that the manner in which said homes are conducted is in no wise a nuisance in the neighborhood, that they are kept in a perfectly quiet and orderly manner and the guests pass along the streets and sidewalks and attend strictly to their own business and disturb no person.

Affiant further states that to his knowledge said John Alexander Dowie is an honest, earnest Christian Minister, and is doing a great work for the benefit of all the people in the community; that it is untrue that said John Alexander Dowie has done any act to the knowledge of this affiant to incite any person to lawlessness or to mob violence. And further this deponent saith not.

ALBERT H. BEST, [*Signed.*]

Subscribed and sworn to before me this 10th day of July, A. D. 1895.

W. H. QUINLAN, Notary Public.

STATE OF ILLINOIS } In the Superior Court
 COUNTY OF COOK } ss. of Cook County.
 Leo. J. Maguire, *et al*)
vs.
 John Alex. Dowie,)

Amos Campbell, being first duly sworn upon his oath, deposes and says, that he is a practicing physician and surgeon in the City of Chicago; that his home office is at the corner of Sangamon and Van Buren streets; that he is a graduate of Victoria University Medical College, Toronto, Ontario, having graduated from said institution in the year 1880, and is a duly quaiified and authorized practitioner under the laws of the State of Illinois, and has practiced in the City of Chicago since the fall of 1890; that he has visited the three Divine Healing Homes conducted by Rev. John Alexander Dowie, known as No. 1, No. 2 and No. 3, and has examined them throughout; that he made this examination on or about the 23rd day of June, 1895; that he found the said homes in a thoroughly sanitary and hygienic condition throughout, and found no person there suffering from contagious or infectious disease.

This affiant further states that he has never been in any home or hospital or other place where people lived in a house that was in a more wholesome condition than were these three homes; that he found no surgical appliance or medicine or indications that any was in use in said homes and no indications of any kind of medical or surgical treatment; that the said homes are in no sense hospitals—simply boarding houses.

Affiant further states it to be a scientific fact that where cuspidors are kept partly filled with water in one house and are regularly cleaned and the sputa of consumptive persons not permitted to become dry and blow about, there is absolutely no danger for the residents of any detached house in the neighborhood, nor in fact is there any danger in the same house if the sputa be kept moist.

This affiant further states and gives it as his opinion that said homes are in no sense a nuisance in the neighborhood, that they in no wise endanger the life of persons residing in the neighborhood and in no wise endanger the life of complainants in this case.

And this affiant further states that he visited the Tabernacle on said day and attended the services conducted in the afternoon in said Tabernacle; that he found everything conducted in a decent and orderly manner; that he saw nothing occur upon the streets or sidewalks against which any person could justly complain; that he visited said Tabernacles and Homes purely to satisfy himself as to the manner in which they were conducted; that he had no interest except as a citizen in the community, and desired to see fair play; that he is not in any way a follower or adherent of Dr. Dowie, but is a practitioner and expects to continue the practice of medicine in the regular way; that he is not a personal friend of said Dowie, nor of any friend who is a friend of said Dowie, but has volunteered this affidavit in a desire to see justice done in the community in which he resides.

Affiant further states that the time this affiant made the examination of homes No. 1, No. 2 and No. 3, no notice had been given that a regular physician of Chicago was about to make such examination. And further this deponent saith not.

AMOS CAMPBELL, [Signed.]

Subscribed and sworn to before me this 10th day of July, A. D. 1895. W. H. QUINLAN, Notary Public.

STATE OF ILLINOIS, } In the Superior Court of
COUNTY OF COOK } ss. Cook County in Chancery.
Leo J. Maguire *et al* }
vs. }
JOHN ALEX. DOWIE. }

James B. Bates being first duly sworn upon his oath deposes and says that he resides at 306 Claremont Avenue, Chicago, Ill., that he is the senior member of the firm of J. B. Bates, & Co., Owners of South branch Ship Yard, ship carpenters and Calkers, with place of business at Twenty-second and Brown Streets, Chicago, Ill., that he has been a resident and citizen of the City of Chicago for twenty-six years and has been in the ship building and repairing business for all of said time, except about two years. Affiant says that he has known the Rev. John Alexander Dowie since about the middle of March, A. D. 1895; that three years ago last February affiant was seized with a cramp in his left knee, and his foot was drawn up so that he could not stand upon it, and he had a most severe pain in the knee. He asked a physician to be called, and after a short time became a little better, and a week afterwards affiant took a severe cold which resulted in his knee becoming fearfully swollen and very painful which the doctors placed in a plaster of paris cast, and after dressed with splints, and which he kept doctoring and seeking cure for eighteen months, and in April, 1893 when affiant became able to go about with a cane, and in February, 1894, affiant slipped and fell and hurt the same knee so severely that owing to its diseased condition, affiant was unable to walk for more than a year; that in April, 1894, he went to the Indianapolis Surgical Institute to see Doctor Allen, and never left the building for more than three months; that while there he was fitted out with a brace which he continued to wear until April 9th, 1895, when, having heard the teaching and preaching of Rev. John Alexander Dowie, and having received and believed the teaching of said John Alexander Dowie, trusting

the Lord for healing, and was prayed with by said Dowie, when affiant was instantaneously healed, and affiant then and there left his brace and crutch at the tabernacle and has never used them since; that prior to that time it was impossible for him to walk one step without the crutch and the brace, and that he suffered great pain in attempting to walk and move about, but that since that time he has suffered no pain, that although said knee is not quite so strong as the other, for all intents and purposes he has a sound knee and he is a well man, and uses no crutch, brace or cane of any kind; that the testimony purported to be given by him in LEAVES OF HEALING is the genuine testimony of this affiant which he gave at a meeting at Zion Tabernacle April 14th, 1895, and is true in every particular, and that he is the same James B. Bates mentioned on page 449 in said LEAVES OF HEALING, and that all the statements in said LEAVES OF HEALING referring to him, either by himself or by the editor, are true.

Affiant further states that he has been a frequent attendant at the meetings held in tabernacles No. 1 and No. 2 by said John Alexander Dowie and he knows the character of persons who attend said meetings, and he says that the meetings are conducted in a quiet and orderly manner; that the imputation that the members of the congregation are dupes, superstitious and credulous and weak minded, is wholly, absolutely and maliciously false that the members of said congregation possess a high average of intelligence, morality and virtue; that he knows that the persons residing in the vicinity have no just cause of complaint against the members of the congregation or persons who come to said meetings for any improper crowds or improper conduct.

Affiant further states that said John Alexander Dowie made no charge against him for services and never asked him for any money for any services; that he has never known of any instances in which said Dowie has charged for his time or for his services with any person; that to the knowledge of this affiant, said John Alexander Dowie devotes his time and energy as freely to persons who are poor and unable to pay anything as to persons who are wealthy and able to reward him liberally; that it is true that said Dowie receives free will offerings, but affiant verily believes that he devotes these offerings, to the maintenance of the work which he is carrying on there in perfect good faith and honesty. And further this deponent saith not.

JAMES B. BATES. [Signed.]

Subscribed and sworn to before me this 8th day of July, A. D. 1895. PHILL CHANCELLOR, Notary Public.

STATE OF ILLINOIS } In the Superior Court
COUNTY OF COOK } ss. of said Cook County.
Leo J. Maguire *et al* }
vs. }
John Alex. Dowie. }

Rev. Wm. O. Dinius, being first duly questioned upon oath solemnly affirms that he resides at North Harvey, Cook County, in the State of Illinois, and has been a resident of said place for three years past. That he is acquainted with John Alexander Dowie, that in 1864 he says that he, this affiant, was sun struck near Atlanta in the State of Georgia, and since said time has suffered intense pain and paralysis from said sun stroke; that he was unable to raise his right arm, or to use the same; that in the month of March, A. D. 1895, this affiant heard of the healings of John Alexander Dowie, and about the 9th day of April, 1895, this affiant went into the healing room of the said John Alexander Dowie, and was then and there prayed for by the said John Alexander Dowie, and he was immediately healed from said paralysis and sun stroke.

Affiant further says that he frequently attends the meetings of the said John Alexander Dowie held in the tabernacle, and he says that the same are conducted in an orderly manner

and that the guests of the said John Alexander Dowie conduct themselves as become ladies and gentlemen.

Affiant further says that the printing press of the said John Alexander Dowie does not make sufficient noise to disturb people in the immediate vicinity or persons passing along the street in front of said office. And further this affiant saith not.

W. O. DINIUS, [Signed.]

Subscribed and sworn to before me this 10th day of July, A. D. 1895.

W. H. QUINLAN, Notary Public.

STATE OF ILLINOIS } In the Superior Court
 } ss.
COUNTY OF COOK } of Cook County.
Leo. J. Maguire, et al,
 } vs.
John Alex. Dowie.

Sophia Cotton, being first duly sworn upon her oath, deposes and says that she is the wife of Frank W. Cotton and resides at 253 East Sixty-second Street, in the City of Chicago, that is to say, the Divine Healing Home No. 2, and that the statement purporting to be made by her on page 199 of LEAVES OF HEALING is in every respect a true statement.

Affiant further states that Divine Healing Homes Nos. 1, 2 and 3 are kept in a perfectly clean condition, and that the cuspidors are of stone china and kept clean and moist at all times; that the guests, employees and attendants in and about the homes are at all times quiet and orderly and respectful in their demeanor upon the streets and sidewalks; that she has never at any time seen the streets and side walks blocked by the guests; that she has been near the homes frequently and of her own knowledge no persons afflicted with contagious or infectious diseases are at any time ever received in any of said homes. That it has never developed to her knowledge that any person so affected has been at any time received even by mistake into the homes, and that no contagious diseases has ever broke out among the guests in said homes.

Affiant further states that the meetings in the Tabernacles have been and are at all times orderly and decently conducted; that she has attended many places of worship, and has never attended a place of worship where people are more careful and considerate in their behavior in the Tabernacles and about the Tabernacles and upon the streets than are the members of the Congregation at Tabernacles No. 1 and 2; and that she has never known of an instance in which any persons suffering from any contagious disease have been permitted in the Tabernacles. And further this affiant saith not.

SOPHIA COTTON, [Signed.]

Subscribed and sworn to before me this 8th day of July, A. D. 1895.

W. H. QUINLAN, Notary Public.

STATE OF ILLINOIS, } In the Superior Court of
 } ss.
COUNTY OF COOK. } Cook County. In Chancery.
Leo. J. Maguire, et al }
 } vs.
JOHN ALEX. DOWIE. }

Lila Carley being first duly sworn upon her oath deposes and says that she resides at 6140 Peoria Street, Chicago, Ill., that she is the wife of Harry H. Carley; that when her daughter Cora Carley was four years old she had an attack of scarlet fever which resulted in total deafness; that the doctors who examined her stated that the drums of both her ears were destroyed, and the bones of her nose and about her ears became decayed so that an operation was performed back of the left ear, and pieces of the bone removed, and afterwards pieces of the bone came out through the nose, and the doctors were advising an operation on her right ear to remove decayed bone from that, at the time affiant heard of Rev. John Alexander Dowie, and of his teaching of Divine Healing. She

went to him, taking her child Cora with her, and having the teaching of the doctor, she believed, and asked him to pray for her said child, which he did, and laid hands upon her in the name of the Lord, and prayed for her thus five times; that the fifth time her hearing was restored, and she was healed of the deafness; that prior to this time she was accustomed to have very serious attacks of fever, and her temperature would run up to 105 and 106, and affiant feared she might die from an attack at any time.

Affiant further states that before her child was healed of her deafness, the odor from her nose and ears was almost unendurable; that it was almost impossible to hold her in ones lap more than a few minutes on account of the sickening odor but that since she has been healed she is as fresh and sweet as any child and is in perfect health and vigor.

Affiant further states that her child was never a guest of the home.

Affiant further states that said Doctor Dowie never made or mentioned the making of any charge against her for any teaching or for any services that he performed; that while she has contributed what she was able to in the contribution box in the Tabernacle for the purpose of carrying on the work and assisting said Doctor Dowie in his labors for the people, it has all been purely voluntary on her part, and her only regret is that she has not been able to give more, and to do more for the cause in which said Dr. Dowie is working.

Affiant states that she has attended the services in the Tabernacle when she has an opportunity.

Affiant further states that the account of healing given at page 385 of LEAVES OF HEALING regarding her daughter, is a true account of the fact, and that the picture shown on said page is a picture of her daughter.

And further this deponent said not.

LILA CARLEY, [Signed.]

Subscribed and sworn to before me this 10th day of July, A. D. 1895.

W. H. QUINLAN, Notary Public.

STATE OF ILLINOIS, } In the Superior Court of
COUNTY OF COOK, } ss. Cook County.
Leo J. Maguire and }
Mary Thomas }
 } vs.
JOHN ALEXANDER DOWIE. }

Nettie Huber, being first duly sworn, upon her oath deposes and says that she resides at 462 West 15th Street, in the city of Chicago; that she has been a resident of the city of Chicago for nine years; that she was for six years an invalid, part of the time confined to her bed, suffering from female and internal troubles; that she went to the Cook County Hospital physicians, and that they informed her that she could not get well without an operation being performed; that she was at the Homeopathic Hospital at York and Harrison Streets, and that the physician in charge there informed her she could not be healed without submitting to a surgical operation; that she went to the physician of the Presbyterian Hospital, on Harrison Street near the Cook County Hospital and was informed that she could not be healed without a surgical operation; that about one year ago the 15th of April last, she went to Tabernacle No. 1, conducted by Dr. John Alexander Dowie, and was instantly healed by the laying on of hands and by prayer, by the said John Alexander Dowie, and that the said Dr. John Alexander Dowie made no charge whatever for curing her of of the said troubles.

This affiant further states that she has attended the services of the said Dowie in said Tabernacle, ever since April, 1894, and affiant further states that the said meetings are conducted in an orderly manner.

Affiant further states that she has attended said meetings through the week, while the printing press of the said John Alexander Dowie was running, and that it did not make noise sufficient to in any way bother the meetings, or the persons assembled; that they could hear distinctly all that was said in

said Tabernacle, and that the said printing press was no hindrance to the services. And further this affiant saith not.
 Mrs. NETTIE HUBER, [Signed.]

Subscribed and sworn to before me this 10th day of July,
 A. D. 1895.

W. H. QUINLAN, Notary Public.

STATE OF ILLINOIS } In the Superior Court of said
 COUNTY OF COOK. } ss. Cook County.
 Leo. J. Maguire, *et al* }
vs. }
 John Alex. Dowie. }

JOHN ALEXANDER DOWIE, being first duly sworn on oath, deposes and says that he has read copy of affidavit of Maurice L. Goodkind, served upon him in the above entitled cause, for an application for preliminary injunction, and he says that it is true that the said Maurice L. Goodkind came to him and represented to this affiant that he was seeking accommodations for a wife suffering with consumption, that he had a child who was bed ridden with a violent attack of scarlet fever. And this affiant states that the said Goodkind pretended to be weeping and sniffing. But, this defendant denies that he stated to said Goodkind that on several occasions he had successfully treated consumption and scarlet fever by prayer, but this affiant states that he never on any occasion treats anything by prayer. And this affiant states that it is untrue that he urged said Goodkind to bring his consumptive wife and sick child to the Tabernacle for treatment. But this affiant states that the said Goodkind sought to procure admission into the Homes for them, and he positively told him that they could not be received; that there was nothing said with references to their being received into the Tabernacle.

And further this affiant saith that the said Goodkind has testified on oath in the Hyde Park Police Court that he has no wife nor child, and that he, therefore, by his own declaration, is proved to have lied to this affiant.

JOHN ALEXANDER DOWIE, [Signed.]

Subscribed and sworn to before me this 8th day of July,
 A. D., 1895.

W. H. QUINLAN, Notary Public.

STATE OF ILLINOIS } In the Superior Court of said
 COUNTY OF COOK. } ss. Cook County.
 Leo. J. Maguire, *et al* }
vs. }
 John Alex. Dowie. }

JOSEPH J. CARPENTER, being first duly sworn on oath, deposes and says that he resides at 6034 Edgerton avenue and is an employee and assistant of Rev. John Alexander Dowie; that he has read the affidavit of Maurice L. Goodkind, served upon said Dr. Dowie, in said cause; that on or about the 8th day of June, A. D. 1895, said Goodkind applied to affiant seeking accommodations for his wife suffering from consumption, and his child stricken with an attack of scarlet fever into the Divine Healing Home; that the affiant then and there told said Goodkind that no persons suffering from any contagious disease was permitted to come into the Homes and told him further that if his wife was too low to attend the meetings, it would not be advisable to bring her; told him to let the matter stand, and see Dr. Speicher with reference to his visiting the wife and child; that nothing whatever was said about receiving the said pretended wife and child into the Tabernacle.

And affiant further states that it is well known among the people who attend the meetings in the Tabernacle and who come to the homes that no persons suffering from any contagious diseases are received either in the homes or in the tabernacle.

Affiant further states that he is now and has been thoroughly acquainted with the work of John Alexander Dowie for a period of sixteen months and that there has never been an

instance of an insane person in the homes, and that it is untrue that there have been persons unmanageable in the house at any time.

And further this affiant saith not.

JOSEPH J. CARPENTER, [Signed.]

Subscribed and sworn to before me this 12th day of July,
 A. D., 1895.

W. H. QUINLAN, Notary Public.

STATE OF ILLINOIS } In the Superior Court of said
 COUNTY OF COOK. } ss. Cook County.
 Leo. J. Maguire, *et al*, }
vs. }
 John Alex. Dowie. }

Mrs. ROSA POST, being first duly sworn on oath, deposes and says that she is the wife of C. W. Post; that she resides at No. 355 Webster avenue and that she has been a resident of this City for about three years; this affiant further states that for twenty years she suffered with piles; that she tried every remedy which she knew, or could learn about, none of which gave her permanent relief.

This affiant further states that hearing of John Alexander Dowie, the defendant herein, and his teachings and healings, determined to go and learn his teaching and did go and learn the teaching of the said John Alexander Dowie, and that she was healed in answer to prayer as the result of his said teachings.

This affiant further states that she has been a regular attendant at the meetings of the said John Alexander Dowie, and that the same are conducted in an orderly manner.

This affiant further states that no charge was ever made against her by John Alexander Dowie for his teachings and healing.

This affiant further states that her daughter, 8 years old, suffered last winter from chilblains, so that she could not sleep nights, and this affiant states that she took her said daughter to the said John Alexander Dowie, and that he prayed with her, since which time her daughter has not suffered with chilblains.

And further this affiant saith not.

Mrs. ROSA POST, [Signed.]

Subscribed and sworn to before me this 10th day of July,
 A. D. 1895.

W. H. QUINLAN, Notary Public.

STATE OF ILLINOIS } In Superior Court
 COUNTY OF COOK. } ss. of said Cook County.
 Leo. J. Maguire, *et al* }
vs. }
 John Alex. Dowie }

Mrs. Jennie Hamilton, being first duly sworn on oath, deposes and says that she resides at No. 3547 5th Ave., in the City of Chicago, County and state aforesaid, and that she has been a resident of said City of Chicago for the past twenty-seven years.

This affiant further states that for the past twelve years she has suffered with chronic Diarrhea, all of which time she was unable to do any work or to remain upon her feet for any length of time: that in April, 1894, she went to the Tabernacle of the Rev. John Alexander Dowie, and was immediately healed of her said sickness and at the present time is enjoying the best of health and strength.

This affiant further states that since said time she has attended the meetings of the said John Alexander Dowie at the tabernacle on Stony Island Ave., and that the said meetings are conducted in an orderly and decent manner and that the guests behave themselves as good citizens should behave.

This affiant further states that she has never seen a case of contagious disease in said tabernacle or admitted in said homes or tabernacle.

And this affiant further states that no charge was ever

made by the said John Alexander Dowie for her said healing and teachings which she received. And further this affiant saith not.

MRS. JENNIE HAMILTON. [Signed.]

Subscribed and sworn to before me this 10th day of July, A. D. 1895.

W. H. QUINLAN, Notary Public.

STATE OF ILLINOIS } In the Superior Court

COUNTY OF COOK } ss. of Cook County.

Leo. J. Maguire, et al

vs.

John Alex. Dowie.

Clara Kussmaul, being first duly sworn upon her oath deposes and says, that she resides at 487 Fifteenth Street, in the City of Chicago, and that she is the wife of William Kussmaul; that she became ill a year ago last March and suffered from a very painful abscess in her side, and had an operation performed, but the abscess did not seem to get any better. After the operation affiant laid in bed for three months, and grew constantly weaker, when symptoms of other abscesses began to make their appearance. The doctors attending upon her said that she ought to have another operation, and held a consultation and recommended affiant's husband to take her to the hospital, to which affiant seriously objected.

At about this time affiant read a long article in the *Inter-Ocean* about the healing of a little boy. A friend of affiant's went to Dr. John Alexander Dowie and procured a blank request for prayer, which affiant's husband filled out and sent to him, requesting said Dowie to pray for affiant the next evening, at which time affiant felt a little relieved, and early the next morning affiant got ready and went in a carriage to see Dr. Dowie. She was carried into the carriage and lifted out of it being too weak to walk a step. Affiant was in the Tabernacle during the services, and Dr. Dowie prayed for her, and asked her in the name of Jesus to stand. Affiant tried to stand three or four times, but was too weak. At last, he commanded her to arise in Jesus' name and walk across the floor, which affiant did. Then she was strong enough to walk out. When she went home she was able and did walk up the steps to her house. While her husband was very much pleased he attributed her ability to walk only to excitement, and the next morning affiant arose and ate breakfast with her husband for the first time in many months. Affiant says that she has been a well woman ever since.

And affiant further states that the testimony in LEAVES OF HEALING on Page 547, purporting to be an account of her healing is true in every particular.

Affiant further states that she received no medical or surgical treatment of any kind at the house of said Dowie; that she verily believes she would have died had she not received healing through his teaching and ministry; that the said John Alexander Dowie never at any time solicited her to pay him any money of any kind, that whatever money she has given to him has been given freely and willingly for the purpose of carrying on the good work in which Dr. John Alexander Dowie is engaged.

Affiant further states that she attends the meetings at the Tabernacle almost every Sunday, and has ever since she was healed; that she attends the same from a sense of duty in the same way that any other person attends divine worship; that the same are orderly in every respect; and are a great benefit to the community. And further this affiant saith not.

CLARA KUSSMAUL. [Signed.]

Subscribed and sworn to before me this 10th day of July, A. D. 1895.

W. H. QUINLAN, Notary Public.

STATE OF ILLINOIS, } In the Superior Court of Cook

COUNTY OF COOK. } ss. County. In Chancery.

Leo J. Maguire et al

vs.

JOHN ALEX. DOWIE.

John H. LaGrenge, being first duly sworn, upon his oath

deposes and says, that he is forty-three years of age and resides at 1995 Seventh Avenue, in the city of New York, state of New York; that he is now sojourning in the city of Chicago, and is staying at Divine Healing Home No. 1, 6020 Edgerton Avenue, in the city of Chicago; that he has been there for three days last past; that he has been in Home No. 3 and has attended the services conducted at Zion Tabernacle No. 2, and has seen all the guests of Homes No. 1, No. 2, and No. 3, conducted by said John Alexander Dowie.

Affiant further states that he is a duly qualified physician and surgeon in the state of New York; that he graduated from Albany Medical College in the year 1871, and afterward took a post graduate course at Bellevue Hospital Medical College in the city of New York, and in connection with his medical training received in all, five years clinical training in the hospitals of the cities of Albany and New York, and that he practiced the profession of medicine in New York and vicinity for a period of eleven years, and in other places three years, making in all fourteen years of practice.

Affiant further states that as he has above stated, he has examined said Homes No. 1 and No. 3, and knows the sanitary and hygienic condition thereof, and he says that both of said Homes are kept in as nearly perfect a sanitary and hygienic condition as it is possible to keep any home; that said Homes are in no sense hospitals, and are in no sense or in no wise nuisances; that he has never seen any home in any place conducted in a more thoroughly refined and Christian manner that they are kept thoroughly and scrupulously clean throughout and no persons or guests are received there suffering from contagious or infectious diseases; that the guests demean themselves in the Home, on the sidewalk, and on the street—where ever they may be found—in a thoroughly gentlemanly or lady-like manner; that the manner in which the Homes are kept in no wise interferes with the complainants herein in the enjoyment of their homes, and in no wise threatens them with disease and infection; that the manner in which they are kept precludes the possibility of the inmates of complainants' home, or the neighbors in the vicinity, contracting diseases of any kind in said Homes No. 1 and No. 3.

This affiant further says that the members of the congregation worshipping at Tabernacle No. 2, are orderly, well bred, and well behaved, and are not exceeded in this respect they members of any congregation with which he is acquainted, although he has been accustomed for many years to seeing congregations of people attending church.

This affiant further states that the members of the congregation who attend Zion Tabernacle No. 2, do not pass along Edgerton Avenue on their way to and from the Tabernacle, but come along Stony Island Avenue and Sixty-third Street, except those persons who are guests in Homes No. 1 and No. 3, and as a matter of fact, only the guests in Home No. 1 pass the home of the complainant on their way to and from the Tabernacle, and except a few persons who have flats and residences on Edgerton Avenue and reside there, and who attend the Tabernacle.

Affiant further states that he has examined the cuspidors in said Homes, and that they are frequently cleaned and no sputum is permitted to become dry and be blown about the premises, and without this, there is no possible danger from consumption.

This affiant further states that he has met and talked with the majority of the members of the congregation and the guests of the Homes, and they appear to be of high average intelligence and character, and the imputation that they are dupes, superstitious and overcredulous is untrue; that on the contrary, they are intelligent, devout, earnest Christian people.

And further this affiant saith not.

JOHN LA GRENGE. . D., [Signed.]

Subscribed and sworn to before me this 9th day of July, A. D., 1895.

PHILL. CHANCELLOR, Notary Public.

STATE OF ILLINOIS, } In the Superior Court of Cook
 COUNTY OF COOK. } ss. County.
 Leo. J. Maguire and Mary C. Thomas }
 vs.

JOHN ALEXANDER DOWIE.

Jennie Paddock, being first duly sworn upon her oath, deposes and says, that she resides at 36 Ashland Street, in the city of Chicago, and has resided in said city of Chicago for a period of seven years; that she is married and is the wife of Moses M. Paddock; that she has known of the work of Rev. John Alexander Dowie for five years; that prior to the seventh day of August 1890, she had been suffering for two years from a large fibroid tumor; and that on said seventh day of August 1890, she was lying at the point of death, and the doctors having stated that mortification had set in and having given up all hopes of affiant's recovery, and stated that affiant would die within a few hours. This affiant having heard of said John Alexander Dowie and his teachings, sent word to him fifteen miles distant at Western Springs, where he was conducting a meeting, and requested him to pray for the recovery of this affiant. That affiant having been taught the doctrine of Divine Healing, and that persons may now be healed in the same manner by faith in Jesus Christ in which the New Testament teaches they were healed in apostolic times, and believed that she would be healed; that about the time the messenger would have reached said Dowie with the message, affiant fell asleep, and slept for a considerable period of time, and when she awakened she felt that she was healed. She arose the following day from her bed, and the tumor entirely disappeared within a week; that this occurred nearly five years ago, and since that time affiant has enjoyed uninterrupted good health, and is now a strong and healthy woman. That her statement at page 196 of the LEAVES OF HEALING was actually made by her and that said statement is true in every particular.

This affiant further says, that she has visited the Divine Healing Homes Nos. 1 and 2, and she says that the said Homes are kept in the most orderly and perfect manner; that the conduct of the guests is at all times good; that said Homes are kept in a clean and wholesome condition; that she has never seen a case of contagious disease within the Homes, although she has been there many times. That she has never heard a complaint by anyone who is a guest in the Homes against the manner in which they are conducted. That the meetings in the Tabernacle were always orderly and no more ground of complaint exists against them than exists against the meetings held in any other church of which the affiant has any knowledge. That the members of the congregation are self-respecting, well-behaved people, and attend to their own business. This affiant has been present attending the meetings when the printing press and the engine in the Publishing House were in operation, and she has never been disturbed or heard any noise arising from the same.

And further this affiant saith not.

JENNIE PADDOCK, [Signed.]

Subscribed and sworn to before me this 9th day of July,
 A. D. 1895. PHILL CHANCELLOR, Notary Public.

STATE OF ILLINOIS, } In the Superior Court of said
 COUNTY OF COOK. } ss. Cook County.
 Leo. J. Maguire et al }
 vs.
 JOHN ALEXANDER DOWIE.

Burton J. Ashley, being first duly sworn on oath, deposes and says that he is a civil engineer; that he resides at Tracy, Cook County, Illinois, and has his office at No. 720 Chicago Opera House Block, Chicago, Illinois. That he has frequently visited Homes Nos. 1, 2, and 3, conducted by John Alexander Dowie, and he says that the same were always in a neat and clean condition and he says that the guests at said Homes when

on the street, sidewalks and tabernacle were orderly and well behaved in their conduct and demeanor; that he has never seen or known of an instance of any person afflicted with a contagious or infectious disease coming to the Homes, or being present in the congregation at the tabernacle, although this affiant has been in and about the house on an average of twice a week for a period of four months.

This affiant further says that he has frequently attended the services held by John Alexander Dowie in Tabernacles Nos. 1 and 2, and that the members in said congregation were exceptionally orderly and well behaved, and that he has never heard of an instance where any member of said congregation interfered with any persons upon the streets or sidewalks in the neighborhood.

This affiant further says that it is true that there are a few persons at all times residing in the Homes who are halt and lame, and sometimes blind, but the great majority of these are capable of going about with little or no assistance and are no occasion of offense to any right minded person; that the said Homes and said tabernacle, and the manner in which the same are conducted are in no wise nuisances, and in no wise interfere with the enjoyment of persons residing in the neighborhood of their homes and property.

This affiant further states that said Homes are not run or conducted as hospitals, but as well regulated boarding houses; that there is no treatment or medicine of any kind delivered, so far as this affiant has been able to learn.

This affiant further states that he has frequently heard John Alexander Dowie preach, and that his preaching and teaching were wholly unobjectionable; that he was always earnest and sincere in his work, and that this affiant has seen more actual, practical tangible results from his work and ministry than he has ever seen from any other work of ministers of the gospel; that his congregation on an average are intelligent and well-behaved people, and are not over-credulous or superstitious but are devoted admirers of a man that they believe to be carrying on a great and good work in the city of Chicago for the people of all countries, and whom they desire to assist in the good work. That it is not true as charged that the said John Alexander Dowie is using his friends and admirers for selfish purposes, but on the contrary, he is devoting all his time and prodigious energy to doing good; that with his talents and accomplishments he might achieve fortunes in any ordinary business.

And further this affiant saith not.

BURTON J. ASHLEY.

Subscribed and sworn to before me this 10th day of July,
 A. D., 1895. W. H. QUINLAN Notary Public.

STATE OF ILLINOIS } In the Superior Court of
 COUNTY OF COOK. } ss. Cook County.
 Leo J. Maguire and }
 Mary C. Thomas, }
 vs.
 John Alex. Dowie.

JOHN F. KAUFMAN, being first duly sworn upon his oath deposes and says that he resides at Goshen in the state of Indiana; that he is engaged at that place in the real estate, loan and insurance business; that he came to Chicago on the 29th day of June, A. D. 1895, and went to live, and has lived since that time at Divine Healing Home No. 1, at 6020 Edgerton avenue; that he has been in Homes No. 1 and 3; that he has visited the Tabernacle, and has seen the people who come there on Sundays and upon other days, and he says that the Homes are conducted with the utmost decency and order; that he has never seen a Home more free from disturbance, or kept with more scrupulous care and cleanness than are said homes; that he never saw the inmates of any Home or house more careful and respectful of the rights of others than are the persons who are inmates of Homes Nos. 1 and 3 as foresaid; that he has never heard any noise or seen any dis-

turbance or confusion upon the street, nor has he ever seen any crowds collected upon Edgerton avenue or upon 60th street, nor has he seen any crowds in the neighborhood except the members of the congregation who attend Tabernacle No. 2, that the persons who attend there are all orderly and quiet; that any complaint that could be made against them might with equal reason be made against the congregation of any church that he ever attended.

Affiant further states that he has never been disturbed in his sleep or at any time by any coughing, or by any other unusual noise by persons in Home No. 1.

Affiant further states that he has been in the publishing house, when the printers were printing the issue of the LEAVES OF HEALING, and he says that said printing house is the most completely noiseless of any that he ever saw; that the machinery is all upon the most solid foundation, and that there is no perceptible noise even upon the street just outside the printing house, that it is absolutely impossible to hear any noise of said printing house and machinery and engine when it is in operation, at the homes of the complainants in this case.

Affiant further states that the auditorium room of Tabernacle No. 2 is in the building over the said publishing house, and that he has been present when the machinery in the printing house was running, and services were conducted in absolute peace, wholly undisturbed by the fact that the engine and printing presses were running underneath.

Affiant further states that said Homes are in no sense hospitals; that he has never seen, and he verily believes that there is not a single person residing as an inmate in any of said Homes, who is afflicted with any kind of infectious or contagious diseases.

Further this affiant saith not.

JOHN F. KAUFFMAN, [Signed.]

Subscribed and sworn to before me this 9th day of July, A. D. 1895.

PHILL CHANCELLOR, Notary Public.

STATE OF ILLINOIS } In the Superior Court of said
 COUNTY OF COOK } ss. Cook County.
 Leo. J. Maguire, et al, }
 vs. }
 John Alex. Dowie. }

E. B. LEONARD, being first duly sworn on oath, deposes and says that he resides at No. 3410 Rhodes avenue, Chicago. That he has been a resident of this City for the past 8 years; that ever since childhood he suffered with stomach trouble; that he has doctored for said trouble for years, but never received any benefit therefrom. That in October, A. D., 1894, he went to the Tabernacle of the Rev. John Alexander Dowie, and received his teachings and this affiant's prayers, he was entirely cured of said stomach trouble and has never been bothered with the same since.

This affiant further states that he frequently attends the meetings held in the Tabernacle, and he says that the same are orderly, and that the guests who assemble there behave themselves as good citizens should behave.

This affiant further states that he never was charged for the said healing or teachings which he received.

Aud further this affiant saith not.

B. E. LEONARD, [Signed.]

Subscribed and sworn to before me this 10th day of July, A. D. 1895.

W. H. QUINLAN, Notary Public.

STATE OF ILLINOIS } In the Superior Court of said
 COUNTY OF COOK } ss. Cook County.
 Leo. J. Maguire, et al, }
 vs. }
 John Alex. Dowie. }

MAGGIE MALCOLM, being first duly sworn on oath, deposes and says that she is the wife of Archibald Malcolm, and that

she lives at No. 909 38th street, in the city of Chicago; that she has been a resident of the city of Chicago for the past twenty-six years; that for nine years she suffered with an abscess on the right side and kidney disease; that Dr. Sterls of this city informed her that she could not live, and informed her that she would never be well; that Dr. Croaker of this city also informed her that she would never be well; that she was unable to attend to her household duties, and part of the time she was unable to be up.

This affiant further states that in April, 1894, she heard of the teachings of the Rev. John Alex. Dowie, and went to the Tabernacle to receive his said teachings; that this affiant began to improve from the first time that she listened to his said teachings, and that at the present time she has entirely recovered from the said kidney disease and from the said abscess.

This affiant further states that there was no charge made against her by the said John Alexander Dowie for the said teachings and healing which she received at his hands,

And further this affiant saith not.

MAGGIE MALCOLM, [Signed.]

Subscribed and sworn to before me this 10th day of July, A. D. 1895.

W. H. QUINLAN, Notary Public.

STATE OF ILLINOIS } In the Superior Court of said
 COUNTY OF COOK } ss. Cook County in Chancery.
 Leo. J. Maguire et al, }
 vs. }
 John Alex. Dowie }

Ida W. Lowrie, being first duly sworn, upon her oath says that she resides at 6344 Champlain Avenue, in the City of Chicago, and is the wife of James Lowrie; that four years ago she discovered that she had cancer in the left breast. She was examined by Dr. M. G. Pontius of Canton, Ohio, where she resided at that time, and the doctor pronounced the disease cancer, and advised her to have it operated upon. In August, 1892 affiant was examined by the examining physician of the Cook County Hospital of this city, and he pronounced her case an alarming one, and advised her to consult two or three doctors whom he considered good surgeons. Doctor Halsted, whose office is now in the Columbus Memorial Building of this city, advised her to have an operation at once, said that in three months he would not wish to operate on her, and that in one year affiant would be a dead woman if she did not have immediate attention and told her to remember that she was taking her life in her own hands.

Affiant states that in March, 1893, she was examined by Dr. Skiles the homeopathic surgeon at the Sanitarium at Garfield Park, who advised her to undergo a surgical operation at once. That in October, 1894, her old doctor from Ohio was attending the Fair and called upon affiant, and entreated her to have Dr. Belfield examine her, which affiant did, and Dr. Belfield advised affiant to have the breast removed at once. Affiant thought the matter over very seriously, and finally decided that she would prefer to die rather than to be cut up by surgeons. Early in April, 1893, affiant's husband read to her a long account of Rev. John Alexander Dowie and his mission from the pages of the *Inter Ocean*, a daily newspaper of Chicago. Soon afterwards affiant went to hear the Rev. John Alexander Dowie preach at Zion Tabernacle and was so impressed with the service that she arose with the multitude of others and made open repentance and confession of sins, and from that time was fully convinced of the truth of the teaching of said Dowie and that the Lord Jesus Christ is the healer of all diseases. That she began to pray earnestly for her healing and went as often as possible to the tabernacle hoping to see said Dowie in the healing room. There were such multitudes there many of whom seemed to be suffering great pain, that affiant put off asking for a ticket from day to day, but affiant continued to pray

privately and one night about ten o'clock when alone in her room affiant entreated God earnestly to heal her. At that moment she was suffering great pain, but it immediately passed away and great ease and peace followed. In the morning affiant discovered that the suppuration from the cancer in her breast had entirely ceased, and that the breast was gradually assuming its natural form, and within a few weeks affiant was entirely healed of the cancer, and has for more than a year been in a perfectly healthy condition; that at the time she was healed, she had never spoken to the said Dowie, and had never touched his hands; that her healing was due wholly to the teaching of said John Alexander Dowie in Tabernacle No. 1.

Affiant further states that her letter dated May 16th 1894 and printed in the LEAVES OF HEALING on pages 33 and 34 is a genuine letter from her, and that the matters and things stated in said letter are true to her own knowledge.

Affiant further states that she has attended at intervals the meetings held by the Rev. John Alexander Dowie at Zion Tabernacle No. 1 since her healing, and that the services are held as any other earnest ministerial work; that she has never seen any disorder or inconvenience to any persons arising by reasons of the persons of the congregation at said place. And further this deponent saith not.

IDA W. LOWRIE. [*Signed.*]

Subscribed and sworn to before me this 10th day of July,
A. D. 1885. W. H. QUINLAN, Notary Public.

STATE OF ILLINOIS	} ss.	In the Superior Court said
COUNTY OF COOK.		of Cook County.
Leo. J. Maguire, <i>et al</i> ,	}	
John Alex. Dowie.		

Chas. F. Stern, being first duly sworn upon his oath, deposes and says, that he is thirty-six years of age, and resides with his family at 483 West Fourteenth Street, that he has resided in the City of Chicago for a period of thirty-one years, and has been engaged in the dry-goods business and was manager of the lace department of LeBaron & Holt Co. and afterwards was a member of the Chicago Police force for five years; that in 1891 affiant entered the retail coal business, which he continued for about one year, and afterwards kept a saloon at Fourteenth and Lincoln Streets; that affiant became very dissipated and irregular in his habits and business, that by reason of his dissipation and drinking he was seized on the 14th day of January, 1895, with a severe attack of rheumatic gout, which Dr. Kerler told him would require a long time for his recovery. That his right knee was swollen to double its normal size, and was perfectly stiff and exceedingly painful; that in this condition he went to hear Rev. John Alexander Dowie preach and teach; that having heard him he became convinced of the truth of said Dr. Dowie's teaching with regard to Divine Healing, and asked him, the said Dowie, to pray for him, which the said Dowie did, whereupon affiant was instantly healed, and was able to use his knee and bend it; that since that time affiant has used no tobacco or liquor of any kind and is a perfectly well and strong man; that he feels that said Dowie is doing a great and good work in the community, and in order to assist him in such work he has volunteered to be a guard, and has charge of the guards protecting the property of the said Dowie at the Homes and the Tabernacles; that affiant has under him about thirty men who have volunteered to assist in protecting the property of said Dowie from injury of any kind; that the instructions which he has received from said Dowie, and he intends to obey are to defend property and life, but to hurt no one; he states that it is not expected nor intended nor are they, the said guards, prepared to use any force or violence towards any one; that none of them carry arms of any kind, and they do not act as spies upon any one in the neighborhood.

Affiant further states that it is untrue that persons in any

of the homes make such noises as to disturb any one on the outside at night, for he has been at all times of the night about near the homes and he has never heard any coughing or other noise by persons within the homes, or any of them.

Affiant further states that he has observed the running of the printing press and engine, and that it is untrue that it makes sufficient noise to disturb any one on the outside of the building; that the noise it makes is very slight indeed, by reason of the fact that the machinery is of the best kind and well laid, and the exhaust pipe laid under ground.

Affiant states that he is a regular attendant at the services conducted in the Tabernacle, and that the same are always orderly and hundreds of persons come to be present who are in perfect health to hear the scriptures expounded by said Dowie, and to be taught by him; that the members of said congregation are regular in their attendance and orderly in their behavior within the Tabernacle, and upon the streets and sidewalks; that the great majority of the members of the congregation do not pass the homes of the persons residing in the neighborhood, but come down Sixty-third Street and Stony Island Avenue, and only the persons residing in Home No. 1 pass by the house occupied by the Complainant.

Affiant further states that he has been in all of the homes and has frequently seen the guests in said homes, that he has never seen or known: of an instance where a person affected with a contagious or infectious disease became a guest in the homes, that he knows it to be a rule not to receive any such person into the homes; that said homes are in no sense nuisances and in no sense impair the enjoyment of the persons in the neighborhood of their homes and property.

Affiant further states, that he knows it to be a fact that said Dowie is doing a great and good work in the community in causing dissipated men to become reformed and to lead useful lives in the community.

Affiant further states that the people who are assisting and co-operating with him in the work, are in no sense his dupes, nor are they over-credulous or weak minded persons, but on the other hand that they are persons of intelligence and character in the community.

Affiant further states that he has never known of an instance in which said Dowie has charged or received any money as a charge for any services that he has performed for any one; that to the knowledge of this affiant he is just as tender to the poor and needy as he is with the wealthy, and if any difference, more careful with the poor, showing sympathy for them. And further this deponent saith not.

CHAS. F. STERN. [*Signed.*]

Subscribed and sworn to before me this 10th day of July
A. D. 1895.

W. H. QUINLAN, Notary Public.

STATE OF ILLINOIS	} ss.	In the Superior Court of said
COUNTY OF COOK.		Cook County.
Leo. J. Maguire, <i>et al</i> ,	}	
John Alex. Dowie.		

GEORGE SCHULTZ, being first duly sworn on oath, deposes and says that he resides at No. 6034 Edgerton avenue and is and has been a night watchman for John Alexander Dowie about the Homes and Tabernacles for a period of about five months.

That on or about the 10th day of July, A. D., 1895, at 6:30 o'clock in the afternoon, affiant was on his way from Zion Publishing House to home No. 3, and while on his way met George W. Riggs near the residence of said Riggs on 61st street. That the said Riggs nodded to affiant, to which affiant responded and said: "How did the trial go?" Said Riggs replied: "The jury disagreed." Affiant said: "You fellows will soon get tired of it." Riggs replied: "Oh I don't know. It don't cost us anything." Affiant replied: "I don't think it is costing any one very much." Riggs replied:

"There have been three warrants sworn out against the Doctor to-day. They will arrest him to-night and take him to the City and lock him up until he gives bonds." To which affiant made no reply. Said Riggs continued: "Did you ever go coon hunting?" Affiant replied: "Yes, certainly." Riggs said: "Well, you know an old coon is hard to catch. Sometime you have to smoke him out." Affiant replied: "Even then, sometimes you have to go off and leave him." Riggs replied: "Then you would cut down the tree." To which affiant replied: "Sometimes they won't let you cut it down."

Which was the exact conversation and all the conversation had with the said Riggs at said time.

And further this affiant saith not.

GEORGE SCHULTZ, [Signed.]

Subscribed and sworn to before me this 12th day of July, A. D., 1895.

JOHN EVERETT HOLLAND, Notary Public.

Continued in our next issue.

A LETTER TO THE FRIENDS OF ZION.

[Continued from page 675.]

Regardless of all question as to whether the Divine Healing Hoines are or are not Hospitals, is there a single person of any pretensions to good sense or to patriotism who will not denounce the actions of the city of Chicago on Sunday, July 21st, as a violation of every principle of civil and religious liberty?

We are sure that there is not.

The folly of this action is only excelled by its criminality. Even our enemies can see now that they have made a gross blunder. The sanctity of the Lord's Day has not wholly ceased to be valued by the American people, and the common law and statute law both declare that except for serious criminal offences, or for good reason to suppose that a criminal is about to leave the country, there shall be no arrests on the Lord's Day, and certainly none for alleged violations of City Ordinances. There is not a single person concerned who is not guilty of a crime, not only against ourselves but against the entire community, by this cowardly use of the police as a part of the wide-spread conspiracy against us in this city at this time. In due season these malefactors, every one of them, shall give an account to God, and, possibly, we may see it to be our duty, unwilling as we are to punish our enemies, to make them answer to the American Courts of Superior Jurisdiction.

So far from destroying our influence for good, this action will, in the long run, give us wider opportunities of usefulness, and will bring to our support hundreds of thousands of persons who were in doubt as to what was the real condition affairs. The *Evening Journal* from which we have already quoted, says much more than this:—"A HUNDRED MILLION people in this and other countries will learn by the report of yesterday's performance that a quiet man who came here from Australia a few months ago (*years* should have been the word) has cured a thousand people of diseases, or made them believe they were cured of real or imaginary diseases, which, so far as they are concerned, amounts to the same thing. As a consequence of this advertising it is likely that other thousands of "blind and impotent folk" will come here to test the efficacy of what is called Divine Healing—. The entire affair savors too strongly of bigotry and of the spirit of persecution. There is a divinity that should hedge Dr. Dowie about from sensational Sunday arrests, the divinity that has its throne in the hearts of a liberty-loving people."

And these words are written in a paper which has been

cruelly unjust to us, and has used language calculated to give comfort to our persecutors, whom it now abandons when they carry out the logical conclusion of the *Evening Journal's* previous attacks.

We do not know whether the "hundred millions" is not an exaggeration of our semi-penitent contemporary, but at all events it will show our friends that these persecutions, like those of old, will only work "for the furtherance of the gospel." Meanwhile they are very severe, and on the very day that these words quoted were written in the press, we were again arrested when conducting service in Divine Healing Home No. 1, and it was at a late hour on Monday evening last, 22nd, when we returned home, after again giving bonds. Since then we have not been arrested; but there is no saying what moment we may not be. There is no end, except some very "heroic remedy," of the law can be employed, in sight; and such is the condition of the law that it is difficult to put it into operation to stop these scores and scores of mad arrests upon the same ridiculous charge. We now understand why "Judge Lynch" is so popular in America.

It takes us all our time to prevent that "judge" from being appealed to, and it is well for our adversaries that they are in the hands of a Christian minister who is determined to preserve the public peace at all costs, else they would certainly find themselves some night in the hands of a thousand resolute men who would deal with them very summarily at that judge's bar. This, however, is far from our thoughts, and no act of violence will ever have our approval. We are not wholly without hope that some "remedy" will yet be found, and are taking some steps with that end in view, concerning which we do not deem it wise to write.

For the present, also, we refrain from characterising these proceedings, and those concerned in them, and the possible judicial steps that may be taken to punish them, as we would otherwise do. It is of great importance that all our friends in this city, and elsewhere, will preserve that Christian "Patience" which is the motto of our little white dove, LEAVES OF HEALING, and we ask for great self-restraint on next Lord's Day, 28th, should further arrests be made on the platform.

There is no doubt that, if they are not made, it will only be because of the fear of consequences, and, if they are made, it will be with a view of provoking to acts of violence the vast congregations which are sure to assemble in Zion Tabernacle No. 2, on that day. We know that nothing more is desired than a pretence to use firearms on the part of some of the Police, and that it is the design of our enemies to place the Police in a position where they may hold themselves to be justified in shooting.

Nothing less than murder is in the hearts of these wicked men. Such is the extent to which the revival of the "old time religion," which includes Divine Healing, has excited the malice of all hell.

We, therefore, most earnestly request all who attend Zion Tabernacle on Lord's Day, the 28th, to give no occasion to the enemy, and to wait yet awhile the slow course of "justice," whose shoes are leaden in this city, when it is invoked to protect the innocent and to punish the guilty, but which flies like Lucifer to do any dirty piece of work, and which is set on fire of hell to do evil. This is the kind of "justice" we

have seen in Chicago, and its name is "persecution."

But, still, let all our friends be calm. God is with us. We are doing His work. He lives, although these wicked people count Him dead. He reigns, although these wicked people reject Him. He is the Lord of all, although the Law Courts, which use His name only to "swear," do not acknowledge Him. "His arm is not shortened that it cannot save," and the Chariots of Heaven sometimes sweep low and strike a blow for Heaven, even in this conflict on earth. We are without fear of the result. Victory is certain, even if it seem to be delayed.

We hear mutterings, on the part of the enemy, of "compromise. We will never compromise. Let the City call off its hell-hounds and allow us to go on with our work for God and for humanity without hindrance. No other terms will ever be accepted. We will give no "bonds" or "obligations," or by whatever name they may call them, to go from this place until we are ready to move; for we are doing no man any hurt in staying, and, if the devil wants us to go because we are doing good, that makes us all the more determined to stay. We may be killed at our post, but we will never run away. God put us here, and here we stay, until He shall open up the way for us to go elsewhere, a way which already appears, and into which we shall go as we have long intended, as soon as we can get ready, but not a moment before. Now, ye enemies of God, that is our answer to your sneaking propositions, made through our attorney, of this day's date.

We do not propose to accommodate you for a moment, or to give you any "guarantee" that we will go at any time, until our work for God is done. When that time comes, we are ready to go, whether it be to an earthly or a heavenly Zion; but there are not warrants, or arrests, or devils, or doctors, or police enough in Chicago to compel us to violate conscience or be disloyal to God and to the Commission which we bear from the Lord of Earth and Heaven to preach His Gospel of Saving-Health. This is our reply.

God will see us through, and so will an awakened people, whose flag ye are a disgrace to, ye enemies of God who now persecute us from the City Hall, in the shape of ferocious legal beasts.

But we have no weapons, other than the Sword of the Spirit which is the Word of God, and we will count no man our friend who appeals to his "gun." Let there be peace in Zion Tabernacle on Lord's Day, and let us show that we know how to "suffer and be strong," stronger infinitely in doing right than our enemies are with all the police and city council at their backs.

"Brethren, pray for us."

Faithfully yours in Jesus,

John Alex. Dowie

ANNOUNCEMENTS.



.....CONDUCTED BY.....

THE REV. JOHN ALEX. DOWIE AND MRS. DOWIE.

Meetings will be continued in
ZION TABERNACLE No. 2,
 6104 Stony Island Avenue, opposite Jackson Park,

DURING THE MONTH OF JULY

LORD'S DAYS: 10:45 A. M., 2:45 P. M. and 7:45 P.

TUESDAYS: 2:45 P. M.

THURSDAYS: (CHILDREN'S DAY) 2:30 P. M.

FRIDAYS: 2:45 P. M.

SPECIAL NOTICE.

THREE PRAISE AND TESTIMONY MEETINGS

Will be held in the TABERNACLE on LORD'S DAY, JULY 28th, at 10:45, 2:45 and 7:45 P. M., when many who have been saved and healed through faith in Jesus will testify. "All manner of sickness, and all manner of diseases" will be represented. The crutches, braces, trusses, boots, plaster casts, cots, etc., represented in the picture, "Captured from the Enemy," will be exhibited above the platform.

THE MORNING MEETING will be given to TESTIMONIES OF CHILDREN AND YOUNG PEOPLE.

Those who desire to testify will assemble in the Healing Room, and meet with Dr. Dowie, half an hour before each meeting.

There are no charges of any kind made. Free-will offerings, only are received. All persons who desire to see Dr. Dowie for healing must apply for tickets to the Rev. Dr. Speicher at the close of the Lord's Day services.

DIVINE HEALING HOMES

Conducted by The Rev. John Alex. Dowie and Mrs. Dowie.

HOME No. 1,

(Where Doctor and Mrs. Dowie personally reside) is situated, at 6020 Edgerton Avenue, close to the 60th Street Station of the Illinois Central Railway.

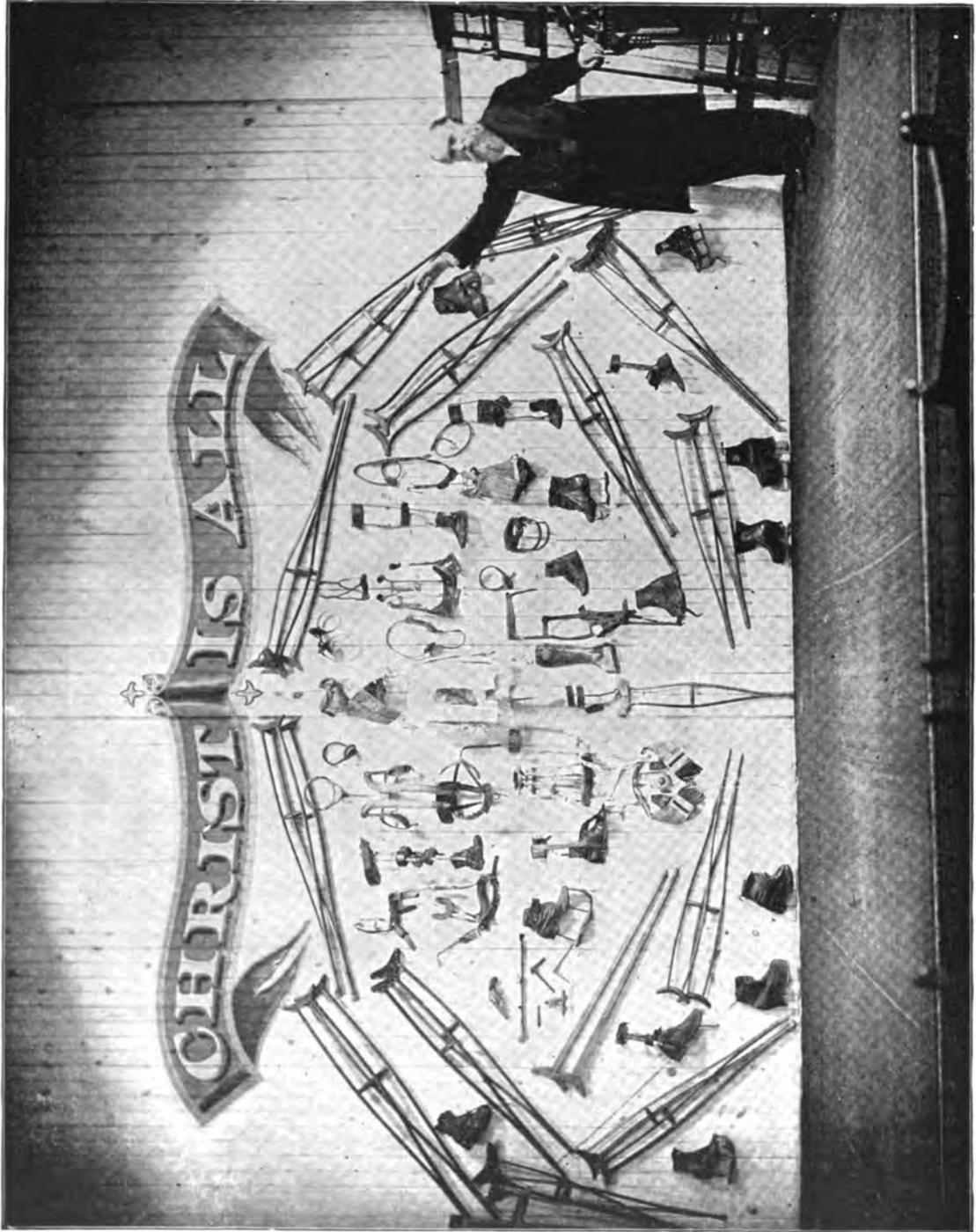
HOME No. 2,

Is situated at 253 E. 62nd St., next door to the Tabernacle.

HOME No. 3,

Is situated at 6034 Edgerton Avenue, three doors south of Home No. 1.

Personal application by intending guests must be made at Home No. 3 to the Steward of the Homes. Letters must be addressed to Dr. Dowie. Terms will be forwarded on application.



CAPTURED FROM THE ENEMY.
Some of the Crutches, Braces, Boots, Plaster Casts, Etc., once worn by the sufferers whom God delivered, with a set of Safe-blower's Tools and the Revolver of a burglar, (now converted) and a number of Coats on which dying persons (now healed) were brought to Zion Tabernacle, in some cases hundreds of miles.

He sendeth His word



and healeth them.

LEAVES OF HEALING

I am the Lord that healeth thee.

And the leaves of the tree were for the healing of the nations.

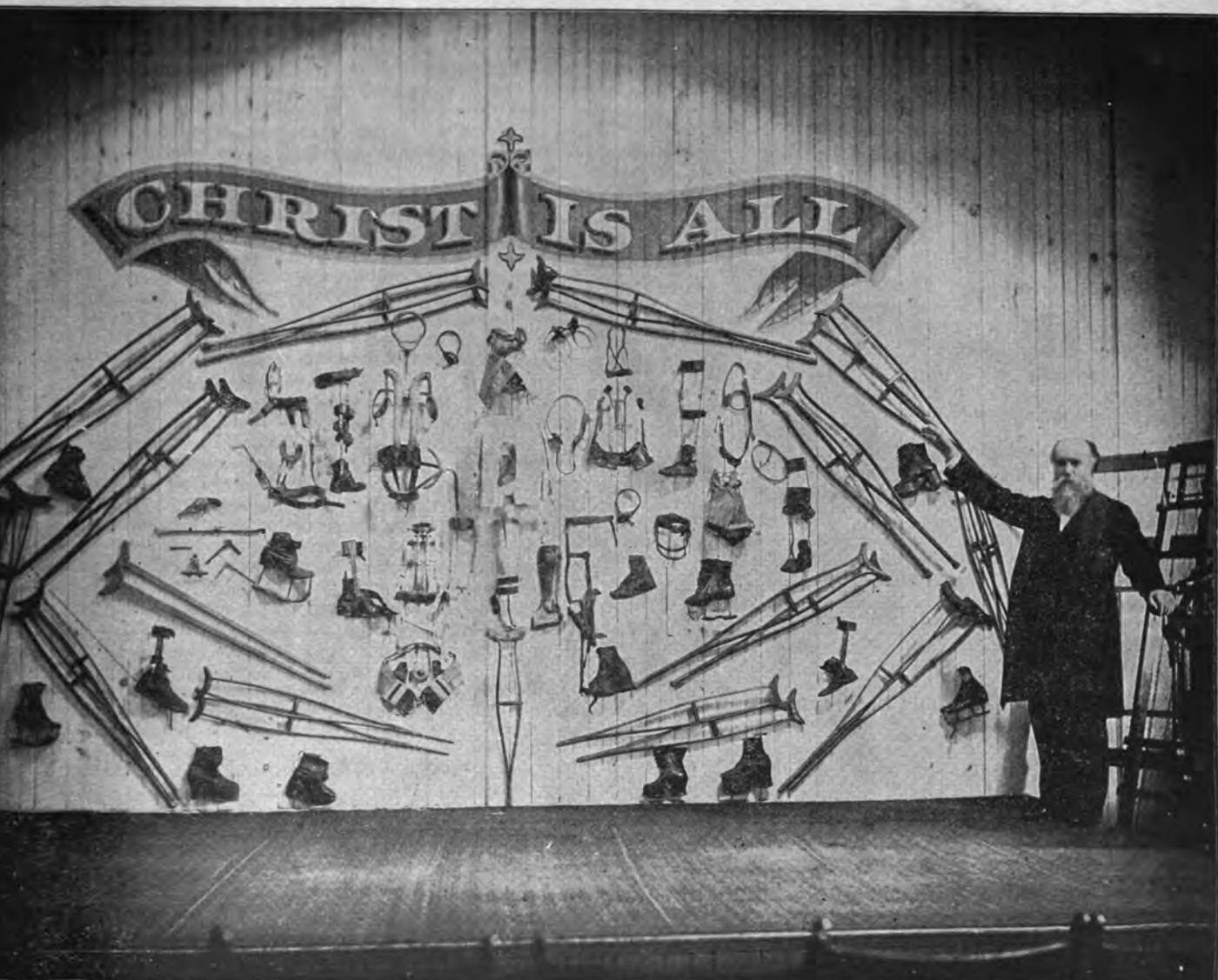
A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD.

EDITED BY THE REV. JOHN ALEX. DOWIE.

VOL. 1. NO. 44. NEW SERIES.

CHICAGO, AUGUST 2, 1895.

PRICE FIVE CENTS.



CAPTURED FROM THE ENEMY. Original from
of the Crutches, Braces, Boots, Plaster Casts, etc., once worn by the sufferers whom God delivered, with a set of Safe-blower's Tools and the Revolver of a burglar, (now converted) and a number of cots on which dying persons (now healed) were brought to Zion Tabernacle, in some cases hundreds of miles.

LEAVES OF HEALING.

REV. JOHN ALEX. DOWIE, Editor.

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THE MANAGER OF ZION PUBLISHING HOUSE,
6100 Stony Island Ave., Chicago

CHICAGO, ILLINOIS. - - - AUGUST 2, 1895.

EDITORIAL NOTES.

"THE Lord shall comfort Zion."

WE are in the midst of times of Refreshing from the presence of the Lord, even whilst the enemies of God are doing their worst.

ZION Tabernacle No. 2 overflowed with crowds of earnest people on Lord's Day 29th ult., especially in the afternoon, when many could not find seats.

In the morning, having preached from the words, "Lord, help me," we asked all who needed and desired to seek Divine help to rise, and the whole assembly was up in a moment, pouring out their hearts in the common supplication, which is so striking a feature of the Tabernacle services.

The Praise and Testimony Meetings of the afternoon and evening were "wonderful." Many hundreds who had been healed of well-nigh every kind of sickness and infirmity were there with shining faces to give glory to God, and to witness for Him. Recent attacks and present trials had only intensified the zeal and love of all.

WHEN we asked the vast audience whether they were satisfied that the testimonies were truthful, and that Christ was the present Healer, there was not a single dissentient voice. It is a glorious scene to see so large a number confess that Christ is the Healer still, and to see this in wicked Chicago. Wave after wave of glory and of grace passed over the people, who were thrilled with the stories of God's witnesses, not one half of whom had time to tell what He had wrought.

It is an amazing fact that, notwithstanding all the persecutions against the Divine Healing Homes, and the many arrests of the writer for the alleged crime of conducting these, the people are flocking to them. God is blessing, and we have continual manifestations of his presence and power in these quiet retreats: for there is no disturbance whatever within them. The battles are all fought out in the law courts in the center of the city, seven miles distant, and the Homes are just as peaceful as ever.

WE are delighted that so many who have been blessed re-

turn to these Homes seeking admission to as guests, not because they are sick, but only to get the teaching, rest, and help which, by the goodness of God, is found within their walls.

THERE have been no less than ten such cases within the past few days. A young married couple came to spend a portion of their wedding trip in the Homes for the sake of the teaching. They returned to their home in the southern part of this state a few days ago. Several ministers and doctors have recently been our guests who had come for spiritual help. An entire family from Ohio, on their way for a month's holiday on the Lakes remained with us about ten days, one of the party having been instantaneously healed of spinal disease. A visit to the Homes was a part of their holiday.

AND these are the places which our bitter enemies are endeavouring to close as "nuisances," etc. Foiled in the Superior Court in their application for an injunction they still continue to take advantage of the forms of law, and of the willingness of the city authorities to aid them in the persecution, and they give us all the expense and trouble possible to defend continual suits on the same absurd charge of "opening, maintaining and conducting an hospital without a license." Do bridal parties of Christians, and families out for a holiday, go to live for weeks in a "hospital" as a part of their enjoyment? It is absurd to say so. These villainous persecutors who disgrace Chicago know the Divine Healing Homes are not Hospitals. They hate them: for their own hearts and deeds are evil.

BUT every one now sees that they are wild beasts whose claws have been cut. They roar and rage, and get the miserable judges and juries in petty, filthy police courts, with the aid of the jury-packing officials, to help them to the utmost. But every case they win is promptly appealed, and they are left just where they began, for the moral effect of any such verdicts in the face of the decision of Judge Payne, in our favour, in the Chancery Court, is simply less than nothing at all.

Each of them only demonstrates to the public that it is not prosecution but persecution that is going on.

WE have a little surprise in store for them next week.

WE are delighted that the work goes forward in the midst of all these trials. Zion Tabernacle overflows with blessing and with earnest hearers, the Homes continue to have large numbers of guests, and the work of Zion Publishing House, and the publication of this paper, has never been suspended for a day. We do not know when we shall have peace; but we shall certainly never sue for it. We will never give the devil such honour; for it is the devil and his servants against whom we are defending ourselves and the work committed to our care.

WE have continued in this issue the important affidavits made before Judge Payne in the only important suit tried yet, and in which we were entirely successful. We think they are such testimonies as can never be disputed. No attempt to impeach one of these affidavits was made by our enemies, and none can be made with success. Divine Healing is, therefore, established before the Law of man as unimpeachably true.

WE will not weary our readers with an account of the many trials in the lower courts, for we are now convinced of their utter uselessness. These Courts are beneath contempt. They are unworthy the space which we would be compelled to give them; for they are courts which no one respects, and which scarcely have even the semblance of respect for themselves.

They know neither law nor gospel, and are manifestly unjust. The police magistrates are simply prosecuting attorneys for the city, and whatever the city prosecutor asks for he at once gets, no matter how manifestly unjust his request may be. Every ruling we ask for is promptly refused. Law and evidence are suppressed. The manner in which the juries are selected places the entire case in the hands of those who are seeking a verdict against us, and the results are ludicrous burlesques of justice.

They are utterly corrupt in our opinion, and ought to be swept away and replaced by a higher stamp of men, and by ample protection for the people against the persecutors of the city hall, and the police, and the evil disposed persons who make it worth the while of those who are in authority to do evil things against innocent persons.

WE were four days this week in Court, and the memory of the stench of these places is with us as we write. They reek with disease and sin.

OUR persecutors are doing all they can to delay trial of the cases against us on which we were publicly arrested on Lord's Day, 21st. They are clearly, and with good reason, afraid of the consequences of these two arrests, and of the illegal and cruel acts of that memorable day. The public conscience has been awakened on the subject, even in Chicago, and the desecrators now know that they went too far, even for their allies in the press, who quickly found the tone and temper of the people to be against them.

THESE important cases will come up on Wednesday 7th inst., at 11 A. M. in the Harrison Street Police Court before Justice Richardson, and we have special reasons for asking our friends to be there in large numbers. We want them to see how these cases will be dealt with by our persecutors and their tools. And we want them to witness something else.

GREAT peace fills our hearts in the midst of these conflicts, and, by the mercy of God, our health is preserved, although the physical, mental, and financial strain is very great. We ask our friends everywhere to remember us in prayer, and to help us to fight this battle against terrific odds from a human point of view. Chicago must not be abandoned to the devil wholly. He has a very extensive series of mortgages on every part of it almost, and especially on the municipal government and the machinery of the law. We need help, and we need it largely and immediately. We ask it in Christ's Name and we cannot doubt that it will be given promptly. It has cost us in various ways at least \$6,000 to fight this battle. Let God's stewards come to our help speedily, if they believe we are doing His work.

Next Lord's Day we hope to celebrate the Ordinance of the Lord's Supper, at the close of the afternoon service and we shall be glad to see all who are Christ's sit down with us at the Master's Table, hallowed as it is with the memory of the Shadow of the Cross, and we are in that shadow now. It is a good place to be.

ON Lord's Day, 18th, we hope to celebrate the Ordinance of Believers' Baptism by Immersion, at the close of the morning service, and all candidates for Baptism will please to make application to our colleague the Rev. Dr. Speicher, at the close of any of the services in Zion Tabernacle. In our last three baptisms we baptized 258 believers, about 50 of whom had been Roman Catholics, and several had been of the Jewish faith, but are now "Israelites indeed."

"BRETHREN, PRAY FOR US."

AFFIDAVITS OF THE HEALED.

Continued from No. 43 page 686.

MADE BEFORE THE HIGH COURT OF CHANCERY OF COOK COUNTY, JUDGE JOHN B. PAYNE PRESIDING, IN THE COURT HOUSE, CHICAGO, ON JULY 16th, 1895.

The Affidavits which appear in the following pages are some of those which were presented at the trial before Judge Payne, on July 16th 1895, when our adversaries moved the Court to grant a temporary Injunction, closing the Tabernacle and the Homes.

That Injunction, after three days trial, was refused as our readers know.

An opportunity was given to us, for the first time, of putting scores of the healings upon record in the Chancery Court, the truthfulness of the LEAVES OF HEALING accounts of the healings having been attacked by our adversaries in their Bill of Complaint.

This is, probably, the first time that Divine Healing has been demonstrated in this manner, and for this opportunity we have to thank our adversaries. Not one of these affidavits has been impugned, either by our opponents, or by their allies in the Chicago press. We shall continue them in our next issue, until they are all printed. They are a permanent record of our Ministry in this city.

As long as the Archives of the Court shall be preserved these affidavits will be found upon its files. It was evident that the reading of them by our attorney impressed the judge, and all ill concealed fears and hatred of the opposing counsel could not be covered by the sneering laugh which occasionally broke from his lips. But there was no sneer on the lips of any other persons, except the few enemies of God and of this work present. As the reading went on hour after hour it was evident that incredulity and surprise were giving away to genuine interest, and the fact was being steadily established under oath, in a Superior Court of Law, that Jesus Christ is the same Healer in wicked Chicago in this present day as in wicked Jerusalem and Capernaum nineteen centuries ago.

Here are the testimonies of the blind who have received sight, of the deaf who hear, of the lame who walk, and of all manner of sicknesses and disease being healed in His Name. It is not enough for the adversaries of Christ and of this work wrought in His Name, and in the Power of the Holy Spirit, in accordance with the will of God the Father, that there shall be a sneering cry of "fools" "dupes," etc. These are the cool statements under oath of persons of all conditions in society. Business men, lawyers, doctors, workmen, honest Christian men and women of all occupations well-nigh. Who has the right to declare them false? Even our enemies will not dare to enter upon the proof that they are. If they are false, every one who has sworn to them can be punished for perjury, and our enemies know it.

Next week, we shall hope to give the bill of complaint put in by our adversaries, and our answer thereto, or as much of these as we can find room for. Our columns are full of the conflicts through which we are passing, and, as they are History, we make no apology for giving these things in detail. They will be of great value in the coming time.

May God bless these solemn testimonies to suffering millions, leading them to find Salvation and Healing and Holiness through faith in His Eternal Son.

STATE OF ILLINOIS }
 COUNTY OF COOK: } ss. In the Superior Court of
 Leo. J. Maguire and } Cook County.
 Mary C. Thomas. }
vs.
 John Alex. Dowie. }

Emma Keetler, being first duly sworn upon her oath depose and says that she resides at 8933 Buffalo Avenue, South Chicago; that she has lived in South Chicago for about four years and a half; that she has suffered with tetter or salt rheum for about twenty-nine years; that she has suffered with rheumatism for about six years; that in the summer of 1893, she went to the Tabernacle of John Alexander Dowie and received his teachings; that she was there prayed for, and that she began at that time to get better and is now perfectly healed from said disease; that she has attended the meetings in said Tabernacle almost every week since that time, and this affiant states that said meetings are conducted in an orderly manner; and this affiant further states that the printing press, which is adjacent to said Tabernacle, does not in any manner disturb people upon the streets or in the neighborhood, or in the Tabernacle; that the guests that assemble there are perfectly orderly and behave as ladies and gentlemen should behave. This affiant further states that there was no charge made for said healing; that it was done entirely gratuitously.

This affiant further states that she never knew of any contagious disease ever being permitted within the said Tabernacle. And further this affiant saith not

EMMA KEETLER, [*Signed.*]

Subscribed and sworn to before me this 10th day of July, A. D. 1895.

JUSTUS CHANCELLOR, Notary Public.

STATE OF ILLINOIS }
 COUNTY OF COOK: } ss. In the Superior Court of
 Leo. J. Maguire, *et al* } Cook County.
vs.
 John Alex. Dowie. }

John G. Speicher, being first duly sworn upon his oath, deposes and says, that he resides at No. 6034 Edgerton, Ave. in Home No. 3 of Divine Healing Homes conducted by Rev. John Alexander Dowie; that he is a duly qualified and authorized physician and surgeon under the laws of the State of Illinois; that he is a graduate of the Medical school of the State University of Iowa, and has practiced in the profession of medicine for ten years in the State of Iowa, and has had experience in clinical work in hospitals; that he first became acquainted with Rev. John Alexander Dowie about February 1894 and heard him preaching and teaching the doctrine of Divine Healing through faith in Jesus Christ. Some months after this time, affiant discovered that he was afflicted with a cancer in the neck; that his father and his father's father had died of cancer, and he caused an examination of same to be made by Dr. Ferguson of South Chicago, who pronounced the same a cancer, and said that it ought to be operated on at once; that affiant sought to consult said Dowie with reference to the cancer but was unable to see him, but having received the teaching, believed it, and prayed to God and trusted him for the healing of the cancer; that from the hour that he so trusted for such healing the pain in the tumor ceased and the tumor began to disappear, and within a few months had entirely disappeared, so that affiant is a well man. After this time, being convinced of the genuineness and the value of the work of said Dowie, affiant joined him and has assisted him since about the 1st of December, A. D. 1894, and as such assistant he has constantly been about the Homes and Tabernacles, and he says that all of said Homes are kept at all times and throughout perfectly clean and wholesome; that no persons afflicted with any kind of contagious disease are received in any of said Homes; that the guests in said Homes are at all times orderly and gentle-

manly or ladylike in their conduct, and in no wise disturb or interfere with the neighbors in the enjoyment of their homes and comfort; that there have been at almost all times a few persons who were suffering from consumption or tuberculosis, but there is on the average not more than three in the entire number during the whole time in any one Home; that china cuspidors are provided for the use of the guests throughout the Homes in every room, and these are daily cleansed in a thorough manner, and are kept moist and never permitted to become dry; that there is no possible opportunity for the dry sputa of any of the persons afflicted with consumption in these Homes to become scattered about or to enter the homes of the complainants or their neighbors; that he examines all persons who come into the Homes and makes diagnoses of all who are suffering from any disease, and no persons suffering from contagious or infectious diseases are permitted to become guests or to remain in said Homes, and there has never been a single instance, even by chance, or otherwise, any person received into the Home suffering from any contagious disease, or any disease liable to spread contagion and disease in the neighborhood.

This affiant states that the complainants are in no danger and have been in no danger and run no risk of any contagion or contracting any disease or suffering any inconvenience by reason of the presence of said Home; that Home No. 1 is over 100 feet from the house occupied by the complainants, and Home No. 3 is at least 15 feet distant from said house occupied by the complainants.

This affiant further states that in only two instances is there any possibility that complainants were disturbed in their peace and quiet and rest by any coughing in Home No. 3; that he thoroughly believes that it was impossible for them to be disturbed in this instance, but that it is a fact that there were two persons there temporarily in Home No. 3 who had severe coughs, but they did not interfere with or disturb the rest of this affiant, nor the other guests in the said Home. That he knows that nothing that occurs in said Home disturbs said complainants so much so as the cries of the children of said complainant, Maguire, disturbed affiant and guests in the Home (though this is not stated for the purpose of making a complaint against them, but merely for the purpose of comparison.)

Affiant further states that it is part of his duty to go through said Homes and see that they are throughout and at all times kept in a thoroughly sanitary and wholesome condition, and he performs his duty in this respect faithfully.

Affiant further states, that he is manager of Publishing House, publishing "LEAVES OF HEALING" in said bill mentioned, and that it is untrue that the engine and presses in said Publishing House make enough noise to be even heard at the house occupied by the complainants; that he has never in a single instance since the exhaust pipe was buried in the ground heard the engine at Home No. 3, which is nearer to the Publishing House than is the house occupied by the complainants; that prior to that time by an effort it might be faintly heard at Home No. 3, but since said exhaust pipe has been buried in the ground (which was done six weeks ago) the operation of said presses is conducted in almost noiseless manner; that said presses are of fine quality, and all the machinery is well laid in a firm foundation; that the meetings are conducted above said Publishing House in perfect quiet and order while the printing press and engine are running beneath.

Affiant further states that persons who attend services conducted in said Zion Tabernacle No. 2 are uniformly orderly and well-behaved; that they do not congregate and make noise or disturb persons, but pass quietly along and attend to their own business.

And affiant states that it is untrue that the children of the complainant, Maguire, or his neighbors, or any one else are in any way disturbed or interfered with in their play upon the lawns or in the streets; that they frequently come and play upon the lawn of Home No. 3, without any objection and without disturbance by anyone.

This affiant further states, that there are a number of persons who come regularly and watch about the premises of said Homes and Tabernacle; that their services in this capacity are gladly and thankfully received for the reason that word has come to this affiant and to the said Dowie that there is danger that harm will come from certain quarrelsome and meddlesome persons residing in the neighborhood who have a spite against said Home, and who have entered into a wicked and viscious conspiracy to exterminate them; that the complainant, Leo. J. Maguire, and others; on one occasion alone caused thirty-seven unlawful warrants to be issued for the arrest of said John Alexander Dowie, and have shown the most malignant desire to do him injury.

This affiant says that it is untrue that said Dowie is stirring up strife and bitterness, or is rendering life in the neighborhood of his meetings and Homes dangerous and unpleasant and without peace and comfort; but on the contrary no act of the said Dowie tends toward anything but peace and quiet; that the watchers are specially instructed not to use any violence, even in case of trouble caused by said Maguire or his neighbors, but merely to defend life and property when attacked by said Maguire or his fellow conspirators.

This affiant says that it is untrue that the value of real estate and dwelling houses in said neighborhood has become depreciated and injured in any way by reason of the presence, and the manner in which the Homes and Tabernacles are conducted.

Affiant further states that it is untrue that by said means said Dowie has in any way injured or is injuring the health or vitally injuring the happiness and health of complainant, or their neighbors and residents of said district.

And affiant further states that it is untrue that the said Dowie in the advent and continuance of said Homes has depreciated the value of the homes of said complainants.

Affiant further states that he has seen great numbers of people come into said Homes afflicted with chronic diseases and diseases held by the medical profession to be wholly incurable, and that a great majority of those who come are greatly benefitted. Many of them are entirely healed while in the Homes, and great numbers of them report entire healing after their return to their homes. That no medical practitioner or association of medical practitioners are doing a work among the sick and afflicted that can begin to compare in its value with the work that is being daily accomplished through the labors of said Dowie; that affiant believes there is no minister in the city of Chicago who has accomplished more good in said city through his services as a minister of the Gospel, than has said Dowie; that many persons who have come in a spirit of frivolous curiosity have remained, received his teaching and become useful citizens in the state; that his congregation and followers are as a class a devout, earnest and active body of intelligent Christians; that it is untrue, as charged in said bill, that said Dowie works upon the superstition, ignorance and credulity of persons, but on the contrary affiant states that he influences his people through the very highest and noblest means, and the majority of the members of his congregation and of the persons who are in the Homes are intelligent, well educated and well-bred.

Affiant further states that great numbers of persons who have come to be present in the Homes and to hear the preaching and teaching by said Dowie, who were suffering from no disease, and were not seeking to be healed from any malady, but who merely desired to be taught; and that there are many persons of that character in the Homes at the present time; that said Dowie treats the persons who come from other homes with just as much consideration as he does the persons who resides in his own home; that he has never known of an instance when a charge was made against any one for any services, but he receives from them such offers as they desire to give for the purpose of advancing the work which he is conducting; that said Dowie is faithfully and economically using all the money given, to him in the work for which it is

given and frequently receives persons to board in said Homes from whom he does not receive, nor expect to receive, one cent of compensation. And further this deponent saith not.

JOHN G. SPEICHER, [Signed.]

Subscribed and to sworn before me this 8th day of July, A. D. 1895.

W. H. QUINLAN, Notary Public.

STATE OF ILLINOIS	} ss.	In the Superior Court of
COUNTY OF COOK.		Cook County.
Leo. J. Maguire and Mary C. Thomas,	} vs.	
John Alex. Dowie.		

Isabel Harkness, being first duly sworn, upon her oath deposes and says that she resides at 452, 35th Street, in the City of Chicago, County and State above named; that she has resided in said city about a year and a half; that she is the wife of George Harkness. That for thirty-five years last past, she has suffered from sciatic rheumatism and heart disease; that she was constantly getting worse during that time, until within nine weeks ago.

This affiant further states that about ten weeks ago she first heard of the Divine Healing Homes of Dr. John Alexander Dowie; that she received some of the LEAVES OF HEALING, and read them, and about nine weeks ago she went to the Tabernacle of the said John Alexander Dowie, to receive his teachings, and to be healed of the said diseases; that prior to going to the said Tabernacle, she has consulted many physicians in Canada; that she consulted Dr. Philbrick of Toronto, and Dr. Smith of Stratford, Ontario; that the said doctors treated her, but she received no benefit therefrom; that since going to the Tabernacle of the said Dr. Dowie, she has constantly improved, and is now able to go anywhere that any other person is able to go, whereas prior to that time she was unable to walk without assistance, from her son or some other person.

Affiant further states that said Tabernacle, and the services therein conducted, are orderly in every respect; that there is no noise, any more than would be occasioned by any other meeting of the kind.

Affiant further states that she never paid Dr. Dowie anything for her healing, and that no demand was ever made upon her for any payment.

This affiant further states that she was never in the Divine Healing Homes of the said Dr. Dowie, and knows nothing about them, from her own knowledge. And further this affiant saith not.

ISABEL HARKNESS, [Signed.]

Subscribed and sworn to before me this 10th day of July, A. D. 1895.

W. H. QUINLAN, Notary Public.

STATE OF ILLINOIS	} ss.	In the Superior Court of said
COUNTY OF COOK.		Cook County.
Leo. J. Maguire, et al,	} vs.	
John Alex. Dowie.		

Mrs. H. E. Merrifield, being first duly sworn upon her oath, deposes and says, that she resides at 6247 Oglesby Ave. in the City of Chicago, and is the wife of H. E. Merrifield; that for fifteen years she has suffered constantly with neuralgia in the head and stomach; also, from bladder, kidney and uterine disease: that she was about to undergo an operation by Dr. Watkins, whose office is on Eighteenth Steet near Wabash Avenue; that having heard of Dr. Dowie, she thereupon went to him; that said Dowie prayed with her, and she was cured and completely healed, and has since and is now in good health.

MRS. H. E. MERRIFIELD, [Signed.]

Subscribed and sworn to before me this 10th day of July, A. D. 1895.

W. H. QUINLAN, Notary Public.

STATE OF ILLINOIS }
 COUNTY OF COOK } ss. In the Superior Court of said
 Leo. J. Maguire *et al*, } Cook County in Chancery.
vs. }
 John Alex. Dowie }

Augusta Hawkinson being first duly sworn, upon her oath deposes and says that she lives at 21 Samuel street in the city of Chicago, and is the wife of Charles Hawkinson.

Affiant states that prior to October, 1890, she had been suffering from consumption and a complication of other diseases for a period of twelve years; that the physicians attending her had told her that she could not live long, and she believes that she could not, if she had not been miraculously healed as hereinafter described: that her cough was violent and she raised large amounts of phlegm and blood.

Affiant states that about this time she heard of the preaching of the Reverend John Alexander Dowie at the First Methodist Church Block, corner of Clark and Washington streets, it being prior to the time he established the Divine Healing Homes where they are now located; that having heard the Rev. J. A. Dowie preach and teach, she requested him to pray with her for the healing of her disease that immediately thereafter she was perfectly healed, and in a short time regained her strength; that since that time she has never taken a particle of medicine and has never been sick in bed a day; that when she has felt unwell and has prayed for her healing as Dr. Dowie has taught her to do, and without going to him and without letting him know anything about it, she has been healed; that she is now a well woman.

Affiant states that she is a regular attendant at the services conducted by the said Rev. John Alexander Dowie; that she attends the services from a sense of duty as any Christian attends divine worship; that she is anxious that the work conducted by him may continue to do good among the people of Chicago.

Affiant further states that the said Dowie never asked her to pay him a cent for what he did for her; that all the money she has ever given to him has been of her own free will and accord and because she is anxious to help the work that he is carrying on in this city. Affiant states that she was never a guest in any Divine Healing Home and at that time said Dowie did not conduct any Divine Healing Home so far as affiant is aware.

Affiant further states that she knows of many instances in which persons have been healed through the teaching and preaching and prayer of the said Dowie.

And further this deponent saith not.

AUGUSTA HAWKINSON, [*Signed.*]

Subscribed and sworn to before me this 10th day of July, A. D. 1895.

W. H. QUINLAN, Notary Public.

STATE OF ILLINOIS }
 COOK OF COUNTY. } ss. In the Superior Court of
 Leo. J. Maguire and } Cook County.
 Mary C. Thomas, }
vs. }
 John Alex. Dowie }

W. A. Simons, being first duly sworn upon his oath deposes and says that he resides at 5631 State street in the city of Chicago; that he has resided in said city for twelve years last past; that he has suffered for thirty-seven years from sun-stroke; that about eight years ago this affiant was operated on, but that said operation did not do him any good; that since the operation he has constantly grown worse until about nine weeks ago; that about 1893 this affiant grew rapidly worse, and in 1894, his mind became unbalanced, and he wandered away and was found by his people within sixty miles of the Mississippi river; that he was taken to New York state, and there treated by Dr. Randall, but received no permanent

benefit therefrom; that about nine weeks ago this affiant went to the tabernacle of John Alexander Dowie, and heard and received the teachings of the said Dowie; that this affiant went a second time and heard the teachings of the said John Alexander Dowie, and went home and was instantly healed from said sun-stroke and since that time this affiant has been entirely well and has felt no inconvenience from said sun stroke, or any symptoms of any return thereof.

This affiant further states that the said tabernacle, and the said meetings conducted therein are entirely orderly.

This affiant further states that the said John Alexander Dowie made no charge whatever for the services rendered him as aforesaid. Further this affiant saith not.

W. A. SIMONS, [*Signed.*]

Subscribed and sworn to before me this 8th day of July, A. D. 1895.

JOHN EVERET HOLLAND, Notary Public.

STATE OF ILLINOIS }
 COUNTY OF COOK } ss. In the Superior Court
 Leo. J. Maguire, *et al*, } of Cook County.
vs. }
 John Alex. Dowie }

Laura S. Pease, being first duly sworn upon her oath, deposes and says, that she resides at 1093 Winona street, Argyle Park, Chicago, Illinois; that thirty-four years ago by acute inflammatory rheumatism of a most severe type; that after she apparently had recovered from this rheumatism she began to have heart trouble, and the physicians said that she had ossification of the heart, from which she suffered until last February; that prior to that time her heart trouble was so severe that before only walking a short distance she would be out of breath and unable to proceed, and in addition she suffered from the rheumatism which would seize her at any time she became exposed to draft or dampness, and her health was very poor until February of this year, when having heard of Rev. John Alexander Dowie, she went to him, heard him preach, and went to board in Divine Healing Home No. 1 where she remained for three weeks; that while there, said J. A. Dowie taught her and prayed with her, and she came away a perfectly well and strong woman.

Affiant states that she knows the manner in which said homes are conducted, and that same are kept at all times perfectly neat and clean and in order; that she never in her life knew of any home better or more tidily kept, nor where any person more happy and contented than the guests of said home: that she never heard a single word of discontent from any one, or complaint of the manner in which the same was kept, nor against said John Alexander Dowie, that she never heard of an instance of a guest suffering from a contagious disease, and learned that it was against the rule of said home to receive any person suffering from any contagious disease; that she never at anytime heard any violent coughing at night, nor was she ever disturbed at night by any unusual noises, but said home was at all time in a condition of peace and quietness.

And further this deponent saith not.

LAURA S. PEASE, [*Signed.*]

Subscribed and sworn to before me this 10th day of July A. D. 1895.

W. H. QUINLAN, Notary Public.

STATE OF ILLINOIS }
 COUNTY OF COOK. } ss. In the Superior Court of
 Leo. P. Maguire, *et al*, } Cook County.
vs. }
 John Alex. Dowie }

Wendell S. Pease, being first duly sworn upon his oath, deposes and says, that he is an Architect, residing at 1093

Wimona street in the city of Chicago, and that he has been in business as architect in this city for a period of fifteen years last past, that he is a son of Laura Pease, whose affidavit is hereto attached, and he knows the same to be true.

This affiant states that he is a regular attendant at the meetings conducted in Zion Tabernacle No. 2, and that the imputation that the persons who attend said meetings and who are assisting said John Alexander Dowie in his work of said place are dupes, weak-minded and over-credulous, is untrue, but on the contrary this affiant says that the members of said congregation are of a high average grade of intelligence, many of them being successful business men of this city, and are devoted to the work of said Dowie, for the reason that they have seen and know its value in the community.

This affiant further states that he has been a guest in the Homes conducted by said Dowie upon several occasions, not for the purpose of seeking healing but as a private guest that he knows said homes are conducted in a quiet orderly manner, that they are at all times kept scrupulously neat and clean, and that the guests in said Homes are orderly and well-behaved, in the homes, upon the streets and sidewalks and at tabernacle.

Affiant further states that he is a steward and assists in the management and conduct of the work at Zion Tabernacle, and to his own knowledge the congregations are at all times orderly and quiet, and all things are conducted in a thoroughly proper manner.

And further this deponent saith not.

WENDELL S. PEASE, [Signed.]

Subscribed and sworn to before me this 10th day of July A. D. 1895.

W. H. QUINLAN, Notary Public.

STATE OF ILLINOIS	} ss.	In the Superior Court of said
COUNTY OF COOK.		Cook County.
Leo. J. Maguire, <i>et al.</i>	} <i>vs.</i>	
John Alex. Dowie.		

Sadie Cody, being first duly sworn on oath, deposes and says that she resides at Renssalaer, in the state of Indiana. That in September, A. D., 1893, she became ill at the World's Fair and grew constantly worse for eight months, at which time she became perfectly helpless. That she was attended by four physicians at Renssalaer and by Dr. C. A. David, a prominent physicians in this city, and an uncle of this affiant. That all these physicians stated that affiant had spinal disease, and affiant states that five of her vertebrae were worse than useless, and that there was an abscess as large as one's fist at the base of her spine, and at the side of her spine there was a swelling which the physicians said would develop into a tumor; that one limb was drawn until it was three inches short.

Affiant further states that about this time she heard of the work of the Rev. John Alexander Dowie, and sent to him for a blank request for prayer, which affiant filled out and sent back to him, naming a day and hour for prayers for her, at which time affiant began to improve and kept on improving until she was well enough to be brought to Chicago. That on the 19th day of November, 1894, when about to make the journey, she was brought to the depot on a cot and carried in and put in a sleeper and from the sleeper she was taken upon a stretcher in an ambulance to Divine Healing Home No. 3, and two days afterwards, which was the 21st day of November, A. D., 1894, Dr. Dowie prayed for affiant and laid his hands upon her in the name of the Lord, at which moment all pains and aches, which before that time had been excruciating departed, and from that moment affiant rapidly gained strength, until at the present time affiant states that she is a well woman. That she was able to teach school at Morris, Ills., from the 13th day of May to the 28th day of June, A. D., 1895.

Affiant further states that her condition prior to the present time that she went to Dr. Dowie was so serious that her physicians said that she could not recover; that the five vertebrae were discolored and thoroughly tainted with disease, and her spine was so sensitive that a touch would cause her the most excruciating agony and would cause her to become insensible; that the pain had caused one limb to be drawn three inches shorter than the other, as aforesaid; that when the pain was relieved it instantly came down two inches, and that afterwards it gradually resumed its usual length.

Affiant further states that the statement purporting to be an affidavit made by her in the LEAVES OF HEALING, at page 370, was actually made by her and that said statement is true in every particular.

Affiant further states that after she was healed she remained at the home for about eight weeks, while she was gaining her strength; that she visited all of the homes and frequently attended the tabernacle and the meetings and frequently came to the city.

That since her school was out June 28th; she has again returned to the home, not for healing, but to visit Dr. Dowie's family and his guests. That at all times the Homes have been conducted with decency and order and that the guests have always conducted themselves with decency and order upon the street and the sidewalk; that the homes are kept with the most scrupulous cleanliness and care; that though she has slept in Home No. 1 for more than two months, she was never disturbed by any coughing or noises of any other kind in the Home. That she has frequently been near the printing house while the press and engine were running, but that the noise made by the printing press and engine is imperceptible at a distance of fifty feet, and as a matter of fact affiant never noticed that any noise was made by the printing press and engine, and that it is wholly and absolutely impossible to hear the printing press or engine at the home of the complainants in this cause.

SADIE CODY, [Signed.]

Subscribed and sworn to before me this 5th day of July, A. D. 1895.

PHILL CHANCELLOR, Notary Public.

STATE OF ILLINOIS	} ss.	In the Superior Court of
COUNTY OF COOK.		Cook County.
Leo. J. Maguire, <i>et al.</i>	} <i>vs.</i>	
John Alex. Dowie.		

Fred. F. Trampisch, being first duly sworn upon his oath, deposes and says, that he is forty-five years of age; is a contractor and builder and resides at 6720 Ada Street in the city of Chicago with his wife and five children; that prior to April 1894, he had been afflicted with lung trouble and kidney and liver diseases; that on account of his health he had been unable to do any work for two years and had exhausted all his money and resources in living expenses and seeking to be cured; that he had been an inmate at the County Hospital for six weeks at one time, and for eight weeks at another time; that the hospital authorities recommended that affiant be sent to the poor house, but his wife insisted on taking him home and doing washing to support the family; that when affiant had been reduced to the very lowest point of ill health and misfortune, and while the authorities were aiding his wife in the support of the family, he heard of the Rev. John Alexander Dowie and went to hear him preach, and was so interested and impressed by his preaching that he saw the evil of the life he had been leading and felt that his poverty and affliction had arisen from his evil life. He resolved to give up his evil ways and asked said John Alexander Dowie to pray for him and prayed for himself, and that said John Alexander Dowie did pray for him and laid hands upon him and continued to lay hands upon him and pray for him until affiant became entirely healed of his said diseases, although the doctors had given him up and had said they could do nothing for him;

that since that time he has had perfect health and has been a happy and prosperous man; that there has not been a day since that time in which he has been unable to carry on his business; that he has been a regular attendant at the Tabernacle since that time, and is anxious to see the work of the said John Alexander Dowie carried on and extended in the city of Chicago; that the meetings in the Tabernacles are always orderly, and that the guests in the Homes create no disturbance on the street; that he has been in all said Homes and that everything therein is kept in first-class order and neat and clean.

FRED F. TRAMPISCH. [*Signed.*]

Subscribed and sworn to before me this 10th day of July, A. D. 1895. JOHN EVERETT HOLLAND, [*Signed.*]

STATE OF ILLINOIS } In the Superior Court of said
 } ss.
COUNTY OF COOK. } Cook County.
Leo. J. Maguire, *et al.*, }
 } vs.
John Alex. Dowie. }

Minnie Diest being first duly sworn, upon her oath deposes and says, that she is the wife of Chas. Diest and resides at 1943 Ninetieth Street, Dauphin Park, Chicago, Ill., that her husband is a jeweler and watchmaker; that at the age of five years affiant had serious trouble with her left leg, and since she was eleven years of age her hip joint has been helpless, though her knee was flexible; that prior to her sixteenth year she had three operations for the relief of this disease. Two weeks before she was healed as hereinafter recited, her brother, who is a physician and surgeon, told her that another operation should be performed, but affiant told him she would rather die; that about this time she heard of the teaching of Divine Healing by the Rev. John Alexander Dowie, and she believed what he said, although prior to this she had heard of him and of his teaching, she had never believed in religious things, and in fact was an infidel, but when she heard him she believed that what he taught was the truth, and asked him to pray for her and pray for her healing, which he did, and she was instantly healed, and she was also instantly healed of weak eyes and heart trouble and other internal trouble with which she had suffered prior to this time; that her eyes had been so weak that she had been unable to use them in the evening; that she could do no mending or reading, and that she had been compelled to wear glasses for twelve years; that her eye sight is now perfect, and that she reads at night without glasses and suffers no inconvenience therefrom. Affiant states that after she was healed she was able to walk and bend her hip joint, which she had been unable to do before for twenty-two years; that ever since that time she has been a well and strong woman and is grateful to said Rev. John Alexander Dowie for what he has taught her and what has been done for her through him; that ever since the time of her healing she has been a regular attendant at the Tabernacle, going there as regularly and in the same way as a regular church member attends divine service at any church to which he may belong.

Affiant further states that for all that was done for her through the agency of said Dowie and his teaching, she was never charged nor asked to pay one cent; that she has contributed to the work, but only what she is anxious and willing to contribute.

This affiant further states that she is the Mrs. C. B. Diest mentioned at page 237 of the LEAVES OF HEALING, and that the account there stated of her healing is true in every particular.

This affiant further states that she has read the account of the healing of Annie Schafer at page 267 of the LEAVES OF HEALING, and that she knows the same to be true; that she went with Annie Schafer to the Homes of Dr. John Alexander Dowie, and in fact induced her to go there.

This affiant further states that the account of healing of her own child given at page 316 in said LEAVES OF HEALING,

purporting to be given by her, is true in every particular.

MRS. C. B. DIEST.

Subscribed and sworn to before me this 10th day of July, A. D. 1885. W. H. QUINLAN, Notary Public.

STATE OF ILLINOIS } In the Superior Court of said
 } ss.
COUNTY OF COOK. } Cook County.
Leo. J. Maguire, *et al.*, }
 } vs.
John Alex. Dowie. }

Margaret Dowling, being first duly sworn upon her oath, deposes and says, that she resides at 938 West 53rd Street, and is the wife of J. F. Dowling. That her little girl, now nine years of age, entirely lost the sight of her left eye when she was one and a half years of age. In November, 1893, she began to lose the sight of her right eye, and at the time she was brought to Dr. Dowie to be prayed with, she was to all intents and purposes blind. She could not see the food on the plate before her and had to be fed with a spoon, and led from place to place. That on the 12th of July, 1894, this affiant having heard of the teaching and ministry of John Alexander Dowie, took her daughter to him and he prayed with her and laid his hands upon her eyes, and she received her sight in both eyes, so that she could immediately sit at the supper table where light was burning, a thing which was impossible before that time for nine months, and that the inflammation at once subsided, and that the cataract, or white milky covering over the eye began to disappear, and her eyesight to improve, until at the present time she is able to read, and is sitting by the side of this affiant while giving this deposition, and has just read a paragraph chosen at random from the LEAVES OF HEALING.

This affiant further states that she has attended the meetings held at Zion Tabernacles Nos. 1 and 2, and has received great benefit, and been healed of diseases herself through the ministry of said Dowie.

Further this affiant saith not.

MARGARET DOWLING, [*Signed.*]

Subscribed and sworn to before me this 8th day of July, A. D. 1895. CHAS. S. THORNTON, Notary Public.

STATE OF ILLINOIS, } In the Superior Court of
COUNTY OF COOK. } ss. Cook County.
Leo. J. Maguire and Mary C. Thomas }
 } vs.
JOHN ALEXANDER DOWIE. }

Devolt B. Phelps, being first duly sworn upon his oath, deposes and says: that he is 46 years of age, resides at 7414 Aberdeen Street, in the city of Chicago; that his occupation is that of carpenter; that he has attended the meetings of John Alexander Dowie at Tabernacle No. 1 and Tabernacle No. 2 for a period of fifteen months last past, and has been in Homes No. 1 and No. 2.

And this affiant says that John Alexander Dowie, in his conduct, in his preaching and in his dealings with people, is devout, honest and careful of the rights of others; that the congregation that come to hear him preach at Tabernacle No. 2 are remarkable for their quietness and orderliness and their devotion to the work of said Dowie. That ordinarily, fifteen hundred persons attend the afternoon meetings upon the Sabbath, and that they come to said Tabernacle for the most part upon Stoney Island Avenue, a few coming from Homes No. 1 and 3 on Edgerton Avenue, but a great majority of the people who come to said Tabernacle come from different parts of the city, and are regular attendants at the services conducted by said Dowie, and a great number of persons who have come in idle curiosity have changed from a course of profane and wicked life to be devout Christians and Christian workers; that the majority of persons who come suffer from no diseases, and have not come to be healed of any diseases, but come to see said Dowie preach, and to be taught by him the Word of God.

Affiant further says, that he has many times been present and attended services in the Tabernacle No. 2, above the publishing house, when the printing presses and the engine were running underneath, and he says that without close attention the noise of said engine and press could not be heard; that the exhaust pipe by which the gas is conducted away from the engine is placed underground so as to deaden all sound, and that the entire printing press and engine does not make inside of the building much more noise than an ordinary sewing machine; that it is absolutely impossible to hear the noise of said engine and printing press when in operation at the home of said Maguire and Thomas, complainants herein.

This affiant further says, that upon the travel way from said printing house to the home of said complainants is at least six hundred feet, and in a straight line he verily believes it to be at least five hundred feet.

This affiant further says, that he has seen the conduct of the persons who come to stay in said homes, and he says that they are uniformly quiet and orderly in their demeanor upon the street and sidewalk; they go right along and attend to their business, and they never cause any disturbances of any kind; that there is nothing in the manner in which the printing house or tabernacle are conducted as to be just cause for complaint of any man; that they in no wise disturb the peace and comfort of the residents in the neighborhood or any of them.

Affiant further says that while he has been attending said meetings he has seen large numbers of persons come from distant places, and from homes in the city of Chicago, receive the teachings of said Dowie and be prayed with by him and be healed of different kinds of diseases. That in particular, he has seen a man who claims to have been blind for fifty years receive his sight; that he saw him when he was blind, and afterwards saw him when he could see. That he saw one man who was deaf restored to his hearing, and that he has seen many persons crippled with rheumatism and paralysis restored to their health and strength, that it is not an unusual thing, but a thing of almost daily occurrence among the homes and congregation for persons afflicted with the most malignant diseases to be healed.

This affiant further states that John Alexander Dowie does not teach that he performs the healing, or that he alone is an instrument of God in the healing of diseases, but teaches that healing comes through faith in Jesus Christ, and that upon the same conditions as taught in the New Testament.

Affiant further says that John Alexander Dowie lays particular stress upon repentance and the moral conduct of the members of his congregation, and insists that they lay aside all their vices and sins, and particularly insists that they leave off the use of tobacco and liquor and live clean and orderly lives.

Affiant further says, that, as a matter of fact, he believes that the great majority of this congregation do, in fact, heed the instructions of said Dowie, and refrain from using tobacco or liquors, or indulging in the common vices.

Affiant further says, that the work of said John Alexander Dowie in Chicago is a great and good work for the benefit of all the people who come within the influence of his teaching.

And further this deponent saith not.

DE VOLT B. PHELPS, [Signed.]

Subscribed and sworn to before me this 6th day of July, A. D. 1895.

W. H. QUINLAN, Notary Public.

STATE OF ILLINOIS, } In the Superior Court of Cook
 COUNTY OF COOK, } ss. County in Chancery.
 Leo. J. Maguire, et al, }
 vs. }
 John Alex. Dowie. }
 JOHN THOMAS MOULD, being first duly sworn upon his oath

deposes and says that he resides at 187 South Green street in the city of Chicago, and that his occupation is that of a painter; that he has been a constant attendant at the meetings held by the Rev. John Alexander Dowie at Tabernacles No. 1 and No. 2 for a period of one year and nine months, and he says that the persons who attend said meetings do not and have not passed in front of the premises occupied by Leo. J. Maguire and Mary C. Thomas, complainants herein, except those residing in Home No. 1, and possible a few others, but, Edgerton avenue is not the ordinary or usual course of travel for persons going to and from Zion Tabernacle; that the congregation at the tabernacle have at all times been orderly and decent in their behavior and that he has never seen any crowds or disturbances in that neighborhood or vicinity caused by persons attending the tabernacle; that the great majority of the members of the congregation are intelligent, well educated and well behaved persons, and that Doctor John Alexander Dowie in his preaching and teaching always insists upon obedience to law, the discarding of the use of tobacco, liquors and stimulants and drugs, teaches temperance, industry and honesty; that he has never heard any teaching of said Dowie that was not intended to make his hearers useful and orderly citizens of the state; that to his own knowledge many persons of dissipated and irregular lives have given up their vices and under the ministry of said John Alexander Dowie are living orderly, industrious and useful lives.

Affiant further states that he has been present in the tabernacle at times when the printing press in the publishing house underneath, was in operation; that the printing press and engine are almost absolutely noiseless in their operation; that it is impossible that any one should be disturbed by the same at a distance of fifty feet from the engine; that the escape pipe of the engine is buried in the ground so that nearly all sound is dissipated in the earth.

And this affiant further states that he has been in all three of the Divine Healing Homes conducted by the said John Alexander Dowie, and that he knows that the guests in said homes are orderly and quiet and in no wise disturb or interfere with the complainants or the residents in the vicinity in the enjoyment of their homes and property; that he has never seen any person at said homes afflicted with a contagious or infectious disease; that said homes are not conducted as nuisances in any sense of the word, that they are not hospitals in any respect; that no medicine or treatment of any kind is administered to any person within the homes.

And further this affiant saith not.

JOHN T. MOULD, [Signed.]

Subscribed and sworn to before me this 8th day of July, A. D. 1895.

W. H. QUINLAN, Notary Public.

STATE OF ILLINOIS, } In the Superior Court of
 COUNTY OF COOK, } ss. Cook County. In Chancery.
 Leo. J. Maguire, et al }
 vs. }
 JOHN ALEX. DOWIE. }

George C. Smithe, being first duly sworn, deposes and says that he is a resident of Ypsilanti, in the state of Michigan and that he is the husband of Stella Wyatt Smithe. This affiant states that his said wife has been suffering for the past year and a half with consumption; that she has been in Colorado since the 1st day of May, A. D., 1894, that she was steadily growing worse till last Thursday, 4th day of July, 1895, and that she had become so weak and prostrated that it was impossible for her even to raise herself in the bed.

This affiant states that his wife is now able to walk around her room and around the house, and this affiant verily believes that his wife is healed of her diseases and is rapidly recovering her strength.

This affiant further states that he brought her from Colorado to the city of Chicago. That he carried her from the train

to the carriage in his arms, and from the carriage to the Divine Healing Home of the Rev. John Alexander Dowie. This affiant states that on the 4th day of July, A. D., 1895 when this affiant's wife was prayed for, she was immediately healed, and since that time has been gaining flesh and strength. This affiant states that prior to her coming to Chicago his said wife was unable to sit up or in any manner help herself.

This affiant further states that since he has been at Home No. 3 no contagious disease, to his knowledge has come to said building. This affiant states that the guests at said Home conduct themselves as ladies and gentlemen should, and that when upon the street they are quiet and orderly as good citizens should be. This affiant states that the meetings of the said John Alexander Dowie were conducted in an orderly manner, and that said meetings were as decorous as any meetings held in any church.

And this affiant further states that no charge was made by the said John Alexander Dowie for the healing of the affiant's said wife.

And further this affiant saith not.

GEO. C. SMITHE, [Signed.]

Subscribed and sworn to before me this 10th day of July, A. D. 1895.

W. H. QUINLAN, Notary Public.

STATE OF ILLINOIS } In the Superior Court of said
COUNTY OF COOK } ss. Cook County.
Leo. J. Maguire, et al,
vs.
John Alex. Dowie.

J. C. Post, being first duly sworn on oath, deposes and says, that he resides at No. 525 Sheffield Avenue. That he has been a resident of the city of Chicago for the past three years; that on July 10th, 1894, this affiant was paralyzed; that he suffered from paralysis for two months; that he consulted physicians but received no permanent benefits from their treatment; that on or about the 27th day of September, 1894, this affiant went to the Tabernacle of the Rev. John Alexander Dowie, and was there instantly healed from the said paralysis.

Affiant further states that since that time he has attended the meetings of the said John Alexander Dowie, and he says that the same are conducted in an orderly manner.

This affiant further states that no charge was ever made against him by the said John Alexander Dowie for his healing which he received from the prayers of the said John Alexander Dowie.

This affiant further states that he never saw any contagious disease at the Tabernacle of the said John Alexander Dowie, and that the conduct of the guests in said Homes is such as become ladies and gentlemen.

And further this affiant saith not.

J. C. POST, [Signed.]

Subscribed and sworn to before me this 10th day of July, A. D. 1895.

W. H. QUINLAN, Notary Public.

STATE OF ILLINOIS } In the Superior Court
COUNTY OF COOK } ss. of Cook County.
Leo. J. Maguire, et al.
vs.
John Alex. Dowie.

Mrs. Amanda Young, being first duly sworn on oath, deposes and says, that she resides at No. 6640 Oglesby Avenue, and that she has been a resident of the city of Chicago for the past four years; that she suffered for sixteen years with congestion of the spinal membrane and internal difficulties; that this affiant was compelled to sit for sixteen years with a cushion

at her back, and was unable to do any work except with her hands; that she was unable to move about the house without help and assistance from some one. That she went to Dr. Vigger, of Cleveland Ohio, who informed her that the lower extremity of her spine would have to be removed, that she could not recover without submitting to this surgical operation; that this affiant in April, 1894, went to the Tabernacle of John Alexander Dowie, and there received his teaching; and this affiant states that through the teaching and prayers of the said John Alexander Dowie she was entirely healed of said disease, and that to-day she is well and stout and is able to, and does her household duties. That this affiant is entirely healed and has laid aside her cushion and brace which she used for years.

This affiant states that she attended the meetings held at the Tabernacle, and the same are conducted in an orderly and proper manner.

This affiant further states that no charge was ever made against her for the teaching and healing which she received from the Rev. John Alexander Dowie. And further this affiant saith not.

AMANDA YOUNG, [Signed.]

Subscribed and sworn to before me this 9th day of July, A. D. 1895.

PHILL CHANCELLOR, Notary Public.

STATE OF ILLINOIS } In the Superior Court
COUNTY OF COOK } ss. of Cook County in Chancery.
Leo J. Maguire et al
vs
John Alex. Dowie

Annie Schaefer, being first duly sworn upon her oath, deposes and says, that she came to this country six years ago from Dielsheim, Brattenburg, Baden-Baden, Germany; that she was a servant working in houses here and there, and was taken ill four years ago, and was totally helpless; that she was taken to the County Hospital on the 1st day of April, 1894, and stayed there until the last of November, when she was brought in a carriage to Zion Tabernacle into the healing room; that during the time of her sickness and prior to her coming to Zion Tabernacle, she was as helpless as a baby and not able to raise her arm or head, or move without dislocating her joints from their sockets, and the slightest move caused extreme pain. The physicians who attended her were Drs. McGrew, Oxner, Sanger Brown, Turk, Tinning and Ryan: that on the last day of November, 1894, she was in ward 24, cot No. 2, Cook County Hospital; that the physicians there gave her strychnine hypodermically for seven months, and gave her a massage treatment for three and a half months without doing any good, and pronounced her incurable; that on Monday, June 30th, Dr. Sanger Brown took her to the Masonic Temple where she was examined before sixty doctors, to her great horror and mortification; that she was stripped almost entirely naked at such examination; they said it was a rare case and they could do nothing for her; that the physicians called her malady Idiopathic Muscular Atrophy; that while in this condition Mrs. Buchanan, a lady residing at 682 West Van Buren street, in Chicago, by whom affiant had been previously employed as a servant, accordingly took her in a carriage to the healing room in Zion Tabernacle No. 1, where Rev. John Alexander Dowie asked her if she believed that the Lord could heal her, to which affiant stated that she did; that thereupon said Dowie laid hands upon her and prayed with her in the name of the Lord Jesus, and that thereupon affiant there and then arose and stood upon her feet, and since that moment affiant has not suffered a particle of pain; that this was on Friday; upon the following Tuesday she was again taken to the healing room in Tabernacle No. 1, where said Dowie prayed with her and commanded her in Jesus' name to arise and walk, which she did, and has been walking about and discharging her duties ever since, and is now residing with Mrs. Canary on Seventieth Court, in the city of Chicago, and

is a perfectly well and hearty woman, and now weighs at least 148 pounds.

Affiant further states with pleasure and with gratitude that she was poor and unable to pay; that she was received into Home No. 2 while she was being restored to strength and being taught, and that she remained in said Home for seven weeks without one cent of charge, and that she has never been asked to pay one cent, but on the contrary that said Dowie stated to her that he gave her this, and in addition to giving her this board and assistance, he bought her clothing and fitted her out so that she could support herself.

Affiant further states that she has been ever since that time a regular attendant at the services conducted by said Dowie at the Tabernacles No. 1 and 2; that she owes all her present health and happiness to this ministry.

Affiant further states that her statement printed in the LEAVES OF HEALING at pages Nos. 267 and 268, is a literally true statement, and facts concerning her, and she makes the same a part of this, her affidavit.

ANNIE SCHAEFER, [Signed.]

Subscribed and sworn to before me this 10th day of July, A. D. 1895.

W. H. QUINLAN, Notary Public.

STATE OF ILLINOIS, } In the Superior Court of said
 COUNTY OF COOK, } ss. Cook County.
 Leo. J. Maguire et al }
 vs. }
 JOHN ALEXANDER DOWIE. }

William Schoonover, being first duly sworn on oath, deposes and says that he is the same William Schoonover referred to in the affidavit of George W. Riggs, filed in said cause. That on the evening of the 17th day of June, 1895; he was carried from Home No. 2 to Home No. 1 on a stretcher; that prior to that time he had not been able to walk for about fourteen months, except during a short period last fall; that he had been suffering from spinal irritation, and that he was carried to Home No. 1 to John Alexander Dowie to pray with him and lay his hands upon him; that at said time and place said John Alexander Dowie did lay hands upon and pray with him, and that he was then and there able to and did rise up without any assistance at the command of John Alex. Dowie, in the name of the Lord, and he did walk unassisted back to Home No. 2, at least seven hundred feet away. That the next day he was able to and did arise and go to breakfast, a thing which he had not done for a period of six months. This affiant says that it is untrue as stated in the affidavit of George W. Riggs that on the 18th he had been unable to get out of bed and to turn himself over.

This affiant further states that he is now in a still better condition of health, and is at the present moment at the office of Thornton & Chancellor, having come this day from Divine Healing Home No. 1, walking unassisted to the Illinois Central Train at 60th street and various other short distances.

This affiant states that it is untrue, as stated in the affidavit of said Riggs, that he was taken to Home No. 1 at the request of said Dowie; that as a matter of fact said Dowie did not know that he was in the Home and had no knowledge that he would be there at that time, nor had he given any previous notice to the said Dowie; that he would come to said Dowie's Home at said time.

This affiant states that it is untrue that said going to and from was accompanied by any undue parade or exhilaration; that it is true that upon his return on one or two occasions in his joy he exclaimed "Praise God."

This affiant states that it is true that his home is in Argus, in the state of Indiana; that he is engaged in the mercantile business and has been so engaged for the past twenty six years at Argus and Zanesville, Indiana.

This affiant further states that he is perfectly contented with the manner in which he is being treated at said Homes, and that the manner of conducting the same is in every way

decent, orderly and home like. That he feels that in the board and room accommodations he is getting value received for all he pays. That he has never been charged anything for Dr. Dowie's personal services, or for anything except board and room accommodations.

This affiant further states that the manner in which said Homes are conducted in the neighborhood is in no sense an annoyance that the said homes are in no sense hospitals and that no persons suffering with contagious diseases are received in said Homes, and that there is no danger accruing to persons residing in the neighborhood from the manner in which said Homes are conducted.

Affiant further states that since his said healing on the 17th day of June, 1895, he has been able to attend and has attended services in Tabernacle No. 2, and has walked up and down the stairs and to and from Home No. 1.

Affiant further states that he believes he is on the high road to perfect restoration to strength, for the reason that he has steadily improved since said 17th day of June.

And further this deponent saith not.

WILLIAM SCHOONOVER, [Signed.]

Subscribed and sworn to before me this 10th day of July, A. D. 1895.

W. H. QUINLAN, Notary Public.

STATE OF ILLINOIS } In the Superior Court of said
 COUNTY OF COOK, } ss. Cook County.
 Leo. J. Maguire, et al }
 vs. }
 John Alex. Dowie. }

Edna Sheldrake, being first duly sworn upon her oath deposes and says that she resides at the Cambridge, Thirty-ninth Street and Ellis Avenue; that she is a journalist and newspaper reporter now employed by the *Times-Herald*, a newspaper published in the City of Chicago; that about two months ago she was sent by Mr. H. H. Kohlsaat, the editor of said *Times-Herald*, to make a careful investigation of the work of John Alexander Dowie, the defendant in this case, for the purpose of writing an article concerning said work; that affiant went to the Homes Nos. 1 and 3 conducted by said Dowie for the purpose of making a thorough and honest investigation and report the same to said Kohlsaat; that in making said investigation she spent about one week in the Homes, and that since that time she has continued to visit said Homes at intervals upon her own account; that she has examined them from every standpoint; that the same are kept in a thoroughly hygienic and sanitary condition; that she had visited them, and under circumstances could not have permitted any special preparation for such visit, and she knows that it is a rule in conducting said Homes to receive no person and retain no person suffering from any contagious disease, unless it be urged that consumption is a contagious disease.

This affiant further states that for the use of any persons afflicted with consumption, and, in fact, for all persons, there are kept cuspidors which are kept thoroughly clean and partially filled with water; that she made a special examination with reference to the water-closets, sinks, kitchen and servants quarters, and in all these details and particulars said Homes were found to be in a clean and sanitary condition; that she found in said Homes nothing that could by any reasonable construction be injurious to persons residing upon contingent property in the neighborhood; that said Homes are in no sense hospitals, and are not nuisances.

This affiant further states that, as a part of her newspaper work, she has for a period of at least a year weekly visited different hospitals in the City of Chicago, and it is in view of the knowledge acquired by the said visits that she says that said Homes are in no sense hospitals.

This affiant further states that in all said Homes good

order and deportment at all times prevail; that she was particularly impressed with the decency, quiet and religious tone prevailing in said Homes; that the guests in said Homes are at all times, so far as her observation extends, quiet and orderly upon the streets and sidewalks in the vicinity; that the number of persons, guests in the Homes, crippled and unsightly by reason of deformity was and is very small compared with the number of persons in the Homes; in fact that she does not recall that there were more than half-a-dozen in the Homes while she was there: that the majority of persons in said Homes were suffering from deafness, blindness, dropsy, rheumatism, nervous diseases and internal troubles, and afflictions not noticeable by the casual observer.

Affiant further states that she has been present at the services conducted in the Tabernacles upon a number of occasions, and that the services are conducted in an orderly and religious manner not materially different from that in which the services in any other church are conducted, except the feature of teaching Divine Healing and offering special prayer for the healing of diseases.

Affiant further states that except the persons residing as guests in Homes No. 1 and 3, very few persons, if any, are accustomed to go to the Tabernacles along Edgerton Avenue and Sixty-first Street.

Affiant further states that persons who attend the Tabernacles are orderly and quiet in their demeanor upon the streets and sidewalks; that she has seen no blocking of streets and sidewalks by persons residing in the Homes, or attending the Tabernacles; that she has never seen or known of any persons being present in the Tabernacles afflicted by any contagious disease, unless it be consumption, as above stated.

Affiant further states that she has seen and talked with large numbers of persons guests in the Homes, and persons attending the Tabernacles, and the testimonies of these many persons is overwhelming as to the efficacy of the work conducted by said John Alexander Dowie; that she has never known of any persons complaining of any mistreatment or any imposition by said Dowie, but all have spoken in words of highest commendation and praise; that she, herself, has personal knowledge of the healing of at least half-a-dozen persons of diseases and infirmities—one of blindness, one of deafness, one of a paralyzed arm and other diseases.

Affiant further states that she has studied the character and methods of said Dowie in a careful manner, and his conduct has at all times been of an honorable Christian gentleman, and his methods such as would give no just cause of offense to any one. And further this deponent saith not.

EDNA SHELDRAKE, [*Signed.*]

Subscribed and sworn to before me this 10th day of July, A. D. 1895.

W. H. QUINLAN, Notary Public.

STATE OF ILLINOIS }
 COUNTY OF COOK. } ss. In the Superior Court of
 Leo. J. Maguire, et al } Cook County.
 vs. }
 John Alex. Dowie. }

Herman Peterson being first duly sworn, upon his oath states that he is thirty years of age, and resides at 6030 Green street, Chicago, Ill., that he is a brick layer by occupation, and has known Rev. John Alexander Dowie for two years, and has been a constant attendant at the services conducted by the said John Alexander Dowie at tabernacles No. 1 and No. 2 for a period of one year, and he says that the people who attend said services are orderly and decent in their demeanor, and in no wise interfere with the enjoyment of the persons resident in the neighborhood, in their homes and property; that he knows said John Alexander Dowie to be a devout and earnest Christian minister, and as such, is having a highly beneficial influence upon all the people who honestly attend his services; that he inveighs against vice in all forms

and against the use of tobacco and liquor and all other stimulants, and affiant believes that the majority of the persons composing his congregation abstain from the use of tobacco, liquors, stimulants and drugs, and lead orderly and virtuous lives; that of his own personal knowledge, very many persons who were wild and reckless and dissipated, have, through the ministry of said John Alexander Dowie, become and are orderly and useful citizens and members of the community, and live orderly and Christian lives.

Affiant further states that his wife, Ida Peterson had, prior to a year and two months ago, been suffering from a most severe hernia that greatly interfered with the performance of her duties; and caused her much pain and suffering, and that having heard of Rev. John Alexander Dowie, she went to him, was taught by him, and professed belief that God would take away this affliction if she would trust Him for her healing; that she professed to so trust Him, and was prayed with by said John Alexander Dowie at Tabernacle No. 1, and was instantaneously and entirely healed of her said hernia, and has continued to be so healed ever since, which was a year and two months ago; that Dr. Parker had stated that he could relieve her by the use of a truss, and by the injection of medicine, but on her attempting to wear the truss, it caused her so much pain and misery that she was compelled to discard it and make bandages for herself, and was then able to get about only with the greatest difficulty; that since she was healed, as aforesaid, she has discarded all trusses and bandages, and is a perfectly well woman to the knowledge of this affiant.

Affiant further states that during the first week in June, he had a severe attack of inflammation of the bowels, and that Dr. Craig of 3900 Halsted street, attended this affiant, and stated to affiant that it would be impossible for him to recover unless he had an operation performed and that he had only about twenty-five hours to live, but the wife of this affiant sent to Dr. Dowie and asked him to pray for affiant's relief, and Dr. Speicher called at the home of this affiant, and prayers were had at 9:30 Friday evening for recovery of affiant, and immediately thereafter all pain and suffering which had before this been of the most agonizing character, was relieved; the tense of muscles all over affiant's body relaxed, and this affiant was immediately healed, and this affiant has been a well man ever since; that though affiant remained in bed thereafter it was because of his being emaciated and weak, and after that time he recovered his strength and resumed his duties.

Affiant further states that he has been present in the tabernacle attending services, at times when the engine and printing press were running in the publishing house underneath, and that the same did not create sufficient noise to in any way disturb the services.

And further this deponent saith not.

HERMAN PETERSON, [*Signed.*]

Subscribed and sworn to before me this 8th day of July, A. D., 1895.

W. H. QUINLAN, Notary Public.

STATE OF ILLINOIS, }
 COUNTY OF COOK } ss. In the Superior Court of
 Leo J. Maguire et al } Cook County in Chancery.
 vs. }
 JOHN ALEX. DOWIE. }

Ida Peterson being first duly sworn, upon her oath says that she is the wife of Herman Peterson and resides at 6030 Green street, that she has read the affidavit of Herman Peterson, here to annexed, and that all of the matters and things alleged and set out in the affidavit of Herman Peterson are true, to her own knowledge.

Subscribed and sworn to before me this 8th day of July, A. D., 1895.

W. H. QUINLAN, Notary Public.

STATE OF ILLINOIS }
 COUNTY OF COOK, } ss. In the Superior Court of
 Cook County.
 Leo. J. Maguire and
 Mary C. Thomas,
vs.
 John Alex. Dowie.

J. E. Sherrill, being first duly sworn upon his oath, deposes and says, that he is of lawful age, and resides at Danville, near Indianapolis, in the state of Indiana; and that he is engaged in the book publishing business, and is also a minister of the gospel, and was for many years engaged in editing a school journal known as *The Normal Teacher*; that at the present time he is a guest in Home No. 1; that he came to said Home for the sake of receiving the teaching of said John Alexander Dowie, and hear him preach, and to examine into the modes of conducting the work; that he came and entered said Home on the 29th day of June last, and has been in constant attendance at the meetings in the Tabernacle since that time, and has been going out among the people in the Homes and among the people who attend the meetings in the Tabernacle.

Affiant further states that he is accustomed to see large congregations of people and to preach to them, and that he never saw a more orderly or decorous congregation in his life than that which attends the meetings of said Dowie in Tabernacle No. 2. That he has been in said Tabernacle when the printing press was running underneath, and he says that he did not hear or notice the same, although the windows of said Tabernacle were open within twenty-five feet of the exhaust pipe. Affiant states, that although he is accustomed to see printing presses and gas engines, that he never saw an engine or a printing press in operation which made less noise than the printing press in said publishing house; that said engine and printing press in operation make very little more noise than an ordinary sewing machine in motion; that the noise made by it outside and in the printing room is practically imperceptible; that it is impossible that any person so far as fifty feet away should in any way be disturbed by its operation.

Affiant further states that the Homes are kept in a condition of the most scrupulous cleanliness and neatness, and that the guests and servants do everything decently and in order; that he has slept in Home No. 1 ever since he has been there, and has never been disturbed night or day by coughing or by unusual noises by any one. That he has not seen or known of any person, a guest in the Home, nor a member of the congregation, afflicted with any contagious or infectious disease. That he has seen nothing during the time he has been there which would interfere with any of the neighbors or residents in the vicinity in the quiet enjoyment of their homes and property. And further this deponent saith not.

J. E. SHERRILL, [Signed.]

Subscribed and sworn to before me this 8th day of July,
 A. D. 1895. W. H. QUINLAN, Notary Public.

STATE OF ILLINOIS, }
 COUNTY OF COOK, } ss. In the Superior Court of
 Cook County.
 Leo J. Maguire and
 Mary Thomas
vs.
 JOHN ALEXANDER DOWIE.

Davis C. Alton, being first duly sworn upon oath, states that he resides at No. 2522 Prairie avenue, in the city of Chicago, and has resided in said city continuously for six years, and that he has resided in said city almost continuously for twenty-one years last past, and this affiant states that in the spring of 1890 he became ill of La Grippe, which resulted in brain irritation and nervous prostration of the most aggravated nature; that for three years he sought and continued to seek the assistance of the best physicians in the country, among whom were Dr. James Jewell, Dr. Wm. A. Hammond of Washington, D. C., ex-surgeon of the United States army,

and Dr. Prentice of Chicago, and spent at least \$3000, which he paid to physicians seeking to be cured, but, notwithstanding the fact that the affiant took the very best care of himself, and had the assistance of the best physicians as aforesaid, he grew continuously worse until June, A. D. 1893, when, having heard of Rev. John Alexander Dowie, and his work and teaching, he went to hear him preach at his Tabernacle at No. 251 East 62nd Street, in the City of Chicago. Affiant states that at the time he went to see said John Alexander Dowie, and to hear him preach as aforesaid, he was so weak that he was unable to go in a street car, but was compelled to go in a carriage; that he heard said Dowie's exposition of the scriptures, and believed the same to be the truth, and at once dispensed with the services of physicians, trusted the Lord for healing, and asked said John Alexander Dowie to pray for him, which he did at that time and at subsequent times; that the restoration of this affiant commenced immediately, and was not sudden but gradual up to the present time, and that now affiant's health is better than it has been at any time previous to his severe sickness; that within a year after the time that he was first prayed with as aforesaid, he went to said Homes and began to assist said John Alexander Dowie in the prosecution of his work at said time, and did that wholly without remuneration or hope or expectation of reward, and so remained for eight and one half months; that while he was there, he saw scores of persons come with diseases which are by physicians pronounced incurable and necessarily fatal, and who were restored to perfect health and strength.

Affiant further states that he has read the affidavit of Miss Sadie Cody presented herewith and that the same is true to his own knowledge; that affiant received Miss Sadie Cody at Home No. 3, when she was brought from the ambulance into Home No. 3; that at such time she was wholly unable to turn herself in bed or to sit up; that immediately after she was prayed with by Dr. Dowie, she was able to sit up, and did not complain of any more pain, after she was so received.

Affiant further states that he was present when Mrs. John Hayden of Dixie, Illinois, was brought to Home No. 1 in August, 1894; that when she came her husband and nurse said she was suffering from locomotor ataxia; was blind in one eye and nearly blind in the other; that when she came to the house she was assisted by her husband and said nurse on either side, and they lifted her into the house and said she was unable to walk unassisted, which appeared to be true; that within a day or two after she came, she was prayed with by Rev. John Alexander Dowie, and was instantly healed of the locomotor ataxia, and was enabled to see almost perfectly with the eye that had been totally blind, and from that time she walked up and down from the third floor of the building wholly unassisted, and went to the services at the Tabernacle without any assistance whatever; that the statement made with reference to her in LEAVES OF HEALING at Page No. 13 is true.

Affiant further states that the persons who came to live in said Home, and who attended the meetings, were many of them highly educated and prominent people from all parts of the country; that it is true that some were illiterate and uneducated, but such were in the minority, and that the persons who came to said Homes and who attended the meetings were uniformly orderly, decent and peaceful in their demeanor, and that during all the time that he was there he never knew of an instance of any disturbance in the streets, sidewalks or anywhere, caused by any person who came to attend the meetings, or who was with him in the Homes.

This affiant further states that he never heard said Dowie claimed to be possessed of power to heal bodies afflicted by divine interference, but said Dowie always thought that healing was effected through faith in Jesus Christ, and was not necessarily dependent upon his personal ministry, although he also thought that God used him in accordance with the promise of the Lord Jesus Christ in the exercise of the gifts of healing, relying upon these words, "These signs shall follow

them that believe in My name; they shall lay hands on the sick and they shall recover." Said Dowie also declared that persons might be healed, and as a matter of fact were healed at great distance, through intercessory prayer; also by the agency of others, who anointed the sick in accordance with the Scriptures, and prayed for each other.

Affiant further states that said Dowie never at any time made any charge against any person, except for board and room accommodations, and that in all his conduct and business dealings with persons who came to him he was scrupulously honest and businesslike in his methods; that as the secretary this affiant had charge of all the money and bank account of said Dowie's business transactions and he knows that all the transactions of which he had knowledge were scrupulously and honestly transacted by the said Dowie.

Affiant further states that while he was there, he resided in Home No. 3 for three and a half months, which is the nearest home to the complainants in this case, and that at no time was he ever disturbed by any coughing or expectorating or any other unusual noise of the inmates of said Home No. 3 that he believes it to be absolutely impossible that said complainants, or any one in their homes could have by any possibility heard any coughing or unusual noise, because he says that the windows of the house occupied by said Maguire and Thomas are at least 25 feet distant from the walls of said Home No. 3, nearest to said house of Thomas and Maguire.

Affiant further states that he has been in Home No. 3 when the engine and printing press in the publishing house were running and that he never heard any noise from said publishing house at said Home No. 3; that the foundation of said printing press is most securely and firmly laid and the same is run with the very least possible noise, and that it is impossible that the same could disturb anyone residing in the neighborhood.

This affiant further states that all the said Homes are conducted in the most orderly and careful manner, and are kept in a condition scrupulously neat and clean; that the inmates of said Homes always appear to be happy and contented; that he never was in any home where there was a sick person that was more peaceful and orderly, nor where things were kept so clean; that of the manner in which the Homes are conducted and the meetings held and the printing press run, no reasonable person can complain, or has reason to complain; that the persons who come to attend the meetings are orderly in their conduct, and that he has never known an instance where crowds congregated upon either 61st Street or Edgerton Avenue; that there are no boisterous crowds either immediately about the Tabernacle, but on the contrary they come and go in as peaceful, quiet and orderly a manner as he has ever seen at any church in the city of Chicago.

Affiant further states that during the time he was there and during his knowledge of said Home, he has never known of an instance where a person afflicted with a contagious or infectious disease was brought into said Homes; that it is true that persons suffering with consumption have come into the Homes, but not in large numbers; that the proportion of consumptives there would not greatly exceed the proportion in an ordinary congregation taken at random.

Affiant further states that he has never known of an instance where anyone who came to said Homes, or any of them, became infected with a disease; that Dr. Dowie and his family, and the domestics, servants and officers connected with the work all enjoy apparently perfect health; that it is a fact most remarkable among the persons connected with the work

as aforesaid that there has never to his knowledge been an instance of serious or contagious sickness.

Affiant further states that if the children of the complainants, or residents in the neighborhood have been prevented from playing upon the lawns or enjoying the open air, it has not been by reason of the presence of Dr. Dowie and the Homes or Tabernacle, or the other work of said Dowie in said neighborhood, as there has been no occasion by reason of the same for keeping the children off the street or from the lawn, and affiant further states that as a matter of fact the children do play upon the lawns and upon the ground; that the statement in the bill of complaint to the contrary is untrue, and further this affiant saith not.

DAVIS C. ALTON, [*Signed*.]

Subscribed and sworn to before me this 6th day of July, A. D., 1895.

W. H. QUINLAN, Notary Public.

STATE OF ILLINOIS, } ss In the Superior Court of Cook
COUNTY OF COOK. } County. In Chancery.

Leo J. Maguire *et al* }
vs. }
JOHN ALEX. DOWIE. }

Jessie Shiell, being first duly sworn upon her oath, deposes and says, that she resides at 458 California Avenue, in the City of Chicago, Illinois, and that she has frequently attended the meetings of Rev. John Alexander Dowie at Tabernacles Nos. 1 and 2, and has frequently visited the Homes Nos. 1 and 2 and 3, and has on different occasions had an opportunity to make and did make careful examination of the entire premises of the three Homes, and she says that the same are kept in a condition of perfect cleanliness and wholesomeness; that perfect order and harmony prevail there, and that the guests appear happy and contented; that she has had ample opportunity to observe the conduct of the guests and persons who attended the Tabernacle upon the streets in the vicinity of the Home, and she has never seen anything but order and peace. That there are only a few of the persons who are obliged to have crutches, wheel-chairs, or other means of conveyance to take them about, but such as have, in no wise block the streets or impede the progress of persons upon the sidewalks. That the services at the Tabernacle are conducted in an earnest and conscientious manner, and she thoroughly believes that the same is resulting in great moral and physical benefit to the community; that it is impossible that the complainants in this bill, or their neighbors, should be really disturbed or harmed by anything that occurs or has occurred in the Homes or on account of the Tabernacles.

Affiant further states that she knows of many instances in which persons have been healed of serious diseases through the teachings of the Scripture as expounded by said Dowie; that the young son of this affiant at the time of his infancy was affected with kidney disease and frequently became bloated and suffered from severe headaches on account of the same; that the doctors stated that his entire glandular system was seriously disordered; that she took him to said John Alexander Dowie, who prayed with him and laid hands upon him, and her boy was healed and has remained a well boy; that this occurred about two months ago. And further this affiant saith not.

JESSIE SHIELL, [*Signed*.]

Subscribed and sworn to before me this 8th day of July, A. D., 1895.

PHILL. CHANCELLOR, Notary Public.

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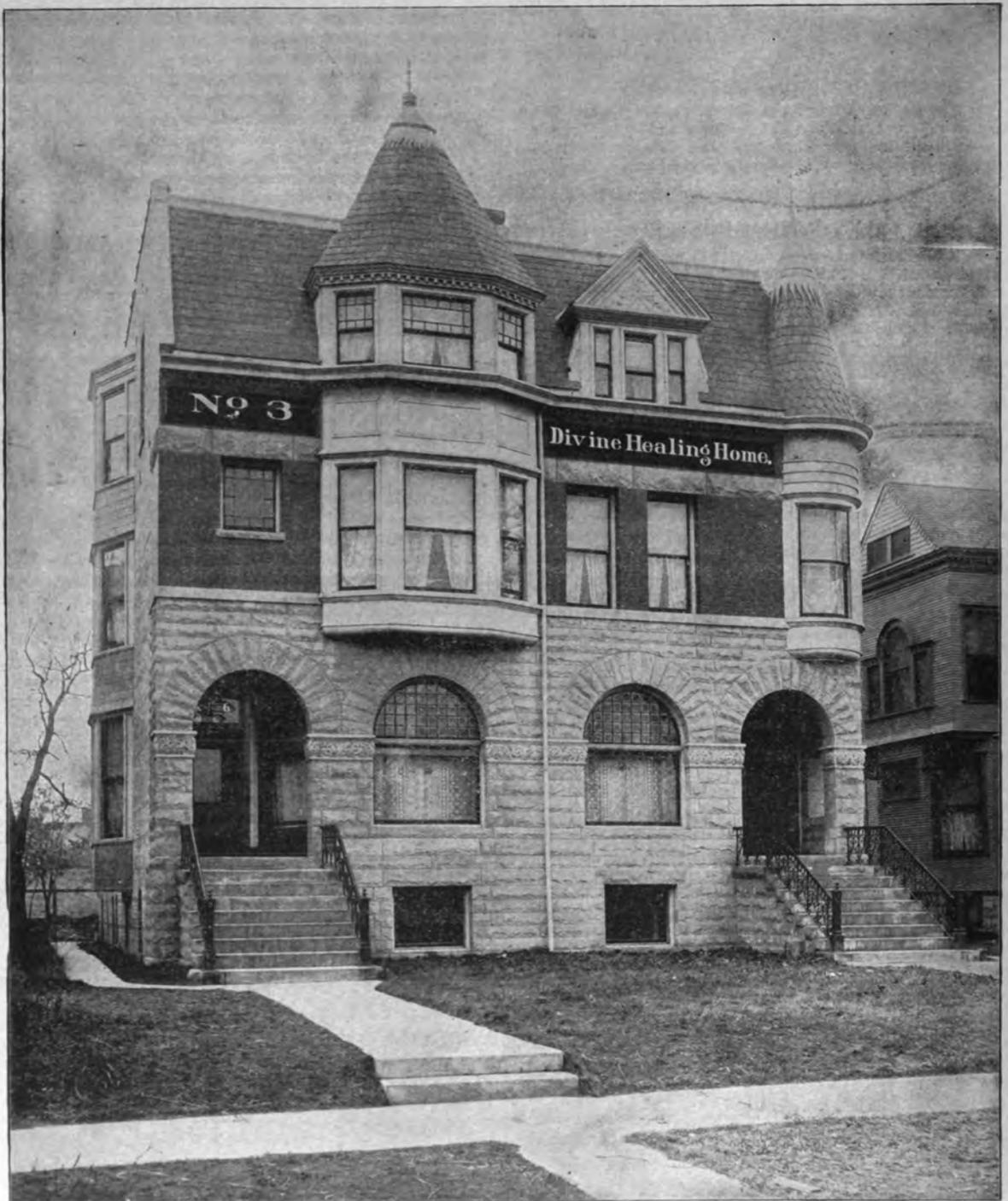
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Terms will be forwarded on application.



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He sendeth His word

and healeth them.



LEAVES OF HEALING

I am the Lord that healeth thee.

And the leaves of the tree were for the healing of the nations.

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REV. JOHN ALEX. DOWIE, Editor.

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CHICAGO, ILLINOIS, AUGUST 8, 1895.

A LETTER TO FRIENDS OF ZION TABERNACLE.

DIVINE HEALING HOME No. 1.
6020 EDGERTON AVENUE, CHICAGO,
August 8th, 1895.

Beloved friends in this and all lauds:—

THANKS BE TO GOD, which giveth us the Victory through our Lord Jesus Christ."

Wednesday, August 7th, was the Waterloo of the Doctors, Devils, and their Allies who are fighting us in Chicago.

We won no less than FORTY-SEVEN cases in one day in three separate Courts of Law.

The first victory of the day was won in the Harrison Street Police Court, where, after argument of counsel on both sides, Justice Richardson dismissed the two cases upon which I was publicly arrested on the platform of Zion Tabernacle No. 2, on the morning, and again in the afternoon of Lord's Day, July 21st. The ground taken by my counsel was that the arrests were illegal, and this was sustained. The counsel for the City covered himself with ridicule by quoting a section of the Criminal Code in Division 6, which applies to the "Pursuit of a Felon," and which authorises in such cases arrests on the Lord's Day. He had always contended that the suits against me were purely civil suits for the recovery of money penalties, and his conduct was a piece of gross effrontery.

The second victory was won, about the same hour, in the Superior Court of Cook County. Mr. Thornton my senior counsel appeared before Judge Chetlain, and he granted without any protest from the other side, a Writ of Prohibition against Justice Clark, of the Hyde Park Police Court, commanding him to strike from his docket the forty-four cases pending there against me. The application for the Writ was made upon various legal grounds, and the granting of it gives me the benefit of a far-reaching decision, with important retrospective possibilities.

All the fabric built up by these scores of cruel arrests day and night for weeks has thus been swept away by the Superior Court with a breath.

The final victory of the day was in Justice Underwood's Court where a case was tried before a Jury, upon the same absurd charge of "opening and conducting and maintaining an Hospital without a license." This has been the one charge in all this series of persecutions. A fierce battle raged, and the Persecuting Attorney for the City felt that his day had come. He made the most strenuous efforts to obtain a victory, and was utterly unscrupulous in his conduct of the case. He did not attempt to put any of his complaining witnesses on the stand in support of the persecution; but made me his witness,

by a "legal" quirk, and then attempted to insult me and damage my testimony. In my address to the Jury I summoned them to the bar of God, and demanded to know how they could justify a verdict against me when they appeared before the Great White Throne. I denounced the entire proceedings of the Persecution, and severely arraigned the City officials for their infamous course of action during the last two months of unrelenting wickedness. After a very short retirement the Jury returned with a Unanimous Verdict of NOT GUILTY.

"Thanks be to God which giveth us the Victory."

All the way through, we have "seen the Bright Light which is in the Clouds." We see it still, it is the Shekinah Light of God's own Presence. It led Israel of old through the Red Sea and the Wilderness, and went before them into the Land of Promise. We rejoice that we have seen it all the way. However it may have seemed to others, we have found it a Pillar of Cloud by day and a Pillar of Fire by night, and we praise God that we are ready still to follow wherever He leads. Our battles are not all over. Satan and his hosts will never yield the field on which we are conducting this fight without further attempts to destroy us, and, indeed, more than ever now. Chicago is too great a prize for him to give it up to God without a conflict. All the forces of evil find a Center here, and it is just the place for one of the great Centers of the Kingdom of God on earth. Here we stand, and, by God's grace, we shall stand.

There are only now two cases pending against us in the Lower Courts, and these are set for the afternoon of August 16th in the Justice Shop of Justice Richardson, 125 South Clark Street, above Dan Coughlin's Whisky Shop, the Coughlin of Cronin murder fame, a very disgusting neighborhood for the city to take us into and yet a fitting place for evil designs. These cases are, however, purely civil, for the action against us, although on the same absurd charge as all the rest, was only by summons.

And now what is to be the result of the Victories won? How will they affect the future actions of our enemies, and what course shall we now pursue?

It is impossible to forecast the course of our adversaries with any certainty, but there is no doubt that there is little likelihood of their going over the same ground as that which has led to their Waterloo. They have poor prospects for the cases which we have appealed to the Superior Courts, in as much as out of about sixty cases of every kind, they have only won four in the Lower Courts, whilst we have won all the cases as yet tried in Upper Courts, and in all about fifty-six, including the mis-trials, against their four. But we do not doubt their willingness to do us further damage in some other way. They remind us in their speeches both publicly and privately of the miserable enemies of God in the time of Nehemiah, when he was beginning to be successful in stopping the "breaches in the walls of Zion." That grand old hero said, "They were wroth, and conspired all of them together to hinder it." His remedial tactics were the same as those which we employ:—"Nevertheless we made our prayer unto our God, and set a watch against them day and night, because of them." The great swelling words of our enemies would lead a stranger not knowing these braggarts to suppose that our immediate extinction was at hand, and we might write of them as was written of these ancient enemies of Zion twenty-three centuries ago:—"Our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease." But we have not studied the military operations of the Army of the Lord in vain we trust and we are prepared, God helping us, with our people to give a good account of the work wherewith we are entrusted. We belong to the Church Militant, beyond a doubt, and we are ready by God's grace to defend the work committed to our care, believing that this is a crisis in the history of the Church of God. We have "set a watch," and our enemies will find we have, if they endeavour

to go much further in their diabolical attempts to destroy our liberty in Christ, and our work for perishing humanity. We have no intention of letting them do as they please.

As to our own course of action, we are simply going on with our work from day to day amongst the thousands who come to Zion seeking Jesus, as God gives us grace. We have taken no retaliatory action, although every one can see that actions for hundreds of thousands of dollars damages for false arrest, etc. could be taken at any moment against our enemies. We have not even invoked the protection of the Law, we have simply defended ourselves against the attacks of the villains who have used its forms to oppress us and to hinder, so far as they could, our peaceful discharge of duty.

We do not say that we shall never invoke the Law for the defense of God's work, for we are not living in a land which denies civil and religious liberty, but in a land which makes it a corner stone of its written constitution, and which holds all who deny these principles to be enemies of the entire people of the United States. It may be necessary to apply these principles to the suppression of this form of brigandage which carries off a Christian minister in broad daylight from his pulpit and amidst thousands of his people, by armed police, who are ready to kill if such illegal arrests are disputed. It may be necessary to apply these principles of the constitution to these brigands who carry off a Christian minister from his work and from the bosom of his family at all hours of the day and night, thrusting him into police patrol wagons, ambulances used to carry the infectiously diseased, etc., and to thrust him into filthy police cells, the floors of which reek with urine and the walls of which are covered with obscene drawings, awaiting the arrival of magistrates who had "gone to the club" or "down town" to be out of the way. This is a possible duty which we may see it our duty to discharge, however reluctantly we may do it; for the persons who control the municipal affairs of Chicago require the "whip of small cords" to come smartly down upon their political backs.

Jesus used that whip, and possibly he pleaded every lash with His own Divine hands, the very hands that were laid in healing upon sin-stricken and disease-smitten suppliants everywhere throughout the Holy Land which these rascals of His time disgraced. The wish of that whip comes down through the ages, and He still goes about with it within His sacred hands, driving out the scoundrels who make Ordinances that turn the Temple of God and the Hall of Justice into a House of Merchandise and a Den of Thieves. Rather, far rather, would He that men should yield to His love than to feel the lash of His anger, but there were none who could smite more severely than He, and he can do it still, when all other means fail, for He will not leave the poor and the needy forever as a prey to political vultures and jackals. We have no wish to do that kind of work, but if there is no other way of stopping these brigands we shall use the lash of the law to prevent their hindering the progress of the Gospel.

Meanwhile the work of God goes on gloriously in Zion and the Divine Healing Homes and the Tabernacles of Zion are overflowing with blessing, people coming from all parts of the land to seek Christ as in the olden time. They find Him there.

We need the continued prayers and practical sympathy of those who love the Lord and are set for the extension of the Kingdom of God. And we ask it in His name.

"BRETHREN PRAY FOR US."

I am, faithfully yours in Jesus,

JOHN ALEX. DOWIE.

SINCE writing the foregoing, our attorney Mr. Arnott Stubblefield, of Thornton & Chancellor, has sent us a copy of the Writ of Prohibition referred to in the foregoing letter as having been issued by Judge Chetlain of the Superior Court of Cook County, against Justice Clark of the Hyde Park Police Court. Our readers will find the document in full at page 718 of this issue. It makes very interesting reading. J. A. D.

A FALSE CHARGE AND A TRUTHFUL ANSWER.

BEING THE BILL OF COMPLAINT FILED AGAINST ZION IN THE INJUNCTION PROCEEDINGS IN THE COURT OF CHANCERY, AND THE ANSWER THERETO, WHICH WERE READ BEFORE JUDGE PAYNE, PREVIOUS TO HIS REFUSAL OF THE INJUNCTION ASKED FOR.

In the following pages our readers will find the exact details of the charges made against us by our enemies, and which resulted in their being driven away from the Court of Chancery in Chicago with an absolute refusal of everything they asked for.

The affidavits of the healed which we have already published in our two recent issues will have prepared our readers for the nature of the charges; but the actual and complete answer to these is only contained in our answer herewith.

We think it right to publish these legal proceedings in full, so that in days to come they may stand on record as exact and indisputable reports of the facts connected with this series of persecutions. Our past experience convinces us that this is desirable, in fact essential, to the *establishment of the Truth* concerning all these important battles in defence of the "faith once delivered to the saints," a "faith" which is in these days being restored to the Church of God. The value of such records increases with the years, and one of the regrets which all feel is that the records of many of the wonders which God wrought in ancient times have been so imperfectly preserved. It is for just such a purpose as this that God has entrusted us with a printing press, and all the facilities of Zion Publishing House. Even our warmest friends in the daily secular press, and they are not many, give meager details of these cases, and we regret that the resources of our own office have been insufficient to enable us to give daily reports, since many of the most interesting details have thereby been lost. We hope that the day will come when ZION will have a daily paper, giving the news of the whole world from a Christian standpoint, fearless in the defence and in the extension of the Kingdom of God.

We have often felt sorry that Paul did not live in the age of stenography, type-writing, printing presses, and photo-engravings. What a record we should have of scenes in all parts of the earth where he ministered. What interesting reading would have been his defence before the Emperor Nero, when "no man stood by," except that the Unseen Presence of the Man of Eternal Sympathies, once the Man of Sorrows, was there; for he said, "Nevertheless the Lord stood by me." What sermons have been lost we can only dimly imagine from the fragments of the sermon on Mars' Hill at Athens, and what thrilling stories from the meager report of the Demetrian Riots at Ephesus. But, above all, what glorious additions to our knowledge of the Lord we should possess did we have the details of His healing ministry, and the wondrous words which caused His enemies who went with warrants for His arrest to come back without Him, saying, "Never man spake like this man." Oh, it is the lost chords that we always miss in life; and were it not that we know the record is imperishably written in the Histories of Heaven we would sorrow for them as forever lost. But we shall read them there, and, meanwhile, although the story be far from these in thrilling glory we shall tell the Story of the Restitution of Divine Healing, and all the other good things which are now coming back, as God shall give us grace from time to time. We shall not consciously write a line which is doubtful, and shall hope that every word will stand test of the Judgment Day. Let the world tell of its crimes and shameful doings; but let us tell of the wonders of God's grace, and of the triumphs over sin and disease, over death and hell, and over all the demons that are now going forth to deceive and destroy through evil men in every land and nation.

"Why should the wonders God hath wrought,
Be lost in silence and forgot?"

STATE OF ILLINOIS, } In the Superior Court of
 } ss. County Cook.
 COUNTY OF COOK, }
 TO THE HONORABLE JUDGES OF SAID SUPERIOR COURT IN
 CHANCERY SITTING:—

Your orators, Leo. J. Maguire and Mary C. Thomas, represent and show unto your Honors, that they are the owners of, and reside in a dwelling house situated on Lot 6, Jackson Park Subdivision, in the Southeast Quarter of Section 14, Township 38, North Range 14, East of the Third Principal Meridian, and that said dwelling house fronts east on Edgerton Avenue, between 60th and 61st Streets in the City of Chicago, Cook County, Illinois; that the people of said locality have been distinguished for many years for high grade morality and good order, and said neighborhood, until the acts here in after complained of, has been so distinguished as quiet and attractive location for homes and dwelling-houses; that in the entire district bounded by 60th Street, or what is commonly known as the Plaisance (a beautiful driveway connecting Washington Park with Jackson Park.) on the north, 62nd Street on the south, Stony Island Avenue on the east, and the Illinois Central Railroad right of way on the west, there never has, until the acts hereinafter complained of, been located any manufactories, saloons, or hospitals or places in which business has been conducted, excepting only during the period known as the World's Fair period, when certain business enterprises were carried on along Stony Island Avenue and 60th Street all of which ceased shortly after the close of the World's Fair; that the improvements in the said district, and immediately surrounding the home of your orators, while not the most costly are nevertheless of fine order and quality, so that said neighborhood has been for many years last past extremely desirable and pleasant as a dwelling-place, so extremely attractive for residence purposes, and for the enjoyment of domestic life and the rearing of children, that the neighborhood of your orator's premises is settled and occupied almost exclusively by good, peaceable, law abiding and moral people; who are opposed to all forms of false pretenses and impositions upon the poor, weak-minded, and unwary, and who are for the most part rearing children and living in quietness and peace; that the real estate and residences in said locality prior to the acts hereinafter complained of, were sought for by a class of people whose views and sentiments were in harmony with the aforesaid conditions and facts, and real estate and residences situated in said district had an enhanced value because of said facts, both intrinsically and for rental purposes; that said district is bounded on the north by the so-called Midway Plaisance, and upon the east by Jackson Park, and is peculiarly desirable, and very beautifully situated for residence purposes, and your orators hereto annex a plat showing the said location, as "Exhibit A.", and ask that the same may be taken as a part hereof. And your orators further annex hereto as Exhibits "B 1" and "B 2" photographs of both sides of said Edgerton Avenue, from 60th to 61st Street, showing the residences of your orators, and the general character of the improvements in said block, and ask that the same may be taken as a part hereof.

Your orators further aver that their said dwelling-house is known as No. 6030, Edgerton Avenue, in the City of Chicago; that your orator, Leo. J. Maguire, is the head of a family consisting of himself and his wife, your oratrix Mary C. Thomas, and two sons, aged respectively six and three years.

Your orators further aver that one John Alexander Dowie, in the early part of the year 1893, obtained possession of, and caused to be erected on, lots 10 and 11, in Block 1, in Park View Subdivision, in the Southeast Quarter of Section 14, Township 38 North, Range 14, East and known as 251 and 253 East 62nd Street, in the City of Chicago, Cook County, Illinois, and fronting south on 62nd Street, and within five or six hundred feet of your orator's said home, a small roughly constructed auditorium, capable of seating from four to six hundred people, and also a two story, rough board

hotel or lodging house,—both of said structures being very cheaply constructed of rough boards on the exterior, and the said auditorium being faced upon its south front with a wooden structure about thirty feet high, concealing the gable and low roof thereof, and on said front was painted in large letters "International Divine Healing Association,"—a picture of which said auditorium and lodging house is hereto annexed as Exhibit "C".

That said auditorium building is only about five hundred feet from Jackson Park, where the World's Fair of 1893 was held; that said Dowie began his operations early in the spring of 1893, at the said location, attracting and working among and upon large numbers of people (many of whom are illiterate and uneducated) attending upon said World's Fair; that said Dowie fraudulently designing to deceive and defraud, craftily, and wickedly claimed, represented, held out, and pretended that he was able by his prayers and intercessions to obtain divine power for the healing of the sick, the lame, the blind, and the afflicted, and that by means of the laying on of his hands upon the sick, and of his prayers to Almighty God in their behalf, he could obtain healing for any and all ills, diseases, deformities, and miseries with which any person applying to him for healing and treatment might be afflicted.

Your orators further show that in order to advertise and extend his influence, and to obtain money from the ignorant, credulous and superstitious, said Dowie held frequent public meetings in which he frequently announced himself as a divine representative, and as having the power by his prayers, and the laying on of his hands, to relieve all manner of diseases, at which meetings large numbers of the credulous, weak-minded, and superstitious were attracted, and said Dowie by reason of his bold and repeated claims to be possessed with power to heal the bodies of the afflicted by divine interference, soon gathered about him a large number of followers and adherents; that many came from long distances to receive treatment at his hands, and his said lodging house soon became filled with the sick and the afflicted; that after the close of said World's Fair, and about the month of May, 1894, the said Dowie rented the three story and basement double flat building, having an easterly frontage of fifty feet on Edgerton Avenue, with a depth of about sixty-five feet, and known as No. 6020 Edgerton Avenue, Chicago, and caused to be placed upon the top thereof a large sign, with letters at least ten inches in length the words "Christ Is All", and over the main entrance to said building the words "Divine Healing Home", where the said Dowie has from thence hitherto conducted a hospital or rendezvous for the sick and deformed of all ages and conditions; that said building is situated to the north of your orators' said dwelling-house about one hundred feet.

Your orators further show that afterwards and about November 15th, 1894, the said Dowie rented another large building, erected for residence purposes, known as numbers 6034 and 6036 Edgerton Avenue, having an easterly frontage of fifty feet on Edgerton Avenue, with a depth of about sixty feet, and being three stories and basement in height, and said Dowie immediately thereafter caused to be placed upon the front of said building, a large sign as follows: "No. 3, Divine Healing Home," and since said time last mentioned has operated and conducted the same as a hospital or lodging house for the sick, lame, deformed, disordered of all ages and conditions. That your orators hereto annex as Exhibits "D," and pictures of said buildings, published by the said Dowie; that the said Dowie has called the said building No. 6020, Divine Healing Home No. 1, and the rough board lodging house by him first constructed and fronting south on 62nd Street, "Divine Healing Home, No. 2," and Nos. 6034 and 6036 "Divine Healing Home, No. 3;" that the said hospital known as "No. 3, Divine Healing Home," is situated upon the lot immediately to the south, and is about fifteen feet only from your orators' dwelling-house; that quite recently the said Dowie has rented the first and second floors of the building at the southwest corner of 61st Street and Stony Island

Avenue, using the second floor thereof, being about 60 by 125 feet, as an auditorium or place for public meetings, and the first floor thereof as a printing establishment, restaurant, office for the sale of his publications, and an office for the promotion of a land scheme of the said Dowie, and in the said printing establishment the said Dowie prints and publishes an advertising sheet or publication known as "LEAVES OF HEALING;" that said publication known as "LEAVES OF HEALING" has been published by said Dowie since the 31st of August 1894, at the said place last mentioned, and has been sent by said Dowie by means of the mails and otherwise, to multitudes of people living in various parts of the United States, as well as largely throughout the City of Chicago; that said Dowie since about August 31st, 1894, has run or operated the said printing office late into, and often through the night; that the same is operated by a gas or gasoline engine, and the presses are large and heavy, and its operation creates an almost unendurable noise and disturbance throughout the neighborhood, which is easily and clearly heard at the residence of your orators, to their great annoyance and harm; that in said publication and the said Dowie holds out and pretends that by divine power conferred through himself and his prayers or intercessions, he is able to cure blindness, paralysis, tumors, locomotor ataxia, hip diseases, shortened legs, rheumatism, cancer, tuberculosis, or consumption, epilepsy, chronic sore throat, puerperal convulsions, crooked and contracted limbs, scarlet fever, small pox, measles, diabetes, granulated eyelids, palpitation of the heart, kidney and liver diseases, rupture, catarrh, spinal and lung trouble, sprains, spinal diseases, withered limbs, deafness, eczema, typhoid and other fevers, blood poisoning, and "all manner of sickness and all manner of diseases,"—all of which is likewise claimed by the said Dowie in his public addresses, and in the public meetings held and conducted by him.

Your orators further show that the object and purpose of the said Dowie is to work upon the credulity of the afflicted, induce them to patronize and live in his said homes or hospitals, and pay the large prices for their board and lodging, which includes his alleged prayers and laying on of hands, and to gather large numbers of credulous people into public meetings, and by means of repeated and arrogant claims to the exercise of the divine power to heal the sick, to extort from them as so-called free will offerings, money and gifts for his personal use and benefit, and that in the carrying on of his said business he holds frequent meetings, ordinarily holding public meetings in the afternoon of three week days and during the evenings of the other three week days, and upon the first day of the week, commonly called Sunday, ordinarily holding three public services, morning, afternoon and evening; that to each of these services all of the sick, lame and disordered who are boarding or living in his said hospitals or so-called Divine Homes, and all sick and afflicted are urgently invited by said Dowie and his employees, and hirelings of which the latter class he has a large number constantly engaged in and about his said enterprise; that many of the said sick, lame, and disordered are unable to walk, and are conveyed in chairs and upon stretchers from his Homes or hospitals to his said public meetings to be prayed over and for, and used to arouse the enthusiasm and sympathy of those attending upon said meetings in the work of him, the said Dowie, and to create and build up a confidence in him, and in his pretended marvellous and divine power; that he invites those afflicted with all manner of sickness and all manner of diseases to attend his public services and after his public services and in connection therewith has so-called healing-rooms into which the sick and afflicted are invited and gathered; that in the conduct of his said business and by reason of the methods in which the same is conducted, there have been gathered into said neighborhood and are constantly being cared for in said hospitals or Homes large numbers of sick, lame, halt, and disordered persons afflicted with all manner of diseases, and the said Dowie holds out and pretends that he has the power to

heal through divine influence all manner of sickness and all manner of diseases and invites all those afflicted with any and all kinds of diseases or malformations, to patronize his said hospitals or Divine Healing Homes, that the meetings of the said Dowie are continued until late in the night, and that he has attracted to said neighborhood the deformed and sick from all parts of this country and Canada, who are constantly going up and down the streets, oftentimes at the end of his so-called services blocking the streets along said Edgerton Avenue, thus greatly impairing the enjoyment of said premises as a home, and daily causing to be exhibited before the premises of your orators and others, their neighbors in said district, large numbers of deformed, crippled, sick and emaciated people, some in ambulances, some in chairs, and others on stretchers and afoot, thus disturbing the quietness and drawing upon the sympathy and awakening the sensitiveness of your orators and the members of their family, as well as of all those residing in the neighborhood; that by reason of the conduct of said Dowie, the children in the neighborhood are unable to play in the streets or upon the lawns in the front of the houses with freedom; that many of the followers and dupes of the said Dowie are ignorant people, and that many of the sick in the said Dowie's hospitals are afflicted with diseases which produce pain and excessive coughing, and for some weeks last past the quiet and peace of your orators' family has been frequently broken through the night, and your orators and their family awakened and their sleep destroyed by reason of the protracted coughing of people apparently afflicted with consumption in his said hospital or so-called Divine Healing Home, No. 3, situated near the premises of your orators, thus greatly impairing the enjoyment of the home of your orators; that in and about the conduct of the said Dowie's business there are apparently employed a number of spies who during the night, as well as the day, especially in the evening, patrol along said Edgerton Avenue and other streets in the immediate vicinity of your orators' said home, prying into the privacy of the homes of your orators' and their neighbors; that in the public meetings of the said Dowie he has for many months last past openly denounced the inhabitants and residents of the said neighborhood, as wicked, bad, and devilish, and has frequently said that the heads of the families were all bad, and that while most of the residents of said neighborhood had good families, some of them had wives who were bad; and your orators aver on information and belief that said Dowie further holds out in his public meetings that he is in personal danger from the residents of said neighborhood and has frequently called upon his followers and adherents to defend him with their lives, and said followers to the number of upwards of twenty or thirty have pledged said Dowie so to do, by which conduct the said Dowie is stirring up strife and bitterness and is in danger of creating a mob, and is in fact rendering life in the said neighborhood of his meetings and said hospitals, dangerous and unpleasant and wholly without peace and comfort; that by means of the conduct and carrying on of the said hospitals and business of the said Dowie, the value of all real estate and dwelling houses in said neighborhood has become greatly depreciated and injured both inherently and for rental purposes; that he has attracted, and is attracting to said neighborhood an undesirable class of people, thereby imperiling the lives and injuring the health of your orators and of their family, and of the children and dwellers in the neighborhood, by infectious and contagious diseases with which the said attendants upon his said Homes or hospitals have been and are liable to be afflicted; but the said Dowie is not an educated physician, and that in and by gathering within the said district such large numbers of sick people, without the advice of a competent and skilful physician, and treating them without the aid of any remedies or medicine, he has injured and is injuring the health and vitally injuring the happiness and peace of your orators and all their neighbors, residents of said district.

Your orators further show that the value of their home by

reason of the conduct of the said Dowie and the advent and continuance of his said hospitals has been depreciated not less than twenty-five per cent, and that the happiness of themselves and the health of their family have been greatly and irreparably endangered and injured; that the sight of such large numbers of the sick, lame, and halt walking and hobbling along the street and being carried through the street upon stretchers, has been and is greatly offensive, and has resulted in great and increasing annoyance, irritation and nervousness on the part of your orators and their family, and made their home increasingly unattractive.

Your orators further show that on or about the 28th of January 1895, there was passed by the Common Council of the City of Chicago, an ordinance which was afterwards duly approved by the Mayor of said city, which provided "That it shall be unlawful for any person, firm, association, or corporation, other than the regularly constituted authorities of the United States, the State of Illinois, the County of Cook, the City of Chicago, to open, conduct, manage, or maintain any hospital as hereinafter defined, within the corporate limits of the City of Chicago, without first obtaining a permit therefor to be issued by the commissioner of health of the City of Chicago"—a full copy of which said ordinance is hereto annexed as "Exhibit F", and asked to be taken as a part hereof. And your orators aver that said Dowie has never obtained a license from the health commissioner of the City of Chicago, under and pursuant to said ordinance, but has in defiance of the said ordinance and of the City of Chicago, continued to conduct his said hospitals and has openly and brazenly defied the authorities of the City of Chicago in his said publication known as LEAVES OF HEALING, and for the said violation of said ordinance has recently been arrested and fined, yet nevertheless the said Dowie continues to carry on and conduct his said hospitals as before.

Your orators therefore aver that the said business of the said Dowie and the carrying on and conducting of the said hospitals or so-called Divine Healing Homes, in said quiet residence neighborhood, and the frequent holding of said large public meetings; to which those afflicted with diseases are invited, and the noisy and boisterous method in which the same are conducted, is a nuisance, and as such ought to be abated; that it is putting the property on which said hospitals and public meetings are conducted to an unreasonable, unusual, and unjustifiable use; that the injury therefrom resulting to your orators' peace, health and happiness, and to the value of their land and dwelling house, is irreparable, and the said nuisance should be enjoined and the said Dowie restrained from continuing to carry on and conduct the same.

Your orators further aver that they are without remedy save in a court of equity where such matters are properly cognizable and relievable, and they pray that the said John Alexander Dowie who is made defendant hereto, may be compelled to answer this your orators, bill, by first day of the next term of court, but without oath, his answer on oath being hereby expressly waived, and that upon the final hearing hereof the said John Alexander Dowie may be perpetually enjoined from carrying on and conducting a hospital or home for the sick and the afflicted, and from holding public meetings to which the sick and afflicted are invited, within said territory bounded by 60th Street on the north, 62nd Street on the south, Stony Island Avenue on the east, and the Illinois Central Railroad right of way on the west.

And your orators further aver that in the meantime the said John Alexander Dowie should be, and they therefore pray that said Dowie may be, at once and until the further order of this court, enjoined from carrying on his said hospitals, or from carrying on or conducting any homes for the sick and the afflicted, within the territory last above described, and from holding public meetings to which the sick and afflicted are invited.

Your orators therefore pray for the usual writ in Chancery commanding the said defendant John Alexander Dowie to be

and appear before this court, to answer this your orators' bill, by the first day of the July term of this court, and that your Honors also will at once and without delay issue a preliminary writ of injunction enjoining the said John Alexander Dowie as above prayed.

And your orators will ever pray,

LEO. J. MAGUIRE.
MARY C. THOMAS.
Flower, Smith & Musgrove,
Complainants Solicitors.

STATE OF ILLINOIS, }
COUNTY OF COOK. } ss.

Leo. J. Maguire and Mary C. Thomas, being severally duly sworn on oath state that they are the complainants named in the foregoing bill of complaint; that they have read said bill, know the contents thereof, and that the same is true of their own knowledge, except as to those matters therein stated to be on information and belief, and as to those matters they believe it to be true.

LEO. J. MAGUIRE.
MARY C. THOMAS.

Subscribed and sworn to before me by the Leo. J. Maguire and Mary C. Thomas respectively, this 27th day of June, A. D. 1895.

GEORGE W. RIGGS, Notary Public.

STATE OF ILLINOIS }
COOK OF COUNTY. } ss. In the Superior Court of
Cook County.

Leo. J. Maguire and
Mary C. Thomas,
vs.
John Alex. Dowie.

The answer of John Alexander Dowie, defendant, to the Bill of Complaint of the said complainants:

This defendant, now and at all times hereafter, saving and reserving unto himself all and every manner of benefit and advantage of exception to the said bill, for the many errors, uncertainties and other imperfections in the said bill contained, for answer thereto, or to so much and to such parts thereof as this defendant is advised it is or are material or necessary for him to make answer unto, answering says:

He neither admits nor denies that the complainants are the owners of the dwelling house situated on lot 6, in said bill mentioned, but calls strict proof there of, and reserves the right to deny that the same if should discover that it is untrue; nor does he deny that the complainants reside in the dwelling house; but this defendant denies that the people of said vicinity have been distinguished for many years for high grade morality and good order, but, on the contrary thereof, this defendant says that the people of said neighborhood are no better than the average run of people any where else in the City of Chicago. He admits that the neighborhood is a quiet and attractive location for homes and dwelling houses, and states that the same is reasonably attractive, except for the fact, as stated in said bill, that during the World's Fair Stony Island Ave. was infested with numerous vile gambling dens and dives, and there has recently gone up in said neighborhood between 62nd and 63rd Streets a structure called the "Coliseum" for the purpose of holding great spectacular shows, and another structure erected for the purpose of displaying fire works such as the "Siege of Vicksburg" which attracts a large number of people and the fire from which falls on the neighboring houses on Edgerton Ave., 61st and 62nd Streets, endangering life and property in the neighborhood. But aside from the fact a few residents, heads of families, are of a quarrelsome and meddlesome disposition, the neighborhood and its vicinity is quiet and peaceful.

This defendant says that the improvements in said district immediately surrounding the home of the complainant are of good quality and reasonably attractive for the enjoyment of domestic life, and that the neighborhood is occupied largely by people who are peaceable; but he denies that the heads of families of the majority of households are opposed to all forms of imposition, but on the contrary avers that the complainant, Leo. J. Maguire has joined with others in imposing upon the Mayor of the City of Chicago, and upon the courts in this county and is now seeking to impose upon the Court where the complainant brings his bill by false pretenses. And this defendant neither admits nor denies that the residents in the neighborhood are engaged for the most part in rearing children, but denies that they are living in peace because he says, that they have been occupying most of their time for several weeks in seeking to harass and vex this defendant in the enjoyment of his home and the prosecution of his work.

This defendant further answering, neither admits nor denies that Leo. J. Maguire is a man of family, consisting of himself his wife, Mary C. Thomas and two children, but calls for strict proof thereof.

This defendant further answering admits that in the early part of 1893 he obtained possession of, and caused to be erected, on lots 10 and 11 in Block 1, in said bill described, an auditorium capable of seating from five to six hundred people, and a two-story house, pictures of which said auditorium and house is annexed to said bill. And he admits that the same are within five or six hundred feet of the house occupied by the complainants, but he says the same are as well and neatly constructed as he had means to construct, and that the same in no wise interfere with the responsible enjoyment of said complainants in their said home; that the same is upon 62nd Street, and does not directly connect with Edgerton Ave. where the complainants reside. This defendant neither admits nor denies that said auditorium is about five hundred feet from Jackson Park, where the World's Fair of 1893 was held, but he says that the allegation thereof in said bill is impertinent.

This defendant further answering says that he commenced his work in said locality in the spring of 1893, attracting and working among large numbers of people, but denies that a great number of them were illiterate and uneducated, but on the contrary he avers that the majority of them were intelligent and educated people. This defendant denies that fraudulently designing to deceive and to defraud, he craftily and wickedly claimed and represented, held out and pretended by his prayers and intercessions that he was able to obtain divine power for the healing of the lame, sick, blind and all afflicted, but on the contrary thereof this defendant avers that he honestly and sincerely expounded and does teach that through faith in Jesus Christ, our Lord, persons may obtain salvation from sin, and healing from sickness; that neither salvation nor healing are dependent upon defendant but upon the power of God; that persons may be and are healed and this defendant so teaches, without his agency and by prayer alone for themselves, and he also says that persons may be and are healed who co-operate in prayer together, or who are attended by faithful ministers in accordance with the Word of God. And this defendant alleges that large numbers of people are healed through his agency by prayer and the laying on of hands in accordance with the command of the Lord Jesus Christ. "These signs shall follow them that believe; in my name they shall lay hands on the sick, and they shall recover." He denies that he pretended that by means of laying on of his hands on the sick and his prayers to the Almighty God in their behalf he might obtain healing of any and all ills and diseases, deformities and miseries with which any person apply to him for healing and treatment might be afflicted. But on the contrary, he taught as he has always stated.

The defendant further answering denies that in order to advertise and obtain money from the ignorant, credulous and

superstitious this defendant held frequent meetings in which he represented himself as a divine representative and as having the power by his prayers and the laying on of his hands to relieve all manner of diseases, but, on the contrary, he avers that he held frequent public meetings for the purpose of extending the teaching of the scripture and to extend its influence among all classes of people and he did this in his capacity as a duly qualified and ordained minister of the gospel, and as it was and is his duty to do. And he denies that at these meetings large numbers of weak minded, credulous and superstitious people were attracted, but, on the contrary, he avers, that, while there may have been a few weak minded and superstitious, as there are in every large congregation, yet, a large majority of the persons who attended his meetings were highly intelligent and educated people, including many ministers of the gospel, physicians, lawyers, members of the faculty of the Chicago University, large numbers of University students, and persons eminent in every walk of life, and he denies that it is by reason of any bold and repeated claims to be possessed of the power of healing bodies of the afflicted by divine interference that he gathered about him a large number of followers and adherents, but, on the contrary, he avers that by reason of the fact that he expounded the gospel as it was and is, and by reason of the fact that he was honest and sincere in his work, many persons came to hear him and he taught the doctrine of salvation and healing through faith in Jesus Christ; and that it is true that many came from long distances, but not to receive treatment at his hands, because he always announced that he treated and does treat no one, and he says that it is true his private home soon became filled with persons, some of whom were sick and afflicted, and some of whom were not; that it is true that in the month of May, 1894, this defendant rented a double flat building having an easterly frontage of fifty feet and a depth of about sixty-five feet, and known as 6020 Edgerton Avenue, and caused to be placed thereon a sign with letters at least ten inches in length and bearing the words "Christ is All" and over the main entrance to said building "Divine Healing Home;" but this defendant denies that he has conducted a hospital or "rendezvous" for the sick and deformed of all ages and conditions. But he says that many persons who have been sick and afflicted with different diseases came to said Home, 6020 Edgerton Avenue, to live as guests of this defendant in said house, but said guests have uniformly been well behaved and well brought up persons who have always conducted themselves in a thoroughly proper manner while guests of said home.

This defendant further admits that afterwards, and about November 1894, he rented another large building, erected for residence purposes, and known as Nos. 6034 and 6036 Edgerton Avenue, and caused to be placed upon the front of said building a sign as follows: "No. 3, Divine Healing Home," and since said time last mentioned has conducted the same, but he denies that he has conducted the same as a hospital or lodging house for the sick, lame, disordered and deformed of all conditions, but, on the contrary thereof, he says he conducted the same as a private home or a private boarding house where there have been received persons who were sick, lame, deformed and disordered of all ages, but not of all conditions.

This defendant further answering states that it is true that he has called said 6020 Edgerton Avenue, Divine Healing Home No. 1, and the house at Nos. 6034 and 6036 Edgerton Avenue, Divine Healing Home No. 3, and he states that it is true that Divine Healing Home No. 3 is situated upon a lot immediately south from the house occupied by the complainants, but he says that it is more than fifteen feet from the same.

This defendant further answering states that it is true that he has recently rented the first and second floors of a building at the south-west corner of 61st Street and Stony Island Avenue, and is using the second floor thereof, being 60 by 125 feet, as an auditorium, or a place for public meetings, and the

first floor thereof as a printing establishment and lunch room and office for the sale of his publications, but he denies that any part of said building is used as an office for the promotion of a land scheme of this defendant, but he says he has placed over the door, "Zion Land Office" in anticipation of using the same as an office for the sale of real estate located near Blue Island when the same shall be ready to place upon the market.

This defendant admits that in said printing establishment he prints and publishes a publication known as LEAVES OF HEALING and that said publication has been published by this defendant since about the 31st day of August, A. D., 1894, at the said place last mentioned and has been sent by this defendant, by means of the mails, to people living in various parts of the United States and throughout the city of Chicago, but denies that said publication is an advertising sheet, and denies that he has often run said printing establishment late into or through the night. He admits that the same is operated by means of a gasoline engine and that the presses are large and heavy, but he emphatically denies that its operation creates any objectionable noise or disturbance throughout the neighborhood, and denies that it is easily heard, or in fact heard at all, at the residence of the complainants, and he denies that any noise made by said printing press and engine do them any annoyance or harm. But, on the contrary, he says that it is impossible to hear said press and engine when in operation, at the house occupied by the complainants.

This defendant denies that in said publication he holds out or pretends that by his prayers and intercession he is able to cure any disease, but he says that in said publication he teaches as he has already stated that he teaches in the meetings.

This defendant further answering denies that the object and purpose of this defendant is to work upon the credulity of people and induce them to patronize or live in his said home, and pay the price charged for their board and lodging, and gather large numbers of credulous people to his public meetings, and by means of any arrogant claims to the exercise of divine power to heal the sick to extort from them money and gifts for his personal benefit, but on the contrary, this defendant shows the object of his work to be to teach people the as it is taught in the scripture, to live true and virtuous lives and to trust God for the salvation and healing of spirit, soul, and body. He says that it is true that in the prosecution of his work he holds frequent public meetings, holding meetings during the afternoon and evening of three week days, and upon the first day of the week, commonly called Sunday, he ordinarily holds three public services, *i. e.* morning, noon and evening. He says that it is true that to each of these services all sick and afflicted, except those suffering from contagious diseases, are earnestly invited by this defendant and his employees and assistants, but he repels the term "hireling" as used to designate anyone in his employ, but he says that he has a large number of respectable and excellent persons engaged in and about his work, and he says that it is true that a very few of the sick, lame and disordered in the homes are unable to walk, and are conveyed in chairs and upon stretchers from said homes to the public meetings to be prayed for and to be taught, but he denies that they are used to arouse the enthusiasm and sympathy of those attending the meetings of this defendant or to create or build up confidence in him in any pretended marvelous power, but he says that they, as well as all other persons, are invited to be present at his meetings, and to be taught, as he has already stated that he teaches. And he says that it is true that after his daily service in connection therewith this defendant has private rooms into which he gathers the sick and afflicted in the conduct of his work, and by reason of the manner in which the same is conducted there have been gathered into said neighborhood and a few are being cared for in said homes, persons sick, lame, halt and disordered, and persons afflicted with diseases, but not with all manner of diseases, and denies that he invites all those afflicted with all manner of

diseases and malformations to doctor at his said Divine Healing Homes, and this defendant denies that these meetings are held until late in the night; but he says that the congregation is usually dismissed before ten o'clock.

This defendant admits that large numbers of persons from different parts of the country and Canada have been attracted to said neighborhood, but he denies that the same are constantly going up and down the street, and oftentimes at the end of the services blocking the streets at Edgerton Ave., and impairing the enjoyment of said premises as a home, but he says that the persons who are guests in the Homes No. 1 and 3 are almost the only persons who pass along Edgerton Ave., and that they are at all times quiet and orderly in their demeanor, and never exceed upon an average of fifty or sixty persons, and never block the street or impair the enjoyment of the neighborhood as a home, and this defendant denies that he exhibits before the premises occupied by these complainants any deformed, crippled, sick and emaciated people, in ambulances, in chairs, on stretchers or on foot, disturbing the quietness and awakening the sensitiveness of the complainants and members of their family as well as those residing in the neighborhood, but this defendant avers that eighty per cent of all the people in said Homes No. 1 and 3, do not present any outward evidence of their sickness; that a few are on crutches, and in chairs, and the presence of an ambulance does not average once a month, being a very rare case. This defendant denies that it draws upon the sympathy or awakens the sensitiveness of these complainants, but on the contrary, this defendant avers, that sick and afflicted persons are the objects of constant ridicule of the said complainant, Leo. J. Maguire, and a few of his fellow conspirators in the attempt to deprive this defendant of the use and enjoyment of the premises occupied by him.

And this defendant further answering denies that the children of the neighborhood are unable to play upon the streets in front of their houses with freedom, but on the contrary this defendant avers that the children of the complainant Maguire throw stones at the guests of this defendant and in other ways maltreat them, such conduct being also indulged in by the children of the fellow conspirators of the complainant Maguire.

This defendant further answering repels the terms "followers" and "dupes" as applied to any persons who attend his ministry, or who became guests in his home, and this defendant avers that it is true that many of the sick in the homes of this defendant are afflicted with diseases which produce pain, but denies that many are afflicted with diseases which produce excessive coughing, and as a matter of fact, this defendant says that there are no guests in his home afflicted with diseases which produce excessive coughing and denies that for some weeks past the peace and quietness of the complainant's family has been frequently broken through the night and their sleep has been disturbed by reason of the protracted coughing of persons afflicted with consumption in Divine Healing Home No. 3 and situated near the premises occupied by said complainants; but on the contrary this defendant states that the arrangement of the windows and the distance between Home No. 3 and that of the complainants preclude the possibility of their being disturbed by the loudest coughing that might occur in said Home No. 3, and as a matter of fact there is not now, and has not been for some weeks past any persons in the rooms, the windows of which open out upon or towards the premises occupied by complainants; that if any persons in said house is afflicted with consumption he invariably occupies the South side of the house, the opposite from the house occupied by complainants.

This defendant further answering states that in the conduct of his work it has seemed wise to receive the services of a number of persons who have offered the same voluntarily and without any hope or expectation of reward, to watch the premises and property occupied by this defendant for the reason that the same has become necessary owing to the fact

that frequent violent threats have been made by the fellow conspirators of the complainant, Maguire, to destroy the property and attack the person of this defendant and his assistants. This defendant says that it is true that during the night, as well as the day, they sometimes patrol along Edgerton Ave., in the vicinity of the home occupied by this defendant, but this defendant denies that they pry into the privacy of the homes of the complainants, or any other persons, but he says that five of them have been sworn in as special policemen of the City of Chicago, and that all of them are men of excellent character and quiet disposition, and who interfere in no way with the property and person of any of the residents of the neighborhood; that on the night of the 4th of July, they served the useful purpose of extinguishing a fire ignited on the roof of the Tabernacle No. 1 and in the outbuildings of home No. 2, and extinguishing many fire brands which might have created fire in the neighborhood, which fire brands evidently came from the fire works called the "Siege of Vicksburg" heretofore mentioned herein.

This defendant further admits that in the public meetings of this defendant he has denounced some of the inhabitants of this neighborhood as wicked, bad and devilish, referring to the lies uttered by the complainant Maguire and others in the memorial addressed to the Mayor of Chicago, in which the following passage occurs.

"His methods and treatment compel the lame and deformed to abandon the use of all medicinal devices previously used for their assistance, thereby causing them, in many instances, intense suffering. Consumptives in the last stages are forced out into the most inclement weather to attend divine services, resulting in premature death.

The violently insane, as well as the ordinarily demented individuals, are harbored. None are denied admission provided they bring the necessary funds. Frequent deaths have occurred and the bodies of the victims have been surreptitiously removed from the premises after night-fall.

In conducting the printing establishment at 6100 Stony Island Ave., Dowie is maintaining a nuisance in a residence neighborhood operating the plant at all hours of the night, and on Sundays. This fact that Sunday operation is permitted robs the business of its religious tone, and classes it where it belongs, as one of the mediums for increasing his ill-gotten gains.

We feel justified in making the statement that not a single person has been cured or benefitted through his agency, and can point to numerous cases where poor, ignorant, people have been mulcted of their money and then turned from his institution helpless and hopeless," all the material and injurious allegations of which are untrue, but this defendant denies that he has uttered any injurious statements as to the wives of the residents.

This defendant admits that it is true that he has stated at public meetings that he is in personal danger from the residents of said neighborhood, but he denies that he has frequently called upon his followers to defend him with their lives, and denies that he has stirred up strife and bitterness and that they are endangered by mobs, and he denies that he has rendered life in that neighborhood dangerous and unpleasant and without peace and comfort. On the contrary, this defendant avers that all of these conditions, if they do exist, are created by the complainants and their fellow conspirators.

This defendant denies that by means of conducting said Homes of this defendant, the value of real estate and dwelling houses in said neighborhood has depreciated for rental purposes and otherwise; but, on the contrary he avers that many persons have come into the neighborhood and rented houses and flats in the vicinity for the purpose of attending his ministry, and further that large numbers of persons have come to board in the neighborhood in hotels and lodging houses and are now attending the meetings, and that thereby the value of real estate in the neighborhood has become enhanced; that some of said persons have boarded and lodged with the said

Leo. J. Maguire and that one of these was a consumptive so advanced in disease that this defendant could not receive her as a boarder on account of the fact that her coughing would disturb the other guests in the home, though there existed the further reason that when she first came this defendant could not receive her for want of room.

This defendant further answering says that it is not true that he is attracting to said neighborhood an undesirable class of people and that by the presence of those persons who come to attend his ministry and to be guests in his home he is imperiling the lives and endangering the health of the complainants and their families by infectious and contagious disease; but on the contrary this defendant avers that he receives into his homes no person afflicted with any contagious diseases, unless it is claimed and insisted that consumption is an infectious disease, which this defendant denies. And this defendant denies that he is endangering the health or imperiling the lives or happiness of these complainants or neighbors or residents in said neighborhood.

This defendant admits that he is not an educated physician and that he has never received a diploma or graduated as a physician, but he states that he has studied medicine and surgery in all its branches, and has had experience for many years in diagnosing disease, but says that in the conduct of his work it is not necessary for him to be an educated physician, and that he gives no medicine, and permits no medical or surgical treatment. That so far as pertains to the conduct of his homes in addition to his own knowledge, he has, in diagnosing diseases the assistance of J. G. Speicher, who is a legally qualified physician under the laws of the state of Illinois. This defendant denies that he has by an act of his, injured, or is injuring the health and vitally injuring the peace and happiness of the complainant, or of any of his neighbors, residing in said district. He further denies that the value of complainant's home, by reason of any conduct of this defendant, or by the advent and continuance of defendant's said homes, has been depreciated to any extent whatever, and denies that their happiness or the health of their families have been in any degree endangered or injured, and denies that the sight of the sick, lame and halt, walking and hobbling along the street and being carried through the street on stretchers has been or is offensive to the complainants, and denies that it has resulted in any annoyance or irritation to the complainants and their families and denies that it has made their homes unattractive, but, on the contrary, this defendant avers that the number of persons lame and halt, walking and hobbling along the street or carried upon stretchers is very small indeed, and avers that they have a perfect right to be upon the streets and side walks. But defendant avers that the allegations in complainants bill of injury on account thereof is impertinent.

This defendant neither admits nor denies that on or about the 20th of January, A. D., 1895 there was passed by the common council of the City of Chicago an ordinance, afterwards approved by the Mayor, as alleged in words and figures provided, as it is alleged in said bill, but the defendant avers that said ordinance, in so far as it is sought to be applied to his homes, is unreasonable, illegal and invalid. And he denies that he has in defiance of said ordinance, of the City of Chicago, continued to conduct his homes, and denies that he has brazenly and openly defied the authorities of the City of Chicago in LEAVES OF HEALING. He admits that he has been frequently arrested for an alleged violation of said ordinance, and that a judgment has been rendered against him for violation thereof, but he says that he has appealed from such judgment or judgments, and that there is no final judgments against him for violation of such ordinance.

This defendant further avers that it has not been through any hardihood or disregard for the letter of the ordinance that he has failed to take out a license, but he says that said ordinance requires the attendance of a physician who shall be professionally responsible for the medical and surgical treatment of the guests in the homes, and that to make an appli-

cation for a license upon such terms would give the lie to his teachings and to the teachings of the Holy Scriptures and to this defendant's entire life; that is he perfectly willing to permit and cordially invites at all times a reasonable and fair inspection of the said homes by the Board of Health, or other properly authorized officers, or any other duly accredited authorities of the City of Chicago or the State of Illinois.

This defendant denies that any work of this defendant in the carrying on and conducting of said Divine Healing Homes in the said neighborhood, and the frequent holding of public meetings to which persons afflicted with diseases are invited; by the methods in which they are conducted: that his said work is a nuisance or ought to be abated, and denies that it is putting property on which the Homes and Public Meetings are conducted to an unreasonable, unusual or unjustifiable use.

This defendant denies that there is any injury resulting to the complainants' peace and health or happiness, and denies that it is resulting in irreparable injury to any land or the dwelling house of the complainants, and denies it is resulting in any injury whatever; and he denies that the conducting of said homes and mission should be enjoined, and he denies that this defendant should be restrained from carrying on or conducting the same.

This defendant further answering the Bill of the Complainant avers that nearly twenty years ago in the city of Sydney, in Australia, he was a regularly ordained minister of the Gospel, of the Congregational denomination, engaged in the pursuit of his duties as such regular minister; that at this time a plague arose in his vicinity so that a great many members of his Congregation died of such plague; that in the midst of this plague the teaching of the Scriptures upon the subject of healing through faith in Jesus Christ was most forcibly impressed upon him, so that he began to pray and lay hands upon the sick and pray for their restoration in accordance with the commands of the Lord Jesus Christ, as above set forth, and they were healed. This remarkable experience confirmed his convictions upon the subject, and he felt it to be his duty to take up the special work of teaching and exemplifying the doctrine of healing through repentance and faith, and from that time to this, he has devoted his time and energy largely to this work; that he continued the work in Australia until June in the year 1888, when he arrived in San Francisco, California, that he preached and taught in all the principal cities upon the Pacific Coast of North America, and having on his way conducted a short mission at Omaha in Nebraska, he arrived in Chicago in July 1890, and prosecuted his work and has made Chicago his headquarters ever since; that he has preached and taught in various parts of this city, having conducted a mission at one time in the First Methodist Church at the corner of Clark and Washington Streets, Chicago; in the Fourth Baptist Church, on Washington Boulevard; in the Covenant Baptist Church, Englewood; in the First Baptist Church, Englewood; in the First Congregational Church, South Chicago; in the Grand Army Hall, Chicago; in Central Music Hall, Chicago; in Battery D, Chicago; in Oak Street Mission Hall, Chicago; in Evanston, near Chicago; at 251 east Sixty-second Street, and at 6100-6110 Stony Island Avenue, Chicago, which last two mentioned places are known as Zion Tabernacle No. 1 and No. 2, and where he is engaged at present in conducting the mission; that at all times persons from distant places have sought to be near him, and he has desired to have them so situated but not until recently did he consent to receive them into his private home, that when he did so consent the number grew to such an extent that at the present time he has been compelled to extend the precincts of his private home, until now it includes the Divine Healing Homes No. 1, No. 2 and No. 3, and he says that all of these houses are conducted upon precisely the same principals as his own private home; that he, himself, together with his family live at No. 1; that his assistants, employees and others who aid him in the work

reside at the different homes; that he has leases for these homes and Tabernacles expiring on the 30th of April, 1896, for which he pays a monthly rental of Five Hundred and Twenty-five Dollars; that prior to the making of any attacks upon him, he had planned to remove from the vicinity where he is now located.

This defendant further answering says that he publishes a weekly paper entitled LEAVES OF HEALING, not for advertising purposes, but for the purpose of extending the scope of his whole ministry, and that he refuses to insert in said paper any business advertisements whatever.

This defendant further states, that the complainant, Leo J. Maguire has joined and conspired with Frank I. Bennett, W. L. Shepherd, L. D. Courtwright, George A. Yuille, George W. Riggs, Edwin S. Sibley, and Albert E. Ruff, in instituting a series of malicious and unlawful prosecutions against this defendant, and causing him to be arrested upon warrants sworn out by them upon one single occasion, by swearing out thirty-seven warrants upon one Saturday evening for alleged violation of the City Ordinance set up in bill, causing seven of them to be issued and placed in the hands of police officers, and causing thirty to be reserved for the next day, for the purpose of constantly harrassing and vexing this defendant while attempting to conduct the meetings in the Tabernacle. That by reason of the premises said complainant, Leo J. Maguire, comes into this court with unclean hands.

This complainant further answering denies that the complainants are entitled to the relief or any part thereof in the said bill of complaint demanded, and now this defendant having fully answered the said bill of complaint, prays the same advantage of this his answer as if he had demurred to the said bill, and prays hence to be dismissed with his reasonable costs and charges in this behalf most wrongfully sustained.

JOHN ALEX. DOWIE.
THORNTON & CHANCELLOR,
Attorneys for Defendant

STATE OF ILLINOIS, } In the Superior Court of
 } ss
COUNTY OF COOK. } Cook County. In Chancery.
Leo. J. Maguire, *et al* }
 } 715.
JOHN ALEX. DOWIE. }

John Alexander Dowie, being first duly sworn upon his oath, deposes and says, that he has read the foregoing answer by him subscribed, and he says the same is true, except as to matters stated to be upon information, and as to so much and such parts thereof he says he believes it to be true.

JOHN ALEX. DOWIE.
Subscribed and sworn to before me this 10th day of July,
A. D., 1895.

JUSTUS CHANCELLOR, Notary Public.

O give thanks unto the Lord; call upon his name: make known his deeds among the people.

Sing unto him, sing psalms unto him: talk ye of all his wondrous works.

Glory ye in his holy name: let the heart of them rejoice that seek the Lord.

Seek the Lord, and his strength: seek his face evermore

Remember his marvellous 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.

He is the Lord our God: his judgments are in all the earth.

He hath remembered his covenant for ever, the word which he commanded to a thousand generations.

DIVINE HEALING HOME

(See Illustration page 705)

THE Divine Healing Home of which we present a view to our readers on page 705 is personally conducted by the Rev. John Alex. Dowie and Mrs. Dowie.

It is situated in a quiet avenue within a block of Jackson Park, where the World's Fair was recently held, and is close to Midway Plaisance. It is only a few hundred feet distant from the Sixtieth Street Station of the Illinois Central Railway. The central part of the city of Chicago, seven miles distant, is reached by express trains in fifteen minutes. The terminus of the Sixty-first Street Electric cars connecting with the Wabash Avenue and State Street cable lines, is only one block west. The Sixty-third Street electric cars come within two blocks and the Elevated Railway is three blocks south on Stony Island Avenue and Sixty-third Street. Beautiful walks and drives in the parks and by the lake shore drive and pleasant boating in steam launches on the lagoons of Jackson Park are accessible. The location is one of the most convenient and pleasant in the city.

The Home is neither a hospital nor a hotel but just what its name implies, "a home." The President and his family make it their private home and all its inmates are treated as his private guests. Services of praise, prayer and teaching of the Word of God are held twice daily in a large assembly room and private interviews are given as often as possible. In addition to these services, Dr. Dowie usually meets the guests several times in each week for special healing services. No charges are made for his personal ministrations and the rates are only for table board and room accommodation. These rates can be procured on application.

The guests in Divine Healing Home No. 2, which is close to the Tabernacle on East Sixty-second Street, are also invited to all the privileges of the principal Home. It is only two blocks distant from the principal Home.

The Home has been established for the purpose of receiving.

First. The sick children of God who are seeking Him alone for the healing in the name of Jesus and through the power of the Holy Spirit; and

Second. Those who are receiving instruction in God's way of healing as set forth in the Holy Scriptures.

It is desired that those who wish to come should arrange in advance with the President for their reception as sometimes there is not room enough to receive all applicants.

God has very abundantly blessed the Home, which, in the opinion of all who have entered it, is beautifully furnished and adapted for the purpose for which it has been established. It was opened upon the first of May last and has been almost continuously filled, frequently to overflowing, ever since; so much so, that the house next to the Tabernacle has had to be refurnished and is now also at this writing quite full of guests. The furnishing of the Homes are almost entirely new and have cost in all nearly \$8,000 which the Lord has graciously provided to the uttermost farthing.

It may interest friends at a distance to explain that the group in front of the Home consists, first, of Dr. Dowie and his wife, who are seated. Their son and daughter stand immediately behind them in the center and the Rev. S.

J. Harrison, Dr. Dowie's assistant and Manager of the Publishing House, Mr. D. C. Alton, Financial Secretary, Mr. J. J. Carpenter, Private Secretary, and Mr. Chas. Canode, Foreman of the printing office, complete the central group of eight persons. To the right of these are Mr. and Mrs. Cotton, Janitor of the Tabernacle, and Matron of Home No. 2, with housemaids, laundress, cooks and janitor of Divine Healing Home. On the left of the center group are a number of the guests who happened at that time to be in the Home. The first three ladies are from Florida, Illinois and Wisconsin, and as the group is further examined we see persons from Iowa, Kentucky, Canada, Colorado and other parts of America. It is a fair representation of the gatherings in the Home, of those who have come from all parts to seek the Lord for healing. It would not become us to speak in terms of praise of the management and the attractiveness of the Home, further than to say that we have known of none who have not come into it with pleasure and left it with reluctance, expressing their gratitude and desire to again come under its roof. It has been a great joy to us to have been honored by the Lord in establishing so pleasant a retreat for his suffering children.

The experience now being gained by Doctor and Mrs. Dowie in the management of these Homes will be of great value to them in the establishment of more permanent institutions in connection with the work in Chicago and elsewhere. Already it is evident that larger facilities would bring increased blessings and a Home of two hundred and fifty rooms (we have at present about seventy in the two Homes) could be easily filled. The boarding houses in the neighborhood have had large numbers of guests who have been unable to find accommodation in the Divine Healing Home, as many as one hundred have been known to take rooms in the vicinity.

The Morning Talks and the special seasons of prayer are seasons of continuous interest and the many testimonies of those of the guests who have been healed in the Homes and in the Prayer Room of the Tabernacle add much to the enjoyment of the guests.

As we write these words we look once more at the picture and think of the joy connected with many of these cases. The first lady in it, Mrs. Benham, of Crescent City, Fla., who was sick for many years and had not been able to go up stairs in her own home nor go to church once in six years, is now enabled to attend to all the meetings in the Tabernacle, in the Home and to have her room on the third floor of the building.

The second lady in the group, Mrs. John Hayden, of Dixon, Ill., was blind and now sees, was unable to walk, suffering from *locomotor ataxia*, and was instantaneously and perfectly healed in the Home. The lady next to her, Mrs. Maggie Parsons, of Madison, Wis., was also perfectly healed as she testifies, after many years of suffering; and the dear little girl, Ethel Foley, of Chicago, standing upon the garden seat in the center, whose right leg had a large tumor, and was paralyzed, is now perfectly healed and able to run about without crutch or brace. Similar stories might be told of others in the group.

Rejoicing in what has already been wrought by God within these walls, we send forth this little picture on its mission, praying that God may raise up still larger and more suitable buildings for His sick ones and enable us to be more useful in this portion of His service.

ZION.

“LET US GO UP TO ZION UNTO THE LORD OUR GOD.”

AT LAST.

After many years of missionary journeyings, the Lord has permitted us to take the first steps toward the establishment of a great and glorious Stronghold for the work which He has given us to do on this earth.

Five hundred and fifty-two acres of land have been purchased, pending approval of title deeds, and we now announce the fact publicly, and give an outline of our proposals as to how we hope to use and pay for this lovely tract of land.

But first, let us give the location and a brief description of the site. It is situated about 18 miles from the center of the City, and is outside of its southern boundary. It is within two and one-half miles of Blue Island, in a south-westerly direction, on the Chicago and Rock Island Railway. It has been long known as the Cool property, and the gentlemen from whom we purchase it were born upon it. Its situation is very beautiful, and it is most admirably adapted both for our Institutions, and for the settlement around us of some thousands of our friends. Its lowest level is 37 feet above Lake Michigan and its highest 81 feet. It slopes gradually down in all directions, and can be easily and perfectly drained, all heavy rains must flow down from it in all directions into still lower lands between it and Blue Island. Its drainage will be into the Little Calumet River. A lovely belt of forest runs through it for more than half a mile, and it has beautiful natural parks and a plentiful supply of spring water under the Hill of Zion, sufficient to supply a town of several thousands. There are within less than three miles four lines of Railway, the Grand Trunk, the Chicago Central, the Belt Line, and the Illinois Central. The Chicago and Rock Island intersects it slightly at its south-eastern boundary, giving us over 16 acres of land for business purposes on the south side of the Railway, and runs along our southern boundary for a considerable distance.

How do we hope to use this large piece of land?

We hope to lay out two Reserves of not less than 20 acres each on the highest ground, within easy reach of the Railway. On one of these we shall, God willing, erect our various Institutions, and radiate all the little city from that point, and we shall give the other Reserve for the use of the people.

The first of these Reserves will be called Shiloh Park, and the other Sharon Grove.

On Shiloh Park we shall erect, if the Lord permit

- (1) ZION TEMPLE, to hold about 10,000 persons.
- (2) DIVINE HEALING HOMES, arranged around an inner garden and park to be called Beulah Gardens.
- (3) ZION COLLEGE, a series of schools from the kindergarten to the university preparatory school.
- (4) ZION PRINTING AND PUBLISHING HOUSE.
- (5) ZION REFECTORY, for the refreshment of the multitude expected from Chicago and other places.
- (6) HOMES FOR YOUNG MEN, YOUNG WOMEN, AND FOR ORPHANS.
- (7) ZION LIBRARY.

On Sharon Grove there are now two Springs of Water and we propose to make an artificial Lake and Swimming Baths at the lower end, whilst the entire Reserve will be laid out for pleasant walks, drives, and used for open air assemblies in fine weather, with suitable grounds for cricket, ball, tennis, etc. We hope to make this a most attractive feature of Zion as a delightful gathering place for its citizens especially, and for all visitors. We wish to make it one of the features which will help to make Zion so pleasant for the young that there will be no temptation to seek pleasures elsewhere. We shall discountenance all matches with outside players of any game, the games being strictly for recreation and enjoyment and not for heart-burning strife and vain glory. A good Band will be encouraged to play in suitable weather such music as will help to cultivate stirring conceptions of the divinest praise and noblest things. This Grove will be the center of the open air social life of the city, where the busy workers of every kind will meet each other in friendly and easy companionship, and where the young especially will be invited to make it their playground. We shall hope that the entire atmosphere will be one of peaceful rest as well as active enjoyment. It will be largely what the citizens make it. The Park can be made “a thing of beauty,” and there is no reason why its memories should not be “a joy forever.”

From Shiloh Park and Sharon Grove the whole of the little city will be laid out in such a way as to make them the central point of interest and attraction, the expectation being that only those who desire to live Christian lives will seek their homes in Zion.

No intoxicating liquors, medicines, tobacco, pork, or anything injurious or offensive will be allowed to be sold upon the ground, and the land will be sold only on condition that it be not used for any such purpose at any time.

Provision will be made by us for a plentiful supply of water for drainage, for sidewalks, and for electric and gas lighting, and possibly for internal electric conveyance. The first three of these services will be provided for as quickly as the sale of bonds and of lots will warrant, and the latter will be left to be arranged for by the people when they meet to carry out their duties as citizens.

Manufactories of certain undesirable kinds will not be permitted within the present limits, except of such necessities as may be required for the comfort of the people; but it is and will be our purpose to encourage the establishment of Co-operative Stores for Family Supplies, Co-operative Industries, and Savings Bank and Building Societies. Thrift will be encouraged and aided in every possible way, and it is to be hoped that, at no distant time, such Institutions may be established.

We do not propose to make any mystery about our financial plans. After full and prayerful consideration, and, having taken counsel with gentlemen learned in the law and business men of long experience, we have settled upon the principal details as to how we propose to pay for and improve and settle this

beautiful Zion which God is giving us as a dwelling place whilst carrying forward our service for Him on earth, a preparation, as we believe, for the Zion above.

We have purchased the land for the low price of \$200 per acre.

This is a matter of great surprise to many, as land in the same neighborhood of far inferior quality and less suitable for dwellings has sold for from \$500 to \$900 per acre, without any improvements. We ourselves thought of purchasing a similar tract at \$550 per acre in the same neighborhood. We feel sure that we have made an excellent bargain.

We propose to raise by Bonds the sum of \$500,000, which we propose to use, if our friends entrust us with their means, in the following manner:

Land	\$ 110,000
Drainage, Water, Sidewalks etc.	140,000
Zion Temple, Homes, etc.	250,000
	\$500,000

We shall make the Bonds of \$20 each.

Bonds will be received in payment for land at par, at any time within two years.

Bonds will bear interest at 6 per cent, payable every six months.

Bonds will run for ten years, or be taken up at any time at our option.

Bonds will be secured upon everything that we possess, or shall possess, in Zion or elsewhere, until they are taken up.

Every cent spent upon the land, and every lot purchased will only strengthen the already splendid security of those who purchase bonds.

And now, will our thousands of friends throughout the country BE IMMEDIATELY PRACTICAL and come to our assistance in carrying this matter through.

Consider this matter prayerfully at once and send us an IMMEDIATE TOKEN OF YOUR INTEREST IN GOD'S WORK here, by at once remitting to us the sum to purchase AT LEAST ONE BOND, that is TWENTY DOLLARS.

Let those who desire to use their Lord's money in His own work, and who can afford to do so, remove some of their investments in worldly bonds and entrust us in His Name with some of His own money. Send as quickly as possible all you can.

It would be a great joy to us to pay for all the land within the year, although we have five years to pay it in. It would be a greater joy still for us to have the Temple and the Homes, etc., all fully prepared within the same time. It would be the means of the salvation and healing of multitudes for us to have our Temple built quickly.

THE announcement of our having secured so desirable a location for our little city has given great satisfaction to a wide circle of friends, and we thank all for their kind congratulations.

But will they please to remember that, next to the assurance of faithful prayer on the part of faithful people, the immediate need is Cash. We have to pay \$20,000 on the 12th of August on Land Purchase Account, and we do not want to let the season slip away without making a beginning on the Central buildings in Beulah Park. We shall first of all set about the House of the Lord, and hope to get in the foundations, and begin to raise the walls of Zion Temple before winter.

The Divine Healing Homes, etc will follow, just as quickly as the Lord's Stewards send us their portion.

WE hope that our friends will clearly understand that the Bonds which we shall give for their money, in the case of loans made to us for this work, will bear interest at 6 per cent, and will be secured upon all unsold land, and all the properties of every kind that we acquire in Zion. They are also transferable at par value at any time within two years for the purchase of lots, unless the land should all have been taken up before that time, which is a certainty in the opinion of many.

Indeed there is a feeling that there is not land enough to "go round."

WE shall retire Bonds as land is sold, thus preserving the full security of the remainder, and indeed increasing it, for every lot sold will add to the security of the bonds, by increasing the value of the remaining lots.

CHRISTIAN READER WILL YOU HELP?

Then help immediately, and to the fullest extent of your power.

We expect to sell many lots quickly, and many are now eager to purchase. Some of our people have already taken up Bonds in advance of their preparation, and some have deposited money for the purchase of lots. Those who are here will do their part; but it must be remembered that the majority of our people are workingmen, and the winter has been severe, and money is scarce. Let distant friends who see from afar the fight we have to fight for God in Chicago, and who believe that He is with us, help at once.

We shall have low fares and rapid transit from all parts of Chicago and will be able to take the multitudes out to Zion even more quickly than they get to our present location, there being so many choices of routes.

We want to get the Temple under way quickly.

WHO WILL GIVE A LARGE SUM AT ONCE FOR TO HELP US BUILD IT?

We pray God to make you answer who can.

WHO WILL SEND A DOLLAR EACH MONTH TO HELP US BUILD IT?

Nearly all can answer that. Don't delay. Do it to-day.

We are toiling away in great happiness, and without weariness. We close this article with the rays of the rising sun streaming in at our windows.

May it be an emblem of the response coming to us from all the lands where these LEAVES OF HEALING go with their message from God.

Chicago is the destined metropolis of this nation, as to population, in all probability within twenty years, or even less. It is a great international center also and there is a great opportunity for our Zion.

In subsequent articles under this heading we shall explain some of our plans as to missionary work from Zion by means of Seventies in Chicago, etc. Meanwhile we close, asking prayer for this important undertaking for our Lord, and for sin-stricken and disease-smitten multitudes for whose Salvation and Healing He died, rose again, and ever lives.

"Except the Lord build the House,
They labour in vain that build it,
Except the Lord keep the city,
The Watchman watcheth but in vain."

THE WRIT OF PROHIBITION

BY WHICH OUR ENEMIES ARE, IN THE PERSON OF JUSTICE CLARK FORBIDDEN TO PROCEED WITH FORTY-FOUR CASES AGAINST US IN THE HYDE PARK POLICE COURT.

THE following is an exact copy of the Writ of Prohibition which will be handed to Justice Clark on Wednesday morning next 14th inst in the Hyde Park Police Court. It speaks for itself, and its three last words, "hereof fail not" will doubtless be regarded by that Justice, who is now "strictly restrained and prohibited and commanded to desist from further proceedings" against us in connection with these cases.

This Justice is, by this Writ, shown to have acted illegally in trying one of the cases in which a verdict was found against us by a jury whose principal members were saloon-keepers from Lake Avenue. He was told at the time that his action was illegal, but he over-ruled that and all other motions made by our attorney. He has lived to regret it, doubtless, even if he is still impenitent.

STATE OF ILLINOIS,) In the Superior Court of Cook
COUNTY OF COOK.) SS County. August Term, A. D., 1895.

The people of the State of Illinois
Ex Relatione
John Alexander Dowie
vs.
Gideon E. Clark,
Justice of the Peace.

People of the State of Illinois to Gideon E. Clark, Justice of the Peace, in and for Cook County. Greeting:

In as much as by the petition of John Alexander Dowie, and upon due notice and proof it has been made to appear to the satisfaction of the Judges of our Superior Court in and for Cook County, that in certain pretended causes heretofore commenced before Alfred R. Porter, wherein the City of Chicago is plaintiff, and John Alexander Dowie is defendant, that you, the said Gideon E. Clark, have threatened to proceed, and are now about to proceed, to try said pretended causes, without right, jurisdiction or authority, and

WHEREAS, it has in like manner been made to appear that John Alexander Dowie has appeared before you, Gideon E. Clark, and protested against such proceeding by you, and requested you to disclaim jurisdiction in said causes, and moved you to refrain from entertaining, or assuming to entertain jurisdiction, and from trying said causes, and from entering any judgments therein.

NOW, THEREFORE, you, the said Gideon E. Clark, Justice of the Peace, as aforesaid, are hereby strictly restrained and prohibited and commanded to desist from further proceedings in any of the causes commenced on complaints made before A. R. Porter, and the issuance of warrants thereon by the said Porter, wherein the City of Chicago is plaintiff and John Alexander Dowie is defendant, and that you, the said Gideon E. Clark, do desist and refrain from entering any judgments against said Dowie in any of the cases heretofore commenced before said Porter, wherein the City of Chicago is plaintiff and John Alexander Dowie is defendant. Hereof fail not.

WITNESS Stephen D. Griffin, Clerk of our said Court and the Seal thereof, at Chicago, this 7th day of August, A. D. 1895.
[SEAL] [Signed.] STEPHEN D. GRIFFIN, Clerk,

MAP

SHOWING LOCATION OF ZION, AND MEANS OF RAILWAY TRANSPORTATION.

We publish on page 560 a sketch map prepared by Mr. B. J. Ashley our Engineer, of the location of ZION, and the means of transportation.

It will be seen that the tracks of the Chicago and Rock Island Railway run through our little city.

It is also near to the Illinois Central, the Chicago and Grand Trunk, the Calumet Belt Line, and the Chicago Central, the last of which has connections with the Baltimore and Ohio, and the Great Northern. All these lines have depots at Blue Island, two and a half miles from our southeastern boundary, and there is little doubt that several of these lines will run to ZION, because of the large passenger traffic which is to be procured.

We have at present to Zion Tabernacles and the Homes a traffic of about ten thousand fares per week, and when we get to ZION it will not be long, God willing, before it is fifty thousand fares weekly. It is probable that the people who come to the present Tabernacles spend on car fares an average of about \$600 per week, which is equal to \$31,200 per annum. That sum is the interest at 5 per cent on \$624,000. When it is remembered that thousands have been kept away from our present location, especially on the Lord's Day in consequence of the lack of room to contain them, and the many hindrances which our present limited accommodations impose, it will be seen that the prospects apart from the settlement, as we expect, of several thousands of families in ZION, are from a railway point of view very brilliant.

We believe that competition will reduce fares very considerably, and that the other lines will get as near ZION as possible. Nor can we doubt that the assurances of the Chicago & Rock Island which already runs through the ground will be fulfilled, for it is to their interest, and that is about the only argument that a railway corporation understands.

If we suppose the increase of traffic to be only three times as much as at present, and add the freight to be earned by the railways in bringing materials for the building up of ZION, it is probable that the revenues of railways from ZION will be about \$150,000, per annum, an interest at 5 per cent on a sum of \$3,000,000. These figures show that we have a right to expect low rates and competing transportation to ZION. The time of the journey from the center of the city is about fifty minutes now, and with Express Trains it can be reduced to less than 45 minutes. The ZION EXPRESS will soon we trust be a railway feature in suburban traffic.

Whilst, as will be seen, ZION is outside of the limits of the city, it is close to it, and our friends whose business compels them to go to Chicago every day will find that they can do so with even more ease than by living in many parts of the West and North sides, and even of the South side. In addition to this are all the great advantages of living outside of the city.

To those who are acquainted with the city and its transportation facilities, there will be only one opinion, and that is that ZION is situated where it can be easily reached from all parts of the city, and is in every respect a most desirable location from a city point of view.

For the convenience also of our friends coming from all points outside the city it is most favorably located, and in many cases it will not be necessary to enter the heart of Chicago at all. Coming from Canada and the East on the Grand Trunk, etc. our friends will be able to transfer at Blue Island, 2½ miles distant, and also from the South on the Illinois Central, etc. The Rock Island Depot, is in the very heart of the business section of Chicago, on Van Buren street, and it is easily reached by transfer coaches from every other Railway Depot in the city.

The question of location, and rapid transit facilities is of the first importance in connection with the selection of a site, and a careful study of the map will convince our friends that we have succeeded in securing such a site for ZION.

THE FOLLOWING PUBLICATIONS CAN BE HAD AT

ZION PUBLISHING HOUSE

6100 STONY ISLAND AVE., CHICAGO.

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BY THE REV. JOHN ALEX. DOWIE

To an attack by the Rev. Dr. Chapman and the Oakland Pastor's Union, delivered in the First Baptist Church, Oakland, California, on Lord's Day afternoon, Jan. 27, 1889. 28 pages, 8vo. Price 10 cents per copy (12 cents posted), or 20 copies for \$1.25, postage included.

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ZION TABERNACLE No. 2,

6104 Stony Island Avenue, opposite Jackson Park

DURING THE MONTH OF AUGUST.

LORD'S DAYS: 10:45 A. M., 2:45 P. M. and 7:45 P. M.

TUESDAYS: 2:45 P. M.

THURSDAYS: (CHILDREN'S DAY) 2:30 P. M.

FRIDAYS: 2:45 P. M.

SPECIAL NOTICE.

ON LORD'S DAY, AUGUST 18TH,

In the morning at 10:45 DR. DOWIE will deliver an Address on

"REPENTANCE, FAITH AND BAPTISM."

after which

THE ORDINANCE OF BELIEVER'S BAPTISM BY TRINE IMMERSION

will be administered to a large number of candidates.

There are no charges of any kind made. Free-will offerings only are received. All persons who desire to see Dr. Dowie for healing must apply for tickets to the Rev. Dr. Speicher at the close of the Lord's Day services.

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Conducted by The Rev. John Alex. Dowie and Mrs. Dowie

HOME No. 1,

(Where Doctor and Mrs. Dowie personally reside) is situated at 6020 Edgerton Avenue, close to the 60th Street Station of the Illinois Central Railway.

HOME No. 2,

Is situated at 253 E. 62nd St., next door to the Tabernacle.

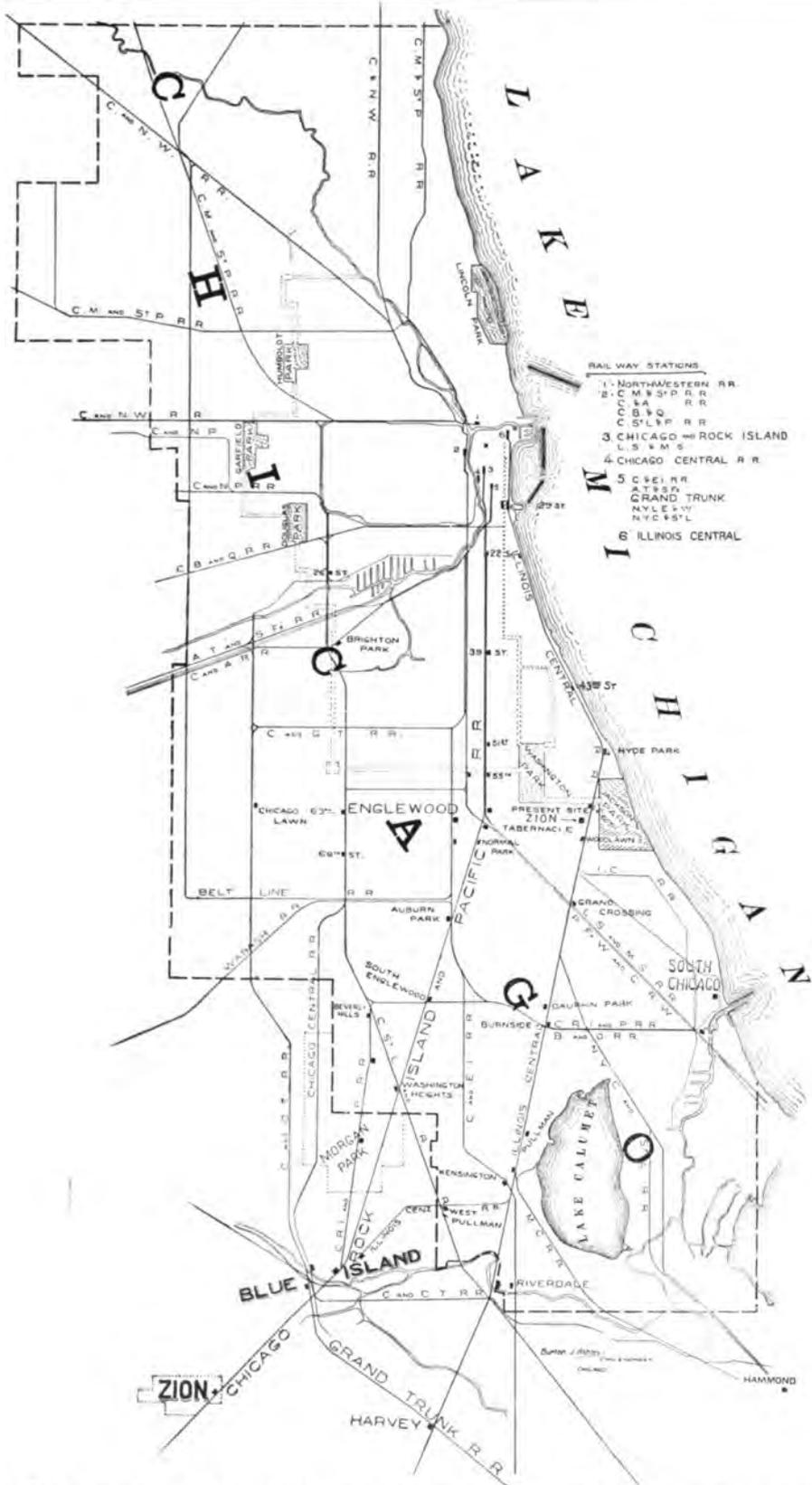
HOME No. 3,

Is situated at 6034 Edgerton Avenue, three doors south of Home No. 1.

Personal application by intending guests must be made at Home No. 3 to the Steward of the Homes.

Letters must be addressed to Dr. Dowie.

Terms will be forwarded on application.



Map of Chicago, showing the location of Zion, and means of railway transportation.

He sendeth His word



and healeth them.

LEAVES OF HEALING

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.

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CHICAGO, AUGUST 16, 1895.

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of the Crutches, Braces, Boots, Plaster Casts, Etc. once worn by the sufferers whom God delivered, with a set of Safe-blower's Tools and the Revolver of a burglar, (now converted) and a number of Cots on which dying persons (now healed) were brought to Zion Tabernacle, in some cases hundreds of miles

LEAVES OF HEALING.

REV. JOHN ALEX. DOWIE, - - - Editor.

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6100 Stony Island Ave., Chicago

CHICAGO, ILLINOIS, - - - AUGUST 16, 1895.

A LETTER TO FRIENDS OF ZION TABERNACLE.

DIVINE HEALING HOME No. 1.

6020 EDGERTON AVENUE, CHICAGO,

August 16th, 1895.

Beloved friends in this and all lands:—

"Here is the Patience and the Faith of the Saints."
Where?

Not in killing with the sword, or leading into captivity: for immediately before these words in Revelation 13:10, are the words, "He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword."

Amidst all these trials we have the ever constant pressure of counsel from earnest and true friends to turn upon our enemies and strike them through the law with the heavy blows to which they have at all points laid themselves open.

We have no mind for such work, and do not have a single thought of retaliation in our heart, or even of appealing to human law for the just punishment of these unutterably vile persons. Surely God will deal with them. We earnestly entreat all our friends not to pester us with any such counsel. We are convinced it is not of God.

Where have we any apostolic example for an appeal to the law in taking "vengeance" upon our enemies? Paul appealed unto Caesar; and we have appealed unto Higher Courts against unjust decisions, and shall continue to appeal, until we have reached the highest in this land. But we cannot retaliate. Christ has forbidden it, and nothing would be more opposed to every feeling of our heart than to disobey Him.

Still the Day of Vengeance of our God will come.

And the longer the Patience and the Faith of the Saints are tried in the furnace of Persecution the fiercer will be the Day of Retribution.

Let us consider the Sure Word of Prophecy. It says (Malachi 4:1 to 3):—"For behold the Day cometh, it burneth as a Furnace; and all the Proud, and all that work Wickedness, shall be stubble; and the Day cometh that shall burn them up, saith the Lord of Hosts, that it shall leave them neither root or branch."

And the Faith of the Saints will be rewarded, for the Promise which follows these words is:—"But unto you that fear My Name shall the Sun of Righteousness arise with Healing in His wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of Hosts."

Therefore, let us have "the Patience and the Faith of the Saints." God is not dead, and He is watching over us.

The Day has come for severer conflicts, and for greater victories. We are able, by His grace, still to "suffer and be

strong" as we press onward through this City of Devils, where there are also a few who belong to the City of God. We shall labor on for the sin-stricken and disease-smitten multitudes around us, and will not fear what man can do unto us. We will not retaliate. Yet the Day will come when in the Power of the Spirit we shall tread these Demons beneath our feet, and the crunching of the Ashes will be heard from the Atlantic to the Pacific, yea, and in every land beneath the sun. Come on, ye hosts of hell, the God of the innumerable Hosts of Heaven is with us, and He will conquer.

We never had greater faith in the only weapon we ever care to use, "The Sword of the Spirit, which is the Word of God," for we feel it cleaves the helmets of these Phillistines as if they were paper, and dashes them down at the feet of men and angels like the poor imps of destruction who rushed into the two thousand filthy swine at Gadara at the Lord's command. Lake Michigan and Chicago are witnessing some of the scenes of the Lake of Galilee and Gadara. And the swine feeders and eaters are just as ready to drive Christ 'out of their coasts.' But He has come to stay.

There never was a time when the utter folly of Sin and the Shame of it all was more apparent. Whilst a few miserable liars and brigands uses the forms of the law to befool the Divine Healing Homes and Zion Tabernacles, the multitudes are streaming here from all parts of this and other lands, and we find time to tell the Glad-tidings of a perfect Redemption for spirit, soul and body, to thousands every week, and to pray with large numbers. God uses our dear fellow workers, and these trials are making our people heroes. Their Patience and Faith is sublime, and Nehemiah never had braver and truer guards on the walls of ruined Zion than we have keeping watch day and night on these walls. All the attempts of our adversaries to ruin us are only bringing blessing, and the shame of their vile conspiracies is branding their brows with the indelible mark of their infamy. Every arrest and false testimony is only burning in the letters on their brow, the Name of the Beast. We are fighting with Beasts at Chicago.

Defeated at all points last week, our enemies began a fresh series of brigandage tactics last Saturday night 10th inst, and we were carried off by an officer on three warrants sworn out by that leader in this villainy George W. Riggs. They were issued by Justice Hamburger on the north side of Chicago, but we went before Judge Glennon at his private house, where we were treated courteously, and gave bonds. It was nearly midnight when we returned. And the Lord's Day came ere we had retired to rest.

But our Sabbath was glorious, and the Joy of the Lord filled the Tabernacles of Zion, great numbers being present.

Monday, 12th, found us in the city taking steps for Habeas Corpus proceedings, etc.; and hearing that another warrant had been sworn out for our arrest before the same North Side Justice, we went to his house and gave bonds, arriving at Home No. 1 in time to have a very happy meeting with all our guests.

Tuesday, 13th, found the writer and Mrs. Dowie in the city attending to the Habeas Corpus proceedings, and, finding that another warrant had been sworn out before Justice A. V. Lee, we determined to make that the ground of petition for Habeas, and by the advice of our counsel we spent the night away from home at the house of a friend in the city, so that we might not give bonds.

Wednesday, 14th, found us in the city again, and we sent for the constable to come and arrest us in our attorney's office, which he did, and held us there while application was made to the Superior court for a Writ. This quickly arrived and we went before the notorious Judge Goggin, who gave the wicked judgment which caused the World's Fair to be opened on the Lord's Day. He granted the Writ, but one look at his red, blotched face showed us that we had gotten into the wrong place. He ordered the trial to take place on Friday, 16th, and we gave bonds for our appearance.

Thursday, 15th, was our one comparatively quiet day, and

our good wife prayed with large numbers of children in Zion Tabernacle, whilst we attended to piles of office work of every kind, and met our helpers in every department at night. Immediately we had finished that meeting we were arrested, "booked" at the Woodlawn Police Court, and then, some miles away and after a long delay, we found Justice Clark and gave bonds. It was midnight ere we returned home.

Friday, 16th, was indeed our busy day, and it may give our readers an idea of the persecution if we give it in some detail.

At 8:45 we went to the Hyde Park Police Court to answer the warrant of the previous night. We had the case continued to Friday week, 23rd, as we had so many other matters to attend to in the center of the city, seven miles distant.

At 10 o'clock we were in Justice Hamburger's Court, on North Clark Street, where we asked for a change of venue to Justice Hoglund, and obtained it.

Leaving one of our solicitors, Mr. Justus Chancellor, to attend matters in Justice Hoglund's Court, we drove quickly to the Superior Court of Cook County, where we found our attorney, Mr. Arnett Stubblefield, waiting for our case to come up before Judge Goggin. At last it came on, and there never was a greater travesty of justice in our opinion than the inconsiderate and intemperate conduct of that judge. Impatience was written upon every line of his inflamed-looking countenance. What it was inflamed with we cannot tell, but if the judge should enter an action for libel against his countenance for falsely representing that he was a whiskey sot, he would win it, if he was not guilty, for his face in that case falsely represents him. But there is one thing of which he was guilty and that was of almost rude behaviour to our attorney, not permitting him to read without frequent interruption our petition to the Court stating the grounds upon which we held the Ordinance of the city under which we are so being bitterly persecuted to be invalid. Without the slightest consideration, he asserted that the Ordinance was valid, and permitted no argument, nor any reading of the numerous authorities which our attorney had collected for weeks with great care, proving our position to be sound in law and in justice.

Contrary to the excellent conduct of his fellow judge, Judge Payne of the Chancery Court, who took nearly a week, three days to hear and three days to consider, and who decided every point in our favor, this judge rose from his seat and in an offensive manner stated that he would hear no argument, would sustain the Ordinance, and hand me over to the constable, so that I might be remitted to prison for all he cared.

His whole conduct in our opinion proved that his decision was not worth a finger snap, and we shall so regard it, and believe that it is so regarded by the best lawyers and people of Chicago generally. It does not materially affect the case, and in a few hours a jury set it at defiance, as we shall hereafter show. It did not take many minutes for us to find that we had made a great mistake in allowing the case to come before the judge who is so notorious for bringing disgrace upon Chicago by his flagrant violation of the law of God and man, permitting the World's Fair to be opened on Sunday, contrary to the law of the State of Illinois, the law constituting the Exposition, and the agreement with the government of the United States. We did not at first remember that he was the judge who did the wrong. It was the cause of great scandal and was a disgrace to the city as is also his decision of yesterday in our judgement, and we say it without fear of consequences from his anger.

We left his Court in custody of the officer, drove to the Court of Justice Lee, about four miles distant, and gave bonds. We then returned to the city for the great fight of the day.

This was in Justice Richardson's Court, 125 South Clark Street. There, after a trial before a jury of twelve good business men, lasting five hours and a half, we received a unanimous verdict of NOT GUILTY to the great disgust of the

City Persecutor and our enemies, thus reversing Judge Goggin's decision, and practically declaring the Ordinance invalid and unjust and cruel. It was past ten o'clock when we returned to our home, with songs of victory on our lips and in our hearts. We had lost the Habeas Corpus case, but we had our body still in the keeping of Him who has so long cared for spirit, soul and body, and we had won a great victory with the most intelligent jury we have ever had to try our case, against the bitterest persecuting tactics of the City Persecutor and the utterly false testimony of several witnesses. We had been in no less than *six Courts in one day*, and had been continuously engaged in conflict with Beasts in Chicago for nearly fourteen hours. And now we write the account of it for this issue of our LEAVES OF HEALING.

It will interest our local, and even our distant, readers, to know the *engagements* which we have been compelled to make in the various Courts next week, always remembering that these may be added to at any moment, for this very morning, Saturday, 17th, we have been already arrested on a warrant which was sworn out about 11 o'clock last night, and which the Police did not attempt to forcibly serve, as our enemies requested, since we had retired to rest when the officer came.

We gave bonds on this interesting warrant at 9 this morning, and ere the Sabbath sun may rise we may have many more. But, so far as we now know, the cases for next week are as follows:—

Monday, August 19th, at Justice Hoglund's Court, 17 North Clark St. three cases, at 11 A. M.

Wednesday, August 21st, at Justice Richardson's Court, 125 South Clark St. one case, at 3 P. M.

Thursday, August 22nd, at Justice Lee's Court, Cottage Grove Ave. and 39th St. one case, at 11 A. M.

Friday, August 23rd, at Justice Clark's, Hyde Park Police Court, Lake Ave. near 53rd St. two cases, at 10 A. M.

This list shows that we have already eight cases in four different courts for next week, and illustrates the variety and industry of the vile persons who compose this conspiracy against Divine Healing in this city, and their deadly hatred against myself.

Surely "here is the Patience and Faith of the Saints" tried almost to the uttermost.

But we are going forward, hearing the words of Him who went before, saying, "Be of good cheer; I have overcome the World."

"And wheresoe'er o'er earth's wide field,
We lift for Christ the red cross shield,
This is our song, our joy, our pride,
Our Champion went before and died."

And He lives now forever, and we are His to live forever, here or there, as He shall please. But, by His grace, we shall never give the battle over, nor run from the field before the pack of hell hounds who curse this city, and who are a disgrace to the American nation, and to the commonest humanity. We have won fifty-seven cases out of sixty-two, and we are determined to defend the Truth which God has given us the joy of spreading in many lands. We defy God's foes to do their worst, and to fill up the full measure of their iniquity, believing that the quicker it is filled up, the sooner will the victory be the Lord's.

Go on, ye generation of vipers; but, consider, that ye shall not escape the damnation of hell, except ye repent. God has given us a ministry, and we shall fulfill it, if we have to die in doing it. There are not devils enough in Chicago to make us fear.

'BRETHREN PRAY FOR US.'

Faithfully yours in Jesus,

John Alex. Dowse

STATE OF ILLINOIS, }
 } ss.
COUNTY OF COOK. }

In the Superior Court of Cook County in Chancery.

Leo. J. Maguire, *et al* }
 } vs.
John Alexander Dowie. }

Decision rendered by his Honor, John Barton Payne, in the above entitled cause, on the 16th day of July, A. D. 1895, at ten o'clock A. M.

Judge Payne. In the matter of Leo. J. Maguire and Mary C. Thomas *vs.* John Alexander Dowie, I have not been able to prepare any opinion in this case. The time at my disposal and the press of many matters prevented that, but I think I can discuss it perhaps without that. The complainants, Maguire and Thomas, are property owners, and bring their bill to enjoin the defendant, John Alexander Dowie, from conducting a hospital, and other matters, which will appear as I proceed. The bill charges in substance that the complainants own these premises, some 500 feet from Jackson Park; that the district is exclusively residence, and until the matters complained of were not occupied by a hospital, saloon or factory or anything which would disturb the good order and peace of the neighborhood; that with the coming of the World's Fair, the defendant, Dowie, obtained possession of 251 and 3, 62nd Street, and there constructed of rough boards a tabernacle and a boarding house, the latter being also constructed of plain, rough boards; that he established a service and represented himself as having power by prayer and the laying on of hands to heal all manner of diseases, sickness, lameness, etc.; that he began his operations about the spring of 1893, and fraudulently and wickedly claimed and represented, through the instrumentalities as I have named, to such an extent that the blind received sight and the lame walked and diseases were cured; that, in order to advertise, and obtain money from the ignorant and superstitious, he held public meetings; gathered around him a large following of credulous, weakminded and superstitious people; that in May 1894, he rented 6020 Edgerton Avenue—the complainants residing at 6030—and later rented 6034, 6036, establishing three Homes, or rather from one grew three, and in these Homes the sick are entertained, and money had from them; that later he rented the building 6100 Stony Island Avenue, two stories occupying the first as a printing establishment, an office for his enterprise and a land enterprise, and a restaurant, and a second story he used for an auditorium, where he had his meetings. That people from all over the country came; that is numbers of people from all parts of the country; that he publishes a paper called LEAVES OF HEALING, which is circulated throughout the country, in which he advertises that all the sick may come and be healed. That is charged to be an advertising scheme, and the result is that large numbers have come, and that from seventy to one hundred people, suffering from all sorts of ailments are entertained in these houses and boarded, and that they pass along Edgerton Avenue, on stretchers and on crutches; that the noise from the printing press, and the kind of services carried on in the auditorium constitutes a public nuisance, is a detriment to the neighborhood, makes the real estate depreciate 25 per cent in value, that he has some thirty patrolmen who patrol the streets during the day and evening, and are charged with prying into the affairs of the people; that a city ordinance was passed, prohibiting the carrying on of a hospital in a residence neighborhood without a license; that no license has been obtained, and he carries on this hospital in defiance of the ordinance, and certain prosecutions based thereon.

The defendant, on the other hand, insists that the neighborhood is not exclusively residence; that it has the Coliseum and the Siege of Vicksburg; that its west line is the Illinois Central Railroad; that during the Fair gambling dens infested this locality, at the time he went there; that his conduct with reference to the carrying on of the meetings, and the healing

of the sick is in perfect good faith; that he is honest and sincere; that he expounds and teaches that through faith in Jesus Christ, our Lord, persons may obtain salvation from sin and healing from sickness; that neither are dependent upon Mr. Dowie, but upon the power of God; that persons may be and are treated, and he so teaches, without his agency, and by prayer alone, by themselves. He alleges that many have been healed through his agency, by prayer and the laying on of hands, in accordance with the command of the Lord Jesus Christ which is, "These signs shall follow them that believe, In My name they shall lay hands on the sick and they shall recover." He denies all charges inconsistent with this claim; charges that he is being persecuted; that complainant Maguire and his associates have sworn out a great many warrants for his arrest—on one occasion thirty-seven, a number of which were served and a number held back, so that he might be subsequently arrested, during his services. He admits that the streets are patrolled, but claims that the men doing so are of good character, and do not pry into the neighborhood; that five have been appointed special policemen, and that this is made necessary by the prosecutions and threats of the neighbors; that on the 4th of July they put out a fire.

He claims that the Homes in question, the three Divine Healing Homes, so called, are as orderly as the homes of any private gentleman; that they are not hospitals; that the people come there and pay their board and behave themselves; that they attend to public worship; that he does pray with the people, and that marvelous cures have been wrought. He denies that the neighbors are disturbed by the printing press, or by anything in any essential degree. I think briefly, that states the controversy.

It is attempted here to raise the question as to whether Mr. Dowie is a fraud and a blind leader of the blind, or whether, as he claims, he has power to heal by prayer and the laying on of hands. No such question can properly be presented to a court of justice. Whether he is what he claims to be, or what these complainants suggest that he is, I have no power or inclination to determine. Some fifty witnesses, through affidavits, testified to remarkable cures. Whether true or not, I can't say. It is not enough for me to say that it does not satisfy my judgment. As long as they have the right within the law to carry on this service, they may do so. If he is not a genuine follower of the Savior as he professes to be, time and experience alone can determine. He makes no pretention to be other than a minister, so far as this record shows. He claims in short that the power which the New Testament teaches to have been given to the disciples may be exercised by any minister of the gospel, if he has the proper amount of faith, and, I suppose, the benediction of our Heavenly Father. If he is a fraud, that fact, I say, can only be determined by experience. The court does not claim to have any knowledge beyond such as is furnished by the evidence in this case.

The real question presented here is, whether the facts alleged in the bill constitute a nuisance. With that the court has power to deal; beyond that the court has no power. I will say, in passing, that if these people believe that he has this power, perhaps it is not very important to them whether he has or not. Belief to some people is as substantial as the facts. If the facts are clear, and the nuisance is clearly established by the evidence the court has power to grant the injunction. If the facts are not clear, the court ought not to interfere by injunction. There are many cases—many cited by both sides—which it is not profitable to discuss, because I think the essence of the law is as I state it. Any doubtful questions of fact as to whether a nuisance exists should be determined by a jury; a court of chancery will only act where the evidence is clear and convincing.

I will recite these charges, perhaps irregularly, but discuss them as I take them up.

First, the hospital in a residence neighborhood and the ordinance. Cases have been cited where it was attempted to

establish a hospital in a residence neighborhood, and the court interfered by injunction. Here it is denied that this is a hospital. It is shown on both sides that it has been in existence there, whatever it is, for more than two years. The rule is somewhat different in attempting to enjoin something which exists and has existed for a time, and a nuisance threatened. As to the thirty patrolmen and the abuse of the neighbors which is charged to have been publicly made in the meetings, it only need be said that neither, if true, constitute any ground for a nuisance, except that they may be taken in connection with every other act charged.

It does appear from this record that there have been a great many arrests—perhaps a sort of persecution. Why, I don't know. Perhaps it may be because of the alleged violation of the ordinance, and that he was arrested for that reason. That is a matter which must be determined by a court having the ordinance as such before it, either on appeal from a prosecution or something of that sort. Here, it can only be considered in connection with the rest of the case.

With reference to the noise from the engine and the press: The engine and printing press appear to be more than 500 feet from the complainants' residence. The evidence is that the noise does not disturb the meetings held on the second floor of this building. It is barely possible that they get so noisy themselves that they would not be disturbed by any amount of noise, but I think it is fair to say that that noise is not sufficient to interrupt Mr. Maguire 500 feet away.

It is charged that the patients having consumption cough in the night. It is also charged, on the other side, that Mr. Maguire himself—and it is not denied, entertains consumptive patients, while in attendance upon these services. It is charged that the streets are used by the lame, the halt and the blind, in passing from the Homes to the Auditorium. It must be said that we must suffer sometimes for the good of others. If these people cannot walk, and are there behaving themselves, in the pursuit of health, they have the right to pass along the public highway, and if they cannot walk they have a right to be carried.

The important part of this case is that about contagious diseases. The LEAVES OF HEALING invited all the sick, without any restriction or limitation, to come. The meeting is a public one and there is no attempt at an inspection of the persons who come, and there is nothing on earth to prevent people coming to the meeting, having any sort of contagious disease. The difficulty about this, however, is that the evidence does not disclose that during the two years the service has been carried on any suffering has resulted from bringing in of contagious diseases. By an oversight on the part of counsel for the defendant, an affidavit was introduced by the other side, which shows that a case, a serious case of diphtheria was brought to the meeting to be treated. The janitor having been applied to by the wife of the diseased man, he saw Dr. Dowie, who states that the patient was not taken into the public meeting, but to his private office in the rear, for treatment, and was not, therefore, permitted to mingle with the people.

Certainly, the court may enjoin, no matter how harmless may be the undertaking. A charitable hospital, designed for the purpose of relieving the misfortunes of mankind may constitute a nuisance, when it is attempted to be carried on in a residence neighborhood. If this injunction had been applied for when this was proposed to be located, and it had been shown that all the sick of every kind were advertised to come and invited to come, I would have enjoined it. I have not overlooked the fact that Dr. Dowie claims in his answer that persons suffering from contagious diseases are not permitted to come to these Homes. So far as he can control it, that may be true, because there is no evidence to the contrary in this record, but I have said it is not possible for him to keep them out of his public meetings.

My conclusion from all this is that the facts as they now appear do not authorize the court to enjoin and stop the

meetings or the carrying on of this religious enthusiasm, and the attempt on the part of these people, if in good faith, to relieve the sufferings of mankind.

Much was said, I ought to have stated, in connection with the pay. It appears that no fee is charged to anybody. The revenue derived by Mr. Dowie from the carrying on of this work comes from the charge of from \$10 to \$15 a week to persons who board in these Homes. Much was said about the way these Homes are carried on. An inspector gave his testimony on that and made a report to the Commissioners of Health. His report is manifestly colored, and the preponderance of the evidence is clearly on the other side.

I would like to enjoin the defendant and his agents from permitting any persons afflicted with contagious diseases from attending these meetings or entering these Homes, and I think upon a further showing I would enjoin him from making a lease extending beyond the first of next May, at which time by the statement of counsel, not by anything in the record, it appears these leases expire. That would proceed on the theory that the court may restrain a threatened evil. The threat consists in the fact that there is no way to prevent contagious disease from coming to these Homes.

Beyond that I don't think the court has power to go.

AFTER THE RED SEA.

(Lines written on the occasion of the Rev John Alex. Dowie's victory through faith in Christ in the Courts of Chicago.)

Ten thousand hearts are glad to-day,
That Great Immanuel reigns,
And drives his foes, like chaff away,
Or binds them fast with chains.

The powers of darkness fierce and bold,
Inflamed with hate intense,
Burst through the barriers of the fold,
And drew Christ's Shepherd thence.

In numbers, and resources strong,
They were of triumph sure,
Forgetting that no scheme of wrong
God's anger can endure.

When men against the Lord presume
To wage a senseless war,
They meet a most appalling doom
Beneath Christ's conquering car.

God, in derision, holds the proud,
Who scorn Messiah's Name;
And Justice with her trumpet loud,
Shall tell the World their shame.

Chicago, August 7th 1895

REV. A. JONES.

LET God arise, let his enemies be scattered: let them also that hate him flee before him.

As smoke is driven away, so drive them away: as wax melteth before the fire, so let the wicked perish at the presence of God.

But let the righteous be glad; let them rejoice before God: yea, let them exceedingly rejoice.

Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name JAH, and rejoice before him.

A father of the fatherless, and a judge of the widows, is God in his holy habitation.

God setteth the solitary in families: he bringeth out those which are bound with chains: but the rebellious dwell in a dry land.

O God, when thou wentest forth before thy people, when thou didst march through the wilderness.

The earth shook, the heavens also dropped at the presence of God: even Sinai itself was moved at the presence of God, the God of Israel.

PRAISE AND TESTIMONY MEETINGS
HELD IN ZION TABERNACLE, No. 2
LORD'S DAY JULY 28, 1895.

AFTERNOON MEETING.

Services opened with singing No. 151, "Come we that love the Lord, etc."

The 91st Psalm was then recited together by the congregation. After which one verse of the hymn, "All hail the power of Jesus' Name," was sung.

Dr. Dowie then spoke as follows:—"Beloved friends we have many things to thank God for; and we desire always when we assemble with you upon the Lord's Day to make grateful acknowledgement of all God's great kindness to us from week to week. I need not tell you that we have been passing through a very prolonged, and in some respects a very severe series of trials. And I do not know that, taking it on the whole, I ever stood before my people on the Sabbath Day with a calmer heart, with a clearer spirit, with a more conscientiously humble will, and with a body that, so far as I know, is in perfect health. I cannot sufficiently thank God for the great peace, and strength of spirit, soul and body, which he has imparted to me. During this last week, my average of sleep has been less than five hours; and yet I feel perfectly rested to-day. The Spirit of Peace is breathing upon us.

I am delighted to see on this platform and in this audience, many hundreds of God's witnesses, I suppose 1200 persons, gathered together this afternoon to praise God. We have reason to thank God, and to take courage. Before we go to prayer, I simply want to say that if God, in his infinite wisdom, sees fit that this conflict with the powers of darkness in this city, who have been making tools of the poor little company of fools in Woodlawn, I say if God in his infinite wisdom sees fit to permit this conflict to be prolonged, I know that he will give the needful grace and strength to do my part. But I think I see signs, not far distant, I think I see signs of the coming of the end. Overtures have been made to me through my attorney, by persons, counsel learned in the law, representing various parties, offering terms of compromise, and a cessation of hostilities. I have said that I never began the fight; and you know I did not, but now that we are in it, I purpose that we shall not stop until we get to Appomatox. I have determined that this thing shall be fought out on this ground if it takes all summer.

And I do not intend to make any compromise with the devil in any shape. I hold that we have been calmly, quietly, peaceably and in a lawful manner conducting our work here for more than two years. That the Divine Healing Homes which we conduct are similar to those that we have established in all parts of Australia and New Zealand, and through our instrumentality have been established in other lands; and apart from our instrumentality many such Homes have been established, and are in existence in all parts of Europe. In Melbourne, in Zeuri, in Frankport on the Maine, in Berlin, even in Russia, in the south of France. One in Austria. One in Bardin. Another in a Northern province of Germany, I am not quite sure which it is. One in Italy. There are Divine Healing Homes in London, in Liverpool, in Glasgow. And I have never yet heard of a single case in which it was proposed to declare that these Divine Healing Homes were hospitals; and to fine and imprison the man who conducted them, except in Chicago. I do not propose to permit your city to be further disgraced; by my admitting that your city has the right to declare that to be a nuisance which is not a nuisance; and that which the high court of chancery in your city has declared is not a nuisance. That which has been used of God, and which is quietly pursuing its way is in no sense a hospital. I propose to fight it out on this line; namely:— That we have

just as much right in this year of grace, Eighteen hundred and Ninety-five, to receive the sick and to pray with them in the Name of the Lord, as nineteen centuries ago, when Christ in Capernaum of Galilee, in Jerusalem of Judea, received the sick in the streets, and in the houses which were so crowded sometimes that they opened up the roof and let down the sick in the midst. I do not propose for a single moment to admit that you Americans have less liberty in 1895, under the 'Stars and Stripes,' than Jesus Christ did under the pagan Roman Empire. And I propose to do what I can to maintain that liberty that you have, of meeting together in a quiet orderly manner, not one single disturbance of any kind ever having happened in this Tabernacle until the police of Chicago, at the bidding of the unseen powers of hell disturbed it last Sabbath, and carried us off to prison, to the disgrace of this city. All the waters of Lake Michigan can never wash out that stain. But I do not propose for a single moment to go back; and the propositions that have been made to me for compromise, I want to say here, I unhesitatingly reject. I shall never compromise at all. I shall say to the city, 'Call back your hellhounds; and let us pursue our work as we did before you began your infamous persecutions.' And I think to that you will all say, 'Amen.' (Hundreds of voices from the audience cried 'Amen.') Now we are thankful that we know just where we ought to stand. We will pray that God will make this testimony meeting one to be remembered, and to be greatly used of him throughout all the earth. I am so thankful that the persecution of last week has been over-ruled to the glory of God, and to the good of humanity. One of the evening papers, which was our severe critic, in a very kindly article, (I mean the evening *Journal* of Monday last,) said that our enemies had, all unwittingly to themselves, advertised us as almost no other man had ever been advertised. They said that a hundred million of people would know that a quiet man had come from Australia a short time ago; and that there were more than a thousand people who said that God had healed them through his agency, and it would make Zion Tabernacle of Stony Island Ave., or wherever it might be, the Mecca to which the multitudes of sick would come. All I can say is this; that we have not felt any disgrace by these proceedings. We have not felt any disgrace by doing that which is right. We feel that the disgrace rests upon those who did that wicked thing.

Now friends we are going to pray; and we are going to pray that to-day, on this bright day when the sun is shining and the cool breeze blowing, this lovely summer day, we shall ask that the Son of Righteousness may rise upon us with healing in his wings; and that we may as the prophet said, 'Grow up and go forth as calves of the stall; and ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts. The God of hosts grant to-day that this may be the time.

"Wonderful words of Life" was then sung by the congregation. "There shall be showers of blessing," and Hymn No. 96 "Whiter than the snow, etc." were sung. The singing all through the service was that of hearts filled with joy and gladness, and the multitudes of voices singing out the sentiments of their hearts was in itself a blessing to each one present.

Mrs. Dowie then read from the Word of God, the 43rd chapter of Isaiah.

After making the announcements, Dr. Dowie offered the following invocation.

"Father in Heaven grant for Jesus sake, that Thy Holy Spirit's power may dictate our words. That we may not say anything that is not perfectly true. That these that are testifying may be given accurate memory, cool, clear judgment; that while they do not exaggerate, that they shall at the same time be able in simple words, to tell for Thy glory, how Jesus healed their sickness, and converted their hearts. Let this

testimony go forth for Jesus' sake; that Thy saving health may be known among all nations. And that the sin-stricken, and disease-smitten humanity may know that Jesus Christ is still the same. That in spirit and in power he is with us to-day; the same yesterday, to-day, and forever. The same Saviour, the same Healer, the same Cleanser, the same Keeper, the same great elder Brother. Oh Christ of God make Thyself manifest to-day; for Jesus sake we ask it. Amen.

THE FIRST WITNESS.

Dr. Dowie showed the audience a steel brace worn by a little girl who had been healed of spinal trouble. It was so constructed that both the legs had a brace, and the shoes were fastened on to the brace. There were steel rods at the back. Also a head supporter. It was made so that the little child when wearing it was completely enclosed in a steel structure. Dr. Dowie said that Mrs. Thompson, the mother of the little girl who had worn it, had asked him to tell the story to the audience at the next Praise and Testimony meeting. Dr. Dowie then told the story of the healing of the little girl; and that of her brother, Clyde Thompson.

"It was the middle of last May, when I returned from a brief visit to Washington, that Mrs. Dowie informed me that during my absence she had received into Home No. 1, an afflicted family; and that night I met Mr. Thompson, who is a banker, the president of a bank in Forest City, Iowa, and is a well-known gentleman in that state. I think he has been a member of the legislature. And is a well-known member of the University of the State, or of Cornell College. I am not quite sure which; but he is a well-known man. I saw Mr. Thompson that night, and his wife and the boy, whom they had brought up from Indianapolis. He had been in the surgical institute in that city. And as Mr. Thompson told me the story he said Dr. Allen had said that his son, not the one who wore his complete harness, not the little girl who accompanied him, but that his son, Clyde Thompson, a boy of about 14 or 15 years was dying. That Dr. Allen of the Surgical Institute had said there was no help for him. That the best thing would be to take him home at once; and that he was somewhat afraid the boy would die on the road. The poor man had lost his eldest son a little while before by a terrible railroad accident; and he was told his youngest son was dying. Clyde Thompson was from his boyhood afflicted with spinal disease. Mr. Thompson said to Dr. Allen, 'Is there no help on God's earth for my boy?' Dr. Allen said 'Yes, there is one place.' Mr. Thompson said 'Where?' And Dr. Allen said, 'At Dr. Dowie's Divine Healing Homes in Chicago.' Dr. Allen told Mr. Thompson that he might laugh at him, but it was so; that people were healed here who were healed no where else. And that a number of persons had gone up from the institute to these Divine Healing Homes, and were healed. (And I am going to produce some of them to-day. Mr. Bates, who is not present to-day I think, was here on Friday, and said he was in perfect health, and wanted me to make his excuse for not being here to-day. He has gone with his family into the country.) Mr. Thompson was not a praying man but he said, 'I will take my boy there.' Clyde Thompson was carried on that plain white stretcher which was seen hanging on the wall (pointing to the stretcher on the wall) suffering from spinal disease and periostitis, the inflammation of the lining around the bone; and filled with disease, until his leg, and thigh and hip was five or six times as large as the other, and full of disease. When I saw him on the night I returned from Washington, Mrs. Dowie said 'I took them in because they had come in despair, and I could not feel in my heart to refuse them. But I have been thinking every hour I would hear of the death of the boy.' But to make his story short, the Lord healed him; destroyed the disease. Every particle of it poured out of his body, and he has returned to Iowa. And we had a letter from Mr. Thompson on Saturday telling us that it was so. He went away sitting up beside his mother in the carriage. Now his little sister, who accompanied him had spinal trouble. The spinal

injury was in the family. And the Lord healed her; and before she left our Home she was able to run up and down three flights of stairs in Divine Healing Home No. 1; and is a healthy happy child to-day. This is the story of the Thompson children of Forest City, Iowa.

"Now while we are about this matter of spinal disease, I shall have some testimonies along that line. The first case is one that was healed through my agency a little way back; when the Divine Healing Homes were established in 1893. She has returned to this city, and is paying a visit to the Divine Healing Homes." (Showing the brace worn by the lady of whom he was speaking, having asked her to step forward he said "This is not the brace of a little child, but of a grown woman; and here is the woman. She came to us—No, I believe I'll let her tell her own story."

MISS E. LONG, OF JOHNSTON, OHIO.

"The Lord has healed me of paralysis pronounced incurable. My eyelids were set in their sockets for years. I could not move them in any direction. I also had spinal irritation and stomach trouble; and I was a confirmed invalid for more than twenty years."

Dr. Dowie:—"Where were you for treatment?"

Miss L. "Well I was in the City of Columbus."

Dr. Dowie:—"What doctors?"

Miss L. "Different doctors."

Dr. Dowie:—"And at last in Indianapolis Surgical Institute?"

Miss L. "Yes sir; and one winter in Florida."

Dr. Dowie:—"How long were you there?"

Miss L. "Ten months."

Dr. Dowie:—"What brought you here?"

Miss L. "I heard through friends, of Dr. Dowie's Divine Healing Homes, and I believed that the Lord would heal me. And I came during the World's Fair."

Dr. Dowie:—"When Buffalo Bill was holding forth across from the Tabernacle. When 'Custer' was being massacred twice a day; and we were being massacred too?"

Miss L. "Yes sir."

Dr. Dowie:—"Yes; and the Lord healed you?"

Miss L. "Yes sir."

Dr. Dowie:—"How have you been since then; well?"

Miss L. "Yes sir; comparatively well."

Dr. Dowie:—"You were able to go back to your duties; and are doing without the ice-bag and without the brace, and able to get about and do anything that you needed?"

Miss L. "Yes sir."

Dr. Dowie:—"Is there anything that you want to add?"

Miss L. "Only to thank God, and to say that I hope others afflicted will come and be healed likewise."

Dr. Dowie:—"Amen."

Miss Fannie Law. May I ask Miss Law's father and mother to stand up? Mr. Charles H. Law, of Cincinnati, Mrs. Law, and their daughter, Miss Fannie. Now I believe, Mr. Law, if you were to tell the story of your daughter's healing they would believe you just from your very looks. Will you not just tell what the Lord has done for your daughter. Now he did not expect that. I know."

MR. C. H. LAW, OF CINCINNATI, TELLS OF HIS DAUGHTER'S HEALING.

"Doctor, I didn't expect to be called upon; but it gives me great pleasure to say that my daughter's case was very similar to that of Miss Long's. She received about the same treatment that Miss Long received. She had the attention of four physicians after coming from Indianapolis, at our own home; and it seemed that she would get no better. She was confined to her bed, and wore a brace much like Miss Long's brace. Her brace is here. She came to the Divine Healing Homes and was healed. And she is here to-day in, I think, perfect health. (The brace worn by Miss Law was taken from the wall, and handed to Mr. Law.) This is the brace that she wore; and she was never without it. She wore it night and day. She also had another brace. She was seven

months, I say, at Dr. Allen's Institute, and came home not being cured. She was cured in 24 hours after she came to the Divine Healing Homes, through faith in Jesus."

Dr. Dowie:—"Will you please tell us, Miss Law, a little more than your father knows? The Lord healed you, did He not?"

Miss Law:—"Yes sir."

Dr. Dowie:—"How long did it take from the moment I laid my hands upon your back and prayed for the Lord to heal you?"

Miss Law:—"Just one moment."

Dr. Dowie:—"You were lying prostrate with the brace on?"

Miss Law:—"Yes sir."

Dr. Dowie:—"And the next moment—"

Miss Law:—"Without it."

Dr. Dowie:—"Sitting up?"

Miss Law:—"Yes sir."

Dr. Dowie:—"And the next minute you were walking?"

Miss Law:—"Yes sir."

Dr. Dowie:—"Can you walk here?"

(The platform was too crowded to allow her space to show how perfectly she could walk.)

Dr. Dowie:—"Mrs. Law, is that so?"

Mrs. Law:—"That is perfectly true, Doctor. She was troubled with sleeplessness."

Dr. Dowie:—"She was troubled with insomnia of a severe nature?"

Mrs. Law:—"Yes sir."

Dr. Dowie:—"Has that all passed away?"

Mrs. Law:—"Yes sir."

Dr. Dowie:—"What is the use of going to a surgical institute, when you can be cured by going to Jesus."

The congregation then sang with great joy one verse of the hymn, "All hail, the power of Jesus' name."

HEALED OF MALIGNANT DIPHTHERIA.

Dr. Dowie:—"Mr. B. Ekwall was healed of malignant diphtheria. Where do you live?"

Mr. E. "93 Walton Place."

Dr. Dowie:—"What were you healed of?"

"La Grippe and rheumatism."

Dr. Dowie:—"And what else, diphtheria?"

Mr. E. "Yes sir."

Dr. Dowie:—"This is the man whose affidavit was referred to in the court. My attorney did not read it. And it was read that this man swore that he was carried to the Tabernacle with diphtheria and was instantly healed. Judge Smith at once pounced upon that and said, "There is a case where Dr. Dowie admitted a case of diphtheria into the Tabernacle." I immediately told my attorney to get the judge to put me on my oath; and I immediately explained that he was not taken into the Tabernacle at all. Mr. Ekwall, you came to Tabernacle No. 1?"

Mr. E. "I did."

Dr. Dowie:—"You were almost dying?"

Mr. E. "Yes sir."

Dr. Dowie:—"The moment I heard of it I said to my janitor, Mr. Cotton, "What have you done with him?" He told me he was in the carriage. And I said, "I cannot send him away. Take him around the side of the Tabernacle, through the 10 foot entrance into my private room." I went into the private room and prayed with him, and put my finger in his throat. What happened then Mr. Ekwall?"

Mr. E. "Large lumps came from my throat."

Dr. Dowie:—"Immediately after I prayed with him large lumps came out of his throat. I want to say that I took all the risk. That he never was in the Tabernacle at all; and I find since I gave my evidence in court that the Tabernacle was about to be closed, that all the people had been prayed with. I thought when I was in court that it was at the beginning of the meeting; but I find it was at the end. How long did it take the Lord to heal you, Mr. Ekwall?"

Mr. E. "Just a minute."

Dr. Dowie:—"Mrs. Ekwall, is that true?"

Mrs. E. "All true."

Dr. Dowie:—"Do you give God all the glory?"

Mrs. E. "I do."

HEALED OF MALIGNANT DIPHTHERIA. ANOTHER CASE.

Dr. Dowie had been handed a letter written by a lady whose little boy had been healed of diphtheria. Dr. Dowie called the mother and the boy to the front of the platform, and presented the boy to the audience, then read the letter written by the mother.

CHICAGO, July 28th, 1895.

DEAR DOCTOR AND MRS. DOWIE:

I wish to give public thanks to the Lord for the healing of my little boy Charlie, who was healed of malignant diphtheria, through prayer to Jesus Christ. On the 3rd of July he was taken with a very sore throat; and upon examination found him to be suffering with diphtheria. I came out to the Tabernacle the 4th of July to have Dr. Dowie pray for him; but found he had gone out to Zion. I then sent a messenger to him with a request for prayer. When Dr. Dowie received the request, he prayed, and Charlie seemed to get a little better. But on the next day was again very much worse. I again went to the Tabernacle and met Mrs. Dowie in the healing room. I did not see Dr. Dowie, being informed he was down in the city on business. And I told Mrs. Dowie his condition, and she prayed for his recovery, in Jesus' name; and when I returned home, he was well. And the next morning his throat, which was one mass of canker, was perfectly clear; and the same day was able to be up and dressed. I also wish to thank Mrs. Dowie for her loving kindness to me when I went to her in my affliction. I thank and praise God for His wonderful love and Divine Healing.

Faithfully yours in Christ,

SARAH FRATCHEK.

Dr. Dowie:—(Speaking to the boy.) "Is that true, Charley?"

C. P. "Yes sir."

Dr. Dowie:—"Were you healed?"

C. P. "Yes sir."

Dr. Dowie:—"Were you very sick?"

C. F. "Yes sir."

Dr. Dowie:—"How did it feel? Were you choking?"

C. F. "Yes sir."

Dr. Dowie:—"And when Mrs. Dowie prayed with you what happened?"

C. F. "I was healed."

Dr. Dowie:—"And where was Mrs. Dowie?"

C. F. "In the Tabernacle."

Dr. Dowie:—"And where were you?"

C. F. "Home."

Dr. Dowie:—"What part of the city?"

C. F. "5537 Emerald Ave."

Dr. Dowie:—"Is that Englewood?"

C. F. "Yes sir."

Dr. Dowie:—"And are you quite well?"

C. F. "Yes sir."

Dr. Dowie:—"Is that so, Mrs. Fratcher?"

Mrs. F. "Yes sir."

Dr. Dowie:—"Please notice these two cases. The first was where the man was brought to us, and he was prayed with, and was instantly healed. And in this case we were not there, and my good wife prayed for him, and he was healed."

Mrs. Dowie:—"I would like to say a word about this case. This little boy was very much on my heart that day. It was at the teaching meeting on the Friday after the Fourth; and the Dr. was down in the dirty police courts of the city. And when this mother came to me I said if the Dr. would get home in time that night, I would go with him down to her

house, and see the child. I had been speaking that afternoon of the healing of Jairus, little daughter, his only child and when this mother came to me and told me that her little boy, her only child was dying; I said to her as Jesus said to Jairus, 'Fear not.' And we prayed, and I promised to go with the Dr. down to her home that evening if he got home in time. He did not get back from the city that night until nearly twelve o'clock; waiting for a jury to give a verdict as to whether he was a criminal or not, for praying with the sick. I prayed again, and I claimed that this child should not die, but live. And when the Dr. came home I told him about it, and asked him to pray for the child; and he prayed again. The following day a messenger came and told me that he was well. And I was so happy when the mother showed me the child last Thursday, and he was so bright and well.

BETTER AFTER SUFFERING TWELVE YEARS.

Dr. Dowie:—"Will Miss Julia Smith, of DuQuoin, Ill., please rise. Please tell us what the Lord has done for you."

Miss Smith:—"I praise God for spiritual as well as the physical blessing, since I came to the Divine Healing Homes. I had been an invalid for twelve years, suffering from nervous disease, and had been treated by different physicians. I was in the Sanitarium at Battle Creek, Michigan for eleven months. I am very much better and stronger. My healing is not yet perfect, Dr.; but I am very much better. I thank God. And I thank Dr. and Mrs. Dowie for this teaching.

HEALED OF KIDNEY DISEASE.

Dr. Dowie:—"Where do you live Mrs. Keiley?"

Mrs. K. "7012 S. Chicago Ave."

Dr. Dowie:—"You wish to testify that your daughter, Miss Ruth Keiley, was healed of kidney disease?"

Mrs. K. "Yes sir."

Dr. Dowie:—"And you were both Roman Catholic; and the Lord had fully converted you?"

Mrs. K. "Yes sir."

HEALED OF CATARRH OF THE THROAT.

Rev. A. Jones, Logansport, Ind.:—"I feel very grateful to God for clearing my voice; partially a year ago, and more thoroughly within the last two months, in connection with the prayers of our Bro. Dowie. I cannot tell the joy I feel in being able to take a deep long breath with pleasure. And now I can sing; which I could not with any comfort, before this healing. I thank God that the spiritual blessing surpasses the physical. The light of God shines with ten-fold more beauty upon the world and the kingdom of God than it did before. And now just one word. Three and four and five years the world shook under preparation of the World's Fair, and they made a great noise. But I rather think in the view of God, the great object was to bring Bro. Dowie to Chicago; for I rather think that had something to do with bringing this great benediction to this city. Oh that God may cause the wave of salvation to rise higher, and spread wider and sweep over the whole city. That this may spread over the whole earth, and that the time may come when all nations shall feel the mighty power connected with this great work.

HEALED OF CANCER IN THE THROAT.

Mrs. Pickle 763 Chicago Ave.

Dr. Dowie:—"What were you healed of?"

Mrs. P. "Healed of cancer in the throat."

Dr. Dowie:—"What doctors attended you?"

Mrs. P. "Had doctors in Ohio. It was in the convention held by you at Western Springs that I was healed."

HEALED OF INTERNAL TROUBLE.

Mrs. C. Miller, 77 W. Chicago Ave.

Dr. Dowie:—"You have been healed of what?"

Mrs. M. "Well I had an operation —"

Dr. Dowie:—"You have been healed of internal trouble?"

Mrs. M. "Yes sir."

Dr. Dowie:—"And what about your family? All converted?"

Mrs. M. "Yes sir."

HEALED OF CHRONIC HEADACHE, AND STOMACH TROUBLE.

Mrs. A. Rau, Blue Island, Ill.

Dr. Dowie:—"You have been healed of headache of 15 years standing? Also of stomach cramps?"

Mrs. R. "Yes sir."

Dr. Dowie:—"It is a wonder you have a head. And do you live at Blue Island?"

Mrs. R. "Yes sir."

Dr. Dowie:—"We are coming out that way."

Mrs. R. "I know; I am waiting for you."

Dr. Dowie:—"Are you healed now?"

Mrs. R. "Yes sir."

Dr. Dowie:—"And whom do you praise now?"

Mrs. R. "The Lord."

HEALED OF INFLAMMATORY RHEUMATISM.

Elizabeth Pettiford, 14 Union Park Place.

Dr. Dowie:—"What were you healed of?"

E. P. "Healed of inflammatory rheumatism and rupture."

Dr. Dowie:—"How long did you have the rupture?"

E. P. "Six years."

Dr. Dowie:—"Are you perfectly healed?"

E. P. "Yes sir."

HEALED OF HEMORRHAGE OF THE LUNGS.

J. F. Bly, 1716 59th St.

Dr. Dowie:—"Were you healed of hemorrhage of the lungs while at Huntington Indiana?"

Mr. B. "Yes sir."

Dr. Dowie:—"Through my prayer or through your own?"

Mr. B. "Through my own."

Dr. Dowie:—"Are you healed?"

Mr. B. "Yes sir."

Dr. Dowie:—"What directed your attention to Divine Healing?"

Mr. B. "The word of God."

Dr. Dowie:—"Anything else?"

Mr. B. "Not that I can remember."

HEALED OF TUMOUR.

Mrs. E. Congdon, 3523 Rhodes Ave.

Dr. Dowie:—"Were you healed of tumor?"

Mrs. C. "I was."

Dr. Dowie:—"How long did you have it?"

Mrs. C. "Three years."

Dr. Dowie:—"Is it gone?"

Mrs. C. "Yes sir."

Dr. Dowie:—"Are you quite healed?"

Mrs. C. "I am perfectly well."

HEALED OF PAIN IN KNEE JOINT.

Florence Bishop, Meriden, Kansas.

Dr. Dowie:—"You were bothered with a pain in your knee joint, which grew worse for 23 years until it went all through your body giving you bad attacks of Heart disease?"

F. B. "Yes sir."

Dr. Dowie:—"All pain is gone; and you had that pain 23 years?"

F. B. "Yes sir."

HEALED OF INTERNAL DISEASES.

Mrs. Frank Cotton, 253 E. 62nd St.

Dr. Dowie:—"You were healed of internal diseases?"

Mrs. C. "Yes sir."

Dr. Dowie:—"How many doctors did you have?"

Mrs. C. "Nineteen doctors."

Dr. Dowie:—"Its a wonder you are living. Are you well now?"

Mrs. C. "Yes sir."

Dr. Dowie:—"I know you are; because you work hard."

CURED OF TOBACCO AND LIQUOR HABIT.

Edward Sullivan, 5914 La Salle St.

Dr. Dowie:—"What has the Lord done for you?"

Mr. S. "I have been a 'stink-pot' for 40 years."

Dr. Dowie:—" (Speaking to the audience) 'Do you know what that means? He means he used tobacco 40 years. What did the Lord do for you, Mr. Sullivan?'"

Mr. S. "The Lord healed me of tobacco and whisky."

Dr. Dowie:—"And whisky too?"

Mr. S. "Yes sir."

Dr. Dowie:—"And the Lord converted you? You were a Roman Catholic?"

Mr. S. "Yes sir."

Dr. Dowie:—"And your daughter, Mrs. Casey, has been healed of cancer?"

Mr. S. "Yes sir."

Dr. Dowie:—"Has anybody else been blessed?"

Mr. S. "My little grand-child was healed."

HEALED OF LUNG TROUBLE.

Mr. C. Elma, 5025 Forrestville Ave.

Dr. Dowie:—"What were you healed of?"

Mr. E. "Lung trouble, Dr."

Dr. Dowie:—"How long did you have this lung trouble?"

Mr. E. "Fifteen years."

HEALED OF NEURALGIA OF HEAD AND STOMACH.

Mrs. H. E. Merrifield, 6247 Oglesby Ave.

Dr. Dowie:—"What were you healed of?"

Mrs. M. "Neuralgia of the head and stomach; and of internal trouble."

Dr. Dowie:—"How long were you sick?"

Mrs. M. "About 15 years."

Dr. Dowie:—"What doctors?"

Mr. M. "A good many."

Dr. Dowie:—"Name some of them?"

Mrs. M. "Dr. Lumley, Dr. Copeland, Dr. Watkins who ordered me to the hospital, and that frightened me."

Dr. Dowie:—"And the Lord healed you?"

Mrs. M. "It is better to be healed by the Lord than to be frightened by the doctors."

HEALED OF INTERNAL DISEASES.

Mrs. Nettie Huber, 462 W. 15th St.

Dr. Dowie:—"Were you healed of Internal troubles?"

Mrs. H. "I was."

Dr. Dowie:—"Were you operated on?"

Mrs. H. "I wasn't but the doctor said I ought to be."

Dr. Dowie:—"What doctors?"

Mrs. H. "Dr. Wolfe of Taylor St., was one."

Dr. Dowie:—"What kind of a man is he, good or bad?"

Mrs. H. "He is a good christian man."

Dr. Dowie:—"Let's hear about him, then."

Mrs. H. "And Dr. Edward of Wood and 21st Sts. also said that I should go through an operation. I was frightened; and said I would rather die. A good lady friend came to me and told me about Dr. Dowie who prayed for the sick people; and I came here, and was instantly healed. That is almost two years ago now."

Dr. Dowie:—"Are you perfectly healed?"

Mrs. H. "Yes sir. And I praise the Lord for sending Dr. Dowie here."

HEALED OF DISLOCATED SHOULDER.

J. R. Palmer, 42 Woodland Park.

"I fell from a bicycle, on the North Side, and dislocated my shoulder. My friends wanted me to call a physician. I could not undress myself when I went to bed at night; and the next morning I could not dress. But before noon I could put my arms over my head just as easily as I can now. I was also healed of stomach trouble. Anything greasy would boil on my stomach until I could hardly stand it. But I am healed now. When I gave up medicines I was healed."

Dr. Dowie:—"Do you think that you would have been healed if you had not given up medicine?"

J. P. "No sir; the more I took, the more I had to."

Dr. Dowie:—"That's true."

HEALED OF FEVER.

Mrs. Annie Bostrow, 5470 Monroe Ave.

Dr. Dowie:—"What were you healed of?"

Mrs. B. "I was healed of fever. I was at the point of death; and the Lord healed me."

HEALED OF MANY DISEASES.

A. G. Myrman, 120 Larrabee St.

Dr. Dowie:—"What has the Lord healed you of? Many diseases, among them blood poisoning?"

A. M. "Yes sir."

Dr. Dowie:—"Are you quite well?"

A. M. "I am; thank God."

HEALED OF RHEUMATISM AND HEART TROUBLE.

Mrs. L. S. Pease, 1093 Winona St.

Dr. Dowie:—"You were healed of rheumatism?"

Mrs. P. "Yes sir."

Dr. Dowie:—"And ossification of the heart?"

Mrs. P. "Yes sir."

Dr. Dowie:—"Please tell who said you had ossification of the heart."

Mrs. P. "Dr. Pease, Dr. Foster, and Dr. Hunt."

Dr. Dowie:—"Each said you had ossification of the heart?"

Mrs. P. "Yes sir."

Dr. Dowie:—"How is your heart now?"

Mrs. P. "Perfectly well; I have no trouble now."

MR. C. H. STRICKLER, of 305 W. 12th Street, testified to healing of rheumatism.

HEALED OF CONSUMPTION AND OTHER DISEASES.

P. D. Johnson, 5355 Armour Avenue.

Dr. Dowie:—"What has the Lord healed you of, Bro. Johnson?"

P. J. "The Lord has healed me of tobacco, whiskey, and of consumption and of inflammatory rheumatism. I seemed locked up in my hips and everywhere. Monday night I ran up the steps. And a few days ago I ran a race and won."

Dr. Dowie:—"That is good."

A MIXTURE OF DISEASE AND SIN.

Mr. Thomas Drysdale, 925 50th Street:—"I thank God for the first day that I ever heard Dr. Dowie preach. For since I heard him preach, I trusted the Lord Jesus; and I believed He was the same today as He was when here on earth in the flesh. And I have been healed of stomach trouble and bronchitis, and whiskey and tobacco; and I am healed. And I thank God for it, and Dr. Dowie."

HEALED OF ASTHMA.

Miss Bertha Tashman, 1705 California Avenue.

Dr. Dowie:—"You have been healed of asthma?"

Miss T. "Yes sir."

Dr. Dowie:—"How long did you have it?"

Miss T. "Five years."

Dr. Dowie:—"What doctors attended your case?"

Miss T. "Dr. Grimm and others."

HEALED OF RHEUMATISM, ETC.

Mrs. White, 1146 48th Street.

Dr. Dowie:—"You are healed, madam, of what?"

Mrs. W. "Rheumatism."

Dr. Dowie:—"What else?"

Mrs. W. "Many other internal things."

Dr. Dowie:—"Are you perfectly healed?"

Mrs. W. "Yes; and I give God all the glory."

HEALED OF LA GRIPPE, ETC.

Mrs. Maria Shaw, Mecca, O.

Dr. Dowie:—"Were you healed of LaGrippe?"

Mrs. S. "Yes sir."

Dr. Dowie:—"And what else?"

Mrs. S. "And quinsy."

Dr. Dowie:—"And you were in the Divine Healing Homes?"

Mrs. S. "Yes sir."

Dr. Dowie:—"And the Lord has brought you back again?"

Mrs. S. "Yes sir."

Dr. Dowie:—"It is a wonder you were not afraid to come back?"

Mrs. S. "No; I know something about the Lord. Praise His name."

HEALED OF CONSUMPTION.

Mrs. A. Hawkinson, 21 Samuel Street.

Dr. Dowie:—"Have you been healed of consumption?"

Mrs. H. "Yes sir."

Dr. Dowie:—"And the Lord has blessed you?"

Mrs. H. "Yes sir."

HEALED OF IMPERFECT SIGHT.

Miss Mary Washburn, 788 Jackson Boulevard.

"I wore glasses eleven years. I took them off, and asked the Lord to heal my eyes. He healed my eyes; and I have not had the glasses on since."

HEALED OF INTERNAL TROUBLE.

Miss F. Van Gundy, 315 Park Avenue.

Dr. Dowie:—"The Lord has blessed you, Miss Van Gundy?"

Miss V. "Yes sir."

Dr. Dowie:—"And he has healed you of internal and other diseases?"

Miss V. "Yes sir."

Dr. Dowie:—"Are you perfectly well?"

Miss V. "I am perfectly well. And I have worked the last few months every day and night, until ten and eleven o'clock, and I have gained 15 pounds. I can eat five meals a day."

Dr. Dowie:—"Oh, is not that shameful! Whatever will happen to the doctors?"

STOMACH TROUBLE, ETC.

Miss Mary Bolle, 2524 Cottage Grove Avenue.

Dr. Dowie:—"What were you healed of?"

Miss B. "Stomach trouble."

Dr. Dowie:—"Were you also healed of weak eyes?"

Miss B. "Yes sir."

Dr. Dowie:—"How many doctors?"

Miss B. "One doctor."

Dr. Dowie:—"Who was that?"

Miss B. "Dr. Montgomery."

Dr. Dowie:—"And now the Lord has healed you?"

Miss B. "Yes sir."

INTERNAL AND HEART TROUBLE.

Mrs. Ella Caldwell, 827 12th street.

Dr. Dowie:—"Were you healed of internal disease and heart trouble?"

Mrs. C. "Yes sir."

Dr. Dowie:—"Are you quite well?"

Mrs. C. "Yes, I am perfectly well. And He has healed my mother of a tumor and has also healed her three times of LaGrippe. I think it was a week ago last Tuesday she was very bad all night; and the next day we sent a request to Dr. Dowie, and we trusted in God; and she was raised immediately."

HEALED OF TUMOR WHEN DYING.

Mrs. Jennie Paddock, 84 Ashland Street:—"I want to praise God for sending Dr. Dowie to Chicago, who preaches the full gospel of saving and healing through faith in Jesus. I want to praise God that when I was dying, given up by the doctors, Dr. Dowie prayed for me, when the doctors said I could not possibly live through the night. I had been in bed too hopeless to be operated upon. Dr. Mulfinger said nothing could be done for me. My side was turning blue; mortification had set in. I sent a request to Dr. Dowie at Western Springs. He prayed for me; and praise God, I was healed. I was able to be up the next morning. It will be five years the 7th of August. I have had the LaGrippe three times. I had eaten something, or sinned in some way; and I was taken very sick with something like cholera morbus. I sent a request for prayer to Dr. Dowie, and he prayed for me, and the Lord healed me. I have never taken any medicine from that day to this; and by the help of God I never will. Praise His holy name; He both saves and heals. He is the same loving Jesus, who saves and heals. May we stand by Dr. Dowie through this battle and all the while. The Lord has saved me that I might help others, and may the Lord enable me to

do a greater work."

RHEUMATISM, WHISKEY, AND TOBACCO.

A. Schmalgemeier, 109 Best Avenue.

Dr. Dowie:—"What has the Lord done for you?"

Mr. S. "I was healed of rheumatism, whiskey and tobacco."

Dr. Dowie:—"How long have you been using whiskey?"

Mr. S. "I guess forty years. And tobacco fifty years."

Dr. Dowie:—"How did the Lord take it out of you?"

Mr. S. "I came here, and the Lord took it out of me the same as if the wind took it away."

HEALED OF KIDNEY, LIVER, AND LUNG TROUBLE.

Fred Trampisch, 6726 Ada Street.

"I praise the Lord for what he has done for me. I was healed of Liver and Kidney disease, and Lung trouble. I was a beer drinker, whiskey drinker, and a smoker. I praise the Lord that I am a good man now."

Dr. Dowie:—"How long were you a 'Whiskey-pot'?"

Mr. T. "Twenty-five years."

Dr. Dowie:—"And a 'Stink-pot'?"

Mr. T. "The same."

Dr. Dowie:—"And the Lord healed you?"

Mr. T. "Yes sir."

WHISKEY AND TOBACCO.

H. N. Kudsk, 465 W. 14th Street.

Dr. Dowie:—"What did the Lord do for you?"

Mr. K. "He healed me of whiskey and tobacco."

Dr. Dowie:—"The Lord has made you clean, too?"

Mr. K. "Yes sir."

Dr. Dowie:—"I know your wife thinks so."

Mrs. Kudsk:—"Yes sir. I can kiss him now. And I hated him before."

Dr. Dowie:—"I guess you did not hate him: I guess it was the whiskey and tobacco that you hated."

Mrs. K. "Well I hated the whiskey and the tobacco; and he had it."

INTERNAL TROUBLES.

Mrs. Kudsk, 465 W. 14th Street.

"I was instantly healed of internal trouble and heart disease, and catarrh of the throat. I suffered for nine years and six months, until I came here to Dr. Dowie; and was healed through faith in Jesus. I am now perfectly healthy and happy. I have no pains in any way. I have not tasted a drop of medicine since last Easter; and I do not intend to take another drop."

TUMOR IN THE LIVER.

Mrs. Louisa Rosenthal, 1033 N. Oakley Ave.

Dr. Dowie:—"What has the Lord done for you?"

Mrs. R. "I suffered from a tumor in the Liver, and from nervousness and rheumatism."

Dr. Dowie:—"And are you perfectly healed?"

Mrs. R. "Yes sir."

Dr. Dowie:—"Thank God."

Dr. Dowie then closed the testimony part of the meeting. If time had permitted the following persons, who were on the platform, would have given testimony to healing.

Katie Blaich, 4419 State St. Healed of rheumatism of seven years standing. Also lung and heart trouble.

Mrs. Deist, 1943 90th St. Dauphin Park, Ill. Healed of stiff hip-joint, of 23 years standing. Imperfect eye-sight. Internal trouble.

A. J. Beake. Healed of rheumatism.

Chas. W. Post, 355 Webster Ave. Healed of throat and lung trouble.

A. H. Best, New Wilmington, Penn. Healed of piles, rheumatism and catarrh.

Mrs. Ford, 3019 Dearborn St. Healed of scrofula.

Miss Minnie Creeth, 304 Woodlawn Terrace. Healed of female weakness.

Miss Mary E. Morrow, 1506 Garfield Blvd. Healed of kidney trouble, and severe attack of asthma.

Y. Ekwall, 94 Walton Place. Healed of lagrippe.

Geo. P. Schreiber, 7316 Lexington Ave. Healed of poly-pus. Bleeding Piles. Smoking.

Mary L. Schreiber, 7316 Lexington Ave. Healed of rheumatism of six years standing.

C. M. Henderson, 6617 Laffin St. Healed of Sciatic rheumatism. Bronchitis. Kidney trouble.

Mrs. Frances Shuman, 196 W. 19th St. Healed of rheumatism and heart disease.

Miss Bertha Schulz, 148 Larabee St. Healed of lung trouble. Catarrh. Sore hands.

H. E. Osborn, Coatesville, Penn. Healed of dyspepsia and sore foot.

Mrs. Geo. Harkness, 452 35th St. Healed of rheumatism

Mrs. Fanny Ralston, 5355 Armour Ave. Healed of a complication of diseases.

Mrs. Morrow, 1508 Garfield Blvd. Healed of headache of eight years standing.

Miss Laura Lawrenzen, 726 W. Division St. Healed of water in the lung. Partial blindness. Urinary trouble. Doctors wanted to perform an operation.

W. H. Handyside. Healed of the use of tobacco of 15 years. Chronic stomach trouble of 10 years; and of headache.

J. M. Colley, Streator, Ill. Healed of catarrh of the head and stomach. Also of kidney and liver trouble.

Mrs. C. W. Post, 355 Webster Ave. Healed of piles.

Frank Post. Healed of lung trouble.

May Post. Healed of throat trouble. Also chilblains.

Mrs. White, 87 90th St. Asthma of over 20 years standing. Rupture 7 years standing.

Mrs. Mary Blank, 720 54th Court. Internal trouble.

Mrs. J. H. Colley, Streator, Ill. Healed of chronic constipation. Also neuralgia of the heart lately healed in answer to prayer of her husband.

Mrs. M. L. Menges, 590 Halsted St. Sciatic rheumatism; marvelously improving.

Miss Rebecca Robinson, 272 90th St. Healed of blindness, rheumatism, and abcess.

Alvina Trampisch, 6720 Ada St. Healed of heat trouble, lagrippe, and female trouble.

Miss Carrie Miller, 718 54th Court. Healed of catarrh and lung trouble. Partial healing of internal trouble.

Mrs. A. Jones, Logansport, Ind. Internal trouble and constipation. Eyesight improving.

Mrs. J. S. Marsh, 4351 Cottage Grove Ave. Healed of catarrh and nervous prostration. Also rheumatism.

Mrs. Fuhr, 355 W. Chicago Ave. Healed of internal trouble of 7 years standing.

Miss Lenora Scott, 620 E. Main St., Columbus, Ohio. Healed of stomach trouble.

Harvey Thomas, 6010 Princeton Ave. Healed of catarrh in the head.

Miss Johnson, 6316 Washington Ave. Healed of fibroid tumor

G. W. Stahlman, 6448 Stony Island Ave. Healed of typhoid fever.

Mrs. Barr, 11573 Clark St. Healed of tuberculosis, and dislocation of several organs. Also heart disease and indigestion of nine years standing.

Miss Cora Carley, 6140 Peoria St. Healed of total deafness.

Mrs. O. F. Long, 2036 Carroll Ave. Healed of paralysis of eight year standing. Had been blind in one eye; received the sight. Healed also of abcesses internally.

Mrs. A. Schamlgemeir, 109 Best Ave. Healed of stomach trouble of eight years standing.

Mrs. Rosa Peetz, 751 Washtenaw Ave. Healed of internal trouble.

Mrs. Dowling, 938 W. 53rd St. Healed of nervous prostration, internal trouble, spinal irritation, and lung trouble.

Marietta Cospier, Geneva, Ind. Partial healing of nervous prostration, internal troubles, and rheumatism.

Mrs. Malcolm, 909 38th St. Healed of abcess in the side.

Toff Tollson. Healed of female trouble. Also of rheumatism of 26 years standing. Also of sick headache.

Geo. W. Madden, Harvey, Ill. Healed of neuralgia.

Wm. Bennewale, Harvey, Ill. Healed of consumption.

Miss Rose Sternberg, 475 Claremont Ave. Healed of tumor and weak spine.

Miss Frederick, Fairbault, Minn. Healed of headache,

Miss Haacker, Dundee, Ill. Healed of stomach trouble of 18 years standing. Also of tuberculosis.

Mrs. Schweichler, 599 N. Lincoln St. Partially healed of stomach trouble; and of trouble in the wind-pipe.

Mrs. C. Sack, 3420 State St. Healed of dyspepsia and other internal troubles:

Joseph Schmerl, 935 Mitchell Ave. Healed of Infidelity, tobacco and drinking habit, gambling. Also of tapeworm, and rupture of 14 years standing.

William Emmel, 916 Larrabee St. Healed of symptoms of locomotor ataxia. Had been sick seven years.

Miss Mary Moser, 758 63rd Court. Healed of palpitation of the heart. Also of rheumatism, and of a stiff joint.

Otilla Wilker, 1049 West Adams St. Healed of lameness which she had from birth.

Annie Wilker, 1049 West Adams St. Healed of asthma of five years standing.

Mrs. Heck, 6343 Arney St. Englewood, Ill. Healed of heart disease. Internal trouble. Also affection of the brain.

Mrs. Hamilton, 380 Henry St. Healed of nervous prostration.

Mrs. M. J. Handyside, 95 Fairfield Ave. Healed of rupture. Internal trouble. Paralysis in right side. Was sick ten years; and wore a brace for 8 years.

William Hamilton, 380 Henry St. Healed of piles, whisky, tobacco, infidelity.

Mrs. Henderson, 6617 Laffin St. Healed of throat trouble of 32 years standing. Also internal trouble of five years standing.

Ida Boller, Hincley, Ill. Healed of nervous headache. Also sprained ankle greatly improved. Spinal trouble.

Mrs. Will, Oak Park, Ill. Healed of dropsy.

Mrs. Ella R. Canary, 1401 70th Court. Healed of nervous prostration and heart trouble. Her 12-year old son healed of scarlet fever, 6-year old son healed of high fever and ulcerated sore throat.

H. M. Kindle, Goshen, Ind. Partial healing of constipation of years standing.

Mrs. Sarah Johnson, 131 53rd St. Healed of heart disease stomach trouble, internal trouble, nervous chills and prostration.

Mrs. Ida Peterson, 6030 Green St. Healed of headache and heart trouble. Also of rupture.

H. Irwin, Coatsville, Penn. Healed of lung trouble.

Mr. Copeland, 4445 Langley Ave. Healed of strangulated hernia.

S. Lewis, 3983 Vernon Ave. Healed of use of tobacco. Also healed of dislocated shoulder.

Dr. Dowie then said:—"Let all who have been healed through faith in Jesus rise; all in the meetings. (Hundreds on the platform, and some on the ground floor stood up.) Ye are my witnesses saith the Lord. Are you God's witnesses that you have been healed through faith in Jesus? Can you say I am?"

All standing said, "I am."

Dr. Dowie:—"Halleluiah! All in this audience who believe that these testimonies are the testimonies of honest and sincere people rise to your feet.

Nearly the whole congregation stood to their feet. But a few remained seated.

Dr. Dowie:—"Oh you miserables that are sitting. All who do not believe stand on your feet.

No one arose.

Dr. Dowie:—"They are sitting on the fence."

"I want to rejoice in the Lord. What shall we do, but

say that the Lord has healed. Every one in this building who believes that Jesus Christ is the Saviour and the cleanser of his people to-day as well as 19 centuries ago, stand."

The whole congregation, apparently, stood.

Dr. Dowie:—"All who do not believe that, stand."

No one arose.

Dr. Dowie:—"Not a single dissenting voice."

"Praise God from whom all blessing flow" was then sung by the large audience.

Dr. Dowie:—"Now beloved friends, I hardly know where we are going to put the witnesses after a while. When we get out to Zion we will have room for you all. Pray that the Lord will open up the way for us to build the temple at Zion. What do you say? (Cries of "Yes" all over the audience) Now the Lord bless you. You all believe that God has been healing this people. There is not one person of any sense that will think for a moment that these testimonies have been fixed up. (Then addressing these who had been healed) Have I ever asked any one of you to give me one single cent for my prayers or for this healing? (Cries of "No.") Any one of you who can say that I have, speak out. (Not one voice) We give God the glory. We declare that Jesus Christ is the same yesterday, to-day, and forever. The hand-writing is on the wall. Oh may the time speedily come when people will take their sickness to the Lord, instead of going to surgeons and physicians to be poisoned. When they shall take their bodies to their God, and say, 'My Father, thou didst make this body; in Thy mercy forgive my sins, which is the cause of my sickness, and take my sickness away.' And God will do it; and give you the joy of his salvation too. May God strengthen you. May God strengthen me. Let me have your prayers and your sympathies, wherever you may be. Hold up my feeble hands, that the battle may be for the Lord."

"All hail the power of Jesus" was then sung, and the benediction pronounced. "Beloved abstain from all appearance of evil. And the very God of Peace himself, and sanctify you wholly. And I pray God that 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, the fellowship of the Holy Spirit, abide in you, bless you, and keep you; and all the Israel of God everywhere, forever, Amen.

THESE words spake Jesus, and lifted up his eyes to heaven and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee.

As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

I pray for them; I pray not for the world, but for them which thou hast given me: for they are thine.

And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

While I was with them in the world, I kept them in thy name; those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled.

And now come I to thee, and these things I speak in the world, that they might have my joy fulfilled in themselves.

I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil.

MAP

SHOWING LOCATION OF ZION, AND MEANS OF RAILWAY TRANSPORTATION.

We publish on page 560 a sketch map prepared by Mr. B. J. Ashley our Engineer, of the location of ZION, and the means of transportation.

It will be seen that the tracks of the Chicago and Rock Island Railway run through our little city.

It is also near to the Illinois Central, the Chicago and Grand Trunk, the Calumet Belt Line, and the Chicago Central, the last of which has connections with the Baltimore and Ohio, and the Great Northern. All these lines have depots at Blue Island, two and a half miles from our southeastern boundary, and there is little doubt that several of these lines will run to ZION, because of the large passenger traffic which is to be procured.

We have at present to Zion Tabernacles and the Homes a traffic of about ten thousand fares per week, and when we get to ZION it will not be long, God willing, before it is fifty thousand fares weekly. It is probable that the people who come to the present Tabernacles spend on car fares an average of about \$600 per week, which is equal to \$31,200 per annum. That sum is the interest at 5 per cent on \$624,000. When it is remembered that thousands have been kept away from our present location, especially on the Lord's Day in consequence of the lack of room to contain them, and the many hindrances which our present limited accommodations impose, it will be seen that the prospects apart from the settlement, as we expect, of several thousands of families in ZION, are from a railway point of view very brilliant.

We believe that competition will reduce fares very considerably, and that the other lines will get as near ZION as possible. Nor can we doubt that the assurances of the Chicago & Rock Island which already runs through the ground will be fulfilled, for it is to their interest, and that is about the only argument that a railway corporation understands.

If we suppose the increase of traffic to be only three times as much as at present, and add the freight to be earned by the railways in bringing materials for the building up of ZION, it is probable that the revenues of railways from ZION will be about \$150,000, per annum, an interest at 5 per cent on a sum of \$3,000,000. These figures show that we have a right to expect low rates and competing transportation to ZION. The time of the journey from the center of the city is about fifty minutes now, and with Express Trains it can be reduced to less than 45 minutes. The ZION EXPRESS will soon we trust be a railway feature in suburban traffic.

Whilst, as will be seen, ZION is outside of the limits of the city, it is close to it, and our friends whose business compels them to go to Chicago every day will find that they can do so with even more ease than by living in many parts of the West and North sides, and even of the South side. In addition to this are all the great advantages of living outside of the city.

To those who are acquainted with the city and its transportation facilities, there will be only one opinion, and that is that ZION is situated where it can be easily reached from all parts of the city, and is in every respect a most desirable location from a city point of view.

For the convenience also of our friends coming from all points outside the city it is most favorably located, and in many cases it will not be necessary to enter the heart of Chicago at all. Coming from Canada and the East on the Grand Trunk, etc. our friends will be able to transfer at Blue Island, 2½ miles distant, and also from the South on the Illinois Central, etc. The Rock Island Depot, is in the very heart of the business section of Chicago, on Van Buren street, and it is easily reached by transfer coaches from every other Railway Depot in the city.

The question of location, and rapid transit facilities is of the first importance in connection with the selection of a site, and a careful study of the map will convince our friends that we have succeeded in securing such a site for ZION.

HOW TO REACH ZION TABERNACLES AND THE DIVINE HEALING HOMES.

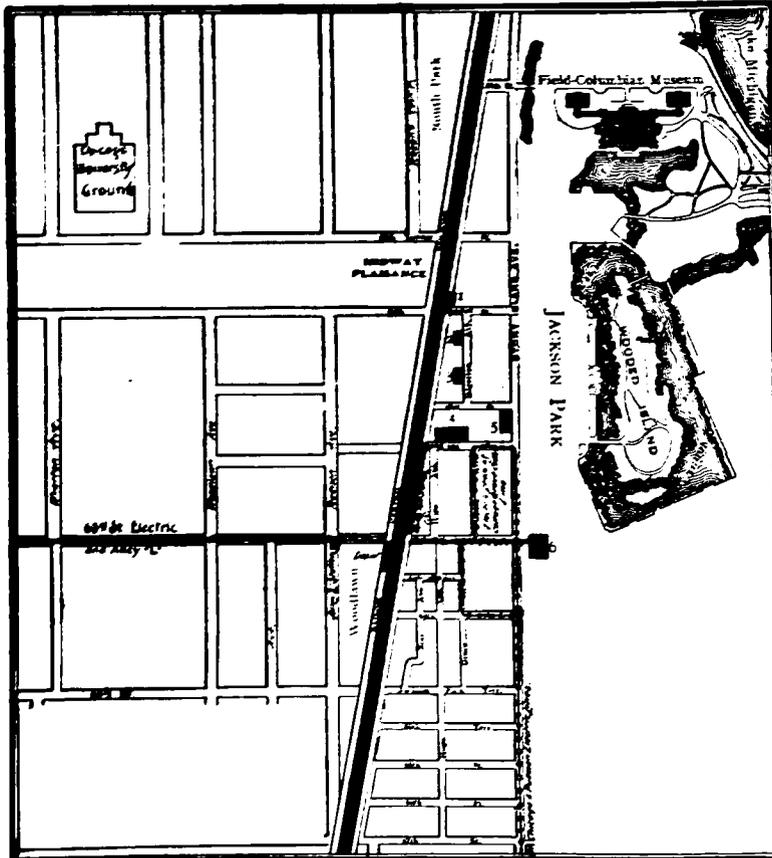
MANY of our friends from distant places find some difficulty in reaching us. Many have been misled by evil disposed persons on the railway cars, the street cars, and at the depots.

We give here a diagram of the locality of our various Institutions, which are situated, as will be seen, close to Jackson Park, the site of the recent World's Fair and the Midway Plaisance.

For those who arrive in Chicago from distant points, it is well to take a Parmelee Transfer Coach to the Illinois Central Depot at 12th Street, and take the Local Suburban Train to 60th Street, which is close to Divine Healing Home No. 1. It is well to check all baggage on the incoming trains with the

Those who desire to come out by the Cable and Electric Street Cars (fare 5 cents, can take these cars from the center of the city on either Wabash Avenue or State Street, and will transfer from the Cable to the Electric cars at 63rd Street, going to the end of the Electric line at Stony Island Avenue, as shown on the diagram. The distance from thence to the Tabernacles is one block. The time by this route is one hour.

Those who desire to come out by the Elevated Railroad can take the Cars at the Depot in Congress Street, near State Street, and go to the end of the line at Stony Island Avenue, which is the same distance from the Tabernacles as the terminus of the Electric line. The time of journey is about 40 minutes.



1. 60th St. Depot Illinois Central Railway.
2. Divine Healing Home No. 1.
3. Divine Healing Home No. 3.
4. Zion Tabernacle No. 1. and Divine Healing Home No. 2.
5. Zion Tabernacle, No. 2, Zion Refectory, and Zion Publishing House.
6. Alley Elevated Railroad and Cable Car Line Depots.

baggage agent who comes through asking passengers if they wish their baggage checked. Simply give the agent the address as 6020 Edgerton Avenue, Chicago. Get a receipt check from the agent for the baggage, and there will be no need to fear loss.

The quickest and best route to the Homes from the center of the city is by the Illinois Central Railway. Express and Local Trains run very frequently. The Express Trains can be taken at Randolph St. or VanBuren St. Depots only. The journey takes about 15 minutes, and they run every half hour. The Suburban Trains run much more frequently and take about 26 minutes. The fare by these trains is 10 cents.

With these instructions in their hands our friends need not to ask more than a simple direction to the various places named, and it is nearly always best to ask that direction from a police officer, and not from a stranger, should an emergency arise. There are wicked persons on almost every train and street car who would take pleasure in turning our friends away from Zion Tabernacle. Police officers are not always to be trusted: for they have hindered and misdirected many. Ask as few questions as possible.

We trust that these directions will prove helpful to our friends and save them much trouble.

THE FOLLOWING PUBLICATIONS CAN BE HAD AT

ZION PUBLISHING HOUSE

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.....CONDUCTED BY.....

THE REV. JOHN ALEX. DOWIE AND MRS. DOWIE,

Meetings will be continued in
ZION TABERNACLE No. 2,
6104 Stony Island Avenue, opposite Jackson Park
DURING THE MONTH OF AUGUST.

LORD'S DAYS: 10:45 A. M., 2:45 P. M. and 7:45 P. M.

TUESDAYS: 2:45 P. M.

THURSDAYS: (CHILDREN'S DAY) 2:30 P. M.

FRIDAYS: 2:45 P. M.

SPECIAL NOTICE.

THREE PRAISE AND TESTIMONY MEETINGS

Will be held in the TABERNACLE on LORD'S DAY, AUG. 25th, at 10:45, 2:45 and 7:45 P. M., when many who have been saved and healed through faith in Jesus will testify. "All manner of sickness, and all manner of diseases" will be represented. The crutches, braces, trusses, boots, plaster casts, cots, etc., represented in the picture, "Captured from the Enemy," will be exhibited above the platform.

THE MORNING MEETING will be given to TESTIMONIES OF CHILDREN AND YOUNG PEOPLE.

There are no charges of any kind made. Free-will offerings only are received. All persons who desire to see Dr. Dowie for healing must apply for tickets to the Rev. Dr. Speicher at the close of the Lord's Day services.

DIVINE HEALING HOMES

Conducted by The Rev. John Alex. Dowie and Mrs. Dowie

HOME No. 1,

(Where Doctor and Mrs. Dowie personally reside) is situated at 6020 Edgerton Avenue, close to the 60th Street Station of the Illinois Central Railway.

HOME No. 2,

Is situated at 253 E. 62nd St., next door to the Tabernacle.

HOME No. 3,

Is situated at 6034 Edgerton Avenue, three doors south of Home No. 1.

Personal application by intending guests must be made at Home No. 3 to the Steward of the Homes.

Letters must be addressed to Dr. Dowie.

Terms will be forwarded on application.

He sendeth His word



and healeth them.

LEAVES OF HEALING

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.

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CHICAGO, SEPTEMBER 6, 1895.

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6100 Stony Island Ave., Chicago.

CHICAGO, ILLINOIS, - SEPTEMBER 6, 1895.

EDITORIAL NOTES.

"THE Lord is a Sun and a Shield."

"THE Lord will give grace and glory."

"No good thing will He withhold from them that walk uprightly."

How good it is to keep in the Sunlight of God's love.

"THE Light shineth in darkness, but the darkness comprehendeth it not."

THE light of God's Eternal Truth is searching out the dark places of earth. Men are smitten with blindness. But God is removing the scales from their eyes.

THE spiritual darkness of the world is still very dense. Like the darkness of Egypt, it can be felt. But darkness is a negative condition: light a Positive Force.

How wonderful are God's ways! Drop a seed into the dark earth. In due time there bursts from the damp mould a tiny plant. Encouraged by the warm rays of the sun, it lifts its head higher and higher. Beautiful flowers cover the spreading branches. These develop into delicious fruit. But cut off the sunlight, and there would have been only a stunted scraggy growth. There would have been no fruit.

IT is the sunlight that brings plant life to perfect maturity. It is the sunlight that causes plants to grow perpendicularly.

IT is the same in the moral and spiritual realm. Let a man hide in the darkness of sin and unbelief, and his spiritual stature will be small, his life crooked and warped. Bring him into the light, and he has new aspirations, new hopes. The crooked ways are made straight. The horizontal back bone of the animal becomes the perpendicular spinal column of the Man.

SUCH is the wonderful transforming power of the Light of God.

"THE Sun of Righteousness has arisen with healing in His wings."

HEALING for Spirit, and Soul, and Body.

PRaise God for His wonderful out pouring of blessing on last Lord's Day. Zion Tabernacle was filled both morning and afternoon. Particularly during the afternoon service was the building thronged with men and women eager to hear the Wonderful Story of a Full and Free Salvation.

WAVE after wave of spiritual blessing followed the earnest presentation of God's Truth. Men were awakened from the lethargy of sin as the Light of Heaven streamed down into their hearts, and when the call for Repentance and Consecration was made, scarcely a soul in all the large audience could resist the pleadings of the Holy Spirit.

MANY hundreds arose at each meeting and publicly confessed their sins, and professed their faith in the Lord Jesus Christ as their Saviour and Healer.

PRaise God for the continuous revival in Zion. Nothing Laodicean whatever about it.

PRaise God for the convincing power of the restoration of the diseased or disabled body to health by the loving touch of the hand of God. "Happy is that people whose God is the Lord."

"The Lord is with His people,
As in the Ancient days,
Rejoice, for faith is Victory,
Be glad for Prayer is Praise."

THE prayer of faith is as sweet incense unto God. The prayer of faith is the truest, the most acceptable form of worship that we can offer. And we cannot help rejoicing that God is continually hearing the prayer which honors Him. "His arm is not shortened." The thanksgiving of hundreds are ascending to heaven daily for what God has done in their bodies.

AND yet the cry comes from all parts of the earth, "pray for us." The burden of the cry of all these suffering ones is a very heavy one. But we know of One who is willing to take the burden. His invitation is extended to all: "Come unto me all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."

"You are coming to a KING,
Large petitions with you bring;
For his grace and power are such,
None can ever ask too much."

LAST Lord's Day the Editor announced his desire and intention of taking a short rest from his arduous labors. He has had but seven days rest in over two years. He has preached every day, and many times has spoken several times a day, and has prayed unceasingly with the sick. According to his plans he went with his family on Monday for the Atlantic coast.

ALL the meetings have been held as usual during the week. Quite a large number of the guests in the Homes have remained, and others have come. God is blessing the Homes and the happy faces of the guests is the occasion for frequent remarks, "What an inspiration there must be in the association with such a happy lot of people." There are none so happy as those who have put their trust in the Lord. The saying of Jesus, "I came unto you not to bring peace, but a sword," is more than covered by His other statement, "Peace I leave with you. Peace I give unto you. Not as the world giveth, give I unto you."

"THE Lord of peace himself give you peace always by all means."

We ask you to pray for the Editor, that God's blessing be with him, that when he returns he may be strengthened for the heavy burden of labor that awaits him.

PRAY for Zion. Pray for us, as we endeavor to prosecute the work of the Lord in the absence of the Editor. Pray practically. The work needs your support.

MANY SUBSCRIPTIONS EXPIRE WITHIN THE NEXT FEW WEEKS. LOOK AT YOUR WRAPPER. SPEEDY RENEWAL WILL SAVE MUCH LABOR.

"BRETHREN, PRAY FOR US."

J. G. SPEICHER.

"WILT THOU BE MADE WHOLE?"

BY THE REV. JOHN ALEX. DOWIE.

'Tis a festival day. Thousands of visitors throng the roads to the city, and fill the air with their sacred songs and joyous greetings. The crowds press onward into the venerated city, which contains the Temple of the Most High God—Jerusalem. Near to one of the gates, known as the Sheep Gate, there is a pool, known as Bethesda, or, the House of Mercy. From its five porches the ceaseless moaning of many diseased and dying persons arrests the attention of One who never failed to pity and to heal. He turns aside, and finds amongst them a man who has lain long there, "waiting for the moving of the water." This man's infirmity had afflicted him for thirty-eight years. He looks in pity upon this weary, almost despairing being; and in sweetest tones of tender sympathy, He asks him the startling and apparently needless question:—"Wilt thou be made whole?" But He who speaks thus is no mocker: for, "Himself took our infirmities, and bore our sicknesses." (Matt. 8:17.) So the infirm man finds, for within a few minutes he is healed, and goes from the presence of the Great Healer "immediately made whole." The man was willing, Jesus was both able and willing, and, therefore, there was no delay: for there was no doubt to overcome, and faith triumphed. (John 5:1-9.)

These words may come into a house

"Where some are sick, and some are sad,
To some who never loved Christ well,
And now have lost the love they had."

My message to thee, my afflicted reader, is a very simple and beautiful one, which I deliver in my Lord's name. It is contained in His own question:—"Wilt thou be made whole?" He is unchanged, and even more, let me remind thee that He is unchangeable: for "Jesus is the same yesterday, and to-day, and forever." (Hebrews 13:8.) Only forsake thy sin, and thou wilt find that He "who forgiveth all thine iniquities," also "healeth all thy diseases." (Psalm 103:3.)

My reader may wonder if I really mean to teach all that these words imply. I do mean them: for I know their truth beyond all question. "Jesus of Nazareth" is the same, as, when in human form, he stood beside the pool of Bethesda. It is written, "God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil; for God was with Him." (Acts 10:38.) He still goes about doing good: for He has said, "Lo, I am with you alway." He still is able and willing to heal all that are oppressed of the devil: for he has bestowed the Holy Ghost, with powers and gifts of the same nature as He had in the days of his flesh. "The gifts of God are without repentance." (Romans 11:29.) Amongst these "spiritual gifts," Paul declares, are "the gifts of healing by

the same Spirit." (1 Cor. 12:9.) Those whom the Spirit wills may now be, and some are, endowed with these gifts. They have long lain dormant through unbelief and fear. But in Great Britain, America, and Australia these "gifts of healing by the Spirit of God" are in daily exercise. I can personally testify to that fact.

Disease is the enemy of man, and, therefore, of God. All that hurts, hinders, defiles, and destroys man cannot proceed from, nor be approved by God.

I will venture to make the following as an assertion approved by Scripture, namely—SIN is a cause, of which DISEASE, DEATH and HELL are the inevitable effects and consequences. Hence, these are all the work of an evil spirit, in deadly antagonism to God and man, whom the divinely inspired scriptures calls "the devil." It was "to destroy the works of the devil" that "the Son of God was manifested." (1 John 3:8.); and all these three horrible effects are forever destroyed to him that believeth in, and has Christ for his Saviour: for He bore them all away.

I will add another assertion, which I again venture to say rests upon inspired Scripture, namely—HOLINESS is a cause, of which HEALTH, ETERNAL LIFE and HEAVEN are the glorious effects and consequences. Hence, these are all the work of the Holy Spirit, and they are wrought in the Spirit, Soul and Body of the true Christian, by which Spirit, therefore, in the name of Jesus, every Christian may be freed from all the works of "the devil," of which DISEASE is one.

To everyone who will believe in Christ, then, He declares himself to be JEHOVAH-ROPHI—i. e. "I AM THE LORD THAT HEALETH THEE." (Exodus 15:26.) Then let us go now to Him and say—

"Thy touch has still its ancient power;
No word from Thee can fruitless fall;
O hear us in this solemn hour,
And in Thy mercy heal us all."

DEATH FROM A HOG.

TRICHINOSIS CASES STARTED IN U. S. COURT TO-DAY.

The International & Wells Packing Co. Defendants
in a Suit to Recover for the Death of Mr
and Mrs. Franz.

The cases of trichinosis which were reported some time ago and the disastrous result which followed the eating of the diseased meat by the Franz family will soon be discussed in the United States Circuit Court. This afternoon Attorneys J. E. Hilliod and F. E. Wright filed two petitions in the court commencing two separate actions against the International & Wells Packing Company, of Chicago, to recover damages in the sum of \$10,000 for the death of John Franz and a like amount for the death of Maria Franz, the father and mother of the family. Herman Baumbach is named as administrator of the estate of the diseased. Mrs. Franz died last Sunday and a portion of the flesh of her arm was subjected to an analytical and microscopical test by City Chemist Kichmeier at the suggestion of the attorneys and live trichinae germs were found in the flesh of the arm.

The petition sets forth that the meat eaten by the Franz family was purchased direct by Herman Goetz, a butcher, upon order of Mrs. Franz, from the defendant company, and, when it arrived, was turned over to Mrs. Franz in the package in which it was shipped from the Chicago packing house without being further inspected. The petition relates the manner of the illness and death of the deceased persons and asks for judgment in the sums named.

Another suit will be brought against the packing company to recover for the death of Carl Franz, aged 18 years, the third member of the family who died from the effects of the diseased meat.—Toledo Blade, May 2nd, 1895.

**PRAISE AND TESTIMONY MEETINGS
HELD IN ZION TABERNACLE, No. 2
LORD'S DAY AUGUST 25, 1895.**

Continued from No. 48, page 762.

PALSIED, BLIND, AND DEAF.

Mrs. O. F. Long, 2036 Carroll Ave. City. "Praise God for what he has done for me. Eight years ago I was stricken with paralysis. I could not hear, I could not see; and I could not walk; and I was oh! oh! so sick. I wanted to die. But God has healed me. I have been to Florida, back and forth, trying to get my health. But I came to the Tabernacle, having heard of Bro. Dowie, and I am healed, thank God. My back was crooked, and I had abscesses on my right breast. Dr. Dowie says I am a Methodist; but I am not. I am God's child. And if you will just put yourself in his hands, and say 'Save me Saviour,' He will give you the Holy Spirit, and will come and heal you. He will open your eyes. It seemed as though something fell when my eye opened; and my ear snapped, and I could hear and see. And I said, 'Bro. Dowie come lay your hands upon my back, that it may be healed.' And he left the others; and came to me, and laid his hand upon my back; and my back was straightened, and I am healed. God is my witness, as is also my husband."

Dr. D.:—"How high could you lift that arm?"

Mrs. L. "I couldn't lift anything. And lay one year on my back."

Dr. D.:—"Are you sure you are healed?"

Mrs. L. "I am healed."

Dr. D.:—"And now where is your husband?"

Mrs. L. "Down there. (Pointing to him in the audience)"

MR. O. F. LONG CONFIRMS HIS WIFE'S TESTIMONY.

"Dear friends, my wife who has just given her testimony has only given her testimony in part. In addition to what she has enumerated to you, she suffered several years from tumors. These tumors were operated upon twice, surgically, here in this city; and had returned again in a short time, and I did not feel like insisting upon any further operation of the knife. I insisted upon her coming to the Divine Healing Homes, believing, and trusting, and knowing that God who is the same, yesterday, to-day, and forever, would heal her just as well as men were healed by Christ when he was on earth many years ago. In coming to the Divine Healing Homes her stay was only very short in consideration of what we supposed it would be necessary, on account of her severe condition. Her healing took place according to her statement instantly. And that I think is a proof of your statement that you have nothing to do with the healings. She claims to have been healed before you prayed with her. It was the power of God that healed, under the instruction of our friend and brother Dr. Dowie. And her healing has been so miraculous, and so gratifying, and so full of love, and so full of the mercy of God that we have been constantly giving praise to God for this."

Dr. D.:—"How many years was she paralyzed?"

Mr. L. "She was paralyzed about eight years."

Dr. D.:—"Also in the right arm?"

Mr. L. "Yes sir; and deaf in the left ear."

Dr. D.:—"Helpless in the right arm?"

Mr. L. "Her right side was mostly helpless; a large portion of the time she was confined to her bed. Now friends I didn't intend to say a word, even for Bro. Dowie. I simply was going to give my views from a scriptural standpoint. In the 9th chapter of St. John, in the case of the man born blind, giving his testimony as he did, in the temple, many doubted it. Perhaps there may be some here to-day that doubt. I hope not. The young man's parents, were called to give testimony. But being afraid for fear of being put out of the synagogue, they told the Jews that the young man was of age, and that they should ask him; and they took his own word for it. Somehow or other I had to say something about this in conformity with the teaching of healing. Now there

is no doubt but what any person who has been afflicted, or is afflicted, can be healed by the power of God. We have the same God, the same Redeemer, and the same Saviour, and the same loving Spirit that is present in this world. And all that is necessary for us is to appeal to him, and be obedient to his wish and laws. Get cleansed of all manner of sins. True repentance is the most essential step in this life. And if there are any in this hall who are looking for healing, I would just like to say one word to them. Just get away from self, and say, 'What have I done that has been displeasing to God?' Try to do his will; do it obediently; and I believe that God is willing to heal."

Two verses of the song "The half has never yet been told" was then sung.

Now I think I shall ask our friend Mr. James B. Bates to tell us about his healing. He has often told it; once on this platform, and several times in the other Tabernacle. But his story will well bear telling again. And I will now let him just take what time he likes to tell the story in his own way. Mr. Bates whose office is at 22nd and Brown St. Our brother has been wonderfully healed. He will tell his own story.

SHIP CARPENTER'S STORY, LAME FOR THREE YEARS

Mr. James B. Bates, 306 Claremont Ave. City.

"Dear friends, I must state now, in the first place, that I am not a Methodist, so therefore a very poor speaker Dr. Dowie has asked me to tell you about my healing; and I am very glad to be able to do so. Three years ago last February I hurt my knee; and I was 20 months on crutches, that I could not walk without the crutches.

I did everything that I possibly could. I went to the Hot Springs, and got a little better physically. A year ago last winter I fell and hurt it again. And for 14 months could not put any weight on the limb. And could not walk without my brace and crutch. I see my brace that I wore on the 9th day of April (Pointing to the brace on the wall) That big one. I came here on the 9th day of April. I could not walk a step without my brace and crutch; and had not for 14 months. A year ago last September I went down to Indianapolis, to the Surgical Institute there; and was there for three months. I did not get out of the building, really, in that time; and came home about as bad as I went. All last summer and last winter I suffered terribly. And I had spent lots of money. And finally I heard of Dr. Dowie and came out to see what could be done. The fourth time I left my crutch and brace. And I have walked ever since. And just yesterday, Dr. I must tell you, I had occasion to measure a mast; and I climbed myself, eighty feet and measured the mast just the same as I did when I was a young man. It shows that the healing is permanent. I do thank God for what he has done for me, through Dr. Dowie. Now there is no mistake that we can be healed. I came down the fourth time just believing that I would get well. I had such faith that I took off the brace before he came in the prayer-room I told him there was a brace which I had taken off, and with God's help I would never put it on again. It was not a minute's time. He just laid his hand upon my limb (showing the audience the manner in which the hands were laid) and I could feel the warm blood follow his hands down my limb. And then he said, 'In the name of Jesus, walk off.' And I did. Now that is true. Here I am, a business man in this city, and I can confirm my story any day. Now there are wonderful cases here, but I think mine is the best one for me. There is no mistake, if we believe, everybody can be healed; if they will only believe. I cannot thank God enough for his goodness and tender mercy toward me."

Dr. Dowie:—"Now you have heard one tell you that she was blind, and now sees, that she was deaf, and now hears, that she was paralyzed, both in arm and leg, and uses them freely in your sight; and her husband confirms the story. And you have heard an excellent business-man of this city. I suppose Mr. Bates, that you have been in business since about the time of the fire, or thereabouts?"

Mr. B. "Yes sir; got burned out in the fire."

Dr. D.—"A man that can talk of being in business here before the fire is a most remarkable man. And he tells you a story of a perfect healing. And he says that his brace is hanging yonder on the wall. (Pointing to the brace.) Now I want to take a case from Philadelphia. She was healed last Christmas. She came along in the cold weather from Philadelphia. She is a teacher of music in that city. And instead of spending her Christmas with her father and mother and friends she came here for healing. Step forward Miss Markley.

PARALYSIS, AND SHORT LIMB.

Miss Lydia Markley, 2329 N. 13th Street Philadelphia. She said to me that she does not think that her voice can reach this people. When we heard some say to Mr. Bates, 'Speak louder,' it is quite likely that it will not. So I will ask her questions, and get the testimony in that way.

Dr. D.—"What is your name? Lydia Markley?"

Miss M. "Yes sir."

Dr. D.—"Do you live at 2329 N. 13th Street Philadelphia?"

Miss M. "Yes sir."

Dr. D.—"Tell us about your healing?"

Miss M.—"First of all my limb was paralyzed."

Dr. D.—"Your trouble was paralysis?"

Miss M. "Paralysis; and my limb was 3¼ inches short."

Dr. D.—"How long did that paralysis and shortness exist?"

Miss M. "From the time I was four years old."

Dr. D.—"And you will not mind telling us how old you are now?"

Miss M. "Twenty-one."

Dr. D.—"For 17 years you had partial paralysis, and your limb was 3¼ inches short?"

Miss M. "Yes sir."

Dr. D.—"When did you come to us?"

Miss M. "Christmas night."

Dr. D.—"When were you healed?"

Miss M. "The following Saturday."

Dr. D.—"How did it happen?"

Miss M. "I asked permission to go into the office; and you laid your hand upon my limb, and it came down."

Dr. D.—"It came instantly down to the equal length of the other; and has so continued?"

Miss M. "Yes sir; and my foot has grown two inches in length since that time."

Dr. D.—"And you wore a high-heeled boot; which is where? (Looking for the boot on the wall.)"

Miss M. "I've forgotten how it looks."

Dr. D.—"A question or two more. What doctors in Philadelphia treated your case?"

Miss M. "Dr. Agnew of the University of Penn."

Dr. D.—"Who else?"

Miss M. "A number of other doctors. And a specialist."

Dr. D.—"And Dr. Agnew pronounced you incurable? And the Lord has healed you?"

Miss M. "Yes sir."

Dr. D.—"And the limb remains the same length?"

Miss M. "Yes sir. And has doubled in size; and the foot has grown two inches in length."

Dr. D.—"And you are well; and give praise to God?"

Miss M. "Yes sir."

LIMB SHORT FROM BIRTH.

Dr. D.—"Is Miss Wilker's mother here? Will she stand?" (The mother stands; also Miss Wilker's sister stand.)

Testimony of Miss Otilia Wilker, 1049 Adams Street, City.

Dr. D.—"You were lame?"

Miss W.—"Yes sir."

Dr. D.—"How long were you lame?"

Miss W.—"Born lame."

Dr. D.—"Where was it? In which side?"

Miss W.—"The right leg."

Dr. D.—"And when you came to the Home, how much short?"

Miss W.—"Five inches."

Dr. D.—"Mother, is that right?"

Mrs. W.—"Yes sir."

Dr. D.—"Her sister, is that right?"

Miss Anna W.—"Yes sir."

Dr. D.—"Now I suppose, Mrs. Wilker, doctors had seen your daughter?"

Mrs. W.—"Yes sir."

Dr. D.—"And what did they pronounce it?"

Mrs. W.—"They wanted to operate upon her when she was a little child. But I wouldn't let them. I said she was born that way; and as she had no pains, I wouldn't torture her. And I think it is an inheritance. Her grand-father was lame in the same way."

Dr. D.—"And you think it was an inheritance?"

Mrs. W. "Yes sir."

Dr. D.—"And she was lame from birth, do you assert?"

Mrs. W. "Yes sir."

Dr. D.—"And she continued lame until when?"

Mrs. W. "In January."

Dr. D.—(Addressing Miss Wilker who had been healed.) "Tell us about the healing; when did it happen?"

Miss W. "I came on the 18th of January; and on the 19th you prayed with me, not noticing that I was lame; and that night it came down two inches; and two days after you pulled it a little, and it came down the rest of the way."

Dr. D.—"That was five inches altogether?"

Miss W. "Yes sir."

Dr. D.—"Are both your legs equal?"

Miss W. "Yes sir."

Dr. D.—"You are sure of it?"

Miss W. "The legs are equal."

Dr. D.—"Is that so, Mrs. Wilker?"

Mrs. W. "Yes sir."

Miss Wilker showed the audience that both shoes were equal.

Dr. D.—"And do you give glory to God?"

Miss W. "Yes sir."

YOUNG MAN HEALED OF SPINAL TROUBLE.

Dr. D.—Now we will have the testimony of Ernest Harwood, 109 Best Ave. There is a young man that can talk. He was healed of spinal trouble. Tell us all about it."

Ernest Harwood, 109 Best Ave., City. "Dear friends I thank the dear Lord that I can stand here a well, strong, young man. Seven years ago I fell from a turning-pole, and injured my spine. It affected my stomach and head. For seven years I suffered with stomach trouble and headache. About a year ago I was taken sick; and was hardly able to walk. And almost five months upon my back. The doctors did everything they could to help me. But they said there was no help. I had tuberculosis of the spine. It is something like consumption. The doctors put a brace of steel upon me; but they said that was not strong enough; so they made me a plaster-of-paris-cast. I wore that three months. And I was then brought down to Dr. Dowie. It was two days before Christmas; and I sat in the rear of the Tabernacle. The next day I went to the Tabernacle; and that evening he prayed with me. Dr. Dowie did not know that I had a plaster-of-paris-cast on me; and I told him I had it on; and he said, 'Well I will pray with you; but the next time you come take it off.' And I said 'all right, Dr.' And I determined upon getting the healing before the first of the year. So the next time I came over without the plaster-of-paris-cast. I knelt in my room before I started, and asked the Lord to give me strength to go and hear Dr. Dowie preach. He did so; and Dr. Dowie prayed with me; and from that day to this I have been strong and well. I thank the Lord and praise him; and shall give my life to him."

The young man then went through an exercise showing the strength of his body.

"Showers of blessing, etc." was then sung.

A HEBREW TELLS OF HIS MIRACULOUS HEALING.

Dr. Dowie:—"I wish now to have a converted Hebrew to tell the story of his conversion and his healing. Our friend, Mr. Schmerl was wonderfully saved and healed in this mission. He tells me his address is 935 Mitchell Ave. He also says he was healed of infidelity, Judaism, tobacco, drinking, tape-worm, burning inside of his body, and rupture; and I know that he is a new creature in Christ Jesus. And gives God all the glory.

Mr. Schmerl's testimony. "My friends I thank God, 'Christ is all.' 'Christ is all.' Nine months ago I did not say that. I was born a Hebrew; 51 years ago. I had been a smoker for 36 years. From the time I was 14 years old until I came here. The 9th of last November was the first time I came here. I had a rupture on my right side 14 years; and on the left side for eleven years. I had tape-worm; and I had different other sicknesses; failing of eye-sight. One disease brought them all. I had been a member of the Hebrew church for 20 years; and at the same time, I denied the existence of God. I was an infidel. That was my god; that long pipe. (Pointing to a pipe hanging on the wall.) I waked up with it, and fell asleep with it. I was not much of a drinker; but I could drink 40 glasses of beer; and would sit all night and gamble all from my wife and children. I worked very hard; but it all went to the devil. I got it from the devil; and it went to the devil. Because I never thanked God for what I had. I did not care to live any more last summer. Although I had a doctor examine me in July, of 1894. I did not take any stock in doctoring. I did not care to be a burden to my family. It is bad enough for a mother to be a burden to her family; but it is worse for a father. I said, 'if I take a doctor, he will operate on me; but I like to work until the day I die; so I don't want to doctor.' In the month of November my wife came out here with another lady. She accompanied this lady; and she came home and told me, 'If you go out there you get healed.' She did not care for anything only that I get healed of the rupture. I said 'What kind of a doctor is he.' And she said, 'He prays with people.' And I said, 'I don't belong there.' Because I knew that if he pray with the sick, he pray with them in the name of Jesus; and I didn't believe in God. I never knew Jesus. But she kept at me for nearly a month. She bothered me most every day. So on the 3rd of November I said I'll go out to Dr. Dowie if you will go out to-morrow and get me a ticket. She knew if she said, 'Go yourself,' it would be a while before I made up my mind to go; and that I could not be mean enough not to go after she got me the ticket. So my wife come out the next day and got me a ticket. The only question she was asked was 'Is your husband a drinker?' And she said, 'No.' I was not a drinker in my wife's sight; she never knew I drank. I kept away as much as I could when I drank. I did not want to disgrace my children; because I brought up my children very nice, and they have good situations. One is a plumber, and the other a printer. Mr. Harrison I believe gave the tickets; and my wife said I was no drinker. But I was nothing; only a Hebrew in face. I came here on the 9th of November. My wife she did not understand that Dr. Dowie changed the time of meeting from the morning to the afternoon. I started very early. I filled my pocket with tobacco, and took a pipe along, and went out. I got here about nine o'clock. The old janitor met me and said, 'You come too early.' Well I said I have too far to go to go back and as it is bad weather I will stay here until the meeting commences.' So I took a seat by the stove, and filled my pipe, and took a smoke. I did not show much respect for the church; because a Hebrew goes in church with his pipe, and smokes until church commences. I sat there and smoked my pipe until some ladies came in, and I respected the ladies, and put my pipe away. The first man that came was Mr. Balmeir. He was the first man. He talked with me, and I asked him how Dr. Dowie did. He told me all about it, and

showed me the crutches, etc., on the wall; and when I see those words there above them, 'Christ is all,' I said to myself, 'You are a stranger here; you do not belong here. I know Christ from hearing. I hear that Christ was the healer. I never will get healing because I am a Hebrew. I did not believe in Christ.' But I thought I would stay. I wanted to see that wonderful man. After a while a lady came on and took the platform. I was disappointed. I did not see that wonderful man; but I saw a wonderful lady. She showed me that I was the biggest sinner in the world. I believe the biggest sinner in the world is one that denies the existence of a God; and I was one. I guess she thought not to commence with that man at first. She said, 'Ladies come here for healing and bring their bottles of medicine with them; and men come here for healing, and have their pockets filled with tobacco' I thought that's a wonderful lady; she has second sight; she can see the tobacco in my pocket. I did not know then what I know now, that she smelled the tobacco on me. I could not look up anymore; and she must have seen that; and then she preached true repentance to me, and the giving up of tobacco. When I came here a small sinner, I went away a bigger one. Because I did not know that defiling the body with tobacco is sin; because I never had the teaching. I was disappointed twice that day, the Dr. had so much to do with the ladies that he begged off from praying with the men. But as I had been there once, I commenced to be hungry. I smoked seven more days. I wanted to hear more; so I went on Sunday for a new ticket. Dr. Dowie gave me a stronger lesson. He called me bad names; and I thank God that he lead me here, and brought me to my senses. I got a ticket; and went into the healing-room. And he wanted us to give up tobacco and liquors; and after we promised, Dr. Dowie prayed for me, and the desire for tobacco was gone. My eye-sight came back the same evening, just as in my younger years. When I came home that same evening, I went around the house picking up my tobacco and pipes. The Hebrew has a pipe and tobacco lying almost wherever he puts his hands. I picked up all my pipes and tobacco and in the stove they went. My wife thought I was crazy because I had gone to church three times. I put one pipe on the bureau, and told her to leave it there when she cleaned. I said, 'I like to see whether Christ is conqueror over the devil.' And he was in my case. After 10 days I couldn't bear the looks of that pipe there. I went here after that, and I said, 'Now you have received enough teaching to know that the Jews are blind;' and so they are. They are blind in their religion. They have no religion. Their prayers do not go any higher than the ceiling, and then fall back on them. They pray from a book, and not from the heart. And such a prayer is never answered. It never reaches the ceiling. And so it was with me. I thank God that he leads me, and that I accepted Christ as the Messiah of the Israelites, as the Saviour, and the Keeper. And I know that I came from darkness to light. I do not care if I die to-day with his name on my lips. I wish I could bring my wife here, that she should accept Christ."

Three verses of "Alas, and did my Saviour bleed, etc." was then sung.

Dr. Dowie:—"I am informed that the pastor of the church of which Miss Markley of Philadelphia is a member is present would he rise and confirm her statement. The Rev. Mr. Piper, I understand."

Rev. Piper confirms Miss Markley's testimony. 'I may say that I have been acquainted with Miss Markley, and her family, and have known them for the last four years. The story that she tells us that she was paralyzed when four years old, has been corroborated by her parents to me, and I have been in their home a great many times, and have known her father, and mother, sisters and relatives. She was examined by Dr. Agnew, who told her as she states, that she would have to go lame all the days of her life. Through a brother in the church of which I was pastor some time ago, I came in

contact with "LEAVES OF HEALING." I received a copy from Bro. Harrison, a minister in the same church with myself. That is the 'Brethern church.' Dr. Dowie has not said anything against that yet. You know we are all brethren. She found that there was healing for her, and by herself on the 24th of last December she started for Chicago and got here at nine o'clock the next night. Christmas night it was. All alone, but God took care of her. And on the following Saturday I was in her home talking with her parents concerning the matter, and a messenger boy came with a telegram, and handed it to me, and I read these words, "Rejoice with me, I am healed." A more glorious time has never come into my life, and I feel like saying that although I was a christian and a preacher, I believe I was converted that night. Jesus Christ means something now. Ever so much more than he did then. The message went back in these words, 'Praise God from whom all blessings flow.' There is at least one church in Philadelphia where Divine Healing is preached."

TYPHOID FEVER AND DROPSY.

Rev. Joseph Amstutz, of 22 Margaret street, then testified to healing of typhoid fever; and to the healing of his wife of dropsy.

HEALED OF MANY DISEASES.

Testimony of Mrs. Chas. Deist, 1943 90th street, Dauphin Park. "Last Sunday I was baptized with a number here; and when on the way home, on the electric car, I was a little too hasty. I fell; and sprained my wrist. I sprained it very badly; and it was so I could not move or bend my fingers. And I had such pain in that hand that I thought I would go wild. By the way I was a little bit discouraged; and when my husband came home he saw that discouragement was there and he said, 'We'll have to take it to the Lord at once, and the Lord will have to heal it.' We knelt, and prayed to Jesus that He would remove the pain; and my pain left me instantly. My pain was all gone within five minutes. The next morning I could not move my hand. It seemed as though it was broke. They had a prayer-meeting that evening and they all prayed for me; and my hand was healed; and I could move it. Praise the Lord that we can go to God with disease, and find him, and get an answer. Its a wonderful time that we are living in in these days. I had lived 35 years, and was never able to go to Jesus. I never want to go back again. I had a little trouble five years ago. Until last fall, the 14th of October, I did not know that the Lord Jesus Christ was the healer. I was told that there was a man that prayed for the sick; that taught that Jesus healed the sick. I came here. This leg was inflamed. It was just a load to drag it. I had suffered for 22 years. I could not bend. Now see; I am just as limber as any one of you. (Showing the audience how she could bend.) The inflammation left me at once. My eye-sight came back to me. My brother, was a doctor and he wanted to perform an operation on me. But I wouldn't have it done; and he said, 'Well, then, you will have to suffer.' I was healed. And six weeks after that he came to visit me. He was interested in his sister's case. He said, 'Of course it is a miracle, however it is done.' But he wasn't ready to give God the glory. He thought it was some kind of magnetism. I am glad for it was last year; over ten months ago. But it never came back to me. And if God keeps me ten months he can keep me the rest of my days. This leg was always cold; and has grown wonderfully in strength."

A PERFECT HEALING.

Dr. Dowie:—"Now I am going to have a real Methodist; she was healed at a convention held outside of the city."

Testimony of Mrs. Milner, Sycamore, Ill.:—"The love of Jesus, and the love for disease-stricken humanity constrains me to speak that which I do know and to testify to that which I have received in my physical body by the power of God, through the teaching of Dr. Dowie. Jesus has done a great deal for me in spirit, soul, and body. But for nothing do I praise Him as for my poor, perishing body. That He came into the world to heal my body; and glory to His name, He

has healed me throughout, soul, body and spirit. And I praise and glorify Him. And I hope to give Him glory to the end of the world. I don't want to die now; I want to live and fight the good fight of faith. I think there are devils in open rebellion; and they are a disgrace to this nation. Five years ago last July, through the solicitation of my friends, they induced me to go to Western Springs. I had never had anything that I thought that my master wanted me to do, that I wanted to do, and that I hated to do as bad as that. But I went in obedience to the voice of my Saviour; because he saw this temple was full of satan. When I went there the first time another gentleman spoke; and I thought, 'I didn't come here to hear you; because you have told me nothing that I did not know; and not all that is true.' When I heard Dr. Dowie I said 'What does this mean? Surely this is different than I have heard before. The more I listened the more the truth was implanted into my heart, my thoughts. I said, 'Surely this is the truth. I went in the afternoon, and again in the evening. Then I said I know what it is. Jesus Christ came into the world to destroy the works of the devil. I had granulated eye-lids when I was born, at least my parents say so; of course I don't know that. I had sore eyes from my earliest recollections. I suffered from inflammation of the eyes; and the eye-lids dropped down over the eyes; so that my eye had never been uncovered. If I walked in the sun, or anything that was light, I was almost sure to have severe pain, and suffered a great deal. I suffered terribly in my eyes and back of my head. I never expected to be any better. The night after the lesson of Dr. Dowie, I said, 'I know what Jesus sent me here for. I have got granulated eye-lids. Lord, open these eyes that have been closed lo, these many years. I went to the wash-bowl and bathed my eyes, and said 'Praise the Lord it is done. I staid the next day. Dr. Dowie didn't know I was in existence. I then went to my home which was then in Kansas. I remained there three years. If he has got such power, without ever knowing that I was there, and that power remained in me, seven or eight hundred miles away, I think he ought at least be kept out of prison. Then for heaven's sake don't let us confine him. I have been a great invalid in years that have past and gone; and for me to undertake to name all that I have went through and with the experience that has come, to say I am deceived. No medicine that I ever took did one hair's breadth of good for me. I never did believe in doctors nor medicine. I know these doctors; they cannot deceive me. They cannot tell me that they are not miserable devils. Because they would have killed me if my parents would have let them; and I would have been in my grave. I went home and went to studying God's Word, and comparing these things, and went to praying. And God has entirely delivered me from all these old ailments. I am clean from all organic disease. And it is for the glory of God. Dr. Dowie then went to Minneapolis, Minn. I had a brother at that time in Minneapolis, with his little daughter, 13 years of age. They were there for their health. And an ordinance didn't call it a hospital either. When Dr. Dowie was there my brother went to hear him preach. His daughter was deaf. So deaf that she could not hear me if I was talking to her here. When about two years old they noticed that she could not hear. Her mother had died with consumption; and I used to look at her and think: 'That vile monster is going to take you. That terrible thing will claim you as its victim. We did not expect that she would ever live to be a young lady. I could see that deafness was making its inroads upon her little body. As soon as they heard that Dr. Dowie had come to the city, my brother went to hear him. His daughter said, 'Now I am going to have my hearing.' Her father said, 'You ought to go and pray and get your hearing without the doctor.' But she said, 'No, I want him to lay his hands upon my head.' In the course of a week or ten days Dr. Dowie laid his hands upon her head. In an instant she said, 'Now I can hear.' And she has heard to this day. Now I don't believe she was deceived. It is

now five years the first of this month. She has now grown to be a young lady. Her health has improved. She has graduated from the University of Lawrence; and is said to be a bright young lady. Now I don't believe she is a fool or deluded. Nor do I believe my brother is a fool. If all these Chicago devils are a mind to say so, they can't make me believe it. My brother is a graduate of Ann Arbor University, and of the Garrett Biblical Institute of Evanston; and is a minister of the Illinois Conference, and has never been called a weak-minded 'ool; I don't believe we are all fools. My father came to Illinois and fought with Black Hawk and helped to bring Black Hawk down, and who has a better right to walk the streets of Chicago than I have? My father came to Illinois in an early day and helped to cultivate its soil; and reared a large family of children; and who has a better right to the improvements and luxuries of Illinois than I have. If George W. Riggs tries he can hear me now; I wish he could hear. I know what it is to be carried in my father's carriage, propped with pillows, and my hands held while we rode a little ways. And now I can walk as erect as George W. Riggs, or Shepherd, or any of those miserable devils. I had hip disease, and walked with a crutch, and I was doctoring, and it went on, and I was not healed. I don't thank them for anything that they ever done for me."

Dr. Dowie:—"Praise the Lord. She is a Methodist. I know of the brother of this good lady. I know him to be a scholarly man, a minister of unusual brilliancy of years ago. And of very large scholarship. And I believe the story that she now tells of his daughter is all true."

MRS. MARSH'S WONDERFUL HEALING.

Mrs. Marsh, Cottage Grove Avenue:—"Here I am. Dear Friends; I don't look like an invalid now do I? Not very much. I weigh 195 pounds. I was 55 years old the 29th of last June. I was an invalid for 17 years. I suffered everything. I had nervous prostration; and I had heart disease; catarrh in the head and throat, and inflammatory rheumatism. I was experimented on by the doctors, and by all the old men and women herbs and all that that could be found. Microbe killers; Mrs. Pinkham's medicine. Ypsilanti water; I drank five barrels of that. I had the holy waters from Rome. I had been a Roman Catholic. And from Jesuit priests from the west side. And had the priests praying for me; and the sisters of charity, and nuns, and so on. I received no benefit. I wanted to die; but I couldn't die. I was not a very strict Catholic. I never lived up to the rules of the church; because I thought it all nonsense to pray to any body but Christ. They would tell me to pray to the blessed virgin, and St. Paul, and St. Joseph. 'Well,' I said, 'I have prayed to them all; and I received no benefit. Who shall I pray to? I am between two fires, who can I pray to?' Then I said, 'I won't pray at all. I want to die. I don't know who to pray to.' I got no relief. I went to Florida. To the Wisconsin Dells. I was so nervous I could not lie down in bed. I could not sleep. I walked the floor. I used to look at the others sleeping; and would say, 'Oh God, can you let those people sleep, and poor me has to suffer, and walk the floor.' Well then, I gave up everything. I said, 'I won't pray, sleep, or eat, I want to die.' A gentleman had spoken to my husband, Mr. Marsh, one day when he was on a street-car; he said, 'Did you ever hear of Dr. Dowie?' And Mr. Marsh said, 'Yes, I have read about him.' And the gentleman said, 'Perhaps if you go there you will get the healing.' But Mr. Marsh said, 'I have spent a fortune, doctoring; and have received no benefit; and what's the use. I am to old.' However several friends induced him to come; and when he came home he says, 'Can't you go there with me?' And I said, 'Papa, why should I go there to hear that "old fake" as they called him. Of course I would be turned out of church. They would excommunicate me. And Mr. Marsh said, 'You can still be a Catholic; but go and hear Dr. Dowie' I made up my mind to go and see and hear him. And I thought, Now, I'm a pretty good judge of human nature. I'd like to see if he has got any God in him.' When I saw him I

thought 'Yes, he's pretty intelligent.' And I looked at Dr. and Mrs. Dowie; and I said to myself, 'Well I think they have got God in them, I will try how much they can do for me.' I prayed and prayed; and I was broken-hearted. And I said, 'Jesus if you will, you can heal me. I am coming now as a little child.' And I cried and cried. After a while I felt well. The pain in the back of my head left me. I believed he had come to me, and I told my husband on the way home that I believe I would be healed. I got a ticket and went into the prayer-room. Dr. Dowie never knew me before, and I asked him to pray especially for me. He said, 'If you only have faith in the Lord Jesus Christ you can be healed.' I said, 'Well I have tried to get it with all my might and mind.' And he said, 'All right, sister you will be healed.' He never told me to leave my church nor anything to do. He laid his hand upon my knee and repeated the prayer, and it was done. I could feel the warm blood follow his hands down. Then he said, 'In the name of Jesus, get up and walk.' And I got up and walked, and walked out. And I had no pain. My indigestion left me, my pain in my spine left me, and my catarrh left me. I can lie down and sleep and never wake up. And when I wake I say, 'Oh Lord if I could have three or four hours longer, I would rest on the other side. And I eat my three meals a day. And I do all my house-work. I never loved my Lord Jesus as I do to-day. I thank Dr. Dowie for what he has done for me. And my heart goes out for Mrs. Dowie. She is so good and patient. I thank God; and I wish that you all that have any pain or disease, or affliction would come to the loving Saviour as I did, and be healed.

[Doctor Dowie held in his hand a large number of cards on which were written the names and the addresses and a short synopsis of the diseases of those who had been healed and were sitting on the platform. As it was impossible for all to testify, we publish the synopsis as given.]

Mrs. Susan Sykes, 18 West Rice Street, Chicago. Healed of rheumatism.

Miss Lottie E. Phelps, corner Morgan and 72nd Streets, Chicago. Healed of fever.

Mrs. John M. Butcher, 1178 W. Adams Street. Throat troubles, headache, toothache.

Geo. W. Madden, Harvey, Ill. Healed of neuralgia.

Mrs. Bertha Rambol, 447 Milwaukee Avenue, Chicago. Healed of a cough of 10 years' standing. Asthma of 8 years' standing.

Viola Rensink, 7220 Evans Avenue. Healed of general debility. Employed Dr. Christie.

Mrs. W. L. Fratcher, 5537 Emerald Avenue, Chicago. Testifies to Healing of her boy from diphtheria.

Miss M. Haacker, Dundee, Ill. Healed of stomach trouble of eighteen years' standing; also of tuberculosis. Had 15 physicians.

Mr. Aug. Schmalgemeier, 109 Best Avenue. Healed of tobacco and whiskey habits, also of rheumatism.

Mrs. Charlotta Schmalgemeier, 109 Best Avenue. Healed of stomach trouble, neuralgia in limbs.

Pauline Varino, 204 W. 13th Street, Chicago. Healed of rupture and LaGrippe.

William Bennewate, Harvey, Ill. Healed of consumption.

George P. Schreiber, 7316 Lexington Avenue, Chicago. Healed of use of tobacco, polypus, bleeding piles. Operated on four times by Dr. R. M. Stewart.

Mary Andrews, 6316 Cottage Grove Ave. Healed of lung trouble and rheumatism.

Mrs. Josie Kudsk, 465 W. 14th Street, instantly healed of bleeding piles, of 9 years and 6 months heart trouble, inter-nal trouble, sick headaches, catarrh of the throat.

Mrs. Lill, 533 Seminary Ave. Cancer.

Miss Katie Blaich, 4429 State Street. Rheumatism, lung and heart disease.

Miss Wilson, 1st Avenue, north, Maywood. Spinal, stomach and internal trouble. Weak eyes.

Mrs. Marietta Cooper, Sistersville, W. Va. Nervous prostration.

Mrs. Jeanie Hamilton, 3547 5th Ave. Dysentery.

J. C. Post, 525 Sheffield Ave. Paralysis.

Mrs. Huber, 462 W. 15th Street. Healed of internal troubles. Was sick most of the time for six years.

Mrs. Lillian Hamilton, 380 Henry Street. Nervous prostration.

Mrs. Mary Schmidt, 3107 Wentworth Ave. Heart disease, dropsy, rheumatism. Healed last week.

Mrs. C. W. Post, 455 Webster Ave. Hemorrhoids.

May Post, sore eyes. Frank Post, lung trouble.

C. W. Post, lung and throat trouble.

John Orrwhite, 1146 48th Street. Swelling on breast (tumor). In prayer room three times. Nearly well.

Miss Rebecca Robinson, 272 90th Street. Blindness, lung trouble, rheumatism; could not bend elbows. Tried Drs. Swan, Harvey, Sparrow,

Mrs. H. Cowan, Harvey, Ill. Cancer 9 years. Healed a year ago.

Mrs. Laura Pease, rheumatism, ossification of heart.

Mrs. Mary Schreiber, 7316 Lexington Ave. Rheumatism of 6 years' standing perfectly healed. Employed Dr. Fulton, Bucyrus, Ohio, and Dr. Pusey, Grand Crossing.

Miss Emma Gaweil, 4426 La Salle Street, Chicago. Healed of rheumatism and heart disease of six months' standing. Drs. Hipps, Diaz and others.

Mrs. Margaret Dowling 938 W. 53rd Street, Chicago. Healed of internal troubles, spinal irritation, lung and heart trouble, nervous prostration. Dr. McCoy. Dr. Byford operated on me.

Miss Mabel Dowling, 938 W. 52nd St. Healed of lung and ear trouble of eight years standing. Drs. Johnson, Tilley and Stubbs, of St. Lukes Hospital.

Alex. Richardson, 1709 Wabash Ave, Chicago. Healed of rheumatism and scrofula in the ankle of 1 years standing.

Mrs. Berghuer, 6324 Margau St. City. Healed of catarrh, stomach trouble, bladder trouble and other internal troubles. Treated by Drs. Debay, Hopp, Semmer, Fowler, Fitz, and Dorphy.

Mary E. Morrow, 1508 Garfield Bld. Chicago. Healed of asthma and heart trouble.

G. W. Stahlman, 6448 Stony Island Ave. Saved, and healed of typhoid fever. Treated by Dr. Andrus of Ashland Wis.

Mrs. Burlow, 932 Superior Ave, S. Chicago. Healed of partial blindness, neuralgia of the heart. Treated by Dr. Welland.

Mrs. Johnson, Hammond Ind. Received spiritual blessing and partial healing of lung trouble.

Fred Trampisch, 6720 Ada St. Healed from kidney, lung and liver trouble, also from whiskey and tobacco of 25 years standing.

Mrs. Will, 106 Lake St. Oak Park, Ills. Healed of Dropsy and weak eyes.

Miss Flora Ashbrook, 6918 Wentworth Ave. Chicago. Healed of consumption of 18 years standing. Treated by Drs. A. F. Berry, E. S. Dowe and many others.

Cornelius H. Elema, 5025 Forrestville Ave. 15 years lung trouble. Healed through direct prayer to God.

Mr. C. H. Stricker 305 W. 12th St. Chicago. Healed of kidney disease, rheumatism, eruption of the skin, whiskey etc.

Mrs. Sophia Dunbar, 599 W. Ohio St. Chicago. Healed from dyspepsia and female trouble.

Mrs. Malcom, 909 38th St. Healed of abscess in the side.

Mrs. B. F. Reynolds, 6745 Marshfield Ave. Engelwood. Nervous exhaustion, incipient paralysis. Had Drs. Oliver and Butler.

Mrs. George Harkness, 3534 State St. Healed of heart disease, hip disease of 35 years.

Rose Sternberg, 475 Claremont Ave. Healed of tumor and spinal trouble and headache.

Maria Claxton, 2113 Clark St. Healed of rheumatism, bronchitis and indigestion.

Rachel J. Smith, Danville Ill. Was healed by prayer of nervous debility, abscess of the liver and ulcerated bowels, was afflicted 23 years. Eighteen doctors, among them was Drs. Byford, McCoy, and Berry of Chicago and Dr. R. C. Fowler of Boston. Was pronounced incurable was healed by God in answer to prayer, also from a load of grief that only God could heal. Glory to his name.

Miss Julia Smith, 3850 Indiana Ave. Healed of dropsy partially healed of liver and kidney trouble and rheumatism and catarrh.

Miss Mary Moser, Mechanicsburg, Pa. Rheumatism, heart trouble, right knee stiff, no movement in the joint. Drs. Braut, Musser, Trimmer, and Hummel of Mechanicsburg.

Mrs. Martha Richardson, 1709 Wabash Ave. Rheumatism and neuralgia for two years.

Annie Wilker, 1049 Adams St. Chicago. Healed of asthma of five years standing.

Theo. Hopkins, 2525 111th St. Roseland. Healed of deafness and catarrh and tobacco through faith in Jesus.

D. B. Phelps. Healed of the use of tobacco after 21 years use.

A. G. Wynman, 120 Larrabee St. Blood poisoning.

Rev. A. Jones, Logansport Ind. Healed of catarrh and general depression.

Charles Acres, 7141 Langley Ave. Hysteria and inflammatory rheumatism.

Wm. Emmel, 916 Larrabee St. City. Six 7 years symptoms of locomotor Ataxia.

Mrs. J. Acris, 7141 Langley Ave. Inflammatory rheumatism and heart trouble.

Mrs. Fred Trampisch, 6720 Ada St. Healed of stomach, heart and head and spinal trouble.

Harry Thomas, 6010 Primston Ave. I have been cured through faith in Jesus Christ of catarrh in the head.

Mr. August Fuhr, 355 N. Chicago Ave. Chicago. Healed of burns, catarrh, rheumatism, etc.

Mrs. Lizzie Fuhr, 355 W. Chicago Ave. Chicago. Healed of internal trouble of 7 years standing.

May Townley, 939 51st Chicago. Healed of running sore above the knee, a bone came out, sick two years, operated upon while in New Jersey by Dr. Suffil.

Mrs. Annie Harris, 1205 State St. Chicago. Healed of lameness caused through tumor of 34 years standing, operated on by Dr. Byford.

Dr. Dowie then said:—"I want to ask a question or two of this audience. I think there are about a thousand people in this room; may be 1200. Many hundreds have come and gone this afternoon. I suppose the greater part of two thousand people have been in this room to-day. Now I am going to ask a question. Do you believe that these testimonies are the testimonies of honest people? What do you say? (Cries of 'Yes' throughout the whole of the audience.) Is there any one who does not believe that they are? If there any, if they will rise I will try and convince them. (No one arose.) Mr. Bates told his story just as a business man would tell any story in connection with the business life. Miss Markley told her story; and Mr. Piper confirmed that story just as any minister would. All these confirmations are very clear. All who believe that the Lord Jesus Christ is the healer of His people to-day as He was years ago, hold up both your hands. (Whole audience seemed to raise the hands.) Well now, any one who is doubtful about that hold up your hands. (No hands raised.) Every one in this room, on this platform, and elsewhere, who has been healed through faith in Jesus Christ, stand to your feet. (Hundreds stood.) We will praise God for that."

The doxology was then sung and the benediction pronounced.



DIVINE HEALING HOME No. 3, 6034-36 Edgerton Avenue, Chicago.

ZION.

“LET US GO UP TO ZION UNTO THE LORD OUR GOD.”

AT LAST.

After many years of missionary journeyings, the Lord has permitted us to take the first steps toward the establishment of a great and glorious Stronghold for the work which He has given us to do on this earth.

Five hundred and fifty-two acres of land have been purchased, pending approval of title deeds, and we now announce the fact publicly, and give an outline of our proposals as to how we hope to use and pay for this lovely tract of land.

But first, let us give the location and a brief description of the site. It is situated about 18 miles from the center of the City, and is outside of its southern boundary. It is within two and one-half miles of Blue Island, in a south-westerly direction, on the Chicago and Rock Island Railway. It has been long known as the Cool property, and the gentlemen from whom we purchase it were born upon it. Its situation is very beautiful, and it is most admirably adapted both for our Institutions, and for the settlement around us of some thousands of our friends. Its lowest level is 37 feet above Lake Michigan and its highest 81 feet. It slopes gradually down in all directions, and can be easily and perfectly drained, all heavy rains must flow down from it in all directions into still lower lands between it and Blue Island. Its drainage will be into the Little Calumet River. A lovely belt of forest runs through it for more than half a mile, and it has beautiful natural parks and a plentiful supply of spring water under the Hill of Zion, sufficient to supply a town of several thousands. There are within less than three miles four lines of Railway, the Grand Trunk, the Chicago Central, the Belt Line, and the Illinois Central. The Chicago and Rock Island intersects it slightly at its south-eastern boundary, giving us over 16 acres of land for business purposes on the south side of the Railway, and runs along our southern boundary for a considerable distance.

How do we hope to use this large piece of land?

We hope to lay out two Reserves of not less than 20 acres each on the highest ground, within easy reach of the Railway. On one of these we shall, God willing, erect our various Institutions, and radiate all the little city from that point, and we shall give the other Reserve for the use of the people.

The first of these Reserves will be called Shiloh Park, and the other Sharon Grove.

On Shiloh Park we shall erect, if the Lord permit

- (1) ZION TEMPLE, to hold about 10,000 persons.
- (2) DIVINE HEALING HOMES, arranged around an inner garden and park to be called Beulah Gardens.
- (3) ZION COLLEGE, a series of schools from the kindergarten to the university preparatory school.
- (4) ZION PRINTING AND PUBLISHING HOUSE.
- (5) ZION REFECTORY, for the refreshment of the multitude expected from Chicago and other places.
- (6) HOMES FOR YOUNG MEN, YOUNG WOMEN, AND FOR ORPHANS.
- (7) ZION LIBRARY.

On Sharon Grove there are now two Springs of Water and we propose to make an artificial Lake and Swimming Baths at the lower end, whilst the entire Reserve will be laid out for pleasant walks, drives, and used for open air assemblies in fine weather, with suitable grounds for cricket, ball, tennis, etc. We hope to make this a most attractive feature of Zion as a delightful gathering place for its citizens especially, and for all visitors. We wish to make it one of the features which will help to make Zion so pleasant for the young that there will be no temptation to seek pleasures elsewhere. We shall discountenance all matches with outside players of any game, the games being strictly for recreation and enjoyment and not for heart-burning strife and vain glory. A good Band will be encouraged to play in suitable weather such music as will help to cultivate stirring conceptions of the divinest praise and noblest things. This Grove will be the center of the open air social life of the city, where the busy workers of every kind will meet each other in friendly and easy companionship, and where the young especially will be invited to make it their playground. We shall hope that the entire atmosphere will be one of peaceful rest as well as active enjoyment. It will be largely what the citizens make it. The Park can be made “a thing of beauty,” and there is no reason why its memories should not be “a joy forever.”

From Shiloh Park and Sharon Grove the whole of the little city will be laid out in such a way as to make them the central point of interest and attraction, the expectation being that only those who desire to live Christian lives will seek their homes in Zion.

No intoxicating liquors, medicines, tobacco, pork, or anything injurious or offensive will be allowed to be sold upon the ground, and the land will be sold only on condition that it be not used for any such purpose at any time.

Provision will be made by us for a plentiful supply of water for drainage, for sidewalks, and for electric and gas lighting, and possibly for internal electric conveyance. The first three of these services will be provided for as quickly as the sale of bonds and of lots will warrant, and the latter will be left to be arranged for by the people when they meet to carry out their duties as citizens.

Manufactories of certain undesirable kinds will not be permitted within the present limits, except of such necessities as may be required for the comfort of the people; but it is and will be our purpose to encourage the establishment of Co-operative Stores for Family Supplies, Co-operative Industries, and Savings Bank and Building Societies. Thrift will be encouraged and aided in every possible way, and it is to be hoped that, at no distant time, such Institutions may be established.

We do not propose to make any mystery about our financial plans. After full and prayerful consideration, and, having taken counsel with gentlemen learned in the law and business men of long experience, we have settled upon the principal details as to how we propose to pay for and improve and settle this

Beautiful Zion which God is giving us as a dwelling place whilst carrying forward our service for Him on earth, a preparation, as we believe, for the Zion above.

We have purchased the land for the low price of \$200 per acre.

This is a matter of great surprise to many, as land in the same neighborhood of far inferior quality and less suitable for dwellings has sold for from \$500 to \$900 per acre, without any improvements. We ourselves thought of purchasing a similar tract at \$550 per acre in the same neighborhood. We feel sure that we have made an excellent bargain.

We propose to raise by Bonds the sum of \$500,000, which we propose to use, if our friends entrust us with their means, in the following manner:

Land	\$ 110,000
Drainage, Water, Sidewalks etc.	140,000
Zion Temple, Homes, etc.	250,000
	\$500,000

We shall make the Bonds of \$20 each.

Bonds will be received in payment for land at par, at any time within two years.

Bonds will bear interest at 6 per cent, payable every six months.

Bonds will run for ten years, or be taken up at any time at our option.

Bonds will be secured upon everything that we possess, or shall possess, in Zion or elsewhere, until they are taken up.

Every cent spent upon the land, and every lot purchased will only strengthen the already splendid security of those who purchase bonds.

And now, will our thousands of friends throughout the country BE IMMEDIATELY PRACTICAL and come to our assistance in carrying this matter through.

Consider this matter prayerfully at once and send us an IMMEDIATE TOKEN of your INTEREST in GOD'S WORK here, by at once remitting to us the sum to purchase AT LEAST ONE BOND, that is TWENTY DOLLARS.

Let those who desire to use their Lord's money in His own work, and who can afford to do so, remove some of their investments in worldly bonds and entrust us in His Name with some of His own money. Send as quickly as possible all you can.

It would be a great joy to us to pay for all the land within the year, although we have five years to pay it in. It would be a greater joy still for us to have the Temple and the Homes, etc., all fully prepared within the same time. It would be the means of the salvation and healing of multitudes for us to have our Temple built quickly.

THE announcement of our having secured so desirable a location for our little city has given great satisfaction to a wide circle of friends, and we thank all for their kind congratulations.

But will they please to remember that, next to the assurance of faithful prayer on the part of faithful people, the immediate need is Cash. We have to pay \$20,000 on the 12th of August on Land Purchase Account, and we do not want to let the season slip away without making a beginning on the Central buildings in Beulah Park. We shall first of all set about the House of the Lord, and hope to get in the foundations, and begin to raise the walls of Zion Temple before winter.

The Divine Healing Homes, etc will follow, just as quickly as the Lord's Stewards send us their portion.

WE hope that our friends will clearly understand that the Bonds which we shall give for their money, in the case of loans made to us for this work, will bear interest at 6 per cent, and will be secured upon all unsold land, and all the properties of every kind that we acquire in Zion. They are also transferable at par value at any time within two years for the purchase of lots, unless the land should all have been taken up before that time, which is a certainty in the opinion of many.

Indeed there is a feeling that there is not land enough to "go round."

WE shall retire Bonds as land is sold, thus preserving the full security of the remainder, and indeed increasing it, for every lot sold will add to the security of the bonds, by increasing the value of the remaining lots.

CHRISTIAN READER WILL YOU HELP?

Then help immediately, and to the fullest extent of your power.

We expect to sell many lots quickly, and many are now eager to purchase. Some of our people have already taken up Bonds in advance of their preparation, and some have deposited money for the purchase of lots. Those who are here will do their part; but it must be remembered that the majority of our people are workingmen, and the winter has been severe, and money is scarce. Let distant friends who see from afar the fight we have to fight for God in Chicago, and who believe that He is with us, help at once.

We shall have low fares and rapid transit from all parts of Chicago and will be able to take the multitudes out to Zion even more quickly than they get to our present location, there being so many choices of routes.

We want to get the Temple under way quickly.

WHO WILL GIVE A LARGE SUM AT ONCE FOR TO HELP US BUILD IT?

We pray God to make you answer who can.

WHO WILL SEND A DOLLAR EACH MONTH TO HELP US BUILD IT?

Nearly all can answer that. Don't delay. Do it to-day.

We are toiling away in great happiness, and without weariness. We close this article with the rays of the rising sun streaming in at our windows.

May it be an emblem of the response coming to us from all the lands where these LEAVES OF HEALING go with their message from God.

Chicago is the destined metropolis of this nation, as to population, in all probability within twenty years, or even less. It is a great international center also and there is a great opportunity for our Zion.

In subsequent articles under this heading we shall explain some of our plans as to missionary work from Zion by means of Seventies in Chicago, etc. Meanwhile we close, asking prayer for this important undertaking for our Lord, and for sin-stricken and disease-smitten multitudes for whose Salvation and Healing He died, rose again, and ever lives.

"Except the Lord build the House,
They labour in vain that build it,
Except the Lord keep the city,
The Watchman watcheth but in vain."

ZION TABERNACLE.

(See illustration on page 1.)

ZION means strength, or a fortress. Truly God has manifested His strength in a very remarkable way in this little frame Tabernacle, and has made it a spiritual fortress. Since the beginning of this year more than twenty thousand sick persons have been prayed with, accompanied by the laying on of hands, in the name of the Lord Jesus, within its walls. Of these, a vast number have been healed. Many thousands have been led to sincere repentance for sin, and, through faith, have found salvation and peace. Christians witness that it has also been to them a place of blessing, where they have been led into the King's Highway of Holiness. Many a weary pilgrim in "the valley of weeping" has found in it the "well" of consolation and refreshing. Joyful songs of loudest praise have rung forth from its courts, and, by the agency of the secular daily press, Zion Tabernacle and God's wonderful work therein have been made known in all parts of this country and in many other lands.

We have thought that a picture of this humble headquarters of our work in Chicago might be appreciated by the tens of thousands who have visited it, and by the still larger number of our distant friends, in all parts of the world, who have never seen it.

It was built by the Chicago Branch of the International Divine Healing Association, for a World's Fair Mission, and was opened on the first Lord's Day after the opening of the Fair, May 7th, 1893. But it attracted very little attention at that time, although vast multitudes of pleasure seekers passed its doors. Still it was open, for the greater part of the time, every day save Saturday; and gradually, toward the end of the Fair, many began to attend the meetings. A severe winter, and wide spread depression and destitution in the city and country followed the shameful scenes of wasteful extravagance, unbounded licentiousness, and inordinate vanity of that Vanity Fair. Our Tabernacle stood silent guard at the gates of the deserted "White City," and all through the winter the services were patiently continued, in the once thronged, but then deserted, region around the Fair Grounds. It was sometimes weary work; but we waited for the morning, and it came. We knew the Tabernacle had not done its work. Yes, it came, a steadily rising tide of blessing, until long ere the snow and ice had disappeared, thousands and tens of thousands, not only from Chicago, but from distant cities and states were thronging it, and all the surrounding buildings, almost to suffocation. Multitudes gathered far beyond its capacity and were glad to get a place outside a window, or within hearing distance, whilst hundreds stood within the Tabernacle, crowded the platform, the prayer-rooms, etc. Wave after wave of Divine power swept over these throngs, and God was glorified in thousands of conversions and healings through Faith in Jesus Christ. Great down town and suburban meetings were held to ease the pressure upon the Tabernacle. Meetings in the center of the city were held for many weeks every Lord's day afternoon in the Central Music Hall and continued, until midsummer, in Battery D. The first downtown meeting was thus described by the *Daily Inter Ocean* in its issue of Monday, April 16th: "Central Music Hall was packed from floor to ceiling yesterday afternoon with persons drawn either by necessity, sympathy or curiosity to hear the Rev. John Alexander Dowie and the testimonies of those who had been cured of their diseases through his ministry. If the hall had been twice its size it could have been filled easily by the crowds that were turned away. For three hours, from 2:30 to 5:30, those who were fortunate enough to obtain admission were content to sit and drink in the proceedings, and the few empty seats left by those who went out during the service were speedily filled by others

from the outside." It was estimated that there were about 4,000 persons in the Hall at that service.

The meetings in the suburbs of South Chicago and Englewood were also attended by great crowds of persons, especially in the First Baptist Church, South Chicago, and in the Covenant Baptist Church, Englewood, into which buildings hundreds were unable to obtain admission week after week. The meetings still continue to be very largely attended, there being seldom a vacant seat in the Tabernacle. On last Lord's day, August 26th, after crowding every inch of standing and sitting room, many were content to stand at the window, or to remain in their carriages outside on the street, or in the prayer-room behind the Tabernacle, within hearing distance.

The spectacle which the Tabernacle presents is always intensely interesting from a philanthropic point of view. Thursday is denominated Children's Day, and Dr. Dowie resolutely refuses to see any grown up people, excepting in cases of extreme emergency, on that day. Then the children of all ages have complete possession of the Tabernacle and all its surroundings. Arriving early in the morning they take their seats, or sit upon the floor or the platform piling up and piling up on mothers' knees, and often two in a chair, until the place is completely crowded. In addition to these, several rooms off the prayer-room are set apart for insane and feeble-minded children. The exercises are of the most simple and entertaining character, Dr. Dowie aiming to adapt himself to the comprehension of the youngest. Shortly after the opening of the service he frequently calls upon many whose little legs have been lengthened, deaf and dumb who can now speak and hear, some who have never walked from their birth who can now walk and leap and run, and all sorts of children to testify to their healing. Their mothers stand up with them and tell the simple story. On that day there are children everywhere, and oftentimes Dr. Dowie lays hands upon over five hundred children, seeing them in the prayer-room in well-ordered and quiet companies of eighty to one hundred. As many as twenty different nationalities are sometimes represented on Children's day.

We shall give in an early issue a sketch of the Children's day.

The earnestness of the throngs who gather is seen in the fact that oftentimes they will take their places in the Tabernacle hours before the beginning of the service, and will wait even until nearly midnight in the hope of being seen. Oftentimes the platform in the Tabernacle during a service will be surrounded by many persons lying upon cots and invalid chairs, some of whom have been brought in that condition for many hundreds of miles.

On the last page of this issue some of these cots are seen in the picture entitled "Captured From the Enemy," which is a photograph of the back of the Tabernacle platform. One great feature of the Tabernacle and other services is the large number of persons, who at the close of Dr. Dowie's addresses will rise when he utters what he calls "God's Call to Repentance." As many as two thousand persons have risen at one time in the downtown meetings and have openly professed their repentance toward God and their faith in the Lord Jesus Christ, following Dr. Dowie audibly in an impressive penitential prayer. The spiritual always precedes the physical work in the Tabernacle. Repentance for sin, and faith for salvation always precede the ministry of healing.

Our hearts are filled with praise as we think of what God has wrought in Zion Tabernacle, and, although it may be that He will give us a larger building and a more permanent structure, we shall ever remember with unceasing joy, the things that "God hath wrought" within these sacred walls, where we have so often read the words, (Psalm 20: 1, 2).

"The Lord answer thee in the day of trouble,
The name of the God of Jacob set thee up on high
Send thee help from the sanctuary,
And strengthen thee out of Zion."

IL MODO COME DIO GUARISCE I MALI.

DALL' EDITORE.

Il modo come Dio guarisce, è una persona, non una cosa.

Gesù disse: "Io sono la Via, la Verità e la Vita," e si è sempre rivelato al Suo popolo in ogni epoca col Nome Covenante Jehovah-rophi, o "Io sono il Signore la tua Salute. (Giovanni 14: 6 e gli Esorti 15; 26.)

Il Signore Gesù è sempre Colui che guarisce.

Egli non può cambiare perchè "Egli è lo stesso, di ieri, di oggi e per sempre," ed Egli è sempre con noi, perchè disse: "Ecco, Io sono sempre con voi infino alla fine del mondo." (Ebrei 13: 8 e Matteo 28: 20.) Perchè Egli è presente, nello spirito come nella carne. Egli è Colui che guarisce il Suo popolo.

Il Guarire Divino sta nella Riconciliazione di Cristo.

Lui profetizzò: "Sicuramente fu Lui che soffrì i nostri dolori e con i suoi gastighi noi guariamo," ed è espressamente dichiarato che ciò si accompi mediante il Suo Ministero di Guarire, che continua ancora. (Isaia 53: 4, 5 e Matteo 8: 17.)

Il Male non può mai essere la Volontà di Dio.

E opera del Diavolo, la conseguenza del peccato, ed è impossibile che l'opera del Diavolo sia mai la Volontà di Dio.

Cristo venne "per distruggere l'opera del Diavolo," e quando Egli "guarì ogni malattia" e tutti questi mali sono espressamente dichiarati di essere stati "l'oppressione del Diavolo." (1 Giovanni 3: 8, Matteo 4: 23 e gli Atti 10: 38.)

I Doni del Guarire sono Permanenti.

E espressamente dichiarato che "I Doni e le appellazioni di Dio sono privi di pentimento," ed i Doni del Guarire sono fra i Nove Doni dello Spirito e della Chiesa. (Romani 11: 29 e 1

Cor. 12: 8—11.)

Ci sono Quattro Modi del Guarire Divino.

Il primo consiste nel rivolgere la preghiera di fede, il secondo preghiere intercessorie di due o più persone, il terzo l'unzione degli anziani nella preghiera della fede, ed il quarto nel posare le mani su coloro che credono, e poi quali Dio ha preparato e chiamato a quel ministero. (Matteo 8: 5—13, Matteo 18: 19, Giacomo 5: 14, 15, Marco 16: 18.)

Il Guarire Divino è opposto alle Falsificazioni Diaboliche.

Fra questi sono la Scienza Cristiana (chiamata falsamente), Guarizione della Mente, Spiritualismo, Estasi, Evangelismo eccetera. (Timoteo 6: 20, 21, 1 Timoteo 4: 1, 2, Isaia 51: 22, 23.)

Delle Multitudini sono state guarite dalla Fede in Gesù.

Lo scrittore, conosce migliaia di casi ed ha personalmente posto le sue proprie mani su ventine di migliaia di persone. Complete informazione si possono attendere alle riunioni tenute nel Tabernacolo di Zion, 251 E. 62 Strate, vicino al Parco Jackson, Chicago, e per mezzo di molti panfletti che ne dimostrano l'esperienza colle loro parole e da molti che sono stati guariti in questo ed altri paesi; pubblicati dalla Casa Editrice Zion, 6100 Stony Island Ave., Chicago.

"La Fede Viene Ascoltando, o coll' Ascoltare la Parola di Dio."

Voi siete cordialmente invitato di venire ad ascoltare da voi stessi.

LA MANIÈRE COMME QUOI, DIEU GUÉRIT LES MAUX.

PAR L'ÉDITEUR.

La Manière comme quoi Dieu guérit, c'est une personne et non pas une chose.

Jesu dit: "Je suis, la Voie, la Verité, et la Vie," et il s'est toujours révélé à Son peuple en toute époque avec le Nom Covenant de Jehova-rophi, ou "Je suis le Seigneur, ton Salut." (Jean 14: 6 et les Exodes 15: 26.)

Le Seigneur Jesu c'est Celui qui guérit.

Lui ne peut pas changer parcequ'"Il est le même d'hier, d'aujourd'hui et pour toujours" et Lui est toujours avec nous, parcequ'il dit: "Voilà, Je suis toujours avec vous jusqu'à la fin du monde." (Hebreux 13: 8 et Matthieu 28: 20.) Parcequ'"Il est invariable et parcequ'il est présent, dans l'esprit aussi bien que dans la chair. Il est Celui qui guérit Son peuple.

La Guérison Divine c'est dans l'Expiation du Christ.

C'est Lui, qui a prophétisé. "Sûrement ce fut Lui qui souffrit nos maux et souffrit nos douleurs, et avec ses châtiments nous guérissons," et c'est expressément déclaré que cela s'accomplit grace à son Ministère de Guérir, qui continue toujours. (Isaie 53: 4, 5 et Matthieu 8: 17.)

Le Mal ne peut pas être la Volonté de Dieu.

C'est l'oeuvre du Diable, la conséquence du péché, et c'est impossible que l'oeuvre du Diable soit à jamais la Volonté de Dieu.

Christ vint "pour détruire l'oeuvre du Diable" et lorsqu'Il fut sur la terre, Lui "guérit toutes maladies" et tous ces maux ont été expressément déclarés d'avoir été "l'oppression du Diable." (1 Jean 3: 8, Matthieu 4: 23 et les Actes 10: 38.)

Les Dons de Guérir sont Permanents.

C'est expressément déclaré que "Les Dons et les appellations de Dieu, sont privés du repentir," et les Dons de la Guérison sont parmis les Neuf Dons de l'Esprit et de l'Eglise. (Romans 11: 29 et 1 Cor. 12: 8—11.)

Y il a quatre Manières de la Guérison Divine.

La première consiste en adressant la prière de foie, la deuxième dans les prières par intercesseur, de deux ou plusieurs personnes, la troisième dans l'onction des anciens dans la prière de la foie, et la quatrième, en posant les mains sur ceux qui croient et pour les quels Dieu a préparé et appelé à ce ministère. (Matthieu 8: 5—13. Matthieu 18: 9. Jacques 5: 14, 15. Marc. 16: 18.)

La Guérison Divine est opposée aux Fausseseries Diaboliques.

Parmis celles-ci y il a la Science Chrétienne (faussetment appelée) Guérison du Sentiment, du Spiritualisme, de l'Extase de l'Evangelisme etceetera. (Timothée 6: 20, 21, 1 Timothée 4: 1, 2, Isaie 51: 22, 23.)

Des Multitudes ont été guéries par la Foie de Jesu.

L'écrivain, connaît des milliers de cas, et il a personnellement posé ses propres mains, sur des vingtaines de milliers de personnes. Des informations complètes peuvent être obtenues aux réunions qui ont lieu dans le Tabernacle de Zion, 251 E. 62 Street, près du Parc Jackson, à Chicago, et grace à beaucoup de pamphlets qui en demontrent l'expérience par leurs paroles et par beaucoup de personnes qui ont été guéries dans ce pays et dans d'autres; et qui ont été publiés par la Maison Editrice Zion, 6100 Stony Island Avenue à Chicago.

"La Foie Vient en Écoutant, et en Écoutant la Parole de Dieu."

Vous êtes condialement invité à venir et entendre de vous-mêmes.

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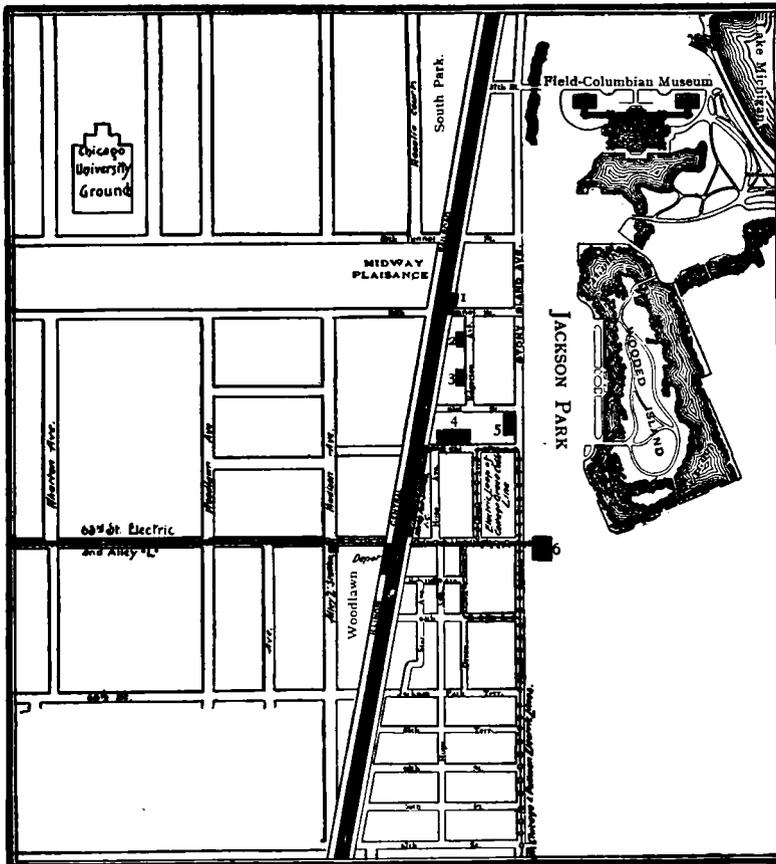
MANY of our friends from distant places find some difficulty in reaching us. Many have been misled by evil disposed persons on the railway cars, the street cars, and at the depots.

We give here a diagram of the locality of our various Institutions, which are situated, as will be seen, close to Jackson Park, the site of the recent World's Fair and the Midway Plaisance.

For those who arrive in Chicago from distant points, it is well to take a Parmelee Transfer Coach to the Illinois Central Depot at 12th Street, and take the Local Suburban Train to 60th Street, which is close to Divine Healing Home No. 1. It is well to check all baggage on the incoming trains with the

Those who desire to come out by the Cable and Electric Street Cars (fare 5 cents) can take these cars from the center of the city on either Wabash Avenue or State Street, and will transfer from the Cable to the Electric Cars at 63rd Street, going to the end of the Electric line at Stony Island Avenue, as shown on the diagram. The distance from thence to the Tabernacles is one block. The time by this route is one hour.

Those who desire to come out by the Elevated Railroad can take the Cars at the Depot in Congress Street, near State Street, and go to the end of the line at Stony Island Avenue, which is the same distance from the Tabernacles as the terminus of the Electric line. The time of journey is about 40 minutes.



1. 60th St. Depot Illinois Central Railway.
2. Divine Healing Home No. 1.
3. Divine Healing Home No. 3.
4. Zion Tabernacle No. 1. and Divine Healing Home No. 2.
5. Zion Tabernacle, No. 2, Zion Refectory, and Zion Publishing House.
6. Alley Elevated Railroad and Cable Car Line Depots.

baggage agent who comes through asking passengers if they wish their baggage checked. Simply give the agent the address as 6020 Edgerton Avenue, Chicago. Get a receipt check from the agent for the baggage, and there will be no need to fear loss.

The quickest and best route to the Homes from the center of the city is by the Illinois Central Railway. Express and Local Trains run very frequently. The Express Trains can be taken at Randolph St. or VanBuren St. Depots only. The journey takes about 15 minutes, and they run every half hour. The Suburban Trains run much more frequently and take about 26 minutes. The fare by these trains is 10 cents.

With these instructions in their hands our friends need not to ask more than a simple direction to the various places named, and it is nearly always best to ask that direction from a police officer, and not from a stranger, should an emergency arise. There are wicked persons on almost every train and street car who would take pleasure in turning our friends away from Zion Tabernacle. Police officers are not always to be trusted: for they have hindered and misdirected many. Ask as few questions as possible.

We trust that these directions will prove helpful to our friends and save them much trouble.

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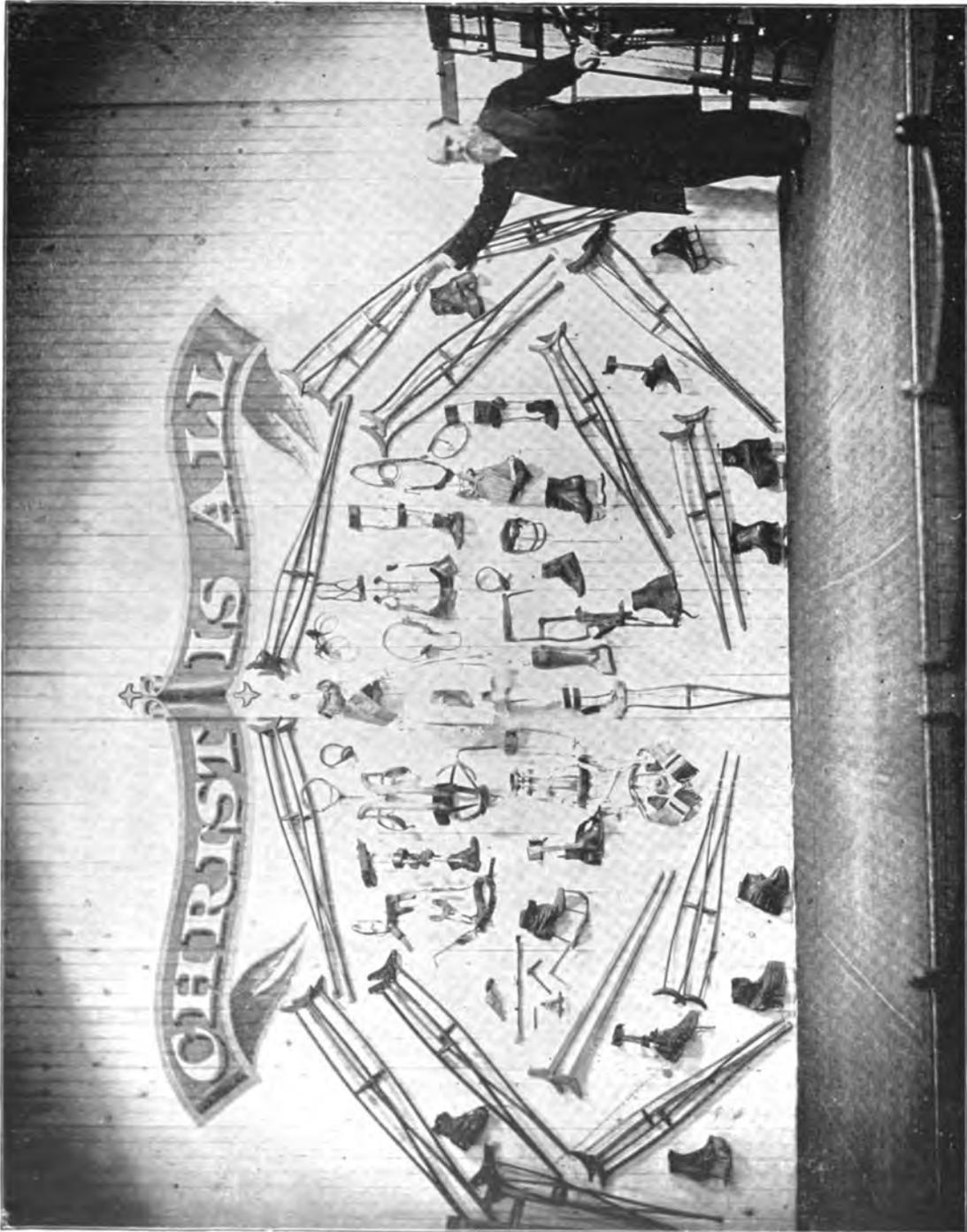
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He sendeth His word  and healeth them.

LEAVES OF HEALING

I am the Lord that healeth thee. And the leaves of the tree were for the healing of the nations.

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VOL. 1. NO. 52. NEW SERIES.

CHICAGO, OCTOBER 4, 1895.

PRICE FIVE CENTS.

OUR HELPERS IN ZION.

ZION'S CHILDREN are being brought together, one by one and in families, according to God's Promise, and He is training up leaders of His own choosing who are quietly going forward with the work which He gives them to do.

Amongst these we have the joy to welcome John Gabriel Speicher and his devoted wife, with their sweet little four year old Ruth.

All through this year of trial and toil and triumph, we have been blessed of God in having such helpers both in the Homes and in the work of Zion Tabernacles and Zion Publishing House. Our confidence and affection for these beloved friends has grown steadily every day, and we have never found them to falter or fail in the darkest hour, or to shrink from any labor whereby they could advance the Kingdom of God, and help the tens of thousands of sick, sinful, and weary ones who have sought for help in Zion.

"The world's a room of sickness,
where each heart
Knows its own anguish and unrest
The truest wisdom there, and
noblest art,
Is his who skills of comfort best."

Led by the Comforter, the Holy Spirit, our friends have come into fellowship with us in helping anguished and unrested ones whose weight of heart sorrow is increased by the agonizing

burden of bodily suffering. We have placed them in charge of Divine Healing Home No. 3. Here the true motherliness of Mrs. Speicher finds constant exercise, her housewifely qualities make her a wise administrator, and her excellent Christian graces and temper make her a wise friend and counsellor.

Well have they fulfilled their task, and in such kindly and loving ways that all who go there feel that, though yet comparatively young, they are a true 'house father and mother,' making it a real home, from which guests go with reluctance and to which they often return with delight, as visitors and for teaching, when they have received the blessing of healing through faith in Jesus, for which they had first come. Making their home amidst the sick and seeking children of God, as we also do, they are kept in perfect health and find the joy of the Lord to be their strength.

They live to help and sympathise and encourage the drooping ones who come to Zion from far and near to seek the Great Physician of spirit soul and body.

"Never so blest as when in Jesus' roll
They write some weary soul."

There is no department of the work where they are not ever ready to help, and our brother has been of very great comfort to us in the Publishing



THE REV. J. G. SPEICHER, M. D. AND HIS FAMILY.

House and the publication of the LEAVES, bringing excellent judgment to bear upon every task, and fitting in with our thoughts and plans without one single jarring note, amidst most trying scenes and severe pressure. They have joyfully given of God's gifts to them of every kind, and recently they gave \$1,000 towards the building fund of the proposed Zion Temple.

Our brother is both a legally qualified medical practitioner of the University of Iowa, and a graduate in theology of the University of Chicago. He practised medicine for ten years, and was ordained in 1893 as a minister of the Baptist Church at Delaware, Iowa. He has ceased to practice medicine from deep conviction that God's Way of Healing is immeasurably the better way, having been himself healed of cancer, and he has also ceased to be actively associated with the Baptist denomination because he has seen that the Church of God is broader than all denominationalism. He has seen that there is also a better way opening up to God's people in the restoration of primitive Christianity, on the basis of a truly Christian and Catholic Church, such as we are going forward to form in Zion. We hail him as one of many ministers from almost every denomination who are eager to be associated with us in this work, and, although we may have the joy of being associated with hundreds of fellow helpers in the ministry before we close our service on earth, we feel sure that we shall never have a truer heart and more sympathetic and loyal friend. Could some of the "heads" of denominations see our correspondence, and know of the hundreds of ministers who are dissatisfied with their "head-ship," they might surmise that John Gabriel Speicher and some others who are associated with us are but the advance guard of a "great company of the priests" who are determined to "become obedient to the faith," like a company of whom the Acts of the apostles tells, after the persecution of a Full Gospel, and of Divine Healing especially.

We asked our friends to furnish us with a few biographical notes which we might put upon record in the archives of Zion. This is done wholly at our own wish, and we are alone responsible for their publication, for it is far from the desire of these helpers to obtrude themselves on our readers. But we feel it is a fitting thing that we should in this closing issue of the first volume of LEAVES OF HEALING give the outlines of the story of their lives.

BIOGRAPHICAL NOTES.

Upon the request of the Editor, the following notes have been written:—

I was born among the Alleghany Mountains of South-western Pennsylvania, at Berlin, Aug. 8th, 1860, of Christian parents, who went soon after that terrific combat of Gettysburg, to try their fortunes in the West, and located in Cedar Falls, Iowa.

Here for four years my father practiced medicine, and I obtained my first schooling. But seeing better prospects eighteen miles distant in the same country, we removed thither in the early part of 1868.

This became our permanent home and here I spent the remainder of my boyhood days, attending school and during the intervals, helping in garden and farm work.

At the age of fifteen I began to teach school, but fortunately for me, the law was changed requiring males to be at least nineteen, before being eligible to the office of pedagogue.

At nineteen I again began to teach. Taught three terms in the school where I obtained most of my common school education, and it was in this way that I earned the money to enable me to gain a medical education.

The desires of my parents were divided, as to what profession I should choose. Naturally, my father desired me to follow in his foot steps, but it had been my mother's earliest expression, that my time was to be wholly devoted to the gospel ministry. I have much to be thankful for in having a praying mother, for while I got from my father a spirit of self-

reliance, from my mother through her earnest piety and her early training in the scriptures, I gained a reverence for and a faith in the Word of God, that has never failed me for an instant, whether in the storms of medical atheism or in fogs of philosophical or theological investigation. I cannot remember the time when I did not pray every evening before sleeping, asking God to take care of me, but I formally accepted Christ at the age of twelve years. At thirteen I taught the young men's class in Sabbath School and at twenty was elected Superintendent.

At twenty-three I began the practice of medicine at Hudson Iowa, where I naturally allied myself with the religious work of the town, and acted as Superintendent of a large union S. S. for six or seven years, and until I left that place.

It was there that I met Miss Abbie I. Thompson, the youngest daughter of Rev. Wm. P. Thompson, a Baptist minister, whom I married on June 21st, 1888, after a four year's acquaintance, and who has been a true helper in all we have undertaken; sympathizing with the sick while I administered to their wants, willing to give up home, parents, and friends, when I decided to devote my life to preaching the gospel.

After a successful practice of nearly ten years, we left houses and lands and all to follow Jesus, coming to Chicago, Oct. 1st, 1892. And this has been the most important step of our lives, for it was in this great city that we learned to trust God in a way we had never seen men trust before; not at the theological seminary, (where one would expect a warm, spiritual atmosphere; but instead we found a very disappointing thing, spiritual dearth everywhere, in the church and in the school) but in a "little wooden hut" (Zion Tabernacle No. 1) on 61st street. In the wonderful providence of God, we were led to this place, so humble yet so full of the glory of God.

And how we rejoiced when it was revealed to us that God is the Healer of His people, and that all sickness is of the devil. How gladly we gave up that which before we had revered, yea, almost worshipped; the application of medicine for the cure of disease; and when the day of trial came, how gracious God was to take away that dread disease, inherited probably from my father, for both he and his father died horrible deaths from that filthy disease, CANCER.

And it is with pleasure we look back to the days that we brought our lunch and with our baby Ruth, who was born to us March 21st, 1891, we came to the Tabernacle and spent the whole day in listening to the exposition of the Scripture. How the bible was unfolded, and became a new book to us.

The gospel of healing became very real and precious. It was so new, so true, so glorious; the miracles God performed at the Tabernacle and elsewhere through God's chosen Apostle of Healing, so wonderful, that there was no heart in me for preaching in the old, formal, dead way of the church.

When last December Dr. Dowie invited myself and wife to come and help in his mission and take charge of one of the Divine Healing Homes, after fully counting the cost we decided to devote our energies to, and give our lives if need be, for the restoration of the full gospel of Christ. And never for a moment have we been sorry for our decision.

Our associations with Doctor and Mrs. Dowie have been the most pleasant possible. Never has it been my privilege to labor with or for any who were so thoughtful for those about them, and took so little thought for themselves. While not quite the place, perhaps, in his own paper, yet it were not right if I did not thank Dr. Dowie, as God's minister, as God's servant, for his services rendered to me and mine; for the benefits derived from the preaching in such power, and for help derived from association in various lines of work. The past year has been the most important year of my life; I have just begun to know how to live. And next to the father and mother who gave me life, I have more to thank Dr. and Mrs. Dowie for than any others in all the world. Only in His Name and for His glory.

JOHN GABRIEL SPEICHER.

cases where there had been a mistaken diagnosis; but this was altogether different, no such healing could come to this." Dr. King, from Chicago, said that Dr. Dowie took no such cases as this. [Dr. King knows nothing about it. J.A. D.]

On Sunday, Aug. 11, the next day after all the doctors had seen my gangrenous toe, and had united in opinion as to the seriousness of my trouble, Dr. Moulder lifted the wrappings in the evening, and after examining the sore for some minutes said, "I believe in my soul it is better." From that time it steadily improved, and in about three weeks the gangrene was all gone, and now the toe is almost entirely well. Praise the Lord.

I attended our Yearly Meeting of Friends at Plainfield, Sept. 11 to 19, sitting in nearly all its sessions three times a day, and doing work on committee, etc., as usual. I had the privilege of testifying to hundreds of the Lord's dealing with me, which seemed to deeply impress the people. Many of them are acquainted with your marvelous work, and are in most sincere sympathy with you. I attend to my regular duties as pastor, and have announced that I will preach on Divine Healing next Sunday evening and give my testimony as to what Jesus has done for me.

Yours in the love of Him,

CALVIN W. PRITCHARD.

HEALING OF DIABETES.

A CHRISTIAN EDITOR'S TESTIMONY.

THE remarkable letter of the Rev. Calvin W. Pritchard, foregoing, reminds us of how God graciously used us in his healing more than five years ago, when he was resident in Western Springs, near Chicago, and was the Editor and Publisher in this city of the *Christian Worker*, the organ of the Friends' Church.

We rejoice that this widely known man of God has demonstrated in his immediate experience, and without any human agency, that Christ is still his Healer, and we think that this leaf from his past, when he was healed through our agency, may prove an interesting connecting link in the chain of his testimony for his Lord.

It was published in the old series of *LEAVES OF HEALING*, but will bear reprinting in this; for Christ's miracles of healing never grow old, and are always stories that may be told a thousand times.

The proof that God healed him of diabetes then is that He has enabled him to continue his ministry through all the changing years, and to do most vigorous work, although he is well advanced in life. May he be spared for many years of service, and may his testimony be greatly blessed to the earnest followers of the Lord with whom he is associated.

[Extract from Report of Praise and Testimony Meeting held in First M. E. Church, Chicago, October 27th 1890 as reported in old issue of *Leaves of Healing*, p. p. 232-233.]

Dr. Dowie said:—"I introduce first to you the Rev. Calvin W. Pritchard. He is the editor of the *Christian Worker*, which is a weekly paper of the Society of Friends published in this city. Our brother, therefore, is of that denomination, and we know how careful they are in expressing themselves. I will ask him to tell you what the Lord has done for him."

AN EMINENT MINISTER AND EDITOR HEALED OF DIABETES.

Mr. Pritchard:—"I have been a Christian for about thirty-five years, and I have been a minister of the Gospel for about twenty-five years, so recognized by our church. Seven years ago last spring I was elected as editor of the *Christian Worker* printed and published in this city. I have believed in Divine Healing for many years, but supposed it was only for a certain class of people and that when the Lord would heal one he did by His Spirit make it so clear to them that it was His will to heal them that they came to Him by faith and asked for healing. That had been my thought about it.

HEALING OF GANGRENE IN FOOT.

Testimony of the Rev. Calvin W. Pritchard,
Kokomo, Indiana.

KOKOMO, Ind., Oct. 2, 1895.

REV. JOHN ALEX. DOWIE,

My Dear Brother:—I have read with painful interest the account of your cruel persecution as published week after week in *LEAVES OF HEALING*. I have most sincerely sympathized with you and have often prayed that the Lord may stand by you and see you soon entirely victorious. I admire your courage and faithfulness, and trust you will not be borne down with this terrible current of evil. I look back to my visit to you in May with much satisfaction. I was blessed in spirit and strengthened in faith. I will now state to you some of my recent experiences.

Aug. 1, when I arose from my bed, I found the cuticle on the bottom of the great toe of my right foot loose as in a blister, hanging by the edges, and the parts bleeding profusely. I had it examined by Dr. J. M. Moulder, who informed me that the danger was gangrene. The next day gangrene appeared. After prayerfully considering as to what I would do, I concluded to have the doctor dress my toe, using an anti-septic as often as needful to keep it clean, but allowing no medical treatment. The gangrene increased, the toe and a large part of the foot were inflamed and angry for the next ten days. At the request of Dr. Moulder and other friends it was examined by four other physicians of the county and one from Chicago, who was in this city. All agreed as to the diagnosis, and all advised the amputation of the foot. On the evening of August 10, four physicians examined it together, all were of one mind and gave me the most discouraging picture of my future.

I was pleased to have this examination and testimony for the following reason: I have often expressed my mind to Dr. Moulder on Divine Healing; he had heard me preach on the subject; my views were well known in the community. Dr. Moulder and the other physicians do not agree with me, they think the day of miracles is past, that God does not heal people except by natural means, medicine, etc. Nearly all the community believe that way. I saw, therefore, that an important battle was on, rationalism and unbelief were pitted against faith in Jesus Christ: and hence the multiplied testimony as to the seriousness of my sickness made the issue more decisive. I called no physicians, my friends and Dr. Moulder did it, not that I might get their advice to follow, for they all knew my convictions, but that no mistake might be made as to the seriousness of my affliction.

In the mean time, my wife and I had been to the Lord, we took His promises and stood firmly upon them, we saw the importance of the present issues for God, and we had the most blessed assurance of healing. Accordingly during this ten days of growing malignancy and threatened rotting away of my foot, when the doctors were giving the saddest picture and advising amputation, we were at rest and peace and even filled with joy; and I steadfastly told the doctors I would not lose a toe, that a Physician had my case who never lost a patient. I was as certain of healing as though my foot had already recovered.

Dr. Moulder seems to have great respect for my opinions and was entirely willing to put himself under my direction instead of requiring that I should follow his. But he had no confidence that healing would come from God through prayer and faith, and told me that at about such a time my toe would come off, my foot would be involved in about so long, and I could only live about so many months. He repeatedly told me that there could not be a better test of Divine Healing than this. Cases that are called Divine Healing are nervous troubles which can easily be influenced by the mind, or

"For about ten years I have been ill. As far back as ten years I began to observe some of the disease in my system. It didn't give me much anxiety until the last two or three years. My health was not good for three or four years previous to last spring.

"Last spring in an acute attack of sickness I had my physician—he was my old physician at Riverside—called into the case when my sickness was very severe, to ascertain what was the matter. He insisted upon an examination that would reveal the whole matter, and the result was that of proving that I had the diabetes. I was placed under the care of a specialist of that disease in that city and was placed upon a very rigid diet. I excluded from my food everything that contained any sugar or starch. I was on that diet about three months. During that month Dr. Dowie came to Western Springs and I heard him preach the doctrine of Divine Healing. The first thing that impressed me and helped me to believe that it was my privilege to be healed was the very plain and clear teaching he gave; that the Lord will heal all persons who are sick, that all disease is directly or indirectly from Satan. When I heard him preach that doctrine it was like a new revelation to me; and after I had read my Bible and prayed over the matter, and listened to him a number of times, I became convinced that it was my privilege to go to the Lord for healing just as I went to Him for salvation.

"I thought the matter over very carefully and very prayerfully, and very thankfully, and was fully convinced that I had to take the step and seek the Lord for healing. I sat down, and had a conversation with Dr. Dowie and the result of that conversation was that he prayed with me and laid his hands upon me. That was the first day of August. That day when I went to my meal I asked the host, where my wife and I were boarding, to help me to ordinary diet. I laid aside my dieting and made that a testimony unto the family that I had accepted the doctrine of Divine Healing and had given myself to the Lord for that. I laid aside my diet and began to eat the food that other ordinary people did. For several days—nearly a week—after that I was not so well as I had been before. I found that there was a work to do in my own spiritual character before I was where the Lord would do for me all that I asked. I heard Dr. Dowie make an allusion to James 5:16, 'Confess your sins one to another,' and I went to him in the spirit of that, and had a conversation with him more pointed than before with reference to my life.

"He had impressed me also in his teaching with the force and meaning in the words, 'Where two of you are agreed as touching anything that ye shall ask, it shall be done of My Father which is in heaven,' and putting that and the passage I have referred to together I found what I wanted to find—the blessing of nearness to God.

"When I started in this I determined to find all there was in Him or all there was connected with this healing subject so I would receive the healing. I went there with entire faith. After this second visit to Dr. Dowie he prayed with me again and laid his hands upon me. Immediately after that I was relieved of pain and felt that the Lord had done the work in my body in my healing.

"My disease was of such a nature that it did not show at once the healing as some other kinds of disease. It took time for me to realize or understand or know what the Lord had done for me, and I did not feel at liberty to testify in my own church, in my paper, or anything else, until I felt sure the Lord had done the work in my own body. Now I testify. I believe from that time I have been well, though there have been some times since that I have felt it was necessary for me to go to the Lord again and rest in Him as my Keeper, just as I come to Him as my Saviour. Whenever I have felt a little pain I have sought the Lord and repeatedly He has answered my prayer.

"I feel today I am in better health than I have been for ten years. Praise the Lord! And this was done in answer to prayer. I have gone on in my regular diet. There has

not been a day since the first of August until now that I have not been ready for my meals and have been entirely well, with the exception that I have already spoken of."

REMARKS ON THIS TESTIMONY.

Dr. Dowie—Thank God for the clear testimony of my brother. The point which he has mentioned is an important one. The Lord is not only your Saviour, your Healer and your Cleanser, but He is also your Keeper. "The Lord is thy keeper." He will keep you if you rest in Him alone. If you forsake Him, you will fall. You are in the world where there is temptation, but the moment you go to Him you are delivered.

Another account of this healing is given by Mr. Pritchard himself in the editorial columns of the Christian Worker on September 11th, 1890, shortly after his restoration, which we also reprint. It is as follows:—

A TESTIMONY TO DIVINE HEALING.

BY CALVIN W. PRITCHARD.

For several years I have been conscious of failing health. Medical examination last spring proved that my disease was of a kind often pronounced incurable. About the first of Fifth Month I placed myself under the care of a physician of well known skill in diseases such as mine. By his advice I entered upon a carefully prescribed diet, all sugar and starch being excluded from my food. Three months' treatment improved my symptoms, but I was still far from well, going through my daily duties with weariness, pain and weakness.

On the first day of Eighth Month, I definitely came to Jesus Christ as my Healer. Not only did I pray and seek in faith myself, but one upon whom the Lord has conferred the gift of healing, prayed for me, laying on his hands. I at once ceased from dieting and began eating ordinary food. During the first week I had much pain and fever; the disease seemed to be aggravated rather than removed. This was a time of heart-searching. I found my spiritual condition not ready for a deliverance like this. At the first I made up my mind that, cost what it might, nothing should stand in the way of His full blessing. I asked for light and followed in all that was shown me.

After a week I conversed again with this servant of the Lord in the spirit and according to the teaching of James 5:16, R. V.; again we prayed together as before. The Lord answered, and I was made free. From this time the symptoms of my disease began to disappear. I have regularly taken food containing sugar and starch, as any well person would do, have grown stronger and more vigorous day by day, and am now in better health than I have been for several years. After five weeks, I can say I believe I am well, though I have reversed the rules of medical practice, and definitely and trustingly looked to the Great Physician as my Healer. I speak of it to His praise.

My testimony is not complete till I tell of the light I have received upon God's Word. Before I came to Jesus for healing, it became clear to my mind from the Scriptures (1) that all sickness is, directly or indirectly, from Satan and is displeasing to God; (2) that it is the will of Jesus to heal all Christians who come to Him complying with the divine conditions. I could come to Jesus for healing just as I teach the sinner to come for forgiveness. I saw it to be His will to heal just as it is His will to forgive. If I was not healed there was a reason for it in me, just as, if the sinner is not forgiven, there is a reason for it in him. When I first came and did not receive healing, my faith was not shaken, because it was clear to me that it was His will to heal all and I looked for the cause of failure in the right place—in myself. Praise His Name, He showed it to me, and now I see that it would have been a disaster for Him then to have spoken the healing word. A preparation of heart was needed before I could be trusted to call Him my Healer.

Great as is the blessing of health, by which I feel that I can "run through a troop" or "leap over a wall," greater is my joy of heart over spiritual victories the Lord Jesus has given me, in the preparation of my heart and life for healing.

MAP

SHOWING LOCATION OF ZION, AND MEANS OF RAILWAY TRANSPORTATION.

We publish on page 560 a sketch map prepared by Mr. B. J. Ashley our Engineer, of the location of ZION, and the means of transportation.

It will be seen that the tracks of the Chicago and Rock Island Railway run through our little city.

It is also near to the Illinois Central, the Chicago and Grand Trunk, the Calumet Belt Line, and the Chicago Central, the last of which has connections with the Baltimore and Ohio, and the Great Northern. All these lines have depots at Blue Island, two and a half miles from our southeastern boundary, and there is little doubt that several of these lines will run to ZION, because of the large passenger traffic which is to be procured.

We have at present to Zion Tabernacles and the Homes a traffic of about ten thousand fares per week, and when we get to ZION it will not be long, God willing, before it is fifty thousand fares weekly. It is probable that the people who come to the present Tabernacles spend on car fares an average of about \$600 per week, which is equal to \$31,200 per annum. That sum is the interest at 5 per cent on \$624,000. When it is remembered that thousands have been kept away from our present location, especially on the Lord's Day in consequence of the lack of room to contain them, and the many hindrances which our present limited accommodations impose, it will be seen that the prospects apart from the settlement, as we expect, of several thousands of families in ZION, are from a railway point of view very brilliant.

We believe that competition will reduce fares very considerably, and that the other lines will get as near ZION as possible. Nor can we doubt that the assurances of the Chicago & Rock Island which already runs through the ground will be fulfilled, for it is to their interest, and that is about the only argument that a railway corporation understands.

If we suppose the increase of traffic to be only three times as much as at present, and add the freight to be earned by the railways in bringing materials for the building up of ZION, it is probable that the revenues of railways from ZION will be about \$150,000, per annum, an interest at 5 per cent on a sum of \$3,000,000. These figures show that we have a right to expect low rates and competing transportation to ZION. The time of the journey from the center of the city is about fifty minutes now, and with Express Trains it can be reduced to less than 45 minutes. The ZION EXPRESS will soon we trust be a railway feature in suburban traffic.

Whilst, as will be seen, ZION is outside of the limits of the city, it is close to it, and our friends whose business compels them to go to Chicago every day will find that they can do so with even more ease than by living in many parts of the West and North sides, and even of the South side. In addition to this are all the great advantages of living outside of the city.

To those who are acquainted with the city and its transportation facilities, there will be only one opinion, and that is that ZION is situated where it can be easily reached from all parts of the city, and is in every respect a most desirable location from a city point of view.

For the convenience also of our friends coming from all points outside the city it is most favorably located, and in many cases it will not be necessary to enter the heart of Chicago at all. Coming from Canada and the East on the Grand Trunk, etc. our friends will be able to transfer at Blue Island, 2½ miles distant, and also from the South on the Illinois Central, etc. The Rock Island Depot, is in the very heart of the business section of Chicago, on Van Buren street, and it is easily reached by transfer coaches from every other Railway Depot in the city.

The question of location, and rapid transit facilities is of the first importance in connection with the selection of a site, and a careful study of the map will convince our friends that we have succeeded in securing such a site for ZION.

Gottes Weg der Heilung.

Vom Redakteur.

Gottes Weg der Heilung ist eine Person und kein Ding.

Jesus sagte: „Ich bin der Weg, die Wahrheit und das Leben,“ und Er rade stets Seinem Volke geoffenbart in all den Jahren durch des Betr. ges Arme, Jevovah-rophi, oder „Ich bin der Herr, der Dich geheilt hat.“ (Johannes 14: 6 und zweites Buch Moses 15: 26).

Der Herr Jesus Christus ist stets der Heiler.

Er kann sich nicht ändern, denn „Er war derselbe gestern, ist es heute und ewig,“ und Er ist stets bei uns, denn Er sagt: „Siehe, ich bin stets bei Euch, selbst bis zum Ende der Welt.“ (Hebräer 13: 8 und Matthäi 28: 20). Weil Er unveränderlich ist, und weil er antwefend ist im Geiste gerade so als wie im Fleisch, deshalb ist er der & .ller Seines Volkes.

Göttliche Heilung ruht auf Christi's Verführung.

Es wurde von Ihm prophezeit: „Sicherlich hat Er unseren Kummer ertragen (Hebräer, Krankheiten) und unseren Schmerz empfunden, und durch Seine Streifen werden wir geheilt,“ und es wird ausdrücklich erklärt, daß dieses in Seinem Dienst der Heilung vollzogen wurde, welcher stets fortgeführt wird. (Jsaiah 53: 4, 5 und Matthäi 8: 17).

Krankheit kann niemals Gottes Wille sein.

Es ist des Teufels Arbeit, folgend auf Sünde, und es ist für die Arbeit des Teufels unmöglich, jemals der Wille Gottes zu sein.

Christus kam, um „die Arbeiten des Teufels zu zerstören,“ und als Er hier auf Erden war, „heilte Er jede Unpäßlichkeit und jede Krankheit,“ und alle diese Krankheiten sind ausdrücklich für die „Unterdrückung des Teufels“ erklärt worden. (1 Johannes 3: 8, Matthäi 4: 23 und Apostelgeschichte 10: 38).

Die Gaben der Heilung sind fortbauend.

Es wird ausdrücklich erklärt, daß die „Gaben und der Beruf Gottes ohne Neue sind,“ und die Gaben der Heilung sind unter den neun Gaben des Geistes zur Kirche zu finden. (Römer 11: 29 und 1 Cor. 12: 8-11).

Es giebt vier Arten göttlicher Heilung.

Die erste Art ist das direkte Glaubensgebet; die zweite ist das vermittelnde Gebet von zwei oder mehr Personen; die dritte ist die Salbung des Aeltesten mit dem Glaubens ebet, und die vierte Art ist das Handauflegen Derjenigen, welche glauben, und welche Gott vorbereitet und zu jenem Dienst berufen hat. (Matthäi 8: 5-13, Matthäi 18: 19, Jacob 5: 14, 15, Marcus 16: 1).

Göttliche Heilung wird von teuflischen Betrügnern bekämpft.

Unter diesen befinden sich Christen Science (fälschlich so genannt), Geist-Heilung, Spiritualismus, Entzündungs-Evangelismus u. s. w. (1 Timotheus 6: 20, 21, 1 Timotheus 4: 1, 2, Jsaiah 51: 22, 23).

Tausende sind durch den Glauben an Jesus geheilt worden.

Schreiber Dieses sind Tausende von Fälle bekannt und er hat persönlich seine Hand gelegt auf Tausende von Personen. Vollständige Auskunft kann man erhalten in den Versammlungen, welche im Zion Tabernakel, No. 251 Ost 62. Str., nahe dem Jackson-Park, Chicago, abgehalten werden, sowie aus vielen Pamphlets, welche die Erfahrung von Vielen in deren eigenen Worten enthalten, die in diesem und anderen Ländern geheilt worden sind. Diese Pamphlets werden von dem Zion Publishing House, No. 6100 Stony Island Ave., Chicago, herausgegeben.

„Glauben kommt durch das Hören und Hören kommt durch das Wort Gottes.“

Sie sind herzlich eingeladen, vorzusprechen und sich selbst davon zu überzeugen.

THE GOSPEL OF WORK AND SACRIFICE.

Report of meeting held in Zion Tabernacle, Lord's Day
Morning, September 1st, 1895.

THE services were opened by singing, "Crown Him, crown him, etc."

The 35th chapter of Isaiah was then read in concert, followed by the singing of "We're marching to Zion, etc."

After the invocation, Dr. Dowie spoke as follows:—

"I must work the works of Him that sent me, while it is called day; for the night cometh, when no man can work."

These are the words of Jesus in the 9th chapter of the gospel according to John.

Passing by he saw a man blind from his birth; and the disciples said, "Who did sin, this man or his parents, that he was born blind?" And Jesus answered in these words; "Neither hath this man sinned nor his parents; but that the works of God might be made manifest in him, I must work the works of Him that sent me. "Connect "I must work," with the last part of the previous verse; and you will get the meaning, "But that the works of God might be made manifest in him, I must work the works of Him that sent me, while it is called day." "I must heal him. He did not sin. His parents did not sin. But the devil, who is the author of all disease, through primal sin, hath made this man blind; and I must work the works of God; and make him see. And I must do it now. I must work the works of Him that sent me, while it is called day. The night cometh when no man can work." "The night cometh."

I feel to-day I must work. The Christ of God came to work the works of the eternal Father. And he has healed you by his blood, that we might work out the will of God. Oh, I have felt so much the power of the words I said in this room a few weeks ago; and standing here I tell you this morning that what I am most impressed to say is this, that God does not only want his way in us; but God wants a way out of us, that he may work upon humanity. Oh so many are wanting the Lord to do this, and that, and the other thing, for them. Friends, I feel more desirous of doing something for God; for humanity. I only ask God to do something for me that I may be able to work out something for others. I want, very briefly, to notice the compelling power of a divine love.

"I MUST WORK THE WORKS OF HIM THAT SENT ME."

Why must He do it? Why could not He have stayed in heaven? Why could not He have been content with the adoration of all the heavenly hosts? Why must He come down to earth, and take upon Himself the form of a servant? Why must He be born in a manger? Why must He be taken by night into Egypt, and flee through the desert? Why must He be born in a poor family, and dwell for well-nigh thirty years with the widowed mother, and the brothers and sisters, none of whom believed in Him? In a town when He preached his first sermon, they wanted to murder him, and tried to do it? Why must He work amid such scenes as these? Why must He go about in the world, and be rejected? Why must He not be received? Why must He work the works of Him that sent Him, and for poor miserable sin stricken, and disease smitten humanity? Why work out that work until He had worked the last drop of His blood, and worked it to the death until He died for man? Why must His cry "It is finished" come from the cross; and from the lips of the crucified Man? Why must He be rolled into a bloody grave? Why must the tomb be shut upon Him? Because it must be.

IT MUST BE.

If you want to save others, yourself you cannot save. Did you ever know it? Did you ever know the power of compelling love that *must work*; for love compels. The love for

humanity that is perishing. That love from the God that from all eternity has loved humanity. Now I tell you, beloved friends there is always a measure in which we must fill up the measure of the suffering of Christ; *and we must work*. Any man that wants to march to the Zion above, who does not want to do any work, I would like a trumpet to be sounded from this Zion, as Gideon in Israel long ago, 'You go home. Every one that is afraid.' For this army, if it is only three hundred, has got to overcome that mighty host. And it is no child play. The work is worth doing. "I must work the works of Him that sent me; for the night cometh when no man can work." Each one of you has been sent; each of us. Didn't God send you into Chicago? Didn't he send you into that work-shop? Into that home? Into that public-office? Didn't He send you just where you are? Then work where He put you. If you are a carpenter be the best carpenter on the job. If you are a brick-layer, lay your bricks evenly; and do not put any rubbish in the wall. If you are a merchant do not lie to your customers. Take a fair profit, and save if you get it. And do right whatever your position. Remember that 'The trivial round, the common task will furnish all we ask, a place to deny ourselves; and in which to walk with God. To chant in the home, in the work-shop, and in the public office. To make good pies, and pray over it. To keep a clean house, and pray over it. To make a happy home, and pray over it. To dig well, and plant well. To make flowers and grass grow, where there were none; and to make a bright and happy life. To lose no opportunity of work for the immortal spirit that lies within every diseased and sin smitten body. To lose no opportunity; to not forget that these may not have had the opportunity that you had. That if they are cross and crabbed and ugly, they got that blow when they were babies. They got it in the slums where they were born, from the cross and ugly mother that bore them, or the cruel and drunken father. Do not forget that God calls upon you to remember that there is no man, no matter how sinful, for whom the Christ of God did not die. 'He tasted death for every man,' and worked for every man. Some may not understand your work; they will deride it. But *work and work now*. It is day now. The sun is shining now. The world is at peace now. There is war nowhere at present. There never was a time of peace so great as now. The nations are at peace. But in a moment the powder magazine may explode, and you be plunged into war. In this time of plenty, with the grain waving, and the harvester is getting his sickle sharp, to go in and cut down the golden grain. 'Are there not four months, and then cometh the harvest?' No! The harvest is here. The four months have gone; and the harvest is here. May, June, July, August have gone, and we have got the harvest at hand. The fields are white unto the harvest. And I tell you

GOD SAITH, "WORK;"

and as the harvesters are sharpening their implements to cut down their grain, I am whetting my scythe; and I want to go in and cut down iniquity, and cut down the powers of death and hell, and gather the wheat, and reap it into the garner of God; and to burn up the chaff with unquenchable fire. Let us ask the fire of God to burn the chaff that lies in this city. It is day; but 'The night cometh when no man can work.' Now that is coming. There is a night when the opportunities will be gone. I feel it is day. It is high-noon. And if I rest here an hour or two, it is that I may rise with the morning, and with fresh vigor go into that harvest field. Now the night is coming. What night is this? Who for? The Lord knew there was a night coming to his disciples. A night so dark that there would not be a star in that sky. That the bravest of them would flee. That the stoutest would be appalled. That the very heavens would be midnight darkness at noon; and that the darkness should cover all the earth. And it would be followed by days of disturbance and trial. And of questions as to whether He had arisen. And there would be about six weeks in which the

church would be paralyzed with fear; saving a few that believed he had risen. Until the pentecostal shower should come; and then the Sun of Righteousness would arise with healing in His wings. We have had our night. We have been working even in the night a little. We never gave it up. We have been singing in the dark; and working in the night. But the night cometh; and the morning also. And I say 'day' has come. And there comes another night. A night so dark that for a little while in this life it would seem as if once more everything good had disappeared. But verily in the coming final triumph of the kingdom of God,

VICTORY IS SURE.

We are going on. Friends, there is a night that will come for many who are associated with us. No man is immortal as to his body. The tenement of clay will pass away. My day on earth in the flesh is brief. Rejoice with me, if God gives me strength. Rejoice with me if God gives me power to work. Work with me, and together now; for the 'Night cometh' when I shall lay down and sleep, and I won't wake again on earth. And my hands that pulsate now, will in sleep be folded; and my eyes be closed. And you will carry the body of clay and put it beneath the ground and say, I hope, "Blessed are the dead that die in the Lord. Yea, saith the spirit, for they rest from their labors, but their works do follow them." It will be night for some. It will be dark for some. It will be a night in which the hands will, for the night, drop down. But it will not last; for the morning cometh. But let us work now. 'The night cometh when no man can work.' My hands will be lifted in benediction for the last time. I will preach my last sermon. I will look my last look into the face of friends and foe. And the night will come, and you will be sorry, and I will be glad. And your sorrow will be changed into joy. For out of my grave a voice will speak, "Work while it is day. The night cometh when no man can work." My work will be done. And by and by it will be night for us all. The night of the sweet and perfect sleep; and the morning of the glorious and eternal holy day. Let us work.

I am working. Shall I tell you what for? For the day when you and I shall stand before the great white throne. We will not be ashamed before our Lord that we could have worked, and did not. God help us to work while it is called day.

Song No. 224, was then sung. After which the benediction was pronounced.

AND I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write: for these words are true and faithful.

And He said unto me, It is done. I am the Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the waters of life freely.

He that overcometh shall inherit all things; and I will be his God, and he shall be My son.—*Revelation* 21: 1-8.

GOD'S WAY OF HEALING.

BY THE EDITOR.

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

Jesus said, "*I am* the Way, the Truth and the Life," and He has ever been revealed to His people in all the ages by the Covenant Name, Jehovah-rophi, or "*I am* the Lord that Healeth thee." (John 14:6 and Exodus 15:26).

The Lord Jesus Christ is still the Healer.

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

Divine Healing rests on Christ's Atonement.

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

Disease can never be God's Will.

It is the Devil's work, consequent upon Sin, and it is impossible for the work of the Devil ever to be the Will of God.

Christ came to "destroy the works of the Devil," and when He was here on earth He "healed every sickness and every disease," and all these diseases are expressly declared to have been the "oppression of the Devil." (1 John 3:8, Matthew 4:23 and Acts 10:38).

The Gifts of Healing are Permanent.

It is expressly declared that the "Gifts and 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 and 1 Cor. 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 Zion Tabernacle, 251 E. 62nd St., near Jackson Park, Chicago, 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 Publishing House, 6100 Stony Island Ave., Chicago.

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

You are heartily invited to attend and hear for yourself.

LEAVES OF HEALING.

REV. JOHN ALEX. DOWIE, Editor.

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CHICAGO, ILLINOIS, OCTOBER 4, 1895.

THE END OF THE VOLUME.

To our Readers and Subscribers:—

WITH PRAISE TO GOD, we write the words THE END on the first volume of this new series of LEAVES OF HEALING.

We present with this issue a carefully compiled Index to the contents.

We began the work in faith, and asked God to give us everything needed to produce a Record which should add a new and permanent chapter to the History of the Church which Christ has redeemed with His blood, and which is preserved and guided by the Holy Spirit, in accordance with the loving Will of the Eternal Father.

Let us glorify God by telling some facts concerning it.

First, Zion Publishing House, where this volume has been printed, where every page of it has been electrotyped and preserved and from whence it has been published, was given to us by God during the year and every cent of the cost of the entire plant has been paid.

Second, God has enabled us to spend fully \$25,000 in the purchase of this plant, in the production of the paper, etc.

Third, the LEAVES have survived the most bitter and cruel persecution ever directed against any periodical published in this country, and are even now sent forth in the face of it.

Fourth, we have had to write in the midst of constant toil and trial, but with an ever increasing sense of triumph, since it was clear that none but God could have given us the strength and the resources to do the work in the face of such opposition.

It has been "a work of faith and a labour of love."

It has found its way to every land and is being used of God in ways so marvelous that the story would almost seem incredible.

Although it is very far short from being a perfect record of the work which God has wrought in Zion Tabernacle and its various agencies, yet here is a mass of facts which attest

beyond all honest questioning the truth that Jesus Christ is still the Ever-present Redeemer of spirit, soul and body.

The testimonies of scores of the healed are now a part of the Permanent Records of the Superior Court of Chicago.

Affidavits are there on file, uncontradicted and unassailable, and the facts of the work in Zion Tabernacle are matters therefore of legal record. These records appear fully in this volume.

Many things would have been done to make the paper better, if we had been permitted more largely to use our time in attending to its interests, but we have been compelled to lay aside the pen for the sword, and have had to go down into scores of battles for the very life of the whole work, day after day and month after month. Many imperfections are therefore to be found in its literary form, etc., for we have often been unable to make any revision of the sermons, etc., printed, and we would have been glad to have given it more personal attention. But our helpers have done well, although we have always been pressed for time in its production, and we are not ashamed of what our friends call the little White Dove.

And now, will all our friends far and near, help us to make the paper more widely known.

We are taking steps to make it better and more worthy of the Glorious Work of which it bears glad-tidings to every land, and all who love it, and are interested in our work in Zion, will best prove their love by practical expressions.

Let us give the following hints to readers:—

First, renew your subscription at once. No papers will be sent that are not paid for in advance.

Second, take an extra copy, or as many as possible, so that you may be able to send the LEAVES to your friends and to the sick and sorrowing around you. Hundreds have been healed through faith in Jesus in this way.

Third, subscribe for your minister, the superintendent of your Sunday School, or for some active Christian worker, who will thereby have accurate knowledge of the work in Zion which is so wickedly misrepresented in the press.

Fourth, order a complete copy of the first volume and place it where it will be seen and read by visitors to your home, or add it to the library of your Church or Sabbath School, or town or village. It makes an attractive and beautiful book in the opinion of all who have seen it in its bound form. You can then use your loose copies by sending them forth on their mission of blessing.

We do not feel that the mission of this volume has ended: for the nature of its contents gives us the hope that it will be even more useful in the future as a whole than in weekly parts.

We have, therefore, arranged to bind up in cloth boards, with a strong leather backing, a large number of copies, which can be obtained at Zion Publishing House for \$3.50. Express charges can be paid on delivery.

Our little White Dove is still heavily weighted by its exclusion from the United States Mail as second class mail matter, and we have been paying two cents on every copy of the paper since January 18th. This has amounted to over \$40 per week for 35 weeks, or fully \$1400 in excess of what we ought to have paid at the rates charged for ordinary newspapers. We have never made any extra charge for this to our subscribers, nor shall we in the coming volume, confident

that the day will come when our claim on the United States Post Office will be recognized as just, and the paper restored to the second class list from which it ought never to have been excluded, and the excess postage restored. We are still pressing our case at Washington and shall never give it up. We cannot believe that the Government will steal. Our paper complies with every requirement of the law.

God has given us Victory all the way, and He will protect and bless this Messenger of His Saving Health to all Nations.

And now let us ask for that which we desire above all, that our readers will PRAY FOR US.

We expect that in the Coming Year of this paper, there will be many important steps taken in the Onward Movement which is ever increasing in this work.

New trials of faith, new works of love, new means of usefulness will open as we go on. Our faces are resolutely set towards the permanent establishment of Zion Temple, the Divine Healing Homes, Zion Publishing House, Zion College, and all other agencies which God may enable us to organize in a little city of our own just out side of Chicago to be called Zion. From thence we can carry forward missionary enterprises by well trained Seventies in all parts of the great city now numbering one million and three quarters of inhabitants. But whilst we are preparing for this we shall "go forward" doing all we can. There we hope to gather some thousands of God's children in homes where they can train their families for God, and live lives acceptable to Him and beneficial to their fellow men away from the enticements to vice and worldliness which everywhere abound. We expect to be able to conduct as soon as suitable places can be found, downtown meetings, and we shall leave nothing undone that is possible to prepare a people for Zion here and Zion above, and to establish a Temple for God in the bodies of multitudes whose bodies souls and spirits are now Temples of the Devil.

We have an intense delight in every department of our work and only live to do the will of God. We hope that our appeal for constant prayer will be responded to in tens of thousands of homes, as indeed we know it is. God never inspired prayers that He did not answer, and we know that prayer is offered for us from the rising to the setting of the sun around the world. And God has answered, is answering, and will answer. But we more and more desire you to pray for us, assured that this will bring ever increasing blessing and success in extending the kingdom of God.

We trust that we are not parting with a single reader, and that we shall be able to go with you all through another year, and be able to give Glory to God for still greater things than any that are told in this volume, and that above all, we shall be able to point to every volume of the LEAVES OF HEALING and say as Jesus could say,

"Lo, I come (in the Volume of the Book it is written of me) I delight to do Thy will, O God."

The Will of God is that we shall follow Jesus fully, follow Jesus always, and follow Jesus everywhere. May these LEAVES record our obedience.

The cross must be borne if the crown is ever won: for "He said to them all, If any man will come after ME, let him deny Himself and *take up his cross daily*, and follow Me." And so must it ever be, the Holy Spirit leads to a life of self-denying love.

"The Dove must settle on the Cross,
Else we should all sin on or sleep
With Christ in sight."

But let the Dove reveal the Deliverer on that Cross, where He conquered Satan and sin, disease and death and hell. Yea, let the Dove bear us from the Cross to the Throne where that Redeemer reigns with an omnipotent power which extends to every part of the heavens and the earth, and from that Seat of Power we shall look into the face of Eternal Love and go forth to spread the Life and Light of the Everlasting Gospel. It is no time to sin or sleep; for we must watch, and work, and pray. Then, may this Little White Dove help all who listen to its message to find that "the Leaves of the Tree are for the Healing of the Nations."

Faithfully your servant in Jesus,



EDITORIAL NOTES.

COME, and let us declare in Zion the works of the Lord."

ZION Tabernacle overflowed last Lord's Day with a great audience who had come together to listen to the testimonies of the hundreds of saved and healed ones who crowded the large platform, and were found in all parts of the house.

THE meeting was led off in a thrilling testimony by Mr. Christian Grung, of 210 Barclay Street, Chicago, who told of how the Lord had healed him in answer to our prayer of faith publicly offered in the Tabernacle, on the afternoon of Lord's Day, September 1st. There were hundreds present who remembered the circumstance of a weeping woman who entered the building, and immediately came up to the platform during the service, handing us a written request for the brother who was supposed to be dying. Mr. Grung witnessed that, at the exact moment of prayer he was healed, and his testimony made a deep impression. A number of others on the same line, who had been healed when far away from us, without any human touch, told their experiences, and confirmed Mr. Grung's testimony.

WHAT can the detractors of this work say, who allege that the healing is due to the exercise of our personal power alone, when the proof is given over and over again of many wonderful healings of persons whom we have never seen, or whom we had not seen until after their healing? In the volume of LEAVES now closing there are many such cases narrated. The case of Mrs. Jennie Paddock at pages 481 to 485 and the case of Mrs. Clavadatcher at pages 202 to 204 are amongst the most remarkable of these. It is always a great joy to us when the Lord heals, whether it be with or without the laying on of hands, and we have never taught, and never will, that God is limited in Divine Healing to any form of ministry. He is ever willing to heal, if all conditions are fulfilled, apart from the presence of any particular person.

STILL, as in the Gospels, the greater part of those healed are blessed through the direct agency of some one whom it has pleased God to prepare and use in this ministry of healing through faith in Jesus.

THE line of testimony of this nature was led by that of Mrs. W. Vail of 423 Harris Avenue, Joliet, who had been, as she declared perfectly healed in Divine Healing Home No. 1 last week. She said that she had for a long time suffered from certain serious internal troubles, for which a severe surgical operation was declared to be necessary. A few days before the time set for the operation she received from her parents, Mr. and Mrs. Ling of Porter Avenue, Kansas City, several copies of LEAVES OF HEALING, and after reading them, she saw clearly that the Lord was her Healer. She then said that she at once came down to Chicago, entered Home No. 1, and on the day following her coming, received a perfect healing. Her beaming young face was all aglow with gratitude and with the joy that she would now return to her husband and little ones, and tell all around of the love and power of God which had come to her through faith in Jesus. But whilst she was speaking we could see that the Rev. Peter Ostrum, Swedish Baptist minister of Kansas City, Mo., who occupied a seat near us on the platform was almost bursting to tell what he knew about the case. It was evident that Mrs. Vail did not know him at all, and was entirely unconscious that he was in any way connected with her healing. But the moment she closed he rose up and said, "I know all about this lady, although I did not know about her healing, and yet I had something, as I now find, to do with it. Her father and mother are members of my Church, and in the course of my pastoral visitation they told me of the serious sickness of their daughter in Joliet. Whilst we were praying, as I listened to the earnest pleadings of her mother, I determined to send her several copies of the LEAVES OF HEALING to which I am a subscriber. Accordingly when I reached home, I did so, and those copies I find brought her to Dr. Dowie and the Divine Healing Home, where I rejoice to hear her say the Lord has healed her."

THIS surprising story was quite a dramatic incident of the meeting. We rejoice that the Lord uses these various agencies to bring about these wonderful works which He is so graciously working in our Zion. It was entirely of God's ordination that these two persons, Mrs. Vail and the Rev. Peter Ostrum, should have been brought together on the platform of Zion Tabernacle at that time.

"GOD works in a mysterious way,
His wonders to perform."

THE Glory of the Lord is filling Zion Tabernacle and the Homes once more with daily increasing Power from on high. Many are finding and are walking in the Way of the Lord, the Divine Pathway of salvation and healing and holiness. We are looking forward to still greater things, and to the joy of having a yet more glorious record in the New Volume of LEAVES OF HEALING which opens with our next issue. As the sweet old Scottish version of the 67th Psalm puts it, we are singing in our hearts,

"Lord unto us be merciful,
Do Thou us also bless;
And graciously cause shine on us
The Brightness of Thy face.
That so Thy Way upon the earth
To all men may be known;
Also among the Nations all
THY SAVING HEALTH be shown."

WE have no other desire, and we know that God knows that statement to be wholly true. We can, therefore, well afford to be absolutely indifferent to all adverse and foolish criticism whether in the secular and the religious press, and, for the most part, we hope to be able to let all such unreasonable and ignorant and malicious people severely alone. Some of the recent outbursts in the so-called "religious" papers of Chicago and New York are only worthy of the "generation

of vipers" who hissed out their falsehood and stung with their scorpion like venom the Son of God Himself. Lineal descendants are these of the Scribes of old. "Let them alone, they be blind leaders of the blind." Truly one sees this word of Jesus is verified when we consider the "ditch" into which they are perpetually falling, and the condition they present as they emerge covered with their theological mud. They are not fit to be touched.

LIFE is too short, and Time too precious, and the Eternal interests of humanity too important for us to spend strength and talent contending at too great length with these false shepherds. Their principal aim seems to be to mislead the sheep of Christ's flock, and to drive them back from the "Fountain opened for sin and for all uncleanness," and to send them for healing to surgeons whose knives are streaming with blood, and to doctors who are causing humanity to swallow rivers of poison, and all in vain.

DIVINE Healing needs no Apology. God established it three thousand and three hundred and ninety years ago by a solemn Covenant at the Waters of Marah, saying I AM THE LORD THAT HEALETH THEE. God is reestablishing it in Chicago, and throughout the world, to-day.

What does the opinion of "smart" editors in Chicago or New York matter? God's Covenants are Unchangeable as God Himself.

"BE ye Doers of the Word, and not Hearers only, deceiving your own selves."

NEITHER God nor man are deceived by a man who does nothing except to criticize what others do.

WE can find something to do in obeying God's commands, something that will be a blessing to many here, and which will have ever increasingly good results through all eternity.

"We need not bid for cloistered cell,
Our neighbor or our work farewell,
Nor strive to wind ourselves too high
For sinful man beneath the sky.

The trivial round, the common task,
Will furnish all we ought to ask;
Room to deny ourselves; a road
To bring us daily nearer God."

OUR fellow men are needing help on every side, not merely the poor who need bread and the necessaries, alas, sometimes, of this earthly life; but, in far greater degree the need is for that which satisfies the immortal spirit. "Man shall not live by bread alone, but by every word that proceedeth out of the Mouth of God."

ONLY God can satisfy the hunger of our spirit: for we are "His off-spring." He made us for Himself, and we can never find rest apart from Him. The Holy Spirit satisfies all the longings of the hungry heart, and leads to the Eternal Fountains of Life, where all can find a perfect satisfaction for spirit, soul and body.

"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 judgment given."

SHALL we miss the possibilities of carrying the Message of Deliverance, because we fail to fulfill the Law of Love and are afraid to tell it in all its fulness. God forbid.

"BRETHREN, PRAY FOR US."

IL MODO COME DIO GUARISCE I MALI.

DALL' EDITORE.

Il modo come Dio guarisce, è una persona, non una cosa.

Gesù disse: "Io sono la Via, la Verità e la Vita," e si è sempre rivelato al Suo popolo in ogni epoca col Nome Covenante Jehovah-rophi, o "Io sono il Signore la tua Salute. (Giovanni 14: 6 e gli Esorti 15: 26.)

Il Signore Gesù è sempre Colui che guarisce.

Egli non può cambiare perchè "Egli è lo stesso, di ieri, di oggi e per sempre," ed Egli è sempre con noi, perchè disse: "Ecco, Io sono sempre con voi infino alla fine del mondo." (Ebrei 13: 8 e Matteo 28: 20.) Perchè Egli è presente, nello spirito come nella carne. Egli è Colui che guarisce il Suo popolo.

Il Guarire Divino sta nella Riconciliazione di Cristo.

Lui profetizzò: "Sicuramente fu Lui che soffrì i nostri dolori e con i suoi gastighi noi guariamo," ed è espressamente dichiarato che ciò si accompli mediante il Suo Ministero di Guarire, che continua ancora. (Isaia 53: 4, 5 e Matteo 8: 17.)

Il Male non può mai essere la Volontà di Dio.

È opera del Diavolo, la conseguenza del peccato, ed è impossibile che l'opera del Diavolo sia mai la Volontà di Dio.

Cristo venne "per distruggere l'opera del Diavolo," e quando Egli "guarì ogni malattia" e tutti questi mali sono espressamente dichiarati di essere stati "l'oppressione del Diavolo." (1 Giovanni 3: 8, Matteo 4: 23 e gli Atti 10: 38.)

I Doni del Guarire sono Permanenti.

È espressamente dichiarato che "I Doni e le appellazioni di Dio sono privi di pentimento," ed i Doni del Guarire sono fra i Nove Doni dello Spirito e della Chiesa. (Romani 11: 29 e 1 Cor. 12: 8—11.)

Ci sono Quattro Modi del Guarire Divino.

Il primo consiste nel rivolgere la preghiera di fede, il secondo preghiere intercessorie di due o più persone, il terzo l'unzione degli anziani nella preghiera della fede, ed il quarto nel posare le mani su coloro che credono, e pei quali Dio ha preparato e chiamato a quel ministero. (Matteo 8: 5—13, Matteo 18: 19, Giacomo 5: 14, 15, Marco 16: 18.)

Il Guarire Divino è opposto alle Falsificazioni Diaboliche.

Fra questi sono la Scienza Christiana (chiamata falsamente), Guarizione della Mente, Spiritualismo, Estasi, Evangelismo eccetera. (Timoteo 6: 20, 21, 1 Timoteo 4: 1, 2, Isaia 51: 22, 23.)

Delle Multitudini sono state guarite dalla Fede in Gesù.

Lo scrittore, conosce migliaia di casi ed ha personalmente posto le sue proprie mani su ventine di migliaia di persone. Complete informazione si possono attenere alli riunioni tenute nel Tabernacolo di Zion, 251 E. 62 Strate, vicino al Parco Jackson, Chicago, e per mezzo di molti panfletti che ne dimostrano l'esperienza colle loro parole e da molti che sono stati guariti in questo ed altri paesi; pubblicati dalla Casa Editrice Zion, 6100 Stony Island Ave., Chicago.

"La Fede Viene Ascoltando, e coll' Ascoltare la Parola di Dio."

Voi siete cordialmente invitato di venire ad ascoltare da voi stessi.

LA MANIÈRE COMME QUOI, DIEU GUÉRIT LES MAUX.

PAR L'ÉDITEUR.

La Manière comme quoi Dieu guérit, c'est une personne et non pas une chose.

Jesu dit: "*Je suis*, la Voie, la Verité, et la Vie," et il s'est toujours révélé à Son peuple en toute époque avec le Nom Covenante de Jehovah-rophi, ou "*Je suis* le Seigneur, ton Salut." (Jean 14: 6 et les Exodes 15: 26.)

Le Seigneur Jean c'est Celui qui guérit.

Lui ne peut pas changer parcequ'"Il est le même d'hier, d'aujourd'hui et pour toujours" et Lui est toujours avec nous, parcequ'il dit: "Voilà, *Je suis* toujours avec vous jusqu'à la fin du monde." (Hebreux 13: 8 et Matthieu 28: 20.) Parcequ'Il est invariable et parcequ'il est présent, dans l'esprit aussi bien que dans la chair. Il est Celui qui guérit Son peuple.

La Guérison Divine c'est dans l'Expiation du Christ.

C'est Lui, qui a prophétisé. "Sûrement ce fut Lui qui souffrit nos maux et souffrit nos douleurs, et avec ses châtements nous guérissons," et c'est expressément déclaré que cela s'accomplit grace à son Ministère de Guérir, qui continue toujours. (Isaie 53: 4, 5 et Matthieu 8: 17.)

Le Mal ne peut pas être la Volonté de Dieu.

C'est l'oeuvre du Diable, la conséquence du péché, et c'est impossible que l'oeuvre du Diable soit à jamais la Volonté de Dieu.

Christ vint "pour détruire l'oeuvre du Diable" et lorsqu'Il fut sur la terre, Lui "guérit toutes maladies" et tous ces maux ont été expressément déclarés d'avoir été "l'oppression du Diable." (1 Jean 3: 8, Matthieu 4: 23 et les Actes 10: 38.)

Les Dons de Guérir sont Permanent.

C'est expressément déclaré que "Les Dons et les appellations de Dieu, sont privés du repentir," et les Dons de la Guérison sont parmi les Neuf Dons de l'Esprit et de l'Eglise. (Romans 11: 29 et 1 Cor. 12: 8—11.)

Y il a quatre Manières de la Guérison Divine.

La première consiste en adressant la prière de foi, la deuxième dans les prières par intercesseur, de deux ou plusieurs personnes, la troisième dans l'onction des anciens dans la prière de la foi, et la quatrième, en posant les mains sur ceux qui croient et pour les quels Dieu a préparé et appelé à ce ministère. (Matthieu 8: 5—13. Matthieu 18: 9. Jacques 5: 14, 15. Marc. 16: 18.)

La Guérison Divine est opposée aux Fausseries Diaboliques.

Parmi celles-ci y il a la Science Chrétienne (faussettement appelée) Guérison du Sentiment, du Spiritualisme, de l'Extase de l'Evangelisme eccetera. (Timothée 6: 20, 21, 1 Timothée 4: 1, 2, Isaie 51: 22, 23.)

Des Multitudes ont été guéries par la Foi de Jesu.

L'écrivain, connaît des milliers de cas, et il a personnellement posé ses propres mains, sur des vingtaines de milliers de personnes. Des informations complètes peuvent être obtenues aux réunions qui ont lieu dans le Tabernacle de Zion, 251 E. 62 Street, près du Parc Jackson, à Chicago, et grace à beaucoup de pamphlets qui en demontrent l'expérience par leurs paroles et par beaucoup de personnes qui ont été guéries dans ce pays et dans d'autres; et qui ont été publiés par la Maison Editrice Zion, 6100 Stony Island Avenue à Chicago.

"La Foi Vient en Écouteant, et en Écouteant la Parole de Dieu."

Vous êtes cordialement invité à venir et entendre de vous-mêmes.

ZION.

“LET US GO UP TO ZION UNTO THE LORD OUR GOD.”

AT LAST.

After many years of missionary journeyings, the Lord has permitted us to take the first steps toward the establishment of a great and glorious Stronghold for the work which He has given us to do on this earth.

Five hundred and fifty-two acres of land have been purchased, pending approval of title deeds, and we now announce the fact publicly, and give an outline of our proposals as to how we hope to use and pay for this lovely tract of land.

But first, let us give the location and a brief description of the site. It is situated about 18 miles from the center of the City, and is outside of its southern boundary. It is within two and one-half miles of Blue Island, in a south-westerly direction, on the Chicago and Rock Island Railway. It has been long known as the Cool property, and the gentlemen from whom we purchase it were born upon it. Its situation is very beautiful, and it is most admirably adapted both for our Institutions, and for the settlement around us of some thousands of our friends. Its lowest level is 37 feet above Lake Michigan and its highest 81 feet. It slopes gradually down in all directions, and can be easily and perfectly drained, all heavy rains must flow down from it in all directions into still lower lands between it and Blue Island. Its drainage will be into the Little Calumet River. A lovely belt of forest runs through it for more than half a mile, and it has beautiful natural parks and a plentiful supply of spring water under the Hill of Zion, sufficient to supply a town of several thousands. There are within less than three miles four lines of Railway, the Grand Trunk, the Chicago Central, the Belt Line, and the Illinois Central. The Chicago and Rock Island intersects it slightly at its south-eastern boundary, giving us over 16 acres of land for business purposes on the south side of the Railway, and runs along our southern boundary for a considerable distance.

How do we hope to use this large piece of land?

We hope to lay out two Reserves of not less than 20 acres each on the highest ground, within easy reach of the Railway. On one of these we shall, God willing, erect our various Institutions, and radiate all the little city from that point, and we shall give the other Reserve for the use of the people.

The first of these Reserves will be called Shiloh Park, and the other Sharon Grove.

On Shiloh Park we shall erect, if the Lord permit

- (1) ZION TEMPLE, to hold about 10,000 persons.
- (2) DIVINE HEALING HOMES, arranged around an inner garden and park to be called Beulah Gardens.
- (3) ZION COLLEGE, a series of schools from the kindergarten to the university preparatory school.
- (4) ZION PRINTING AND PUBLISHING HOUSE.
- (5) ZION REFELECTORY, for the refreshment of the multitude expected from Chicago and other places.
- (6) HOMES FOR YOUNG MEN, YOUNG WOMEN, AND FOR ORPHAN
- (7) ZION LIBRARY.

On Sharon Grove there are now two Springs of Water and we propose to make an artificial Lake and Swimming Baths at the lower end, whilst the entire Reserve will be laid out for pleasant walks, drives, and used for open air assemblies in fine weather, with suitable grounds for cricket, ball, tennis, etc. We hope to make this a most attractive feature of Zion as a delightful gathering place for its citizens especially, and for all visitors. We wish to make it one of the features which will help to make Zion so pleasant for the young that there will be no temptation to seek pleasures elsewhere. We shall discountenance all matches with outside players of any game, the games being strictly for recreation and enjoyment and not for heart-burning strife and vain glory. A good Band will be encouraged to play in suitable weather such music as will help to cultivate stirring conceptions of the divinest praise and noblest things. This Grove will be the center of the open air social life of the city, where the busy workers of every kind will meet each other in friendly and easy companionship, and where the young especially will be invited to make it their playground. We shall hope that the entire atmosphere will be one of peaceful rest as well as active enjoyment. It will be largely what the citizens make it. The Park can be made “a thing of beauty,” and there is no reason why its memories should not be “a joy forever.”

From Shiloh Park and Sharon Grove the whole of the little city will be laid out in such a way as to make them the central point of interest and attraction, the expectation being that only those who desire to live Christian lives will seek their homes in Zion.

No intoxicating liquors, medicines, tobacco, pork, or anything injurious or offensive will be allowed to be sold upon the ground, and the land will be sold only on condition that it be not used for any such purpose at any time.

Provision will be made by us for a plentiful supply of water for drainage, for sidewalks, and for electric and gas lighting, and possibly for internal electric conveyance. The first three of these services will be provided for as quickly as the sale of bonds and of lots will warrant, and the latter will be left to be arranged for by the people when they meet to carry out their duties as citizens.

Manufactories of certain undesirable kinds will not be permitted within the present limits, except of such necessities as may be required for the comfort of the people; but it is and will be our purpose to encourage the establishment of Co-operative Stores for Family Supplies, Co-operative Industries, and Savings Bank and Building Societies. Thrift will be encouraged and aided in every possible way, and it is to be hoped that, at no distant time, such Institutions may be established.

We do not propose to make any mystery about our financial plans. After full and prayerful consideration, and, having taken counsel with gentlemen learned in the law and business men of long experience, we have settled upon the principal details as to how we propose to pay for and improve and settle this

Beautiful Zion which God is giving us as a dwelling place whilst carrying forward our service for Him on earth, a preparation, as we believe, for the Zion above.

We have purchased the land for the low price of \$200 per acre.

This is a matter of great surprise to many, as land in the same neighborhood of far inferior quality and less suitable for dwellings has sold for from \$500 to \$900 per acre, without any improvements. We ourselves thought of purchasing a similar tract at \$550 per acre in the same neighborhood. We feel sure that we have made an excellent bargain.

We propose to raise by Bonds the sum of \$500,000, which we propose to use, if our friends entrust us with their means, in the following manner:

Land	\$ 110,000
Drainage, Water, Sidewalks etc.	140,000
Zion Temple, Homes, etc.	250,000
	\$500,000

We shall make the Bonds of \$20 each.

Bonds will be received in payment for land at par, at any time within two years.

Bonds will bear interest at 6 per cent, payable every six months.

Bonds will run for ten years, or be taken up at any time at our option.

Bonds will be secured upon everything that we possess, or shall possess, in Zion or elsewhere, until they are taken up.

Every cent spent upon the land, and every lot purchased will only strengthen the already splendid security of those who purchase bonds.

- And now, will our thousands of friends throughout the country BE IMMEDIATELY PRACTICAL and come to our assistance in carrying this matter through.

Consider this matter prayerfully at once and send us an IMMEDIATE TOKEN of your INTEREST in GOD'S WORK here, by at once remitting to us the sum to purchase AT LEAST ONE BOND, that is TWENTY DOLLARS.

Let those who desire to use their Lord's money in His own work, and who can afford to do so, remove some of their investments in worldly bonds and entrust us in His Name with some of His own money. Send as quickly as possible all you can.

It would be a great joy to us to pay for all the land within the year, although we have five years to pay it in. It would be a greater joy still for us to have the Temple and the Homes, etc., all fully prepared within the same time. It would be the means of the salvation and healing of multitudes for us to have our Temple built quickly.

THE announcement of our having secured so desirable a location for our little city has given great satisfaction to a wide circle of friends, and we thank all for their kind congratulations.

But will they please to remember that, next to the assurance of faithful prayer on the part of faithful people, the immediate need is Cash. We have to pay \$20,000 on the 12th of August on Land Purchase Account, and we do not want to let the season slip away without making a beginning on the Central buildings in Beulah Park. We shall first of all set about the House of the Lord, and hope to get in the foundations, and begin to raise the walls of Zion Temple before winter.

The Divine Healing Homes, etc will follow, just as quickly as the Lord's Stewards send us their portion.

WE hope that our friends will clearly understand that the Bonds which we shall give for their money, in the case of loans made to us for this work, will bear interest at 6 per cent, and will be secured upon all unsold land, and all the properties of every kind that we acquire in Zion. They are also transferable at par value at any time within two years for the purchase of lots, unless the land should all have been taken up before that time, which is a certainty in the opinion of many.

Indeed there is a feeling that there is not land enough to "go round."

WE shall retire Bonds as land is sold, thus preserving the full security of the remainder, and indeed increasing it, for every lot sold will add to the security of the bonds, by increasing the value of the remaining lots.

CHRISTIAN READER WILL YOU HELP?

Then help immediately, and to the fullest extent of your power.

We expect to sell many lots quickly, and many are now eager to purchase. Some of our people have already taken up Bonds in advance of their preparation, and some have deposited money for the purchase of lots. Those who are here will do their part; but it must be remembered that the majority of our people are workingmen, and the winter has been severe, and money is scarce. Let distant friends who see from afar the fight we have to fight for God in Chicago, and who believe that He is with us, help at once.

We shall have low fares and rapid transit from all parts of Chicago and will be able to take the multitudes out to Zion even more quickly than they get to our present location, there being so many choices of routes.

We want to get the Temple under way quickly.

WHO WILL GIVE A LARGE SUM AT ONCE FOR TO HELP US BUILD IT?

We pray God to make you answer who can.

WHO WILL SEND A DOLLAR EACH MONTH TO HELP US BUILD IT?

Nearly all can answer that. Don't delay. Do it to-day.

We are toiling away in great happiness, and without weariness. We close this article with the rays of the rising sun streaming in at our windows.

May it be an emblem of the response coming to us from all the lands where these LEAVES OF HEALING go with their message from God.

Chicago is the destined metropolis of this nation, as to population, in all probability within twenty years, or even less. It is a great international center also and there is a great opportunity for our Zion.

In subsequent articles under this heading we shall explain some of our plans as to missionary work from Zion by means of Seventies in Chicago, etc. Meanwhile we close, asking prayer for this important undertaking for our Lord, and for sin-stricken and disease-smitten multitudes for whose Salvation and Healing He died, rose again, and ever lives.

"Except the Lord build the House,
They labour in vain that build it,
Except the Lord keep the city,
The Watchman watcheth but in vain."

BŮH JE CESTA K UZDRAVENÍ!

VYDAVATEL.

„BŮH JE CESTA K UZDRAVENÍ, JE OSOBA NE VĚC.“

Ježíš pravil: „Já jsem cesta, pravda i život,” a On zjevoval se vždy svému lidu po všechny věky v úmluvách pod jménem „Jehova-mocný” čili „Já jsem Hospodin, kterýž tě uzdravuji.” (Jan 14: 6 a Exodus 15: 26.)

PÁN JEŽÍŠ KRISTUS JE JEŠTĚ UZDRAVITELEM.

On se nemůže měnit, nebo On „včera i dnes tentýž jest i na věky bude,” a on je ještě s námi, nebo pravil: „A aj, já s vámi jsem po všechny dny, až do skonání světa;” protože je nezměnitelný a je přitomen duševně právě tak jako tělesně, jest uzdravitelem svého lidu.

BOŽSKÉ UZDRAVENÍ ZÁLEŽÍ V KRISTOVĚ USMÍŘENÍ.

Byloť Jím předpověděno „Onť vzal na se nemoci naše, a bolesti naše nesl a jeho úradou my jsme uzdravováni,” a to je výslovně řečeno, že Jeho pomocí lékařství nám způsobenno, což ještě trvá. (Isaiáš 53: 4, 5 a Mat. 8: 17.)

NEMOC NEMŮŽE BÝTI Z VŮLE BOŽÍ.

Je dŕlem ďábla za bhch a je nemožno, aby dŕlo ďábla bylo vždy vůli Boží. Kristus přišel, „aby zrušil dŕlo ďábla,” a když On byl zde na zemi, „uzdravoval všelikou nemoc a všeliký neduh” a všechny tyto neduhy výslovně jsou prohlášovány za „nátiisky ďábla.” (Jan 8: 8, Mat. 4: 23 a Skutk. 10: 38.)

DARY UZDRAVOVANI JSOU STALÉ.

Jeť výslovně řečeno: „Darů svých a povolání Bůh nelituje,” a darové uzdravování jsou mezi devíti dary ducha propbýčených církví. (Řím. 11: 29 a I. Korinth. 12: 8-11.)

JSOU ČTYRY ZPŮSOBY BOŽSKÉHO UZDRAVOVÁNÍ.

První jest pŕtá modlitba víry; druhý, zprostředkovaná modlitba dvou nebo více; třetí, pomazání starších s modlitbou víry; a čtvrtý, vzkládání rukou věřících, které Bůh k tomu ustanovil a povolal. (Mat. 8: 5-13, Mat. 18: 19, Jak. 5: 14-15, Marek 16: 18.)

BOŽSKÉ UZDRAVOVÁNÍ JE POTLAČOVÁNO ĎÁBELSKYMI PODVODNÍKY.

Mezi těmito jsou: Křesťanská věda (kŕvě tak zvaná). Duševní léčení, Spiritismus. Věštění atd. (I. Timoth. 6: 20, 21, I. Timoth. 4: 1, 2, Isaiáš 51: 22, 23.)

MNOŽSTVÍ LIDÍ SE UZDRAVILO VÍROU V JEŽÍŠE.

Pisatel zná tisíce případů a osobně vzkládal ruce na mnoha tisíce osob. Úplně ponaučení lze obdržeti ve schůzích odbývaných v „Zion Tabernacle, 251 E. 62. ul., poblíž Jackson-parku v Chicagu,” a v mnoha brožurách, kde je podána vlastními slovy zkušenost těch, kdož byli uzdraveni zde nebo v jiných končinách a kteréž byly uveřejněny v „Zion Publishing House, 6100 Stony Island Ave., Chicago.”

VÍRA PŘICHÁZÍ SLYŠENÍM A SLYŠENÍ SLOVEM BOŽÍM.

Jste srdečně zváni k účastvování a k vlastnímu slyšení.

Guds sätt att hela.

AF REDAKTÖREN.

Guds sätt att hela är en person, ej ett ting.

Jesus sade: „*Jag är vägen, sanningen och lifvet,*” och Han har alltid uppenbarat sig för sitt folk i alla tidsåldrar under löftesnamnet Jehovah-rophi, eller „*jag är Herren, din läkare.*” (Joh. 14: 6; 2 Mos. 15: 26.)

Herren Jesus Kristus är ännu den som helar.

Han kan ej ändra sig, ty „Han är den samme i går, i dag och för evigt,” och Han är ännu med oss, ty Han sade: „*Si, jag är med eder alltid, intill världens ände.*” (Ebr. 13: 8 och Matt. 28: 20.) Förty Han är oföränderlig och förty Han är närvarande i anden, liksom i köttet, Han är sitt folks läkare.

Gudomlig läkning hvilat på Kristi försoning.

Profetian säger om Honom: „*Sannerliga, Han bar vår krankhet och lade upp sig vår sveda, och genom Hans sår äro vi helade,*” och det förklaras uttryckligen, att detta fullkomligades i Hans kall såsom läkare, hvilket ännu fortfar. (Esaia 53: 4, 5 och Matt. 8: 17.)

Sjukdom kan aldrig vara Guds vilja.

Det är djefvulens verk, en följd af synden, och det är för alltid omöjligt, att djefvulens arbete kan vara Guds vilja.

Kristus kom för „att förstöra djefvulens verk,” och när Han var här på jorden, „helade Han hvarje krankhet, hvarje sjukdom,” och alla dessa sjukdomar förklaras uttryckligen att hafva varit en följd af „djefvulens förtryck.” (1 Joh. 3: 8, Matt. 4: 23 och Ap. 10: 38.)

Helandets gåfvor äro beständiga.

Det är uttryckligen förklaradt, att „Guds gåfvor och kallelse äro sådana, att Han kan dem icke ångra,” och helandets gåfvor äro bland de nio gåfvor, som Anden gaf kyrkan. (Rom. 11: 29 och 1 Kor. 12: 8-11.)

Det finnes fyra sätt af gudomligt helande.

Det första är den direkta troende bönen; det andra, medlande förbön af två eller flera personer; det tredje, de äldstes smörjelse medelst troende bön; och det fjerde, händers påläggning af dem, som tro, och hvilka Gud har beredt och kallat till det embetet. (Matt. 8: 5-13, Matt. 18: 19, Jak. 5: 14, 15; Marc. 16: 18.)

Gudomligt helande rörer motstånd i djefvulnska förfalskningar.

Bland dessa äro: Kristlig vetenskap (falskningen så kallad), sinneshelande, spiritualism, ekstras-evangelium o. s. v. (1 Tim. 6: 20, 21, 1 Tim. 4: 1, 2, Es. 51: 22, 23.)

Stora skaror hafva blifvit helade genom tron på Jesus.

Nedskrifvaren af detta känner tusentals fall och har personligen lagt händer på tjugotals tusentals personer. Fullständiga upplysningar kunna erhållas vid de möten, som hållas i Zion Tabernaklet, 251 E. 62nd St., nära Jackson Park, Chicago, samt i många pamfletter, hvilka visa erfarenheten, i deras egna ord, af många, som blifvit helade i detta land och andra länder: dessa pamfletter äro utgifna af Zion Publishing House, 6100 Stony Island Ave., Chicago.

„Tron kommer genom att höra, och hörandet genom Guds ord.”

Ni inbjudes hjertligen att närvara och höra för eder själf.

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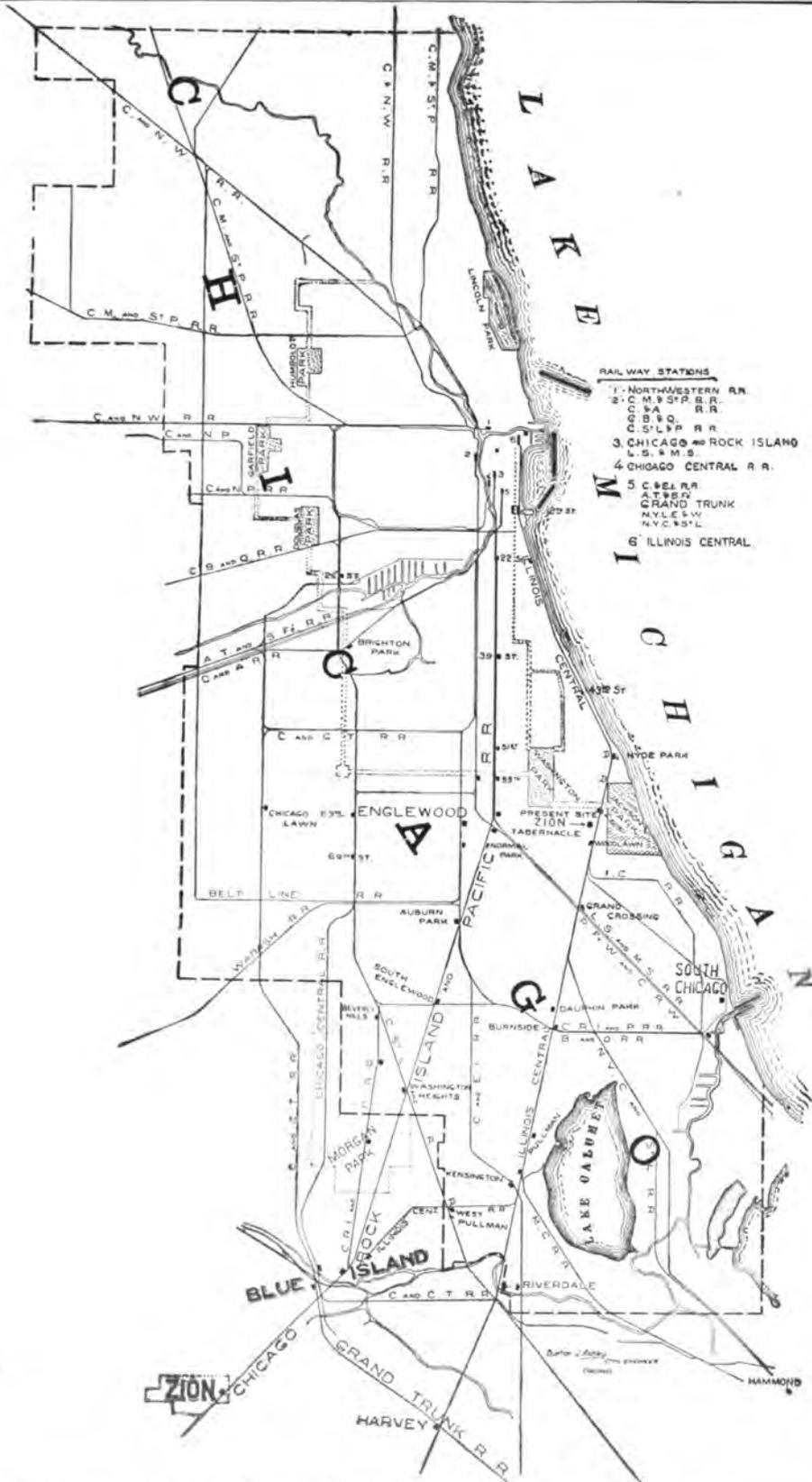
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Map of Chicago, showing the location of Zion, and means of railway transportation.

1 3 1926



